New wave of bigotry

Anti-Catholic posters

A spring batch of new and larger anti-Catholic posters is cropping up in editors' mailboxes and on abandoned buildings across the United States and in South Florida.

More than 40 editors of diocesan newspapers around the United States reported receiving the posters, which accuse the Vatican of being behind violent schemes to rule the world.

Buildings in several cities have been plastered with the black-and-white posters accented with yellow and red, and daily newspapers have received copies. The new posters are reminiscent of an initial set of anti-Catholic posters that appeared a year ago and eventually were sighted in every region of the country.

In Miami, the posters have been sighted in many of the same locations where last year's posters appeared. However, the distribution at this point does not appear to be random.

A Jewish doctor and the Jewish owner of a southwest Dade factory called The Voice to report receiving the posters. The factory owner was upset because “40 to 50” posters had been glued to the entire front of her building and could not be easily removed, constituting a form of vandalism.

The doctor said one poster had been stuffed in his mail slot.

In addition, a Hispanic permanent deacon received a poster at his home address. A copy was also sent to La Voz, the Spanish-language paper of the Archdiocese. The factory owner said many of her employees are Hispanics.

Upon hearing about the posters, at least one local pastor urged his congregation to tear them down whenever they see them. The South Florida Chapter of the Catholic (Continued on page 3)

‘Yea-a-a-a God!’

ABCD drive goes over $4 million goal

By Betsy Kennedy
Voice Staff Writer

It was like a celebration, the final ABCD meeting of the Archbishop and priests. A victory for charity.

The planning, prayers and hard work of hundreds of pastors culminated in a big Easter gift for the charitable ministries of the Archdiocese of Miami this year.

The Archbishop’s Charities and Development Drive raised $4,326,204 — with more yet to be tallied.

Wearing a winning smile, Archbishop Edward A. McCarthy announced the “magic” number to a large group of pastors gathered for the final ABCD luncheon at Our Lady of the Lakes Church in Miami Lakes on March 14.

Obviously pleased that the total surpassed the goal of $4 million, the Archbishop said he couldn’t stop thinking “Yea, God!”

After each pastor announced his individual parish total, Archdiocese Development Director Charles Starrs told them that one of the most important results of this year’s drive was (Continued on page 3)
VATICAN CITY (NC) — Pope John Paul II’s motives for calling the 1985 extraordinary Synod of Bishops on the Second Vatican Council should not be “put on trial,” said Archbishop Jozef Tomko, secretary general of the synod.

Both as a bishop and in his papacy, Pope John Paul has shown himself deeply influenced by the council, the archbishop said at a Vatican press conference. In celebrating its 20th anniversary the pope made sure he would not contribute to “the burial of the council.”

Archbishop Tomko referred to “certain questions” that have appeared in the press about the pope’s reasons for calling the synod. Pope John Paul on Jan. 25 announced the synod, saying it would help reconcile the entire church with Vatican II and examine how its teachings have been implemented.

In calling the special synod, Archbishop Tomko said, the pope “wished to collegially involve all the bishops and through them the churches in order to continue with vigor the renewal as understood by the council.”

The synod will aim at “celebration, verification (and) promotion,” the archbishop said. Besides continuing the effort at renewal, he said, it will “weigh up the collegial situation, bring to full fruition the work of the council (and) give fresh breath to the orientations of the council.”

Knights oppose tax reform

WASHINGTON (NC) — Members of the Knights of Columbus have written President Reagan objecting to what they say is a proposal in the Treasury, Department of the Treasury’s tax plan that would dismantle the IRS’s tax exemption. But a Treasury Department spokesman said the proposed change targets only the insurance-selling activities of fraternal societies and would not affect their tax exemptions as non-profit organizations.

One Knight’s official, in a letter to Reagan, said the proposal “would seriously jeopardize our ability to function and would likely destroy outright many smaller fraternal societies.”

Soviet editor kidnapped?

MOSCOW (NC) — A Soviet literary magazine editor said he was kidnapped by British agents after discovering evidence that the West was behind the May 1981 assassination attempt on Pope John Paul II. Oleg Bitov, 53, wrote in the weekly Literaturnaya Gazeta that he was given mind-altering drugs and forced to write anti-Soviet articles for the British press. He also said the CIA was behind the assassination attempt on the pope.

Carmelites upset by Vatican letter

ROME (NC) — The head of the world’s Discalced Carmelites in a letter to Pope John Paul II has expressed “dismay” at the “very hard tone and the polemical content” of a Vatican letter announcing a decision to write a new constitution based on a 16th-century rule. Spanish Father Felipe Sainz de Baranda wrote to the pope after he had received a letter signed by the Vatican secretary of state announcing the decision. The pope had ordered the Congregation for Religious and Secular Institutes to draw up constitutions for the more than 800 cloistered Carmelite convents throughout the world.

Vatican news rebukes ‘star wars’

VATICAN CITY (NC) — The Vatican newspaper has criticized the high cost of studying and developing a U.S. space-based defense system, saying this “robs the bread from the poor of the world.” It also criticized the Soviet Union for not accepting on-site inspection systems capable of determining whether nuclear disarmament agreements are being kept. The positions appeared in a front-page editorial in L’Osservatore Romano, the Vatican newspaper.

Poles censor pope’s speech

VATICAN CITY (NC) — Polish authorities have censored an edition of the Vatican newspaper which contained a hard-hitting speech by Pope John Paul II about contemporary Poland. Distribution of the December issue of the Polish-language edition of L’Osservatore Romano has been “blocked indefinitely,” said Father Adam Boniecki, editor of the monthly publication. More than 100,000 copies are circulated each month in Poland, he said. It was the third time the Vatican newspaper’s distribution had been halted in Poland, Father Boniecki said.
Anti-Catholic posters spreading

Mailed to many editors

(Continued from page 1)

League for Religious and Civil Rights agrees.

"Rip them off the walls," said Henry Ferro, president of the League. "That particular kind of poster is one of what occurred in pre-WWII Germany with Hitler and the Jews."

Ferro suggested that Catholics write to the City of Miami Commission and the Metro Dade County Commission to urge them to direct the police departments to be on the lookout for the people who are gluing the posters to local buildings.

He also urged letters asking the State Attorney's Office to launch an investigation. "I think the next logical step is to find out who's doing it and put them behind bars," Ferro said. "The potential for violence (on the heels of the posters) is great."

In Chattanooga, Tenn., two people were arrested March 16 for putting up the posters. A spokesman Lt. Doug Fisher said they were arrested "for violating a city ordinance against defacing public property... they were not arrested for their religious convictions."

In Little Rock and its mid-meminor, the two, John Kolbek and William Wattles, face a maximum 30-day sentence and a $50 fine. Fisher said Wattles gave Los Angeles as his address and Kolbek listed only Arkansas. Neither gave any business or group affiliation.

The new posters also have been spotted on walls in Atlanta, Detroit, and Nashville, Tenn. and Washington, D.C. In the nation's capital, a poster appeared in mid-March on the door of the head-quarters building for the National Conference of Catholic Bishops and U.S. Catholic Conference.

Most of the diocesan editors who reported that they received the posters said they arrived in the mail March 18 along with a short unsigned message. According to the posters the Vatican controls news media, the public school system, federal and state government agencies, the judicial system, the United Nations, "the one world church," the post-office, and telephones company and organized crime. The Vatican also controls "communism, socialism, the Nazi party, fascism, etc."

Michael Schwartz, director of public affairs for the Catholic League for Religious and Civil Rights, said the posters are similar to the wave of anti-Catholic posters that appeared last spring.

"If this becomes a seasonal event the situation will only get worse," he said. "At least last spring the church was vandalized after the signs began appearing a year ago, he said, adding that he believes the anti-Catholic bigotry could lead to violence."

"They're gross lies and at one level you can laugh at them," Schwartz said of the accusations. But he said he believes gross lies make more subtle ones "look respectable" by comparison. He called on public officials to speak out against the bigotry.

Although no group claimed responsibility for the posters, Schwartz said all the circumstantial evidence points to the Tony and Susan Alamo Foundation in Alma, Ark. The allegations on the posters match ones Tony Alamo has made in the past, according to Schwartz.

Most editors that reported the posters they received were postmark-ed Little Rock, Ark., but some reported postmarks of Tulsa, Okla. Alma is midway between Little Rock and Tulsa.

Schwartz said said Alamo is saying the same thing he said when the last wave of anti-Catholic posters appeared. "He's neither confirming nor deny-ing. He says he wants to be as mysterious as the Vatican," Schwartz said.

The first part of the Mass will be celebrated by the Archbishop in imitation of the act of Christ who washed the feet of the Twelve at the Last Supper. An outdoor procession will follow.

On Good Friday, April 5, stations of the Cross will be made at noon at the Cathedral, followed by the Solemn Liturgical Action commemorating the Passion and Death of Christ at 1 p.m. The cross will be venerated by the congregation.

The service will be offered again at 7:30 p.m. in Creole, at 4 p.m. in French and at 7 p.m. in Spanish.

A Pontifical Mass will be cele-brated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, March 31 at St. Mary Cathedral, 750 NW Second Ave., in observance of Palm Sunday, which marks the beginning of Holy Week for Christians throughout the world.

Palm commemorating Christ's triumphant entrance into Jerusalem will be blessed and distributed to the congregations before Mass. An outdoor procession will follow.

On Monday, April 4, Archbishop McCarthy will be the principal celebrant of the 8:30 p.m. Mass marking the institution of the Holy Eucharist and other events of the Last Supper.

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Ceremonies will include the washing of feet by the Archbishop of the Archdiocese of Miami who washed the feet of the Apostles at the Last Supper. The first part of the Mass will be offered in English in the Cathedral Church, and in Spanish, French and Creole in the parish hall, the Cathedral rectory, and the Archdiocese Hall. All groups will assembl-e in the Cathedral for the remainder of the Mass.

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Vatican deficit causes concern
Cardinal says affluent nations' Catholics must increase contributions to Holy See

ROME (NC) — The gap between the Holy See's operating income and its expenses is "serious reason for concern" because church officials no longer can cover the shortfall with the worldwide Peter's Pence collection alone, said Cardinal John Krol of Philadelphia.

The Vatican is using invested funds which should be earning interest to make up the difference, he said.

The situation is not critical, but church officials need to find ways to increase contributions from Catholics for the Holy See's operations, Cardinal Krol told National Catholic News Service.

He spoke after attending a March 5-8 meeting of the Council of Cardinals advising Pope John Paul II on the finances and organization of the Holy See's central administration and its worldwide operations.

Cardinal Krol is the only U.S. member of the council.

A press release issued at the end of the meeting estimated the 1984 budget shortfall at nearly $8 billion Italian lire (about $27.5 million) and predicted that the amount would increase to more than $3 billion lire (more than $30 million) in 1985.

The press release said that most of the 1984 budget shortfall is covered by the 1984 Peter's Pence collection of $26 million, and the remainder is made up by money from a "reserve fund."

However, not only the interest from that fund but also almost 53 percent as is being used to cover the gap, Cardinal Krol said.

To solve the budget problem over the long run, church officials must find means of increasing contributions to the Vatican, he said.

The cardinal suggested a quota system by which Catholics, especially in the developed countries, would be assessed about 1 percent of their income, with part of the money being forwarded to the Holy See.

"There is little you can do to knock out the fat in the Vatican budget" because almost 53 percent goes for salaries, Cardinal Krol said. Cardinal Jaime Sin of Manila supports the quota system for contributors.

Vatican officials, however, balk at its mention, said Cardinal Krol. The Vatican feels contributions should be voluntary.

The cardinal estimated that the Vatican's 1985 budget would be about $91 million. "The total budget is very small when you consider what it does," he said.

The budget covers the Holy See's central agencies (congregations, commissions, secretariats, councils, etc.), its diplomatic corps and various papal foreign aid projects.

The Vatican began announcing in recent years that the Peter's Pence collection, a worldwide annual request for contributions to be used at the pope's discretion, was being diverted to cover operating expenses. It had been used mostly for papal foreign aid projects, especially to help churches in underdeveloped countries.

Cardinal Krol said that 85 percent of the 1984 collection came from the United States, West Germany, France and Italy. Almost 60 percent of the money (about $15 million) came from the United States alone.

But Catholics in developed countries must do more to support the Holy See because people in underdeveloped countries cannot make significant contributions, he said.

"What are you going to get out of drought-stricken Ethiopia?"

Imitate Protestants on authority, Cardinal says

Modernize Church communications

BY ROBERT NOWELL NC News Service

The practice of authority in the Catholic Church needs to be brought nearer to that of the Anglican and Protestant churches, but within the lines of the Second Vatican Council and the principles of Catholic faith, said Cardinal Johannes Willebrands, head of the Vatican Secretariat for promoting Christian Unity.

Since Vatican II the church has had to develop the trend "more deeply in each country have greater authority in the developed countries cannot make significant contributions, he said.

"What are you going to get out of drought-stricken Ethiopian?"

Study recommends:

Modernize Church communications

BY SISTER MARY ANN WALSH VATICAN CITY (NC) — The Pontifical Commission for Social Communications has called for studies on modernizing church communications throughout the world, including study of a possible international data bank for church information.

The commission also said that the church's 1971 statement on the mass media may need to be updated to reflect new technologies and other developments.

On the list of study items are:

* Means for speeding transmission of Holy See documents throughout the world, and speedy receipt at the Vatican of documents from Bishops' conferences and possibly from individual bishops.

* The feasibility of an international data bank for church information.

* Issuing major documents in Arabic for use in the media of Arabic-speaking nations.

* A strategy for evangelization through the media and for greater presence of the church in media leading to the year 2000.

The commission also called for statements covering ecumenical cooperation in communications, pornography and violence in the media, and for recommendations "for guaranteeing authentic Catholic representation in the communications media."

Bibles in Russian

A German printer checks a sheet of pages for Russian Bibles before they are bound and shipped by truck from Stuttgart, West Germany, to Moscow. The American Bible Society and the United Bible Societies overseas pay for the printing and shipping of the 10,000 Bibles.
Mason ban repeated

By John Thavis

VATICAN CITY (NC) — An unsigned article in the Vatican newspaper L’Osservatore Romano has repeated a 1983 statement from the church’s doctrinal congregation that said Masonry and Christianity are incompatible.

A doctrinal congregation official, Father Thomas Herron, said the article was a Vatican “policy position” that had “quasi-official” status.

“The basic point they’re trying to bring out is that people’s personal experience might be positive, but that doesn’t take care of the complexities of the whole Mason situation,” Father Herron said.

The 1983 statement emphasized the church’s prohibition against Catholics becoming Masons and said that those Catholics who are Masons are in “serious sin.”

The Feb. 23 newspaper article, under the headline, “Irreconcilability of Masonry and Christianity versus a Vatican ‘policy position’,” restated the main points of the 1983 document. It also commented on the reasons the statement was issued.

The article said that Masonry was much more than an association of men of good will. Masonry also involves “moral obligations” for its members, a “rigid discipline of mystery” and a “climate of secrecy” that brings to members the “risk of becoming the instrument of strategies unknown to them,” the article said.

Declining economies

Worry Latin America’s bishops

VATICAN CITY (NC) — Pope John Paul II said systematic study of church doctrine is “indispensable” for full-time and volunteer religion teachers.

The pope told a weekly general audience at the Vatican that local churches cannot merely rely on people who are willing to teach but are inadequately prepared in doctrine.

“The formation of catechists is an essential element of the common task for the development and the vitality of the church,” the pope told about 6,000 people in Paul VI auditorium.

“In some places, one can say that the church lives thanks to the work of catechists.”

The pope encouraged catechists to study in specialized institutes that can fully prepare them in church doctrine.

The pope said: “The doctrinal formation is a fundamental necessity, because catechists cannot be limited to teaching a minimum of truth that is learned and repeated by memory,” the pope said.

Filipino troops rescue bishop

ZAMBOANGA CITY, Philippines (NC) — Filipino Army troops in a 15-minute gun battle rescued a Catholic bishop and eight companions who were kidnapped by Moslem separatists in Zamboanga Province.

The bishop said the group had stopped after a six-hour walk when someone in a loud voice nearby told the kidnappers to surrender because they were surrounded. Bishop Escaler said a gun battle erupted between the troops, who had been searching for kidnap victims, and the kidnappers.

Priest says: Starvation deaths were avoidable

WASHINGTON (NC) — Thousands of Africans would not have starved to death if experts’ predictions had been heeded, said Father Roger L. Bisson, a Missionary of Africa who has starved to death if experts’ predictions had been heeded, said Father Roger L. Bisson, a Missionary of Africa who has.

In many African countries in 1984, “already in 1983... all the parties...” Father Bisson cited the famine in Ethiopia as an example.

“The world reacted to...” Father Bisson said shortly after the publication of remarks by Arafat in an Italian weekly newspaper, in which the PLO leader said that he maintains “systematic and fruitful” rapport with the pope and with the Vatican “at all levels.”
Billy Graham — then who?

FORT LAUDERDALE (RNS) — Who will succeed Billy Graham?

No one knows, not even his closest workers. They're not even sure anyone will.

Amazing as it may seem for those who have seen him on television, or during his massive crusades, the world's best-known evangelist is 66 years old. Leaders of the Billy Graham Evangelistic Association (BG EA) have plans for contingencies such as his sudden death or gradual slowdown, but not for a new chief preacher.

Their lack of planning is not just because he is in excellent physical shape. It is because of their belief in a "calling," a mysterious spiritual tug from God, that must bring a person to the job of evangelist.

"God chose me for this," Graham said in an interview in Fort Lauderdale, where 166,500 people attended the eight services of his South Florida crusade in February. "I can't pick a successor. It has to be a calling from God."

"I plan to continue as long as I have strength and staff. But I feel better than I did 10 years ago. I could go on like this for a long time."

Graham's current pace is as fast as it was in the 1950's, when he was 30 years younger. He will hold a crusade in Hart ford, Conn., in May, then fly to Shef field, England, for a mission in June. After that, it will be Anaheim, Calif., in July, then Romania and perhaps Hungary in September.

Mugavero of Brooklyn told priests of his diocese during a day-long meeting on the priestly vocations crisis.

Some 800 priests gathered at Cathedral College, a college-level seminary in Queens, for the event, which was perhaps unprecedented in the Brooklyn Diocese. Observers could not recall a previous occasion when virtually all the Brooklyn priests had been together.

Bishop Mugavero asked the priests to suspend all their regular parish activities after an 8 a.m. Mass offered for vocations.

"A priestless day in the diocese will hopefully be a powerful sign to the people of the need for prayer and concern over this issue," he wrote in a letter last August.

One point that repeatedly emerged during the special day's program of addresses, group discussion and general reflection was the need for priests to project an attractive image for young men who might be considering ordination.

But some priests expressed discomfort with this emphasis and said natural human weaknesses made it unrealistic to expect they could always radiate happiness and satisfaction.

Bishop Mugavero, though, placed much of the blame for the vocations crisis on parents and the values of society.

Young men with an interest in the priesthood are often discouraged by parents urging them to enter law or some other high-paying profession, he said. "We must re-educate them for young men who might be considering ordination.

The draft will be discussed at the commission's spring meeting April 21-23. Father Fernando Ferrar e, diocesan vocations director, said about 40 ordinations were expected over the next five years.
Aid to 'contras'? 
Tales of atrocities on both sides complicate issue

WASHINGTON (NC) — Tales of atrocities by Nicaraguan Sandinistas and the opposing rebel forces have complicated the debate over whether to renew U.S. aid to the rebels, or "contras."

A 29-year-old commander of a Nicaraguan rebel brigade said the Sandinistas have brought "repres- sion, discrimination, mass in- terfering with the Christian community in their day Mass schedules in the Providence Diocese.

Father Matano, vicar for administration and co-chancellor of the diocese, said a formula was worked out based on the number of people in the parish and the number of seats available in the church. Basically, "if 45 percent of the church is filled it is valid to continue," he said.

The bishop asked every pastor to add Masses, he said.

Father Matano also noted "shifts in population" with Catholics moving out of the cities and into rural areas.

While some churches might cut their Mass schedule, rural churches may add Masses, he said.

The bishop asked every pastor to outline present and proposed Mass schedules. The letter recommended that each parish schedule only one Mass on Saturday evening or the vigil of a holy day.

Also, only one Sunday evening Mass will be allowed in each of the nine deaneries unless an exception is made by the bishop, said in translated remarks that about 500,000 people, or 10% of the population, of the Nicaraguan bishops are "caught between a government which doesn't justify the murder and ter- rorism that the U.S. is perpetrating on other people," she said.

Sister Price was involved in compiling a report, recently released by two public-interest groups, which claims contra forces have engaged in numerous violent acts against civilians. The report claims the con- tras have killed a 15-year-old epilepsy victim whose stomach was hacked open, killed a man in front of his wife after they had broken his neck and put out one eye, and engaged in various forms of torture, including tying a person to an ant hill, desecration and mutilations of victims' bodies.

Yet others from Nicaragua said the Sandinistas routinely oppress and kill people.

An Washington press conference sponsored by the National Forum Foundation, a public-interest group chaired by Sens. Joe Biden and Al Gore, D-China, and R-Ala., a Miskito Indian rebel troop commander said he believed the San- dinistas have used Soviet attack helicopters equipped to spray poison on rebel troops or civilians.

The commander, Orin Col- eman, said he originally had sup- ported the Sandinistas and had taught in their literacy program. However, he said, he decided to fight against them after they "buried alive 35 of our brothers" and later used the bones for target practice.

Another panelist at the press con- ference, 9-year-old Martha Murillo, said in translated remarks that about three months ago Sandinista troops attacked her coffee-picker family, murdering her mother, brothers and sisters and shooting her in the leg.

Archbishop O'Connor said in New York that the Catholic Church had supported the 1979 revolution that brought the Sandinistas to power, but that the Nicaraguan bishops are caught between a government which has not realized the ideals of the revolution and opposing forces which might also fail to realize them.

Dioceeses reduce Mass times

PROVIDENCE, R.I. (NC) — Sun- day Mass schedules in the Providence Diocese are being streamlined to con- serve energy and manpower and to unite the Christian community in worship. Bishop Louis E. Gelineau of Providence announced.

"In an effort to priests of the diocese, Bishop Gelineau said, "The clear in- tention of this policy is to improve the quality and dignity of weekend liturgies and to make the best possible use of church buildings at a time when we must be conscious of conser- ving energy."

Predictions about fewer priests in the future also make it necessary to see that the number of liturgical celebrations be consistent with the number of priests available, the letter.

"However, the spiritual lives and needs of the faithful must remain our primary concern," Bishop Gelineau said. He called for flexibility "when genuine pastoral reasons exist which warrant an exemption."

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Help ease some of world’s pain

Dear Friends in Christ:
This season of Lent provides us with a great opportunity to reflect on God’s goodness to us, to pray for God for His generosity and to extend our good fortune to the poor of the world.

Operation Rice Bowl and the Catholic Relief Services provide a great opportunity for us to reach out to our many brothers and sisters in need. Catholic Relief Services, during its 40 years of helping the world’s poor, has reached out to some 14 million people in 70 countries throughout the world.

Many of you are already involved in weekly sacrifice for Operation Rice Bowl. I commend you and encourage your spirit of love and sacrifice. Because of you, light shines in the darkness where hunger and despair have become a way of life.

On March 24 we will hold the 29th Annual Bishops’ Overseas Appeal Collection (CRS Collection). Contributions benefit Catholic Relief Services and several Catholic organizations including the U.S. Catholic Conference’s Migration and Refugee Services, the Holy Father’s Charities and the National Apostleship of the Sea Conference.

The majority of the collection is given to Catholic Relief Services, about $10 million. Without these important funds, CRS could not operate in over 70 countries throughout the world.

This is the year of Love in our Evangelization Program in this Archdiocese. I urge you to give witness to the love you have for all our brothers and sisters in the Lord by your generous contribution to the American Bishops’ Overseas Appeal Collection. God has blessed our nation with extraordinary resources and prosperity. Our obligation to help those less fortunate is all the greater. This Sunday, March 24, is our opportunity to give witness as the Catholic community of South Florida.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

-ADVERTISEMENT-

A Hurting, Crucified Street Kid

The human race has always liked parties more than penance. I mean, everybody likes a Mardi Gras. Nobody likes Lent very much. Lent is harder to understand and even harder to live with.

When I was a kid, Lent meant giving up something: candy, movies, our dessert. Or, on a more positive side, Lent meant doing something extra: like helping your mother do the dishes without complaining, or taking out the garbage.

Adults had harder things to do: like losing weight or giving up smoking or drinking. (When I was 10, I was always disappointed that I didn’t get to smoke because I didn’t have anything important to give up).

“To a street kid like Randy, Lent didn’t make any sense at all.”

For a kid, Lent was like getting ready for Christmas—being good so you wouldn’t get anything in your stocking or so that God wouldn’t get mad at you. For adults it was like another chance to make your New Year’s resolutions all over again—only this time, because you were doing it for God, your chances of keeping them were better.

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By Trent Browning
Voice Staff Writer

How you feel about religion being involved in politics may depend on your feelings about the subject being discussed, said a nationally known social justice priest here.

Geoff Higgins, who now writes a weekly column for Catholic newspapers, is a consultant to the Bishops Committee on Farm Labor and the Bishops Committee on Catholic-Jewish Relations.

The subject of the lecture was the separation of church and state in America.

Historically, Mrgr. Higgins said, "Catholicism in general felt fully comfortable in the American political environment.

Mrgr. Higgins spoke about early Catholic bishops such as the first American bishop, Archbishop John Carroll, and nineteenth century Baltimore archbishop Cardinal James Gibbons, who believed in the protection of religious freedom under the American Constitution.

Cardinal Gibbons believed in the "agens of protection" offered by democratic America without the government "interfering in the Gospel," he said.

Mrgr. Higgins characterized early church period in America as being preoccupied with the needs of waves of immigrants and not involved in politics. The Church, he said, "had neither the ability nor the inclination to do anything but safeguard the faith."

The Bishops' Program for Social Reconstruction issued in 1919 was by the standard of the time a "forward looking document," he said, but the Church focused its efforts toward social reform on the local level, and it was not until the Depression era that the Church became significantly involved with national politics.

The bishops' statements, then as now, were received in some quarters as "socialistic," he said, and Catholics in general tended more to conservatism.

"The social and cultural insecurity led many Catholics to romanticize about the past and made them cautious about social change," he said.

Today, Mrgr. Higgins said, that has changed for the most part. Since America's first Catholic president, John F. Kennedy, and the prestige of modern popes, Catholics are more accepted as a part of the community.

Today the church "rejects the view that it must disguise its religious motivations" when taking a stand on a political or social issue. Such a view, he said, "would not be consistent with religious liberties."

However, though he acknowledged that the church has a right to speak out without hiding its religious beliefs, Mrgr. Higgins also said that discretion should be used in doing so in order to ward off church-state confrontations.

Religious figures are often indiscreet, he said, when they ask church members to vote for a certain candidate just because he is of their same religion or else vote on one issue that the church is concerned about in the way approved by the church.

Rabbi Saperstein agreed that "just because we have a right to do something doesn't mean that it's right" when it comes to religion becoming involved in politics. He was more disturbed than Mrgr. Higgins about the recent trend of fundamentalist, right-wing religious leaders to take political stands.

He referred to the ties of fundamentalist leaders like Jerry Falwell and Jimmy Swaggert with the White House and quoted from a book by Falwell a passage that expressed acquaintance of the demur of public schools so that all students could be taught by the church.

Historically, the American constitution defines people as being endowed with inalienable rights to believe whatever they choose to believe, a departure from earlier assumptions that a person was defined by his belonging to a particular religious group or social class, he said.

Religious groups acting as a moral conscience should speak out on moral issues.

"But there is a difference between religious guidance and religious authority in the political arena," he said.

Rabbi Saperstein said he welcomes religious groups speaking out on abortion but is repulsed when he hears a fundamentalist minister saying that those who vote for a candidate that isn't in favor of legislation banning abortion are going to hell.

"I suggest that they step over the line," he said, "that this is not good for the country or good for religion."

The Jewish community maintains a constant vigilance on the issue of religious liberties, the rabbi said, because of their history.

"Everywhere else in our wanderings over the globe we have suffered religious persecution but not here," he said.

"That is why we are scared to death of the intrusion of religion into politics."

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The article in the last issue of The Voice, "Bible not inspired!" never meant that the Bible is not the true word of God. Some readers expressed concern over the wording of the article.

In fact, Michael Galligan-Stierle, who led the workshop on which the article was based, said the message of his presentation was: "the Bible can be very much missed," said Father Michael Hickey of St. John Neumann Church in Miami.

He was "an unbelievably loved man who led a simple, humble life dedicated to helping poor people," said Fr. Michael Hickey of St. John Neumann Church in Miami.

A native of Peru, Ill., where he attended Catholic schools, Fr. Sanders entered Our Lady of Maryknoll Tme Abbey in Mönchs Corners, S. Carolina in 1959. He was ordained in Charleston in 1966. Three years later he left the Abbey to work among the poor and farm workers in the Diocese of Charleston. He came to South Florida in 1978 and he was assigned to a mission among the migrant workers in Naples, Fl in the Archdiocese. While there he established the Catholic Hispanic Center.

In 1981 he was named pastor of Our Lady of Guadalupe Church, where migrant workers are provided with health care, adult education and a soup kitchen. He trained more than 60 lay ministers to assist in parish work.

"His main goal was to train leaders in the community to teach them to better understand themselves and to understand people," said Sister Jane Burke, who runs the soup kitchen.

In addition to learning Spanish, Fr. Sanders learned Haitian Creole at the University of Indiana so he could better serve the needs of his multi-lingual community.

"He was the soul of Immokalee. He spoke three languages of Immokalee and he provided a very strong but gentle leadership. He will be very much missed," said Father Thomas Weinstk, director of the Archdiocesan Haitian Apostolate.

A Mass of Christian Burial was celebrated Wednesday at Our Lady of Guadalupe Church, where Fr. Sanders served as pastor for the last four years. Burial was in Immokalee.

In addition to his mother, he is survived by a brother, James Sanders of Staten Island, New York.

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IMMOKALEE — When Father Richard E. Sanders lay near death, a stigmatic, that is a person who has seen visions, was found in the waiting room of Mercy Hospital. Hundreds of other people stopped by, called or sent cards in tribute to the beloved priest who was a champion of the poor.

On Monday, March 18, the former Trappist monk died after suffering from a massive heart attack, then falling from a religious heart bypass surgery followed by strokes. Bishop John J. Nevin of Venice and Mrs. Elizabeth Sanders, Father Sanders' mother, were at his bedside when he died.

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Ringing applause

A bell choir from the Marian center, a facility for the mentally retarded, received ringimg applause at a meeting of national respect life directors last week at the Konover Hotel in Miami Beach. The hand bell choir was directed by Sr. Lucia Ceccott, director of the Marian Center.

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The Bible article clarified

The article in the last issue of The Voice, "Bible not inspired!" never meant that the Bible is not the true word of God. Some readers expressed concern over the wording of the article.

In fact, Michael Galligan-Stierle, who led the workshop on which the article was based, said the message of his presentation was: "the Bible can change your life!"

He was simply making a related observation, that the purpose of the Bible is to get people closer to God, not to teach history.

While the authors of the Bible were definitely inspired, translations of the original have always been "open to change and to adaptation to a culture," and must be interpreted and understood in cultural and literary context.

Therefore, Catholics "don't believe that you go there and prove your religion from the Bible. The Bible changes our lives not as a 'proof text' but as an instrument of God," said Galligan-Stierle.

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Soul of Immokalee dies—

Father Richard E. Sanders was...
Newsmen talk of crime, Christ and love in S. Fla.

Ralph Renick, Florida’s “Dean” of television journalists, and this year’s chairman of the ArchBishop’s Charities And Development drive, gave the following address at the Downtown Miami Leadership prayer breakfast recently.

I grew up in Miami’s northwest sec- tion — largely populated by Southern Baptists in the early 1940s. As a Roman Catholic I knew the meaning of prejudice. There were different categories of Christians in those days. Some would be saved, others had no chance. In my neighborhood I was in the latter category.

When this prayer breakfast was originated, Fred Roach, whom I had met in 1972 through Boy Scout work, asked me to speak at the First Baptist Church of South Miami. I arrived at the church already stressed the first and what type of folks attended the second.

But I think I won the crowd over at the outset when I said: “I am a Chris- tian and we shall hereon call the Ten Commandments because I’ve violated all but one. I’ve never killed anyone.”

Well this morning, more than 10 years later, my record is still intact. So I talk to you as one sinner to another... people who are looking for answers as to why they aren’t on earth and what they should be doing about it for now and the future and how they can base on fact and how much on faith.

We’ve all discussed John’s Gospel, chapter 3, verse 17 at our tables. We should, of course, recognize that John held a rather special place among the early Christian community because of his special friendship with Jesus.

We should remember that when John wrote anything about the teach- ings of Jesus the words carried extra- ordinary weight. Even John at the end of the particular Gospel we are discussing today refers to himself as the “disciple whom Jesus loved.”

In the famous 16th verse of John’s third chapter we read: “Whoever is to believe (in Jesus) is not to perish, but to have eternal life.”

Then we come swiftly to today’s verse 17, with its intense, specific and mind-boggling reason as to why Jesus came to earth in the first place. “The fact is,” reads verse 17, “God did not send the Son into the world to con- demn the world, but that the world may be saved by him.”

Just who in the world? People who attend church on Sundays? People who give to the ArchBishop’s or Pro- testant charity drives each year? Are these the people to be saved? Fine, O.K. But what about the drop-outs? What about the killers and robbers, the rapists, criminals among us? Jesus said at the Last Supper that his blood was to be spilled so that, in this community as well as the world, we are to be saved through him — Jesus Christ.

Remember when Jesus was on the cross, alongside him also awaiting ex- ecution were two thieves and murder- ers, one cursed Christ.
The other said “Lord remember me when you come into your kingdom.”

Jesus said to him: “I swear to you this very day you will be with me in Paradise.”

But Jesus ignored the one who cursed him.

This tells us that rehabilitation is possible as opposed to hopelessness and sole application of punishment. It’s up to God to make the final judgment.

In the meantime, over the short haul, what should we be doing? Are we to ignore the criminal and social outcaste? No. God demands that justice be practiced and that implies punishing on earth the unjust, but it also means — and this is tough for us as Christians to practice or even perhaps understand — it means that while we detect sin as an insult against God — we must love the sinner by bring him or her the redeeming message of Jesus Christ.

Which one of us here in this room can say, “I have done all in my power to bring Jesus into my own life and into the lives of my family, my business associates, my neighbor- hood, my country, the world whole itself.”

May we all can’t be a Saint Fran- cis of Assisi or a Mother Teresa of Calcutta.
FARMWORKERS UNION URGES BOYCOTT

By Araceli Cantero
Executive Editor, La Voz

In Baldwin Velasquez’s view, it’s the ultimate contradiction.

On the one hand, Campbell Soup Company launches a campaign called “labels for education,” which encourages schools to send in Campbell soup’s labels and receive, in return, educational material and sports equipment.

On the other hand, Campbell’s practices in its dealings with food growers deny that same education to the children of farmworkers, he says.

As founder and president of the FLOC (Farm Labor Organizing Committee), Velasquez wants to change that.

His organization is spearheading a national strike and boycott of Campbell products until the company agrees to negotiate more equitable contracts with farmers and farmworkers.

About 2,000 workers in tomato fields across Ohio are taking part in the strike, which began in 1978. The National Catholic Rural Life conference supports the boycott.

According to Velasquez, there is good reason for directing the attack at Campbell.

Three groups intervene in the production of each can of tomato soup, he says: The growers who plant the seeds, cultivate them and sell the harvest to processing companies; the processing companies, who convert the harvest into the juice, soup and ketchup products sold on grocery shelves.

Velasquez, the big money belongs to the processors, who set prices and profits long before the farmworkers arrive. During the winter, they present take-it-or-leave-it contracts to the growers, whose slim profit margins leave them no room for negotiating higher wages with the workers.

Velasquez says the average pay of a farmworker is 18 to 22 cents per bushel of tomatoes picked. To earn more money, farmworkers often put their children to work in the fields, and this prevents them from getting a good education.

For Velasquez, the issue is one of “corporate social responsibility.”

Because Libby and Campbell both have refused to negotiate labor contracts with the FLOC farmworkers, the union urges a boycott of the following products: Campbell’s Soup and frozen products, Swanson means, V-8 vegetable juices, Efficient food service products, Recipe pet food, Hanover Tray restaurants, Lexington Garden retail products, Pepperidge Farm products, Granny’s Soups, Bounty canned goods, Godiva Chocolates and pizza, Pierre’s Gold Coast Restaurants, Herfy’s Delacore cookies, Vlassic products and all products with the Libby label.

And that leaves us free to accept the promise of Christ, “Come my beloved, and enter the kingdom that has been prepared for you since the beginning of time.”

Good day! and may the Good News — be yours!

— Official
Archdiocese of Miami
Pastoral Center announces that Archbishop McCarthy has made the following appointment:
THE REVEREND JAMES MURPHY — to member of the Seminary Admissions Board, effective March 5, 1985.

BOOKS FOR CHILDREN

24 page booklet with pictures and language of country.

ESPAÑOL/ENGLISH

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To order,打电话给牧师或
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Two meditations of a half hour are recorded on a single cassette tape. Each series is on a vinyl album.

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Hispanic journey

Through Encuentro III process, they discover needs within Church, map plan of action

By Araceli M. Cantero
Executive Editor, La Voz

It all started with the bishops of the United States. Two years ago they wrote a Pastoral Letter about Hispanics and the letter got Hispanics in the whole country going.

They began to speak to one another. They organized parish meetings and visited the unchurched and, as they went about knocking on doors and making home visitations, they kept telling their brothers and sisters the same message: "The Church wants to know what your needs are."

Now the Church in Miami knows, for more than 10,000 families in the Archdiocese have spoken. This is the kind of Church they would like to have:

• One where talking to God in a different language is not seen as a problem and where minorities, the poor and the young can participate.

And while even among Hispanics there are those who remain skeptical about what the recommendations will achieve, those who have worked on them say what matters is the process followed.

"It is like a pilgrimage which keeps joining people to its ranks and where everyone finds something to learn and do," says Miguel Cabrera, who coordinated the diocesan team for the Encuentro.

A participant in the local Encuentro of 1979, Cabrera believes that six years have meant a lot of growth for Hispanic leadership in the Archdiocese.

He also says that "we sometimes take many things for granted, and forget the times when even the Hispanic apostolic movements did not enjoy official recognition."

Cabrera attributes much of the change to the process of the Encuentro and points out that perhaps it is also because of them that in the last ten years the number of Hispanic bishops in the U.S. has jumped from one to 17. There are now 20 million Hispanics in the country, and culturally, they identify as Catholics.

"What you are doing is very important because it is evangelization," Archbishop McCarthy told the Hispanics at the local meeting.

"I will be with you in Atlanta and I will be with you in Washington," he added. He knows that the process undergone in Miami is part of a much larger picture, a series of nationwide meetings and consultations at the family, parish, diocese and regional levels which will culminate in a national pastoral plan of action for Hispanics.

Archbishop McCarthy was part of similar process in 1979, when, newly arrived in Miami, he accompanied Hispanics from the Archdiocese to the Second Encuentro in Washington. He will be there again this summer for Encuentro III.

But before that, he will join 25 Archdiocesan representatives in attending the regional Encuentro in Atlanta. The names of those going are:

From the Encuentro Coordinating team:

Bishop Agustin Roman, Miguel Cabrera, Annetti Silva, Fred Senra, Ray Ortega, Ada Euginosa, Jorge Fernandez, Juan Pujol, Daisy Tejada, Patricia Stockton, Araceli Cantero, Lazaro and Leida Souza, Gregorio Martin.

Representing parishes and apostolic movement:

Future looks good, religious told
100 Vicars in Miami for national convention

By Ana Rodriguez-Soto
Voice News Editor

Despite a stormy present, the future of religious life dawns bright and sunny, according to speakers at a national convention of vicars for religious.

"I believe that religious life is undergoing a rebirth today," said Sr. Kathleen Flanagan, SC, during her address to more than 100 vicars for religious from across the nation gathered in Miami for their 19th annual conference. "I see it as positive but painful, as birth is.

"The uprooting necessarily called for by Vatican II, the frustration and the doubts, have all taken place in our natural evolution. The Church just takes time."

The vicars also heard some risky predictions for the future from Sr. Jeanne O'Laughlin, OP, president of Barry University in Miami Shores. One possible scenario she described for the year 2010 included the ordination of women.

"I think they will be ordained," she told The Voice in an interview. "I don't think that in enlightened times people will continue to deny women the practice of full ministry... (It's) a natural evolution. The Church just takes time."

Both Sr. Flanagan, a professor of religious studies at Barry, and Sr. Mulpeters, assistant chancellor of the Diocese of San Jose, CA, alluded to problems and tensions that still affect religious life in the United States. Among these:

• The growing number of vocations to the sisterhood and brotherhood;
• The sharply rising median age of religious and the escalating cost of caring for them, a cost now being borne by fewer and fewer younger religious;
• The polarization among religious themselves over whether to pursue traditional ministries, such as education and health care, or embark on non-traditional ones related more directly to social justice and the "preferential option for the poor";
• The difficulties of living in community, especially while pursuing individualized ministries;
• The feeling among some women religious that they are "second-class citizens" in the Church;
• The conflicts with the Vatican over questions of authority and the independence of religious congregations.

Similar problems were cited by Archbishop Thomas Kelly of Louisville, keynote speaker at the conference. A Dominican himself, Archbishop Kelly is one of three U.S. bishops appointed by Pope John Paul II to study the current state of religious life in the U.S. The commission is headed by Archbishop John Quinn of San Francisco.

But Archbishop Kelly didn't dwell on the negative. He outlined some positive characteristics of religious life, including a greater awareness of and commitment to peace and justice issues; deeper spirituality; a deeper sense of identity; and "highly democratic" governing processes.

Generally, he agreed with Sr. Flanagan's and Sr. Mulpeters' conclusion that even today's difficulties can be avenues for positive growth and change.

"A new era can come out of what we've got," he said. "The fact of the matter is there is a new harmony, there is a new sense of dedication."

He was a little more concerned than his fellow speakers, however, about the decline in vocations to the religious life.

Sr. Flanagan called it "a phenomenon (that) is not all negative," and Sr. Mulpeters noted that today's religious are "in the right place, at the right time" to train the laity for their expanding roles in the Church.

Sr. O'Laughlin told the vicars there is no reason to fear because "God will fill the void."

"It doesn't make any difference what form it (ministry) takes," she said, explaining that the essentials — (Continued on page 16)

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NOTE: ST. THOMAS UNIVERSITY will offer a Retreat running from Friday evening, June 7, to Sunday afternoon, June 9, 1985. A Graduate Course on Centering Prayer will also be offered during the summer. The course will be given on a daily basis from 9 a.m. to 5 p.m. the week of June 10-14, 1985. Father Basil Pennington will be conducting both the Retreat and the Graduate Course. (Please contact ST. THOMAS UNIVERSITY for fees and details on reservations.)
Helping laity serve

Lay ministry office prepares Catholics for work, service in the Church

By Prent Browning
Voice Staff Writer

Whether you are ministering to the sick, evangelizing or conducting Bible sharing groups or retreats, the Office of Lay Ministry of the Miami Archdiocese would like to help you develop your skills.

Since the lay ministry program began in the spring of 1979, it has blossomed into one of the model lay ministry programs in the country with an array of programs helping people to advance spiritually and training parish leaders to be more effective ministers.

Archbishop McCarthy, who was at that time chairman of the U.S. Bishop's Committee on the Laity, recognized the need in the growing Archdiocese with a chronic shortage of priests for the services provided by the laity. At the same time he was receiving many letters from laity interested in becoming more involved in ministry.

Clinical psychologist Dr. Mercedes Scopetta was put in charge of the then two year Lay Ministry Formation program, now the three year Ecclesiastical Lay Ministry program which includes an extensive theological curriculum and, under the current program, supervision in the field.

Up until that time there were only three or four dioceses in the United States that offered comprehensive lay ministry programs including an excellent academically oriented ministry to Catholic seminaries that served partly as an example of what good lay ministry can accomplish.

Dr. Scopetta says she didn't experience much resistance on the part of pastors to the idea but she did have to assure them that the lay ministers, usually active already in the Church, would not be asked to perform services outside of the parish.

Concerned priests

She recalls one priest who was concerned that the Church was "turning into a social service."

Such fears were soon set aside, she says, by the strong spiritual emphasis of all lay ministry programs. Indeed, candidates, then as now, are required to receive a recommendation from their pastor, personal interviews and a psychological test focused on the individual's maturity, involvement in the church and willingness to make a commitment.

"We had a marvelous, marvelous, response," said Dr. Scopetta, who surrounded herself on the staff with people she knew and trusted.

Seventy-two people were accepted into the first class.

Today, the first two years of the three year program focus on spiritual formation. Candidates attend courses on theology and evangelization taught by a variety of qualified instructors and receive at least a Master's Degree in their area of specialization.

During this time the lay ministers make a decision about the type of ministry they want to be involved in, though it is usually suggested that they are already very active in it.

Four areas

These ministries fall into four basic categories:

• Ministry of the Word which includes evangelization and catechesis;
• Ministry of the liturgy which includes lectors, cantor, and special ministers of the eucharist;
• Social ministries, for people who want to serve the sick, elderly or other needy groups;
• Organizational ministries for people who wish to become parish council or lay leaders.

The last year the lay ministers work in their field under supervision from an expert in their area who is often from outside of their parish.

Once completing the program the candidates are commissioned in a ceremony held in parishes where many candidates are from.

Candiates are expected to fulfill a five year commitment to their ministry, dedicating at least eight to ten hours a week to that service.

At the end of that period candidates can choose to be recommissioned for another five years. Most of them choose to recommission themselves, says Zolti Diaz, who was appointed director last year after Dr. Scopetta's retirement. Very few drop out of the program before the five year requirement.

Personal crisis may require a premature termination of their commitment.

The teachers were very excited about their subjects and my interest was sparked in many different areas.

— Teresa Eberling

The three year program is only the core of what is offered by the Office of Evangelization efforts of the lay ministry office, conducts 15-session evangelization workshops to help pastors and lay leaders develop effective evangelization training programs in their own parishes.

She also conducts workshops training people on the job in lay ministry groups, and she has organized monthy "Bible Branches" where parishioners share their faith and a personal witness to faith.

An active Hispanic branch of the Office of Lay Ministry, spiritual growth and a more secure feeling about their ministry are two aspects mentioned as something they gained by becoming commissioned lay ministers.

According to Dr. Scopetta, candidates for the commissioning are equally divided between those who primarily wish to expand their knowledge of the Catholic faith and those seeking an official recognition by the church.

Stimulating

Speaking to lay ministers who have been commissioned, spiritual growth and a more secure feeling about their ministry are two aspects mentioned as something they gained by becoming commissioned lay ministers.

According to Dr. Scopetta, candidates for the commissioning are equally divided between those who primarily wish to expand their knowledge of the Catholic faith and those seeking an official recognition by the church.

The teachers were very excited about their subjects, she says. "My interest was sparked in many different areas."

"It wasn't like we were forced to study," she says, but she found herself reading books on the suggested book list anyway.

Jacki Tucci, who was also commissioned together with her husband John, says that becoming a lay minister deepened her understanding of scripture and "confirmed a lot of things that I had learned."

Tucci, coordinator of Catholic Charismatic Services for the Archdiocese, said that it "made her feel more secure in her ministry."

"It's really been a blessing," she says, "and I would recommend for another five years."
Pain and love

Divorced come back to Church to talk, be reconciled

By Betsy Kennedy
Voice Staff Writer

It was a perfect setting for a homecoming. The sun filtered warmly through the shade trees. A brisk breeze kept collars dry and spirits up. And hundreds of separated and divorced Catholics gathered at the beautiful St. Rose of Lima Church in Miami Shores, seeking the reconciliation, solace and understanding they had sorely missed.

Responding to a warm invitation from Archbishop Edward A. McCarthy, the Metropolitan Tribunal, the Family Enrichment Center and the Office of Evangelization, more than 160 people attended the second annual conference for Catholics who have become alienated because of marriage outside of the Church.

The conference offered talks by Archdiocesan leaders and afternoon "listening" sessions on annulments, "raising children Catholic," "remarried and our role in the Church," and "discovering together how it might be easier."

The Church's reconciliatory attitude was symbolized by colorful balloons and by yellow ribbons tied around every tree on the church grounds. People were encouraged to talk informally with priests and lay ministers about their problems.

Crossroads

Those whose lonely journeys converged at St. Rose of Lima came from every walk of life and every age. One couple who had been wed since 1940 still hadn't received Holy Communion because they had been married in a church of another denomination.

"You can't tell me God hasn't blessed our marriage after 45 years," said Miguel, touching his wife's lined cheek. "I told Him I would help others if I was not prepared for all of the formalities of a Catholic tribunal," admitted Sara. "I wasn't prepared for all of the disillusionment before Salvatore realized, "I didn't really turn to the Lord like I should have."

Today, Salvatore says he is trying to live the best life he can trusting God and no matter what mistakes he makes, he is confident he will never have to divorce himself from the church he loves.

Other witnesses to how good it feels to come home were Tom and Sara Flood, who also spoke to the participants of the conference.

Parties stop

After one night-long party he passed Blessed Trinity Church and saw Fr. Mike Sullivan getting out of his car to prepare for the 6 a.m. Mass. On impulse, Salvatore decided to attend Mass. Unshaven, still wearing the same clothes and feeling depressed, he entered the church. Fr. Sullivan sensed the young man was troubled and asked him to help serve Mass.

"I hadn't done that since I was a kid... I was really apprehensive," said Salvatore.

Sara were married in the Catholic Church the same year, but they shut the door on any religious fulfillment of a pledge he made to God 10 years ago, he explained.

"I told Him I would help others to arrange a marriage outside of the church. The couple refused to be defeated and instead, contacted the tribunal office in Philadelphia, the city where they had both been previously married."

"I wasn't prepared for all of the formalities of a Catholic tribunal," admitted Sara. But within six months the annulment had been granted and the couple was married at St. Lawrence Church in North Miami Beach.

As the couple told their story, there were few dry eyes among the listeners. Choking back his own emotion, Tom related how bitter and embarrased he had felt before being welcomed again in the church.

"My whole life I had been a.traditional, devout Catholic... but I just couldn't understand how a church that could release a priest from his vows after the man had years to decide could turn around and not allow me to get an annulment after I had dated only two years before getting married...."

On the day that he and his wife Tom were married in the Catholic Church in a nuptial Mass, Tom said he "felt the love of Christ in my church."

Mark of pain

To speak openly to groups of people about his very personal experiences of pain and suffering was a fulfillment of a pledge he made to God 10 years ago, he explained.

"I told Him I would help others not to give up, to keep trying to reconcile their differences with their faith...."

It is this kind of frank sharing and reaching out, no matter how painful at first, that will help strengthen the church's ministry to the separated and divorced, pointed out Sr. Agnes Cost, director of the Separated and Divorced Ministry at the Family Enrichment Center.

"Those who bear the mark of pain are never really set free," she said, paraphrasing a quote which she feels best summarizes the need for witnessing.

"People in each parish have the re- (Continued on page 16)
Divorced receive warm welcome back 'home'

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BISHOPS VS. THE MX

WASHINGTON (NC) — The ever-clearer opposition of the U.S. bishops to the MX missile — from serious questioning two years ago to outright rejection this March — is a good illustration of how moral principles enunciated by the bishops can gradually be applied with ever greater precision to public policy issues.

The MX was only a footnote in "The Challenge of Peace: God’s Promise and Our Response," the national pastoral letter on war and peace issued by the bishops in May 1983.

After outlining moral criteria that the bishops thought must guide nuclear defense decisions, the pastoral said, "In light of these general judgments we oppose some specific proposals in respect to our common conscience posture."

The bishops described the first proposal they opposed as "an addition of weapons which are likely to be vulnerable to attack, yet also possess a 'prompt hard-target kill' capability that threatens to make the other side's retaliatory forces vulnerable. Such weapons may seem to be useful primarily in a first strike."

"In the pastoral we had (the MX) on a back burner. But I felt all along that we would put it out on the front burner — and that's exactly what we're doing," Bishop M. Dingman, Des Moines.

The bishops' stand is a reaction to a recent political decision to move the MX project from a back burner to a front burner — and that's exactly what the bishops call it.

Bishop Dingman, an architect of the MX's change of status, said he is encouraged by the bishops' statement urging Congress to reconsider the MX.

"When it was issued, the group statement, in our view, can readily be applied to the MX missile," the 14 bishops said.

"Four of the 14 were archbishops — of Baltimore, Denver, Louisville, Ky., and San Francisco."

When it was issued, the group statement, based on the pastoral but phrasing slightly beyond it in judging the MX, was the most concerted opposition yet from Catholic bishops to that missile system.

In June 1984, in joint testimony for the U.S. Catholic Conference at a congressional hearing, Cardinal Joseph Bernardin of Chicago and Archbishop John O'Connor of New York asked for serious "reconsideration" of the MX and came close to an explicit recommendation against it.

Moral criteria

Just before discussing the MX specifically, they cited cost and impact on the arms race as the two major moral criteria for evaluating any new system: "If a particular system is found to be of dubious strategic value, and yet is certain to cost large sums of money, then these two criteria lead us to recommend against the system in question," they said.

They called the MX "perhaps the single most controversial decision in nuclear policy before the Congress."

"In the pastoral letter a year ago," the joint testimony said, "the bishops called attention to the MX as the kind of technological decision which requires intense political and moral assessment. We believe the same kind of assessment is still needed. If anything, the number of knowledgeable analysts who have expressed reservations or outright opposition to the MX has increased since publication of our pastoral letter."

Their joint testimony went on to note that "the continued questioning of its strategic value, as well as its ethical soundness, should be sufficient to require a reconsideration of MX deployment."

That testimony by Cardinal Bernardin and Archbishop O’Connor, easily the two most readily identifiable Catholic leaders in the United States today, did not make a final, categorical judgment against the MX.

Then on March 17, as Congress was moving toward new votes on the MX, Bishop James Malone of Youngstown, Ohio, president of the U.S. Catholic Conference, wrote to all congressmen that the USCC was urging them to vote against the MX. "Our opposition to the MX arises from prudential but soundly based moral judgment," he said.

Cardinal Bernardin and Archbishop O’Connor issued separate statements backing Bishop Malone, on grounds of the new dangers to Soviet-American relations that the MX poses and on grounds of what Archbishop O’Connor called the "urgent human needs" unmet because of MX funding.

Three days before the three-pronged USCC attack on the MX was made public, Bishop Maurice Dingman of Des Moines, Iowa, was in Washington to meet with congressmen from his state and urge them to fight the MX.

"In the pastoral we had it (the MX) on a back burner," Bishop Dingman said in an interview. "But I felt all along that we would put it out on the front burner — and that's exactly what we're doing."

A word of caution on Passion plays

By Sr. Noel Boggs

Archdiocese of Miami/Interfaith Commission

The Ecumenical & Interfaith Commission of the Archdiocese is currently preparing for the 20th Anniversary of NOSTRA AETATE (Declaration of the Church to non-Christian Religions) May 23-24.

Much has happened to improve relations with the Jewish people in the light of that famous document which declares, "For the sake of her common patrimony with the Jews, the Church decrees hatred, persecutions, displays of anti-semitism staged against the Jews at whatever time in history and by whomever.

As a member of the Interfaith Commission, I recently joined a group of Protestant Catholics and Jews who traveled to Lake Wales to see the Passion Play and to discuss its merits.

The play is not sponsored nor approved by the Catholic Church. Catholics and other Christians deplore leadership with a deeper awareness of the sufferings Jesus endured for all of us.

However, our group discussion revealed the anguish suffered by Jews who see it and the dismay felt by all of us over the scriptural and historical inaccuracies in the staging and the script, that could easily leave less-aware viewers with subconscious tendencies toward racial and religious bigotry.

One wonders just how much damage has been caused by such dramatic presentations throughout many centuries, especially the one in Oberammergau, in the hatred and violence that condemned the Jewish people as "Christ killers.

Vatican proclamations have opposed that horrible accusation and publicly acknowledged the permanent validity of the Jewish Covenant.

We are now better informed about the troubled times in which Jesus lived: The political injustices under the power and cruelty of Roman occupation; the cultural turmoil and the religious controversies of 2nd Temple Judaism; above all, the relationship of Jesus’ teaching to the Judaism He never rejected.

In this awesome season of Lent, as we pray to understand better the message that Jesus died to give us, there is much valuable material available for reflection and discussion with groups who request it.

As the American Bishops declared in their Guidelines of 1975, "Correctly viewed, the disappearance of the charge of collective guilt of Jews pertains as much to the purifying of the Catholic Faith as it does to the defense of Judaism."
Hatred arises again and is ignored

It's one thing to criticize your mother. It's quite another to try to kill her. The people who run the South of Broadway theater company seem to have missed that distinction or worse, deliberately ignored it, when they chose to stage Christopher Durang's attack on the Catholic Church, "Sister Mary Ignatius Explains It All For You."

The company's directors protest vigorously that the play is not specifically anti-Catholic, but generally anti-power. Yet every word in "Sister Mary Ignatius" is preoccupied with Catholicism from beginning to end. The central character is a bullies, sadistic nun with a black-and-white approach to sin and forgiveness. The setting is quite concretely a Catholic school — today, not 30 years ago. And the dialogue is a diatribe (and we mean diatribe) of accurate and not-so-accurate Catholic dogma.

The problem is that there is no way for audiences to discern real Catholic teachings — the source of information is a nun whose methodology is questionable, but who, after all, is being allowed to say what she wants.

After reading and seeing the play, The Voice finds South of Broadway's protestations difficult to swallow.

First, producer Allen Wayne says to the audience that the author Durang, is a Catholic. Wrong. Durang is an ex-Catholic who became embittered while in college when his mother died after a difficult illness. He stopped believing in the Church and in God, and has said he wrote "Sister Mary" as a result. It would be obvious to anyone who sees the play that the author is lashing out at the Church and at God he no longer believes in.

One of the characters in the play, obviously speaking for Durang, is a woman whose mother has died painfully as did Durang's. She pulls out the gun on the nun and gives a long vitriolic speech about hating Sister and the Church for teaching that there could be hope or comfort from a God or a heaven. Rather, says Durang, there is only "randomness" and he hates the Church for ever misleading him into believing otherwise.

He then has Sister pull out a gun and triumphantly shoot the woman and another character as well. Sister then leaves the gun with one of the kids guarding the remaining characters as the play ends on this grim, mordant note. A play that began in mild humor, turns to ludicrous, heartless parody of Catholic teaching, and ends in a bitterly atheistic and nihilistic note.

By this time, Durang himself has begun to resemble his own caricature of Catholicism. Like his main character, he abuses his power as playwright to foster hate; contends that he alone knows "truth" and no one with conflicting claims should speak; and expects black-and-white answers to gray questions.

In his own twisted way, Durang is Sr. Mary Ignatius.

For the producers to pretend it is not anti-Catholic and, indeed, anti-religion is absurd and self-deceptive at best.

Then there are the local media critics lushly enjoying the play's jugular thrusts. One local editor wrote a whole column on how he had suffered under a hard-nosed nun as a kid, apparently unaware that we all had a trauma or two, even in public schools, especially a few years ago when paddling and knuckle — rapping were routine and dogmas were mis-represented ("There was no civil war here, just a war between the states" and "the Klan was necessary").

Other writers ridiculed the Miami Commission for condemning the play. Yet, nowhere have we seen a single word from these media showing the sensitivity to Catholics which is usually offered in cases of racism or anti-Semitism apparently has not even occurred to these usually enlightened editors that there is a real principle involved unrelated to freedom of speech regarding the play.

Does it not occur to them that if local governments had stood up to the early acts of anti-Semitism in Germany, and if editors had expressed outrage at the results, the responsibility of a Catholic citizen, that perhaps Hitler would have backed off? The same can be said about racism.

Hopefully, we will not be headed for the ovens just yet. But is the principle not the same? Or must Catholics undergo a holocaust before our teachings — the source of information is a nun whose methodology is questionable, but who, after all, is being allowed to say what she wants.

School Kids told to stop fund raising for poor

To the Editor:

I am a student in a grammar school in the Archdiocese of Miami. An incident occurred in a school in which we were told we could no longer hold fund raisers for any mission trips.

We were pretty upset because we had liked helping people who were less fortunate than us and we also liked helping the church. We decided that we can make a difference in those people's lives.

When we asked the reason for this, we were told it was not just for other organizations who wanted our school's help, and that if the people were already giving away the money to these people, they will not want to give as much in the future. We do not understand in which way the money was going to go to the church, and some people felt they were being pressured.

Upon hearing this, the class had many opinions which we felt were very good and should be shared with others. That is why they asked me to write this letter.

First of all, people should not feel they are being pressured. It is said in the Bible, we should give 10% of what God gives us back to God. But is not God in these poor and starving people as much as he is in the church? Yes, we should give to the church, but not the whole mission. Do people who have no food or shelter need the money more than we need a new church? Those people should not starve for us to have a bigger church with more comfortable seats, which might only use once a week for less than an hour.

But some people say that if you have a big church, you are honoring God. But who is there to order the presence. But, most of these new, modern churches of today are usually honoring God less than the small, old churches. Because in most churches today, there are no signs or symbols of God's presence except the tabernacle, which in the new churches are on the side, where less attention is given to him.

God does not care how big a church you have, but, what is in your heart, and if you are decently, and how you conduct yourself. At the conclusion of this letter I would just like to refer to you the words of Jesus, "Whosoever you do to the least of my brethren, you do it to me." Also on behalf of my class, I thank you, and we would like to say, we really believe these things, if anyone has any opinions about this, please write, we would like to know.

(Name withheld)

Miami

Back anti-porn

To the Editors:

President Reagan is concerned about the porno traffic. He appointed Stephen H. Gablebach as secretary to the White House group on porno. He is pulling together federal agencies (FBI, Customs, Postal and Justice Dept.) in order to break the back of the porno traffic.

However, the Justice Department is dragging its feet, particularly in New York and Los Angeles. Morality in Media feels that the 94 US attorneys are not listening to their "boss." President Reagan must issue a direct executive order.

In the opinion of legal counsel, September issue of Penthouse is obscene on at least seven articles of US Supreme Court definition. Morality in Media urges you to write President Reagan and urge him to order the Attorney General to prosecute Penthouse, and to order strict enforcement of federal anti-obscenity laws.

Write The Hon. Ronald Reagan, White House, Washington, DC 20500 and send a copy to Morality in Media, 475 Riverside Dr., New York, N.Y. 10011. Also thank him for signing a strict child porno law.

Christine Caggiano
Niagara Falls, N.Y.
A response on the priest shortage

BY FR. JOSEPH M. CHAMPLIN

St. Paul. He assumed a position at that church as parish administrator and pastoral minister of this faith community with its 250 families.

A priest resides at St. Francis, but his main duties are elsewhere. The cleric thus spends only about 15-20 hours each week serving the people at the parish, but those work almost totally of a sacramental nature.

Frank Schweigert, now the father of three children, in effect shepherds or pastors the parish.

As administrator he watches over the finances, oversees the staff and maintains the buildings. Frank recently gained a bosteeman's license to help him better service the plumbing and heating needs of St. Francis.

AS PASTORAL MINISTER, he fulfills many functions carried out mainly by priests and religious.

Schweigert, among other duties, visits the sick in hospitals, carries holy communion to the housebound, teaches religious education classes, prepares parents for baptism and reconciles couples for marriage.

This joint post as parish administrator and pastoral minister is singular for the archdiocese in its combination within one person. However, many lay persons have assumed these positions on a separate basis. Frank and Cathy estimate that Church leaders, pressed by the diminishing availability of clergy, have facilitated the hiring of 30 parish administrators throughout that Minnesota area and the employment of another 30 as pastoral ministers.

The Schweigerts also speak often from pulpits of the archdiocese on sacrificial giving or titling. They both practice this 10% donation of their income for the Church and do so to encourage others to take a similar step in faith. As members of the volunteer archdiocesan team committed to these sacrificial giving educational efforts, Frank and Cathy have seen the collections in parishes rise 50% or more. After all, they may hear this appeal to make the Lord first in their lives.

There is a connection between Frank’s full-time position in the parish and that sacrificial giving program which touches the Sunday offerings of a church.

The use of competent, dedicated lay persons like Frank Schweigert is certainly a creative way of responding to the dearth of clergy caused by deaths, departures and the decline of vocations.

But the employment of such laity has a challenging financial dimension to it.

According to the first draft of the U.S. bishops’ "Pastoral Letter on Catholic Social Teaching and the U.S. Economy," "lay persons should be given fair wages and a system of promotion ... They should be able to provide decently for their own needs and for those of their family ... They likewise have a right that their pension, social security and health benefits be duly provided."

But the bishops also recognize the challenge contained in that promise of just salaries for people like the Schweigerts.

"The NEED for financial resources will increase in the years ahead as we recognize the need for more, adequately educated and well-trained religious ... We also call on all members of our Church to recognize their responsibilities to contribute to the support of those who are in the public mission of the Church."

In more ways than one, Frank and Cathy are in the forefront of tomorrow’s Church.

Opinion

The flames already!

BY DAVE FRANCIS

Time capsules

Voltaire once wrote, "When it is a matter of money, all men are of the same religion." When he was an old man of 83, Voltaire was asked if he ever laughed. He answered, "No, I have never made ha ha." And as he was dying, a sudden breeze caused the lamp beside his bed to flare up, and as he indubitably tried to shake hands with an oak tree — mistaking it for Frederick the Great.

Miami, Florida / THE VOICE / Friday, March 22, 1985 / PAGE 19
Opinion

Messages from space

As someone who was always a "Star Trek" devotee, when I walked into a cinema along that's connected in some way with outer space, I generally get in line. That's why I got to see "Close Encounters of the Third Kind," "E.T." and "Starman.

Remarkably, they all have a theme in common. You could call it promoting the message that there's a heaven or a benevolent presences surrounding us and we have much to learn from them.

This is a remarkable difference from the science fiction movies of the 1950s and 1960s. In those years, other-worldly creatures were generally portrayed as evil monsters, out to enslave us or destroy us. They were always a version of the "War of the Worlds." The theme was hostility and conflict. Hollywood in those years appeared to have been taken over by a form of massive xenophobia — that classic "fear of the stranger.

NOW THINGS have really changed. "Starman," the latest one I saw, is a familiar character. His personality is similar to the main one in "E.T." and "Greystoke." Like them, he is an alien from another place, far superior to humans in knowledge and power. And he uses his powers to aid mortals, not hurt them.

The plots also have a common thread. The benevolent alien finds themself in an insensitive place, our Earth. They are not destroyed by us, however; they manage to get back to their planet in spite of us.

In at least one movie, "1990," the superior intelligence from outer space performs a miracle that saves us from nuclear destruction; before leaving Earth, he gives us this second chance. It is a redemption and rebirth theme.

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By Antoinette Bosco

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food conveyor encrusted with dirt and moth-old food. Imagine what would happen in the food business if there were no inspections. Well something like that is happening right now in the world of children's television. Children are being fed garbage and very few people are doing anything about it.

"Getting the government off our back" has been the battle cry of the deregulation movement for the last 10 years and it closes momentum every day. The old and television are now almost completely deregulated. There was a time when stations were by law accountable to a government agency, the F.C.C., for public service broadcasting, but no longer.

I attended the NATPE, (National Association of T.V. Program Executives), convention in San Francisco this past January, and listened to a panel of eight executives and specialists, discuss the future of children's television. They were unanimous that children deserve better, but no one seemed willing or able to do anything about it. What they stressed was opposition to any form of government regulation in broadcasting. I realize there are pros and cons on this issue and I'm not sure a mandatory remedy is the answer, but something has to be done.

At The Christophers we're trying to meet the challenge in a positive, constructive way, but it's an uphill struggle. Last year, with a matching fund from the U.S. Catholic bishops, we raised enough money to hire top professionals to help us produce two children's TV programs as pilots for a possible series. The show is called "The Children's Story Lab" and features story segments built around a common theme using puppets, animation, actors and mimes. The shows are designed to appeal to children of all ages and races and creeds. We tested them children in our target age group, about 5-8, and the results were most encouraging. We even placed the programs on almost a hun-dred stations, but to date we have not been able to attract any commercial sponsorship.

But I'm not discouraged. There's someone out there who really cares about children and, with God's help, we're go-ing to keep at it until we change things for the better.

For a free copy of the Christopher News Notes, "You Can Change the World," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.

By Fr. John Catoir

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The sorrows of life and the price we pay for human freedom in the face of sin are free, they are able to sin, to do things that hurt other people. Steady reading of the newspapers informs us about such dramatic sins as murder and drug dealing.
Dear Dr. Kenny: My next-door neighbor whips her 3-year-old with a belt when he misbehaves, often as twice a week. We can hear the leather hitting the child when we're home. My husband and I are upset. We cannot stand to hear a child beaten. Although I have an otherwise good relationship with my neighbor, we have never talked about this. What can I do? — New York

Physical punishment is a poor way to discipline. If the whipping is severe enough to leave marks that are visible hours later, this may constitute child abuse.

Child abuse is very much in the public consciousness today. While parents must have the right to discipline, if the whipping is severe enough to leave marks that are visible hours later, this may constitute child abuse.

I cannot stand to hear a child beaten. Although I may have some thoughts about how to approach your neighbor.

If your neighbor brushes you off with the sentiment that it's none of your business, that people shouldn't meddle in one another's affairs, remind him that a child in need is everyone's business. People who stand by while serious harm is done to another are almost as guilty as those doing the harm.

If, on the other hand, your husband can show you that you are being overly concerned, that you are exaggerating the harm being done to the child, consider his opinion. The line between hard-spanking and child abuse can be a thin one. Not even corporal punishment constitutes child abuse.

Parents abuse this right. You are correct in being concerned, and I think you should take some action.

Talk the situation over with your husband. He may have some thoughts about how to approach your neighbor.

Today's families focus less on food as a lenient sacrifice, I notice, and more on prayer. Sacrifice can take the form of reduced television or candy in many homes. I don't know whether children prefer candy or television. We didn't have the choice.

In studying the scriptures for this column, I found three different words for this fruit in three translations of the same verse: self-control, continency, and chastity. While the three are related, each is distinct.

Chastity and continency are forms of self-control but self-control shows up in many other areas of life as well: eating, time-use, anger, deadliness, and chores, to mention a few.

Just as in the past, Lent offers the family an opportunity to renew annual self-control just as New Year's Day gives us a push to diet. We live in a consumer-oriented atmosphere constantly bombarded by media and print to satisfy immediate gratification.

"Don't put it off. Buy now." Why deny yourself? "You owe it to yourself!"

Gradually the message becomes internalized that we have a right to immediate gratification. Children don't have a Caboose Patch Doll and adolescents feel disadvantaged if they don't have their own car. Young adults don't wait for marriage to practice sex.

Practicing self-control is very difficult in a society where everything is done for you without waiting for marriage to practice sex.

Some of these uncomfortable areas but when is a better time to discuss them than Lent? If families find they can't, then I suggest they at least pray for the ability to talk about this valuable fruit of the Holy Spirit, self-control.

Another way is to point out the many horrible examples of advertising that promote immediate gratification, those that imply that to be happy we must have a certain product or behave in a certain manner.

Here are some questions families can use to examine their own ability to defer gratification and to gain self-control:

1. When am I most likely to lose control of my eating, my buying, my temper, my time?

2. Have we ever talked about this in our family?

3. What TV commercials are most blatant in calling for immediate gratification?

4. Name something we waited for that was worth waiting for. What did we gain by waiting?

5. When I put off chores or homework, what's the payoff for me?

6. What are some ways we control our tempers in the family?

7. Have we ever talked about chastity and what it means in our family? If not, why not? Can we do better?

8. What can we do as a family this Lent to help our family to practice self-control?

Some of these are uncomfortable areas but when is a better time to discuss them than Lent? If families find they can't, then I suggest they at least pray for the ability to talk together about this valuable fruit of the Holy Spirit, self-control.

(All Publishing Co.)
Jesus is a real person

O. I am a college student, right now studying the poetry of T.S. Eliot. One work is said to parallel the story of Christ's death and resurrection. A commentator points out that during the 19th century anthropology began to demonstrate that many concepts held to be Christian were actually ancient ideas whose origins were buried deep in prehistory.

My question is: Did Jesus Christ exist as a historical person versus Christ as a myth or symbol is far more important. I hope you can shed some light on this for me. (New York)

A. First, no reputable historian today would argue that the historical Jesus of Nazareth did not exist. The evidence is simply overwhelming, more so now than a century ago when many historical and anthropological resources available to us were still unknown.

Our knowledge of ancient cultures and literature has multiplied geometrically in the past 200 years. We are now aware of numerous narratives from ancient pagan cultures which parallel biblical stories, and some ways the story of our Lord and of our Christian faith.

This will not surprise or threaten us if we keep in mind a few important facts.

In the first place, Jesus, his teachings and his church in many significant ways flow (as he himself insisted) out of the religion and culture of the ancient Hebrews which themselves often paralleled the religious cultures of surrounding peoples.

Both in his teachings and in his own life, Jesus dealt with and lived in relation to profound human needs, hopes, loves, failures and experiences. Far from being startled, one would expect that much of what he said would echo human and ancient wisdom as it confronted these same realities and reacted to them in religious ways.

There is really no problem in saying that Jesus, his person and his life, is a "myth" in the strict sense of the word — something that goes to the heart of all human experience, and reflects what is universal in the human race, in him, however, God the creator himself enters directly into human history through the incarnation of the second person of the Trinity.

Q. Can the bishop or priest give permission for a nuptial Mass at the marriage of a Catholic girl and Lutheran boy? The girl wants a Mass very much and the boy agrees. Also, could the Lutheran boy receive Communion at this Mass? Who would give permission? (Oklahoma)

A. It is possible for an interfaith marriage to take place under a nuptial Mass. Two basic conditions must be present. The non-Catholic partner must be a baptized member of both partners, not only the Catholic, must sincerely request it.

The first requirement simply acknowledges the fact that only Christians would normally have some awareness of the meaning of the celebration of the Eucharist, or Lord's Supper.

The second recognizes that the entire ceremony during which the couple are united in marriage should be one that as nearly as possible mirrors their common understanding of their relationship to God and to the rest of the Christian community and thus helps them to greater spiritual unity in their married life.

If the couple are conscious of each other and of those attending the wedding, other factors also will enter into the picture. If most of the family and friends of the non-Catholic partner are active Christians the celebration of the Eucharist could be a beautiful experience for them. If they are not practicing Christians such a celebration at best might be unintelligible.

The American bishops, in their guidelines for such celebrations, explicitly urge consideration of the problem of Communion sharing when deciding whether to have a mixed marriage. Mass or not. In cases of "urgent necessity," the diocesan bishop (and only the bishop) may permit Communion by the non-Catholic at a mixed marriage, but this is rarely done.

(For the volume of mail, it is generally impossible for Father Dietzen to answer correspondence personally. Questions for this column should be addressed to him at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

PAGE 22 / Miami, Florida / THE VOICE / Friday, March 22, 1985

BY FR. JOHN DIETZEN

Follow him to glory

BACKGROUND:
The prophecy of Jeremiah supplies this Sunday's first reading. One of the giants of Jewish history, Jeremiah, was born around 650 BC, in Anatoth, near Jerusalem.

Jesus identified himself with every human being. In him all humans therefore share in his sacrifice and glory.

In the third reading, Jesus predicts his own death. He does not use the imagery of pain or of loss to do so. On the contrary, he speaks of "glorification" — death for an exalted purpose.

REFLECTION:
The church has led its faithful during the weeks of Lent, calling them to penance. The penance, however, has not been simply to deny material pleasures. Rather, it has been a technique to fortify resolves and sharpen visions to follow Jesus the Lord.

In the Masses of Lent, the Church has offered the Lord Jesus to the faithful, the Son of God, the Redeemer.

This Sunday, in the Liturgy of the Word, the church parallels in again those two themes: Jesus, his teachings and his church in many significant ways flow (as he himself insisted) out of the religion and culture of the ancient Hebrews which themselves often paralleled the religious cultures of surrounding peoples.

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BY FR. OWEN CAMPION

Always calling for obedience to God's law, he saw his people pass from fidelity to the one God, to idolatry, from security, to defeat, exile, and misery.

His own pleas in behalf of the true religion were rejected by many of his own people in his lifetime. He became influential after his death.

The second reading this Sunday comes from the epistle to the Hebrews, a doctrinal teaching as well as moral exhortation. In the section quoted in this Liturgy of the Word, the epistle underscores the fact that in this humanity's exodus from Egypt, the Word, the epistle underscores the fact that in this humanity's exodus from Egypt, the Israelites were led by God the creator himself enters directly into human history through the incarnation of the second person of the Trinity.

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The ‘Wise Man’ brings good news

A first for the Church’s use of television will occur on March 30 when ABC broadcasts “The Fourth Wise Man,” starring Martin Sheen and Alan Arkin (to be seen locally on Channel 10, at 8 p.m.)

What is unique about this one-hour program is that it has been produced by Paulist Productions and so the airing will mark the first time a network has collaborated with a Catholic production company.

The priest behind Paulist Productions is Fr. Ellwood Kieser, CSP, seen in many parts of the country as the host of “Insight,” a regular half-hour drama series which is syndicated.

“The Fourth Wise Man,” in contrast, will be seen simultaneously around the nation over a major network in prime time. To find out about the special project, I spoke by phone with Father Kieser and asked him how he got a network to break down a long-standing taboo against using programming produced by a Church organization.

“A number of things were involved in the change in attitude, the priest told me. “There’s a change in climate at the networks. They are receptive to the idea of making entertaining programming that enriches the audience.”

Father Kieser also had the financial backing of Bristol-Meyers, a drug company, which underwrote the screenplay and joined him in approaching the network with the idea.

So, with a sponsor behind him and a reputation for producing quality television, Father Kieser found success despite decades of TV prejudice against religious programs. He was invited to do “The Fourth Wise Man” and see it as good news for the entire religious community.”

There is a change in climate at the networks... They’re more sensitive.

Non-Roman Catholics will not see a program foreign to them, he pointed out, since the drama is based on the famous short story by Henry Van Dyke, a 19th-century Protestant minister. The script is by Tom Fonci of “St. Elsewhere’s” writing staff. “It’s a Christian program; it’s very much a Christian program; it’s the search for Jesus.”

The drama tells the story of a wise man who does not make it to Bethlehem with the other three magi to see the Baby Jesus. Instead, he gets sidetracked on his journey to see the Baby Jesus. Instead, he gets sidetracked on his journey when he stops to help needy people.

“It’s the love of God versus love of neighbor debate,” Father Kieser noted, “the search for the transcendent versus immediate needs.”

For 33 years, the wise man seeks Jesus, only to miss Him at every turn because of someone who needs the wanderer’s aid. Viewers who want to know if the wise man ever meets Jesus will have to watch.

“The show is very good for non-believers, too,” the priest said. “It was specifically made for them. It’s entertaining and evangelizing; a good story with humor, adventure and drama. But, underlying it all, is the search for God. People tuning in for entertainment will be attracted, but we hope also to evangelize them.”

Ironically, it’s TV’s success with controversial programming about such topics as incest, nuclear war and suicide — programming which some churches oppose — which has contributed to the airing of “The Fourth Wise Man.”

TV is more daring,” Father Kieser noted. “It handles more controversial areas. The public is growing up and does not want simply an unalloyed diet of distraction.”

In such a climate, the network is willing to take a chance on an overtly religious program provided by a priest. “The show is very good for non-believers too... It was specifically made for them.”

The success of “The Fourth Wise Man” will sure help, get them on others on, the priest explained. “The agenda of the networks is mass audience and huge numbers. We have to be sensitive to our agenda. If we are, then they will be sensitive to our agenda of enriching and evangelizing the audience.”

So if you’d like more such shows, be sure to watch “The Fourth Wise Man” and let your local station and the network know how you feel (write ABC at 1330 Avenue of the Americas, New York, NY 10020).

By James Breig

A.D., The epic mini-series on the early Christians, airs on NBC, Channel 7 beginning at 8 p.m. on March 31 and runs through April 4. (A half-hour documentary on the series will air March 30 at 3:30 p.m.) Above: Ben Vereen playing an Ethiopian official, is baptised into the Christian faith. (NC photo.)
What's Happening

Pastoral ministries schedules summer program

One week intensive courses at St. Thomas University are offered daily from 9 a.m. to 5 p.m. this June 3-24 for graduate credit.

Courses offered are Determining Ministerial Roles taught by Zelina Diaz from June 3-7; Catechesis, taught by Dr. Joseph Jannone on June 10-14, Pastoral Counseling II with Fr. McGrady June 24-28; Scripture: St. Paul and Acts taught by Dr. Reginald Fuller from June 17-21; Community Life in a Global World taught by Fr. Basil Pennington on June 10-14. More information and dates can be obtained by calling 624-8534.

Pennington will also lead a week-end retreat June 9-10, Pastoral Life: Developing a Contemplative Attitude. Cost will be $50.00 and includes room (2 to a room) weekend fee and two meals on Saturday and two meals on Sunday. Proceeds will go to Food for the Poor, Inc.

He will also be lecturing two evenings: St. Thomas University 9-11 p.m. June 10-11, Sunday 9-11 p.m. and St. Ignatius Catholic Church, West Palm Beach, June 12, 7:30-9 p.m.

Retreats and lectures are co-sponsored by the Institute for Pastoral Studies and Food for the Poor, Inc. (Director for Food for the Poor, Inc., is Ferdin Mahfood, 130 W. Copans Road, Pompano Beach, FL 33064.)

For more information contact Dr. Joseph A. Lanneve, Director, Institute for Pastoral Studies, St. Thomas University, 1600 N.W. 124th St., Miami, FL 33155, Tel: 305-625-6000 Ext. 141.

Pastoral Center holiday

Offices at the Pastoral Center of the Archdiocese of Miami will be closed on Tuesday, March 26. Employees may participate in a Day of Repentance.

Ministries at the Pastoral Center, 5941 Biocayne Blvd., will resume office hours from 8 a.m. to 4:30 p.m. on March 27.

Mstrs. Pace holds alumni party

Mstrs. Pace High School will hold a Pig Roast Alumni party on May 10. All alumni are invited. $10 per person.

For further information call Patti Posey at 624-8534.

Spiritual Renewal

The Community is hosting an evening with be-renewed parents on April 10 from 6:30 to 10 p.m. at St. Mary’s Parish, 120 W. Copans Road, Ft. Lauderdale. The Rev. Msgr. Conella and M. Trompope, Offering $10. Dinner served. The Community is located at 1800 S. Dixie Hwy in Lantana.

The Doing Good Area will hold a concert- ed Mass on March 23 at 11 a.m. in St. Mary’s Cathedral. All active and auxiliary members expected to attend. Archbishop Mc-Carthy will preside.

The Chastitute Community of Faith will hold a mass with prayers for healing and anointing of the sick. The mass will be held on April 2 at 8 p.m. in the school cafeteria, 500 Chastity Ave, Margate, Florida.

The South Dade Curia of the Legions of Mary will hold a Solemn Rosary at St. Thomas the Apostle Church, March 30 at 1 p.m. with Reverend St. Paul Delorancy presiding.

Entertainment

The Barry University Dept. of Music will present a faculty recital offered by Ronald Mar- tinez, piano, March 24 at 7 p.m. at First Presbyterian Church, 4161 S.W. 19th Ave., Miami. The program will feature a variety of sacred and secular works.

The Capore Cristi School cafeteria will be the location of a musical extravaganza “Chil-dren in the Spotlight” on March 24 at 3 a.m. and 5 p.m. Tickets are $2.00 and are available at school. Adults $3. Children $1.

The South Florida community is invited to participate in a public policy forum on the U.S.-Catholics relations issue. Pastoral letter on the U.S. economy will be discussed at Florida Interna-tional University’s Bay Vista campus March 28 from 9 a.m. to 5 p.m.

The bishops’ draft letter on the U.S. economy proposes changes in the tax system to reduce burdens on the poor, changes in the welfare system, and federal programs that will help the poor.

The forum will give the community an opportunity to learn more about the moral and ethical issues which have been raised by the U.S. Catholic bishops’ pastoral letter.

The forum is cosponsored by the Catholic Community Services of the Archdiocese of Miami and is one of a series organized as part of the Public Policy Forum series of the School of Public Affairs and Services at FIU.

The forum is free, however, advanced reservations are required by March 22. For information and reserva-tions, contact Betty Young, director of the Public Policy Forum Series, at (305) 545-5271.

Palm Beach concert—benefit farmworkers

Contemporary singer-songwriter Tom Paxton will be performing a benefit concert for farmworkers on March 29 at the Wesley Foundation Hall, located on the University of Miami campus.

The proceeds from his two perfor-mances at 7 and 10 p.m.—will go to benefit farmworkers and the Farm Labor Organization Committee, a group founded by farmworkers who pick vegetables in Ohio and Michigan during the summer months. More than 180,000 of these farmers migrate from Florida each year.

The event is co-sponsored by Miami Un-ion Ministries. Tickets are $8 in advance ($10 at the door) and can be purchased at the Wesley Foundation and at the office of the Miami Union Ministry (985 NW 1st St., Miami, 545-8675).

The following cassette recordings are available from “Jesus Loves You” Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL, 33155-8146. Cost is $4 per cassette, plus 75¢ postage and handling (per order, not cassette):

• The Church and Central America To-day” by Bishop Mark Curlin of Panama will be released on April 1 at the University of Miami Parish Club and guests at noon luncheon on Fri-day, March 23 at the club, 1550 Brescia, Coral Gables. A native of the Canal Zone, Arch-bishop Curlin is a member of the Congregation of Holy Cross who was ordained June 11, 1949 in Panama and elevated to the episcopacy on Oct. 15, 1963.

• Remember them


Spiral recordings available

• Mary, Mother of God, by Ralph Martin

• Make Me a Channel of Your Peace, by Mother Teresa of Calcutta

• Jesus Is the Way, by Fr. Francis Hogan

• Jesus, Who Is Love, by Fr. Francis Hogan

Also available is a cassette series by Fr. John Bertolucci called “Communicating the Word of God.” These cassettes are available at $3.50 each, plus postage and handling.

Fashion Show to benefit retarded

Marian Center, the only facility of its kind for mentally retarded administered by the archdiocese of the Catholic Church in the southeast U.S., will benefit from a luncheon and fashion show on Sunday, March 24.

Sponsored by Leslie B. Designer Clothing Americans, Inc., the event will be held at Raddison Mart Plaza Hotel, 7111 S.W. 8th Ave. Guest speaker will be Sister Lucia Cecioni, superior of the Sisters of St. Joseph Cottolengo who staff the Marian Center, located in northwest Dade County.

Reservations may be called 624-8514 after 7:30 p.m. on weekdays.

It's a Date

PAGE 24 /Miami, Florida / THE VOICE / Friday, March 22, 1985
Send help for Chile to CRS

Donations of funds to save victims of the earthquake in Chile are being accepted by the Archdiocese of Miami for transmission to Catholic Relief Services at New York headquarters.

Due to the difficulties and cost of transportation, material donations are not sought.

Monetary donations should be made payable to Catholic Relief Services and forwarded to Msgr. Walsh at Catholic Relief Services, 491 Biscayne Blvd., Miami, FL 33138. The overseas relief organization of the Catholic Church is already working in Chile with Caritas, Msgr. Walsh said.

"Call me and I will answer you," Jeremiah 33:3. The employees of the Archdiocese of Miami Pastoral Center gather Monday morning to pray for the intentions of us, our brothers and sisters of the Archdiocese. Petitions will be included in our daily prayers each week as well as during this special time of concern.

We invite anyone with a prayer request to write (to phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 491 Biscayne Blvd., Miami, FL 33138.

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The Voice/ Miami, Florida / Friday, March 22, 1985 / Page 25
‘Making it’
In the Christian sense

By Theodore Hengesbach
NC News Service

Greg Barton raced for the gold in the solo kayak event in the 1984 summer Olympics. I found his story especially moving.

Barton was born with club feet and even after 12 operations this condition could not be fully corrected. So he turned his attention from sports which required leg and foot coordination to one that demanded upper body strength — kayaking.

Although Barton missed the gold, he is a model of how to turn defeat in one area into an asset in another.

As a teacher and adviser of adults returning to complete their college degrees, I meet individuals who set great goals for themselves and who often achieve great results.

Some start with real handicaps, having to turn around an earlier history of failure, academic probation and even dismissal from the university 10 or 20 years ago. They go on to perform in acceptable, even outstanding ways.

‘Faith calls Christians to achieve their full potential’

Then there are people like Lynn Thompson and Harry Spigle, both recent retirees. Thompson came to see me two years ago about taking a painting course. He felt this would be a good way to fill his time.

It soon became clear that he had earned many college credits in the past and that he was close to completing his bachelor’s degree. So instead of just a course in painting, he enrolled in a variety of courses. Within a year and a half he finished his degree. At the 1984 commencement exercises, he led the procession of students into the hall.

Spigle had been taking college courses sporadically since 1938. His final course toward a bachelor’s degree was one in poetry which, he told me, “opened up a whole new part of my life.” It provided him with the skills, practice and encouragement to put his personal experiences as a World War II soldier into poetic form.

At 66 Spigle became a published poet. In the university’s fine arts magazine featuring the best student work, three of his poems are prominently presented.

Both Thompson and Spigle discovered a potential they didn’t know was there. I also know a woman, a college graduate, who was willing to begin all over to obtain a graduate degree in business. To fulfill the mathematics requirement, she took a precollege course in algebra before three attempts over a two-year period involving heavy weekly homework assignments, she gained the requisite B.

She is an example of someone who can learn skills in a completely new area.

Christian life reveals a similar pattern. Faith calls Christians to achieve their full potential. The life and words of Jesus invite Christians to expand their horizons. His words encourage people to live in new, undreamed of ways.

Thinking it over

Growth and community

Whenever people make a new beginning in life, they tend to be hopeful and apprehensive at the same time. It’s no wonder. For at the beginning point, who can see the end result?

Perhaps this is why a man and woman get nervous on their wedding day. Each partner’s destiny is about to become intertwined with the destiny of a spouse, the destinies of children they eventually hope to have, the destinies of new relatives and friends.

Years later the couple may look back on their lives and realize how much they have grown and changed. Undoubtedly they will find that the course their personal development took was strongly influenced by life together — the roles that new people — teachers, co-workers, neighbors, parishioners — will play in his or her life. It is similar with other points in life when people make a new beginning; the first day in college, the first day in a new neighborhood, the first day in a new job, the first day in a new parish.

In each case, a person is stimulated by the new situation and perhaps, jittery over the roles that new people — teachers, co-workers, neighbors, parishioners — will play in his or her life.

Will these new people foster or frustrate one’s personal development? Your potential as a human being doesn’t mature in a vacuum. Instead, fulfillment unfolds in the midst of real life. Other people help to draw out your hidden potential. Unanticipated developments point toward aptitudes and talents you never thought could be yours.

Many adults could testify that they discovered new dimensions of their personal potential when they were 35 or older.

All this points to one reason why the church places such importance on the community dimension of its life. People are always searching for fulfillment. And they contribute to each other’s fulfillment in important ways.

The members of the Christian community are people who in many ways can foster the potential within each other’s lives.
The rub is that it is hidden. For some people it might have been covered over by years of hearing someone say: “You'll never amount to anything” or “You can't do that.” Others never had a sense of achievement. Perhaps no one offered them any recognition. And it could be that a person had no sense of personal responsibility, little chance for advancement or personal growth — important factors that help us unleash our potential.

One college senior was wondering what she would do after commencement. After 16 years of schooling she didn't have much sense of who she was or where she was headed. It happened that she picked up a magazine and spotted two multiple-choice questions that started her thinking.

The first asked: What is the most effective way to discover human potential — by scientific testing; trial and error; reading books; a special program; or through the assistance of a mentor, coach or guidance counselor?

The second asked about the best way to unlock human potential. Is it by exercise or through prayer and meditation? What about drugs, mind control or self-discipline?

The young woman realized she never had thought about all this. Yet when she reflected on some others in her graduating class, she realized they had definite plans for what they would do after they received their diplomas. It seemed as though they had found a way to discover and unleash their potential.

In “Seasons of a Man's Life,” Daniel Levinson says a person between the ages of 18 and 30 has four tasks to perform.

- Dreaming comes first. We create tomorrow's by what we dream today.
- Second, it is vital to form a relationship with someone who is helpful as a guide — someone to talk with at times.
- Third is discovering an occupation— choosing from among your dreams.
- Fourth is forming close supportive relationships. Perseverance and commitment are among other factors that help to unlock a person's potential, I think.

And Goethe, the 19th-century author of “Faust,” said: “Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it.”

God gave us great potential, for we are created in his likeness. Moreover, we have the tools to discover and unleash our potential.

That doesn’t mean God will stop us from falling. Rather God always picks us up.

**Views of humanity: From the Big Dipper and beyond**

By Father John Castelot NC News Service

Photos of the Earth taken from space reveal a luminous little sphere as cold and lonely as the moon. Viewed from space, our world — which used to seem so enormous and whose problems still seem almost overwhelming — suddenly looks tiny and insignificant.

Many centuries ago a man gazing out into space gave voice to these thoughts: “When I behold your heavens, the work of your fingers, the moon and the stars which you set in place, what is man that you should be mindful of him or the son of man that you should care for him?” (Psalm 8:4-5)

But — and this is the surprising point — it was not humanity’s insignificance that stunned the ancient writer as he looked into the stars. What struck him was quite the opposite: humanity’s enormous importance.

*Every single choice a person makes, no matter how apparently unimportant, is creative — or destructive.*

Of no other creature was it said, as it is said of man and woman: “In the divine image he created them” (Genesis 1:27).

Now, to be made in God’s image and likeness means that humanity is given a share in God’s creative love and power. People are co-creators.

And God is eternally active and creative. A sign of this is found in the ongoing development and growth — the ongoing creation — of each human person.

No person is a finished, static product, like a car rolling off an assembly line. The only change the car will undergo is deterioration — and depreciation!

A human being, on the other hand, from the moment of birth, never stops growing physically, emotionally, spiritually.

In short, each person is a bundle of possibilities. Those possibilities become actualities when people exercise their free will — when they make choices.

In fact, every single choice a person makes, no matter how apparently unimportant, is creative — or destructive. Like a hammer blow on metal, every choice molds our characters and personalities; it creates us.

We are, with God’s help, “captains of our souls.” Of course, there are circumstances in life over which people have no control. It is one’s reaction to those circumstances that can be controlled.

Obviously, too, we often feel unequal to the task of our ongoing development. Only God creates effortlessly. For God’s human co-creators, it is a challenge, frequently a difficult one.

Strength comes from the realization that people are co-creators, working with God. No one was ever more conscious of his weakness than St. Paul. Yet, he wrote: “I willingly boast of my weakness, that the power of Christ may rest upon me...for when I am powerless, it is then that I am strong” (2 Corinthians 12:9,10). “In him is the source of my strength. I have strength for everything” (Philippians 4:13).
**Table talk at Lent: ‘Slainte’ good health!**

By Diane Moogan

The Lenten season that’s observ- ed by all Christian churches, began as a period of fasting, almsgiving and training required of converts who were to be baptized and confirmed at Easter. Originally, this period of austerity lasted just a day or perhaps forty consecutive hours. Eventually it was extended to six weeks not counting Sundays and by the year 840, the present forty-day period was adopted. Four days, beginning with Ash Wednesday, were added to make the mystical number forty, a time period that would match Jesus’ fast and temptation in the wilderness, Elijah’s journey and Moses’ stay on Mt. Sinai.

The ancient observance of Lent was rigorous — demanding self-denial in all worldly things. Festivities were discontinued, marriages forbidden and fasting was severe with only one meal a day permitted and no meat, eggs and dairy food allowed. Fish became a major Lenten food in England during Elizabethan times when the Queen proclaimed that her countrymen must fix on Wednesdays, Fridays and Saturdays. She was motivated more by economics than religion knowing this would force the price of meat to drop and encourage the building of fishing vessels.

Lenten practices continue to evolve and those of us who came of age before Vatican II have experienced great change in our life- times. I remember when, as a child in the fifties, serious sacrifice was expected and given. In school we were given mite boxes to be filled by our parents, who were expected and given. In school we were also expected to “give up” something of importance. My own Lenten penance involved a solemn sacrifice of those well-loved penny candies — a sacrifice that rarely survived the second week of Lent. However, the mite box was always filled and used in direct proportion to the amount of guilt I felt over it.

My Brooklyn neighborhood had a Lenten custom that was rather unique. A neighborhood tradition. Once at the end of Ash Wednesday it was announced that a youngster could see an Abbott and Costello movie, ten cartoons and a showing of Cecil B. DeMille’s classic silent film, the King of Kings. This quickly became a neighborhood tradition. Once at about the age of fifteen, a group of us went to see the show and because this was the fifth year in a row, we began to focus on the technical rather than spiritual aspects of the film. During the emotionally charged crucifixion scene, my friend, Ralph Matte leaned over and commented that Jesus (portrayed by H.B. Warner) looked like he lifted weights and had a pretty good build. Well, an elderly woman in the next row took offense at this causal comment and while yelling things about sacrilege and disrespect, began to hit Ralph over the head with her umbrella. This in- cident gave us a clue that it was time to find a more meaningful Lenten custom.

Now that we’re near through Lent, I’ll offer you a recipe that has little to do with Lent and everything to do with St. Patrick’s Day. In fact, this great Irish saint, revered for his acts of prayer and mortification, spent forty days fasting and praying on County Mayo’s sacred mountain, Croagh Patrick. According to legend, he then drove all the snakes from Ireland. Incidentally, the shamrock is so enthusiastically displayed on March 17th because when St. Patrick preached to Gospel, he illustrated the concept of the Trinity by showing a three- leafed grass that grew on one stalk. If you’d like to pay tribute to the Irish, forget the green beer and do try this recipe for Irish Soda Bread. It’s a staple in almost every home in Ireland and a well-loved specialty for many Irish Americans. The recipe belongs to my mother-in-law Nell, who got it from her mother Mary Flaherty McDonough of Clifden, Co. Galway. It’s the best and our belief that if served with a cup of tea or Irish coffee, one can almost hear the River Shannon flow.

**NELL’S IRISH SODA BREAD**

3 cups flour

\( \frac{1}{4} \) tsp. sugar

\( \frac{1}{2} \) tsp. salt

\( \frac{1}{2} \) tsp. baking powder

\( \frac{1}{4} \) tsp. cream of tartar

\( \frac{1}{2} \) stick butter or margarine

\( \frac{1}{2} \) cups buttermilk

\( \frac{1}{2} \) cup caraway seeds (optional)

**NELL’S Recipe**

- She said it at least a million times while I was growing up: “Wait until you’re my age. Time passes so fast. You won’t believe it.”
- “My mother, as usual, was right. Sometimes those little yet powerful truths have a way of wedging themselves into your mind between trying to remember which child you are supposed to be taking to the dentist and which one has soccer practice. The way time has of picking up speed as you get older really hit home today after a long-distance conversation with a young cousin about her 8-month-old. It’s her firstborn and she was exhausted because he has been keeping her up all night with his crying. Trying to convince a young mother that once you’ve fed, burped and cuddled up a little guy (and you’ve been to the pediatrician three times in the past 10 days) you can pretty well be sure he’s OK, only reinforced my impression of how time flies.
- I remember well how our oldest cried on at night. It seems like yesterday I was looking in the mirror wondering if the bags under my eyes qualified me as a martyr.
- I looked over at our youngest, playing checkers on the floor with his sister. Playing checkers. And in the first grade. My baby! Somehow your baby remains your baby even though his body and his mind don’t respect that fantasy.
- As I talked with my cousin, I think I was probably ladling out advice as if “my baby” was still an 8-month-old too. But there he was on the floor talking about playing soccer, and laughing at his sister’s knock-knock jokes.
- I went in the bathroom and looked in the mirror. The bags had subsided, but wrinkles are sure filling in the vacancy. I went back to the front room.

“Hey, youngest child,” I said, “come here and sit on your mother’s lap for a minute.”

“Aw, mom, how come?” he said, “I want to be on your lap for a minute.”

“Because my mother said there’d be days like this,” I told him. “And besides, just wait until you’re my age. You’ll understand.”