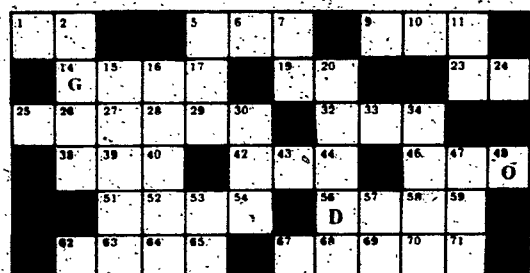


Sunday Scripture Quiz

I. Gospel Reading:
Jn 3:13-17 — We shall be healed in identity with the Cross of Love.
Below is a key passage from Scripture. You can determine what this passage is by finding the answers to the questions below. The puzzle is then putting the letters in their appropriate box. The first one is done for you.



1. Created us: **G O D**
14 48 56
2. Our final home: 25 09 52 28 44 6
3. Put on bread: 32 19 38 67 54 70
4. A virtue: 47 57 20 17
5. Use our teeth: 51 9 26 58
6. Truthful: 39 42 30 71 11 34

Following are key passages from 2 scripture readings. Fill in the missing words.

II. First Reading:

Nm 21:4-9 — They looked on a sign of God's love and were healed.

Phrase: With their _____ worn out by the _____ the _____ complained against _____ and _____ "Why have you brought us up from _____ to die in this _____ where there is no _____ or water? We are _____ with this wretched food!"

III. Second Reading:

Phil 2:6-11 — Jesus obeyed the call to infinite love and healed us.

Phrase: Christ _____ though he was in the _____ of _____ did not deem _____ with God something to be _____ at. Rather, he _____ himself and took the form of a _____ being _____ in the likeness of _____

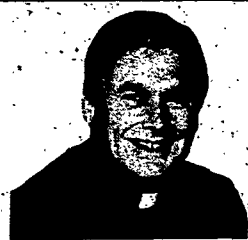
Answers on Page 7

Passage I words: God, own, theme, hope, heaven, of, man, chew, noun, but, for, honest, oreo.

Passage II words: Moses, food, patience, God, desert, people, Egypt, disgusted, journey.

Passage III words: God, emptied, men, Jesus, grasped, slave, form, born, equality.

Fr. Louis J. Hohman



The Open Window

Mary's Virginity

Dear Father Hohman:

Why is there such an insistence on Mary's perpetual virginity? I can see that a virgin birth makes a nice symbol, but don't see why it is considered so important.

Many people seem to think that the idea of Mary and Joseph having sexual intercourse after Jesus' birth would be unspeakably degrading to Mary. Well, as a happily married woman, I think this attitude is insulting both to Mary and to every wife. Marital sex involves loving, sharing, giving, comforting. It can be tender and joyful, a genuine way of communication. I think it would be a sad thing if Mary and Joseph had not

shared this experience together.

Am I the only one who thinks it ironic that the Holy Family is held up as a model for all families when such an important part of married life was supposedly missing in that family?

(Signed) Faithful reader

Dear Faithful Reader,

The fundamental reason there is such an insistence on Mary's virginity is that Luke and Matthew both make it very definite that Jesus did not have a human father. All of the creeds from the very earliest speak of the "Virgin Mary." The tradition of Mary's virginity goes on uninterrupted until the time of the Reformation, according to the document of the NCCB, "Behold Your Mother." The truth that Mary remained

always a virgin, that is, that she had no other children and never used her marital rights, emerges clearly in the Church's consciousness in the 4th century when "ever-virgin" became a common description of her.

When you speak to the importance of her virginity you are asking another question: The single fact of physical virginity of itself has no real importance or meaning. What would have meaning is the reason why one would be a virgin. In Mary's case it is a powerful sign that Jesus was indeed the Son of God. The virginal birth of Jesus also is a powerful sign that the work of salvation is, from the beginning, God's work. And, to "Behold Thy Mother," the virgin birth is not simply a privilege affecting only Jesus and Mary, but a sign and means for the spirit to fill the new people of God, the body of Christ, the Church.

I do think that in the past there was much anti-sexualism attached to the belief in the virgin birth, making it seem as though sexual intercourse were in some way "dirty" or at least less virtuous. Those kinds of ideas need to be wiped out forever. To deny the

godliness and goodness of sexual intercourse between happily married people is to insult God.

In my view the virginity of Mary takes its foremost meaning from the fact that she surrendered herself totally to God and the result was the beginning of the world's salvation. As a matter of fact, Jesus himself said when reminded, "blessed are they who hear the word of God and keep it." Mary is the one who, first of all, exemplified for all of us, heard the word of God and said "yes" to it.

It should be noted however that too much importance can be attached to sexual intercourse even within the context of marriage. True and deep love between a man and a woman can exist in a celibate way and therefore the introduction of sexual intercourse is not an absolute necessity. This thesis has been developed in a very recent book on celibacy. The bottom line is commitment. Commitment to virginity for those called to virginity, commitment to married life for those called to married life, commitment to virginity for the unmarried.

CHD Awards \$5.7 Million

Washington (RNS) — The Campaign for Human Development, the American Catholic bishops' domestic anti-poverty program, has awarded nearly \$6 million in grants and economic development loans to self-help projects around the country.

The 140 new grants totaling \$5.7 million and six loans totaling \$283,866 bring to more than \$55 million the amount allocated since the national campaign was started 10 years ago. In addition, another \$20 million has been retained by dioceses for local programs.

CHD is supported by an annual collection in Catholic churches in the United States. The dioceses keep a quarter of the funds collected.

Among the new projects funded are a multiracial community organization in southern California, an Iroquois Indian agricultural cooperative in Wisconsin, a Connecticut neighborhood group advocating economic rights, a voter registration program in Texas and low-income housing in Florida.

In announcing the 1980 grants, Bishop Thomas C. Kelly, general secretary of the National Conference of Catholic Bishops, said CHD

"conclusively demonstrates that people can change things." He noted that the campaign does not create solutions to social justice problems but rather "provides the tools and the seed money for people to find their own solutions."

The 146 programs to be assisted were chosen out of 646 requests received this year.

To qualify for support, projects must be directed to, and be operated by, a low-income group, and also must aim at bringing about social

change by attacking the root causes of poverty.

Besides funding self-help projects, the campaign serves as a clearing house for information on antipoverty efforts and provides schools, parishes and dioceses with justice-education materials.

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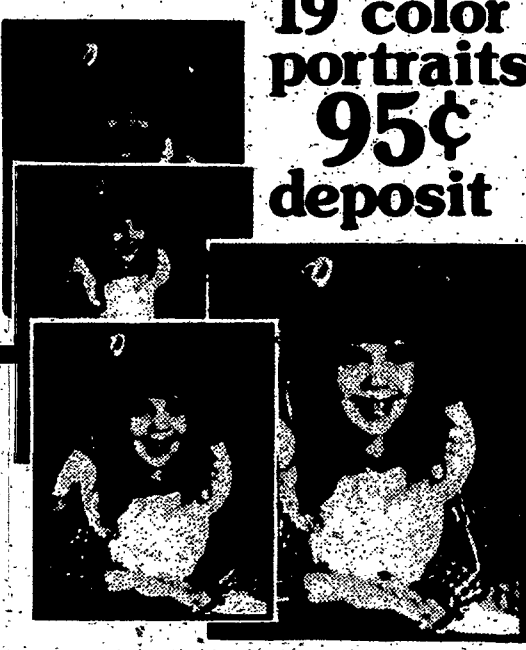
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