

## 'Barbarous' murder



Anwar Sadat

## Pope condemns Sadat killing

VATICAN CITY (NC) — Assassinated Egyptian President Anwar Sadat was "a great statesman" who will be remembered "for his courageous initiatives of peace" in the Middle East, said Pope John Paul II during his Wednesday general audience Oct. 7.

The pope also sent condolences to the families of Sadat and others killed in the "barbarous assassination."

On Oct. 6, the day Sadat was killed, the pope, who survived an assassination attempt May 13, cabled a message of condolence to Egyptian Vice President Hosni Mubarak.

"In condemning this treacherous act of violence I pray that almighty God may grant peace to this man of peace and bring to fulfillment his lofty vision of reconciliation among peoples," said the papal telegram.

In his audience talk the pope said, "I must manifest the emotion and sorrow which I felt yesterday at the

news of the tragic death of Egyptian President Sadat."

**THE POPE** praised Sadat "for his qualities as a man, believer in God." Through his peace initiatives Sadat sought to resolve "the long and bloody conflict between Arabs and Israelis," added Pope John Paul.

In Miami, Archbishop Edward McCarthy called the "violent and tragic attack . . . a shocking indication of the mounting godlessness of our times.

"President Sadat was especially admired for his strong and reasonable efforts to promote peace on earth. Our prayers are with him and with the people of Egypt at this sad hour," the Archbishop said.

In a statement issued Oct. 6, Bishop John R. Roach, president of the National Conference of Catholic Bishops, said "a beacon of hope, of reason and of peace" has been lost.

He expressed hope that Sadat's

legacy would motivate others to search for peace, especially in the Middle East.

**SADAT** was killed Oct. 6 when Egyptian soliders shot him at a military parade in Cairo. Sadat, 62, had been the leading figure in peace negotiations with Israel since 1977 when he made a historic pilgrimage to Jerusalem to start a peace process after 30 years of hostilities.

The Egyptian leader's death is a grievous blow to world peace and especially to peace in the Middle East, according to Father Edward H. Flannery, former executive secretary of the U.S. bishops' secretariat for Catholic Jewish relations. He is now director of continuing education for the clergy in the Diocese of Providence, R.I.

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## Charismatics 'praise the Lord'!

By Ana M. Rodriguez  
Voice Staff Writer

POMPANO BEACH — About 2500 arm-waving, hand-clapping, aisle-dancing Catholic Charismatics from all over South Florida were urged to put their talents to work for evangelization and the Church during the second annual Charismatic Conference held this weekend at Broward Community College here.

In an atmosphere that often resembled that of an old-fashioned revival, the Charismatics heard two bishops, five priests and two sisters speak about the power of the Holy Spirit, the need for self-renewal and the importance of "person-to-person" witnessing in carrying out every Christian's duty, to spread the Word of God.

"If you're not involved in evangelization, can you get to heaven?" asked Auxiliary Bishop Joseph McKinney, of Grand Rapids, Mich., who is also chairman of the National Service Committee for Catholic Charismatic Renewal.

"Shepherds don't make sheep. Sheep make sheep," Bishop McKinney said, stressing that "the evangelization work of the Church is got to be done by the sheep." No excuses are allowed, he added.

Archbishop Edward McCarthy made the same point during the homily at the closing Mass Sunday, saying, "We are expected to yield rich harvest for the Lord."

"I know I can rely on you," the Miami Archbishop added, asking for the Charismatics' "fervent prayers" and action after enumerating some of the Archdioceses' most pressing



Some of the 2500 people who gathered in Pompano Beach for the Charismatic Conference.

problems.

South Florida is 500 priests short, the Archbishop said, less than half of the Catholics in South Florida are associated with parishes, and murder, rape, pornography, abortion and divorce are rampant.

"Has our salt gone flat," he asked.

"Recognize that you are evangelizers," and remember that evangelizers "act in communion with the Church and with the pastors," the Archbishop continued.

During his Sunday morning talk, Archbishop McKinney gave some tips for evangelizers:

- Give "explicit witness to the mystery of Jesus" through person-to-person evangelization;
- Remember that those who are evangelized have to become members of the Church. "If they don't, it's

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# Seminary celebrates everything

By Dick Conklin  
Voice Correspondent

It was a real day for celebration at St. Vincent de Paul Seminary in Boynton Beach — not only was it the 20th anniversary of the ground-breaking, or the tenth anniversary of a unique bi-lingual program — or even, coincidentally, 400 years since the birth of St. Vincent de Paul.

What drew bishops and priests from all over Florida wasn't the observation of a historical event, but history in the making, as the once-Archdiocesan seminary became a regional center for the training of new priests, men from all five Florida dioceses, the surrounding southern states and islands of the Caribbean.

Joining Miami in the venture are the dioceses of St. Petersburg, St. Augustine, and Pensacola-Tallahassee. By regionalizing the seminary, the four dioceses hope to share their resources in the battle against escalating operating expenses and dwindling numbers of men studying for the priesthood.

ST. VINCENT de Paul Seminary, already the country's only theological seminary to train priests in both English and Spanish, currently has 91 men enrolled. Although the Miami Archdiocese also operates St. John Vianney College Seminary in Miami, the nearest diocesan seminaries for theological studies are in New Orleans and Baltimore. The only other regional seminary in the United States is in Detroit.

The decision to make St. Vincent de Paul's a regional institution opens the door to expansion in the future, beyond the Florida state line. Other dioceses in the region — such as Georgia and the Carolinas — could join later and help reduce the costs even further.

The current board of trustees lists Archbishop Edward McCarthy as President and Vatican liaison. Bishops John Nevins and Agustin Roman are also members, as are Bishop Thomas Larkin and his auxiliary, J. Keith Symons, of St. Petersburg; Bishop John Snyder of St. Augustine, and Bishop René Gracida, of Pensacola-Tallahassee.

During a special Mass said to honor the event, Archbishop McCarthy cited the work done by his predecessor to make the regional seminary a reality. "A dream dreamed by Archbishop Carroll has come true," he said.

ANOTHER MAN who dreamed the same dream was also present.

Fr. Felipe Esteves, installed just one year ago as the new rector of the seminary, has played a key role in the transformation.

"I hope it will be soon, because St. Vincent de Paul's is competent to respond to the needs of the Southeast and of Puerto Rico," he said. Then, "A seminary of this vision can no longer be sustained by just Miami — it's not fair for the people of Miami to carry the whole burden. A seminary is such a difficult enterprise that it can only be sustained by a large group of dioceses providing support.



St. Vincent de Paul alumnus Auxiliary Bishop of San Juan, Ermine Negron, Archbishop McCarthy and Rector Fr. Felipe Estevez.

One very proud graduate of the seminary beamed from the altar. New Auxiliary Bishop of San Juan, Ermine Negron, was ordained in 1969.

A bit of surprise was also in store for many of the people attending the ceremony. Although rumors of a split in the Miami Archdiocese have circulated for some time, the Principles of Agreement read at the dedication helped confirm the anticipated change. They read, in part:

"WHEREAS, it is probable that, as the Church grows in the region, a new

diocese will be established in the area where St. Vincent de Paul Seminary is located, and that such new diocese would be without the resources to maintain and operate said seminary . . . we hope to bring about the conversion of that seminary (to a regional facility)".

Archbishop McCarthy explained that Vatican approval had to first be secured before going ahead with the conversion. But, according to him, the approval was not only granted, but the Vatican "gave us an enthusiastic endorsement and encouragement."

## 8 Priests who've been a long ways

By Prent Browning  
Voice Staff Writer

"They can remember Popes with no Pauls in their names and bishops who never lived in Miami.

"They recall Forty Hours, Novenas, Ember Days, and Passiontide. They ran carnivals, festivals, Mardi Gras, bingos, chicken dinners, bake sales, raffles and rummage sales . . ."

So praised Fr. Laurence Conway, pastor of St. Mary Magdalen church, at a reception last week in honor of eight recently retired archdiocesan priests.

Mass Tuesday afternoon at St. Mary's Cathedral, assisted by pastors and priests from throughout the Archdiocese, was concelebrated by Archbishop Edward A. McCarthy and the retired priests.

**THE PRIESTS**, all of whom have retired in the past year, are: Msgr. Jose Juaristi, formerly associate pastor at John the Apostle in Hialeah; Msgr. Calixto Garcia, formerly pastor of San

Pedro parish in Tavernier; Fr. Wendel Schenley, formerly pastor of Our Lady of Mercy in Pompano Beach; Fr. Joseph Cliff, formerly pastor of St. Monica's parish in Opa-Locka; Fr. Leonard Stachura, a former librarian at St. John Vianney Seminary in Miami; Fr. James Keogh, former pastor of St. Coleman's church in Pompano Beach; Fr. Joseph Cronin, a former pastor at St. Patrick's church in Miami Beach; and Fr. John McKeown, formerly pastor of St. Pius church in Fort Lauderdale.

If you asked them they could tell you many stories. Some endured experiences far beyond the usual call of duty such as Fr. Cliff's trials in Spain during the Spanish civil war and the travels of Fr. Schenley, a native of Hungary, who left a post in Czechoslovakia in the mid-fifties after being prohibited from celebrating Mass.

All together they have logged 317 years in serving the church.

"They came through and survived many things," Fr. Conway said, in a lively speech after the dinner in the Cathedral Hall.

"THINGS SUCH as women lectors, Mass facing the people, whole wheat hosts, missalette, nuns without habits, schools without nuns, and parishes without schools."

"They saw CCD become Religious Education; they saw churches become 'multi-purpose buildings'; they saw deacons become permanent."

Archbishop McCarthy drew parallels between the occasion and Tuesday's Feast of the Archangels.

"Angels are messengers of the Lord," he said.

"THEY ARE transcendent or spiritual in their orientation. They are healers especially beloved to the Lord. Just so, the priest is the minister and the messenger of the Lord, dedicated to

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Fr. Cronin speaks at the dinner for retiring priests.

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**'The Bible . . . does not wish to teach how heaven was made but how one goes to heaven'**

**Pope John Paul II**

# Pope tells scientists about the universe

Castelgandolfo, Italy (NC) — All scientific research, whether it explores the origins of the universe or the effects of atomic bombs, must be based on a concern for the dignity of the human person, Pope John Paul II said Oct. 3.

The pope met in the Swiss Hall of his summer residence at Castelgandolfo with 150 scientists from throughout the world, 50 of them members of the

Pontifical Academy of Sciences.

He praised the topics chosen for study by the scientists, at a study week preceding the academy's plenary assembly Oct. 3-6 and during the academy sessions.

**THE THEME** of the study week was "cosmology and fundamental physics," while the assembly discussed "the impact of modern biology on

society." Separate work groups studied the topics of "perspectives of immunization against parasitic diseases" and "effects resulting from an atomic bombing."

Regarding cosmology, Pope John Paul said that "science cannot of itself solve" the question of the origin and evolution of the universe.

"The bible itself speaks to us of the origin of the universe and its make-up, not in order to provide us with a scientific treatise but in order to state the correct relationships of man with God and with the universe," Pope John Paul said.

He said the Bible's explanation of creation was written to declare that "the world was created by God" and that it "was not created as the seat of the Gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God."

"**ANY OTHER** teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how heaven was made but how one goes to heaven," Pope John Paul added.

The pope said the studies of molecular biology, like all scientific research, should "be carried out in full respect for the norms of morality, safeguarding human dignity, freedom and equality."

He expressed the hope that in research which affects human beings, "there will be no fixation on anti-cultural positions that retard the progress of humanity, and that on the other hand there will be no attacks on man's precious possession: the dignity of his person."

## Security tight as he returns

VATICAN CITY (NC) — Two miles of wooden barricades and nearly 1,000 security guards surrounded Pope John Paul II Oct. 4 when he returned to the Vatican to beatify three Italian and two French Religious.

The unprecedented security arrangements in St. Peter's Square were designed to prevent any possibility of a repeat of the pope's last visit to the square, when Mehmet Ali Agca, who was later convicted by an Italian court, wounded him and two American tourists on May 13.

Most of the 125,000 people who entered the square for the beatification ceremony underwent some type of security check: a metal detector search for many, body checks of some of the men and searches of the purses of the women.

**BECAUSE FEMALE** security personnel were not available, there were no body checks on women visitors to the square. Also immune from the body

searches were persons dressed in clerical or religious garb.

The square, normally accessible through nearly 60 entrances formed by the spaces of the semi-circular Bernini Colonnade that partly encloses it, was surrounded by a double-ring of white wooden barricades that opened in only nine places.

Beginning at 6 a.m., three-and-a-half hours before the ceremony, a special team of Italian and Vatican police officials manned the nine entrances and stood at various points along the four-foot-high barricade. Others toured the Rome neighborhood near the Vatican or were posted atop Vatican buildings.

There were no reports of arrests during the ceremony, nor were any firearms confiscated.

The 61-year-old Pope John Paul remained on the steps of St. Peter's Basilica throughout the beatification ceremony, but surprised his security



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# Nuclear weapons immoral — Quinn

SAN FRANCISCO (NC) — "The teaching of the church is clear: nuclear weapons and the arms race must be condemned as immoral," said Archbishop John R. Quinn of San Francisco in a pastoral statement Oct. 4, the 800th anniversary of the birth of St. Francis of Assisi, patron of the archbishop's See city.

Applying the traditional church principles on "just war," Archbishop Quinn concluded that "a 'just' nuclear war is a contradiction in terms."

The archbishop delivered excerpts of his pastoral statement at St. Mary's Cathedral and received several standing ovations.

"I CALL upon all the Catholic people of the Archdiocese of San Francisco, as well as all people who find in St. Francis a prophet of peace and non-violence, to work for bilateral disarmament and the elimination of nuclear weapons.

"Let us replace violence and mistrust and hate with confidence and caring. Let us make our own the prayer of St. Francis of Assisi," the archbishop said, quoting from the prayer which begins, "Lord, make me an instrument of your peace."

"Nuclear weapons are not simply conventional weapons on a larger scale. They are qualitatively of a whole different order of destructiveness," said the Archbishop, former president of The National Conference of Catholic Bishops.

"Their tremendous explosive force, as well as their enormous and terrible side effects, will irrevocably alter our ecological system, genetic structures for generations to come, and the fundamental fabric of our social systems."

**EXCESSIVE** spending on arms production takes lives "just as surely as if the weapons produced had actually been put to use," the archbishop said in his statement.

"The billions of dollars presently being spent on arms each year throughout the world is surely an appalling form of theft in a world where so many persons die each day of starvation."

Archbishop Quinn noted that each person will have to make an individual response to the evil of the nuclear arms race. "Some may be called, like Francis 800 years ago, to a radically prophetic response. Open to the voice of the spirit within us, we must find our own response to the deadly nuclear challenge as individuals, as families and as a community of faith and hope."

The archbishop specifically invited Catholics in the San Francisco Archdiocese to join him in setting aside one day every month for fasting and prayer for an end to the arms race. He suggested the first Friday, or, in honor of St. Francis, the fourth day of each month.

He urged cooperation with other religious and community groups in the Nuclear Arms Freeze campaign which seeks to halt any further development or deployment of nuclear weapons by the United States or the Soviet Union.

## Miami Archdiocesan Council of Catholic Women



## National Council of Catholic Women

# Don't just sit there...

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## NCCW...FCCW...MACCW

The National Council of Catholic Women is composed of organizations of Catholic women from throughout the United States and reflects a membership of ten million.

The Florida Council of Catholic Women, whose President/Province Director serves on the National Board, is composed of the Presidents and Moderators of the Councils of Catholic Women in the five Dioceses in the Province of Miami — State of Florida.

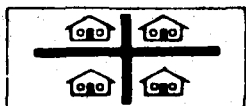
The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numbering a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

Areas of Council Programs are directed through six commissions designed to serve the community and to fulfill the objectives of this Council.



The **CHURCH COMMUNITIES COMMISSION** aims to create a community of God's people that is educated and dynamic. Programs of study, prayer and action will lead to achieving the ideals of a complete life in Christ in an ever-deepening love for God and neighbor.



The aim of the **COMMUNITY AFFAIRS COMMISSION** is to involve the members of MACCW, and all people in working to answer the needs of their individual communities. Programs are focused on all areas that affect the well-being of the people of the United States.



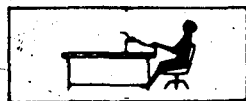
The **FAMILY AFFAIRS COMMISSION** strives to assist families in achieving a truly Christian life and to preserve Christian principles in those areas that pertain to the welfare of all families, and to help the family to carry out its responsibilities within the Church, the civic community and the world.



The concern of the **INTERNATIONAL AFFAIRS COMMISSION** is to awaken in all Christians a conviction of their relationship to and responsibility for mankind around the world, especially as set forth in the Decree on the Apostolate of the Laity and the Pastoral Constitution on the Church in the Modern World.



The **LEGISLATION COMMISSION** has as its premise the obligation to provide information and techniques for influencing legislation, to encourage needed action in legislative areas and in general to keep the membership informed and up-to-date on pending legislation.



The **ORGANIZATION SERVICES COMMISSION** acts as the "Service Bureau" for officers and all chairmen. It assists the Council by providing tools and training, maintaining membership and dues records, distributing publications and obtaining publicity.

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# Did Greeley plot to oust Cody?



Fr. Greeley

By Bob Zyskowski  
Of The Chicago Catholic

Did Father Andrew M. Greeley contrive an elaborate plan to smear John Cardinal Cody in the news media?

Yes, says the Chicago Lawyer in its October issue.

No, says Father Greeley.

This is how Rob Warden, editor of the Chicago Lawyer, begins his article: "A bizarre plot by religion columnist Father Andrew M. Greeley to topple John Cardinal Cody with 'the worst kind of public scandal' is revealed in a series of tape recordings, Greeley made from 1975 to 1978."

The article says that Father Greeley hoped that Cardinal Cody would be succeeded by Archbishop Joseph L. Bernardin of Cincinnati a member of the synod of Bishops and former president of the National Conference of Catholic Bishops.

Archbishop Bernardin has denied any involvement.

Father Greeley, through his attorney in Chicago, said it was "absurd to say that I orchestrated the present problems of the Cardinal."

**THE AUTHOR** of the Chicago Lawyer article said at a press conference that there is "absolutely nothing" in the account suggesting that Archbishop Bernardin knew he was part of Father Greeley's alleged conspiracy.

Father Greeley, ordained for the Archdiocese of Chicago, has not accepted an assignment in several years. He said in his statement he "did not instigate directly or indirectly an investigation by the U.S. attorney, the Sun-Times or any other media outlet."

Allegations which have appeared in the Chicago Sun-Times and concern the close ties between the Cardinal and his stepcousin, 74-year-old Mrs. Helen D. Wilson, coincidentally appear similar to the scenario of Father Greeley's novel, "The Cardinal Sins."

The Cardinal has denied misusing Church funds to enrich his stepcousin.

**IN TRANSCRIPTS** of tape recordings obtained by the Chicago Lawyer, Father Greeley is reported to have claimed numerous conversations with Archbishop Bernardin about Cardinal Cody.

The story said that on a tape dictated Jan. 20, 1976, Father Greeley said he had dinner with Archbishop Bernardin at O'Hare Airport and that the archbishop told him of Vatican orders concerning administrative procedures in Chicago, and of the Cardinal's supposed refusal to obey them.

The Chicago Lawyer quotes Father Greeley as saying into his tape recorder, "That's a story we're going to have to figure out a way to leak."

The next day Father Greeley prepared an anonymous news release for the Chicago bureau of the New York Times, according to the Lawyer story. It read:

"ROME — Chicago's John Cardinal

**Chicago law publication says Greeley tapes reveal scheme to topple Cody, elevate Abp. Bernardin. Greeley denies conspiracy.**

Cody is apparently defying Vatican instructions that he modify his style of governing the Catholic Church of Chicago, according to highly placed Vatican sources.

"These sources revealed today that several months ago the Vatican sent a long letter to Cody sternly criticizing him for the problems which have arisen recently in the archdiocese of Chicago.

"The letter urged Cody to make decisions only after serious consultation and was quite specific about who these advisors ought to be.

"Cody has not replied to the letter, according to the Vatican sources and has not changed his administrative style.

"Asked whether the Cardinal could be considered defying the Vatican instructions, the source said the Vatican authorities were beginning to put such an interpretation on his behavior."

The New York Times, the Lawyer points out, did not publish anything.

**A LETTER DICTATED** four weeks later on Feb. 17, 1976, from Father Greeley to Irv Kupcinet, seems to show that the priest attempted to pass the alleged news tip from Archbishop Bernardin to the Sun-Times columnist. Nothing on the subject appeared in Kup's column.

Following these reported attempts to influence the media in regards to Cardinal Cody, Father Greeley in late October, 1977, again allegedly tape recorded a message to the late James F. Andrews, chairman of Universal Press Syndicate, which distributes Father Greeley's newspaper column and which, through a subsidiary, was to publish one of Greeley's 80 books, "The Making of the Popes 1978."

Father Greeley allegedly tells Andrews that he called Archbishop Bernardin (in Rome for the Synod of Bishops) upon arrival, and two days later tapes another message to Andrews reporting on having lunch with "the great man" (Bernardin):

"First of all, that which is of most concern to us — the extraordinary case of John Patrick Cardinal Cody . . .

"Bernardin says that he is now much less optimistic than he was, but that he is willing to give it another whirl and thinks that this might swing it . . .

"He's the only one in the American hierarchy now who can get rid of Cody. He has to be the one to do it, and he assumes that there are enough people around in Rome who have confidence in him that he will not be thought of as seeking personal promotion for himself. It's a very sticky business, though . . ."

**AFTER DESCRIBING** the lack of political action among the cardinals, Father Greeley allegedly tells Andrews on the tape:

"That raises some interesting and I think difficult questions for those of us who are trying to connive and conspire about the next papal election.

"Well, that summarizes one very interesting, indeed extraordinary, conversation. Why he would tell me all of this information, all of which is true — it so coheres with other things I know to be true that I know he has to be leveling with me.

"I'm not sure why he's telling it to me, except I guess he values me as an

ally in the fight against Cody."

The tapes also allegedly say that Archbishop Bernardin is "Deep Purple" — his inside source for his books and columns. "The Making of the Popes 1978" was dedicated: "For All Those Who Helped — Especially Deep Purple."

**THE TRANSCRIPTS** obtained by the Lawyer note that Father Greeley sup-

"Interestingly enough, my old buddy (a Chicago priest working in the chancery office) is going to contribute to the dossier . . . Three years ago, Bernardin asked (the priest) to hang on in Chicago and try to keep the thing together and that now, when the issue is raised to the dossier to get rid of Cody, (the priest) is willing to do it . . .

"I'm not supposed to know (about the Chicago priest or the Bernardin dossier), but I'm going to say quite bluntly that only public controversy is going to get rid of (Cody).

"he just has too many highly placed friends that can intercede to protect him from anything, but the worst kind of public scandal.

"I asked Joe whether his intervention might risk his coming to Chicago, because it is now clear in my judgment, and I think he shares it, that he is probably the only candidate (to succeed Cody).

"He said that there was a prudential judgement he had to make on this one. He supposedly told Andrews he tossed rumors about Cardinal Cody around Rome to see how far they would travel.

"Now, given sufficient time, energy and unscrupulousness, all of which I don't have, I could stay here and finish the man just by continuing to spread the rumor."

On the tapes, Father Greeley supposedly tells Andrews that he would ask Father Theodore Heseburgh, president of Notre Dame University to help influence the next conclave. "One of the first things I'll do when I get back is to call Heseburgh and say, 'Ted, you want in on the wiring of a papal election?'"

**IN A TAPE** for Andrews on Oct. 30, 1977, Father Greeley is supposed to have proposed concrete action to get Cody out and Bernardin in as cardinal archbishop of Chicago, to "rig" the next papal election and to promote his books:

"I wish I could be as confident as we all were before I departed about the possibilities of rigging the thing, or at least opening a conspiracy. We can still do a conspiracy in this respect . . .

"Also, let me suggest that one of the points that is important for a conspiracy is getting Joe Bernardin into the College of Cardinals. Getting Joe Bernardin into the college is getting our conspiracy into the college . . .

"Then, you see, if we get Joe in, the story can be told. I mean, we won't have to worry about stealing stuff. Joe's going to provide it for us — all of it.

"In fact, he could become part of the conspiracy.

"Hell, he was the one, after all, that suggested I start writing articles before the book . . .

"Now, gentlemen, you say, 'How the hell can we get Joe Bernardin into the College of Cardinals?'"

"I will tell you how we get him in. We get him to become archbishop of Chicago . . .

"Now it happens that this converges with other goals of mine, but multiple birds can be shot down with the same stone.

"**HOW TO WE GET** Joe into the college? We get rid of John Patrick Cody

"And how do we do that? We do an expose soon.

"We turn an investigative reporter loose on the archdiocese of Chicago, a really good one mind you, maybe some son-of-a-bitch from out of town, and tell him to blow the Chicago thing wide open . . .

"How's that for a clever idea, co-conspirators?"

"Let me stress that this Cody part of the conspiracy ought really to be activated fairly quickly.

"Some good investigative reporter could be commissioned. An article could come forth almost at once and a brief book manuscript of 120 to 150 pages piled up almost on the spot and published next February or March.

"The very existence of this manuscript would probably suffice for Rome to act."

**THE LAWYER** noted that in early 1980, Carlton Sherwood, the investigative reporter who wrote the story of the misuse of funds by the Pauline Fathers and won a Pulitzer Prize, showed up to investigate Cardinal Cody.

The Lawyer says Sherwood, who was working for the Gannett chain of 84 daily newspapers, began the investigation by flying to Tucson to interview Father Greeley.

The Lawyer story says the religion editor of the Cincinnati Enquirer, Ben Kaufman, also was involved. It added that in Sept. 1980, a source close to Father Greeley told the Chicago Lawyer the possible reason for Gannett's involvement in Chicago, where it has no outlet: Father Greeley told this source that James F. Andrews of Universal Press Syndicate had called John Quinn, vice president of Gannett, and suggested the investigation.

The Lawyer source said that, according to Father Greeley, Andrews told Quinn that if Gannett would assign the reporter who did the Pauline Fathers investigation to the Cody story, Universal Press Syndicate would market the Cody story to non-Gannett newspapers, including the Sun-Times, which would run the Gannett series and support it with editorials.

The Lawyer said that the presence of the Gannett reporters in Chicago or a contact by Andrews after the Gannett investigation began may have prompted the Sun-Times to assign its own reporters on an investigation of Cardinal Cody.

**RALPH OTWELL**, editor of the Sun-Times, denies both that Father Greeley was a source for the Sun-Times and that Gannett prompted the Sun-Times' investigation.

Gannett executives denied any contact with Andrews about the investigation.

Universal Press officials said: "it's just absurd that there was some conspiracy involving Andrews to get Cody."



# Peace efforts brought praise, hatred

By Jerry Filteau  
NC News Service

Egyptian President Anwar Sadat, shot by a group of his own soldiers in Cairo Oct. 6, was both admired and hated for his peacemaking efforts in the Middle East.

The 62-year-old Egyptian president had been the leading figure in peace negotiations with Israel since 1977, when he made his historic pilgrimage to Jerusalem to start a peace process after 30 years of hostilities.

His initiative led Time magazine to hail him as "man of the year," and in 1978 he and Israel Prime Minister Menachem Begin were jointly awarded the Nobel Peace Prize.

**OFTEN CALLED** America's best friend in the Middle East, Sadat angered most of his Arab neighbors by making peace with Israel.

He also faced serious domestic troubles from Islamic fundamentalists who wanted the Egyptian state to be run on more strictly religious principles.

In September he engaged in a large-scale crackdown on Coptic Christians

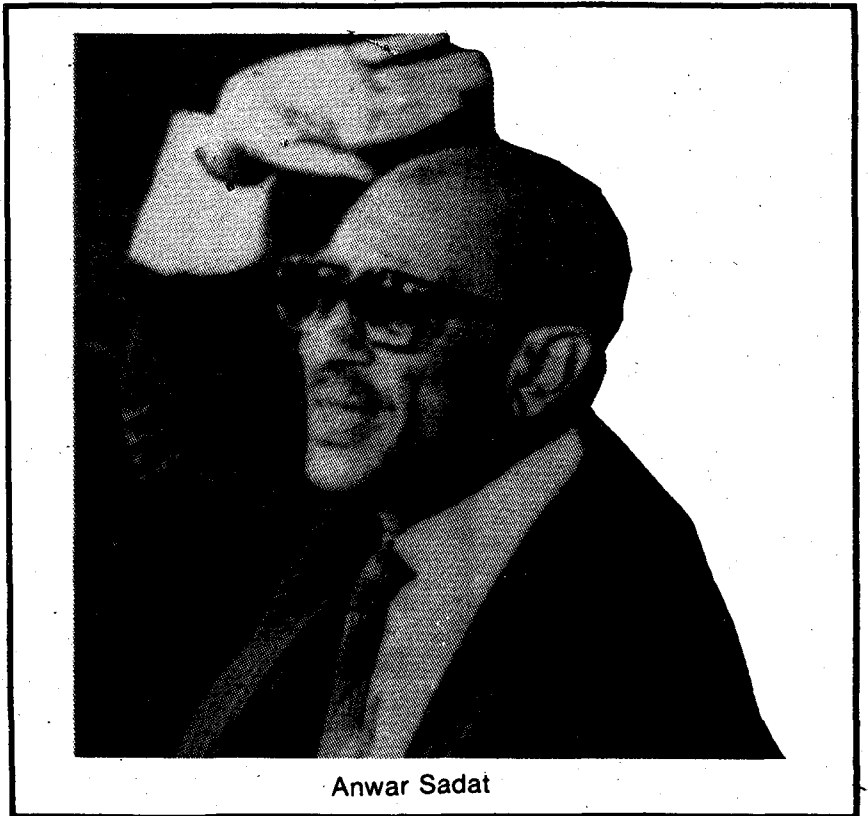
and Moslem fundamentalists in Egypt, arresting more than 1,500 persons and dethroning Coptic Pope Shenouda III, who had frequently protested Moslem attacks on Egypt's Christian minority. The extent of the crackdown surprised many observers.

Sadat had visited Pope Paul VI in 1976 and 1978 and was viewed favorably by the Vatican as a statesman and peacemaker.

After Mount Sinai was returned to Egyptian control as a result of the Egyptian-Israeli peace accords of 1978 and 1979, Sadat started building an interfaith shrine at the site, revered by Moslems, Christians and Jews as the place where God gave Moses the Ten Commandments.

The center "will be a living symbol of the brotherhood of man, a lighthouse that will rekindle the spirit of coexistence and tolerance among nations," he said.

Sadat extended successive invitations to Pope John Paul I and Pope John Paul II to visit Egypt and pray with him at the foot of Mount Sinai.



Anwar Sadat

## Sadat's death a blow to peace

continued from page 1

"Human life is a sacred trust which may not be violated under any circumstances," Bishop Louis E. Gelineau of Providence said after the assassination. "We pray that all people everywhere will intensify their personal efforts to work for peace and justice according to the gospel law of love."

Sadat's death underscores once again that the problems of the world cannot be resolved through recourse to violence, Bishop Daniel A. Cronin of Fall River, Mass. said.

"The current senseless build up of conventional and nuclear weapons is fraught with the very real peril that a worldwide conflagration can burst forth.

"The attention of the world is focused today upon the tragedy affecting President Sadat. However, monumental acts of violence such as attacks upon notable personages, are similar in nature to the countless wanton acts of violence which affront common citizens and which seem to be so very much a part of the fabric of society today."

**IN NEW YORK** throngs of people visited St. Patrick's Cathedral to pray for peace as news of the killing spread across the city.

As he led late afternoon prayers in the cathedral Oct. 6, Cardinal Terence Cooke of New York urged: "May everyone in God's human family turn from injustice and violence and killing, and rededicate ourselves to the cause of peace — within our hearts, in our families and neighborhoods, and among the nations of the world.

"may the Lord make us instruments of peace and love in a world beset by violence and hatred."

The president of the National Council of Churches, the Rev. M. William Howard, said that just as President Sadat had given impetus to peace and reconciliation, "we would hope that the region's remaining leaders will be challenged by his death to

undertake new efforts to negotiate and compromise."

The assassination sent shock waves through the Jewish religious community, on the eve of Yom Kippur, the Day of Atonement (Oct. 8). Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, the umbrella agency for Reform synagogues, said his congregations would offer prayers for President Sadat. Other groups also planned prayer services.

Mayor Edward Koch, who visited Sadat earlier this year, called him "a slain martyr."

But in Beirut, Lebanon, news of Sadat's shooting was greeted with joy by the Palestine Liberation Organization (PLO) and its Lebanese supporters, who fired their guns in the air in celebration. The PLO has been a staunch foe of Sadat's Israeli peace efforts and the PLO has its major base in Lebanon where about 500,000 Palestinians live.

In New York Henry Kissinger, secretary of state under Presidents Nixon and Ford, said the shooting was part of a plot probably involving Libya.

"It is extremely possible that the Lybians were involved. They get intelligence reports from the Soviets. We must assume a plot. This cannot be the isolated act of individuals," said Kissinger.

**THE SHOOTING** of Sadat occurred about a month after Sadat clamped down on political and religious dissidents after Moslem Christian rioting.

Sadat had said the crackdown was necessary to tight growing sectarian violence because it was threatening national unity and cited a riot between Christians and Moslems in June which left at least 14 people dead and many more wounded.

After the assassination, the government announced that elections for a new president would be held within 90 days and that a state of emergency had been declared.

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# How missions share joy of Christ

"Last year when Pope John Paul was in Brazil, he went to visit the people of Vidigal, one of the slum communities that spill down the hillsides of Rio de Janeiro. He was so moved . . . so touched . . . by the poverty he saw there, so bound in sympathy with the people, that he pulled off his gold ring of office and gave it to them.

"Just a few weeks ago, I read the sequel to that event," said Mon. John J. Donnelly, director of The Society for the Propagation of the Faith as he opened the annual Mission Sunday campaign in the Archdiocese of Miami.

"The 'favelados' — as members of such desperately poor communities are called — decided among themselves to place the ring in the Museum of Sacred Art in Rio. A spokesman for the community explained: 'The ring was not given exclusively to us in Vidigal, but to all the favelados!'

"THIS STRIKES me as a parable that Jesus Himself might have told to illustrate what we ought to do with the gift He has given to us. Do we keep the precious gift of faith exclusively to

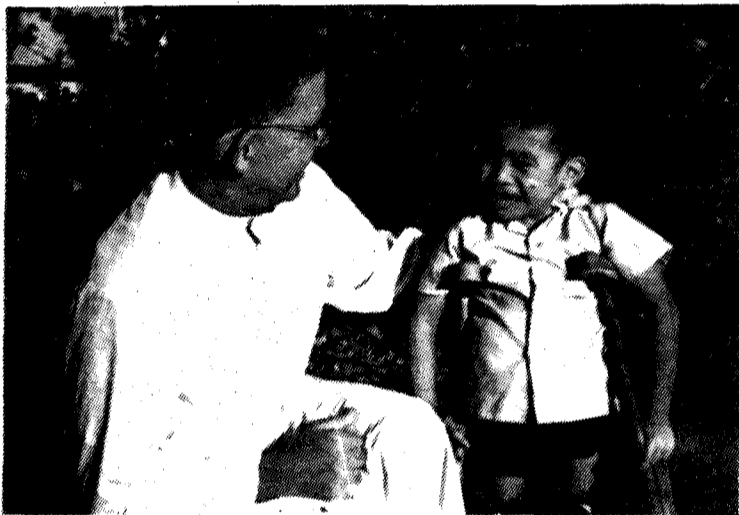
ourselves? Or do we seek to share it with our neighbors?

"As we prepare for our celebration of Mission Sunday," Mons. Donnelly continued, "this incident takes on even wider significance because it illustrates the sort of relationship that should exist between communities of faith all over the world.

"We are one! We do not 'give our treasure away' to others; rather we magnify and enlarge what we have by drawing others to share it with us. As the people of Vidigal are enriched by the sharing of Pope John Paul's ring, so are we enriched when we share our gift of faith with the poor Churches of the Missions. How do we do it?

"WE HAVE the aid of radio and TV . . . films . . . 747s, all at our disposal to reach the furthest ends of the earth. And you can be sure the Mission Church makes good use of them.

"The Church in Japan 'sends the message' via radio and television to the 299 out of 300 Japanese who have yet to call Christ their Brother.



MISSION SUNDAY

## 'Teach all nations . . .'

Dear Friends in Christ:

Each year, on Mission Sunday, the Church reminds us that we are all called to be missionaries of the Gospel of Christ. We are all Evangelizers:

"Go, therefore, teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit."

In this spirit of Evangelization, the Church sponsors the Annual Mission Sunday Appeal which benefits the developing Church in rural America and also in other countries throughout the world.

Today there are 138,000 Catholic Missionaries throughout the world. These Catholic Missionaries — priests, religious brothers and sisters and volunteers from among the laity — are supported by the Mission Sunday Appeal for their extensive mission programs in all parts of the world.

You share in the magnificent Missionary Apostolate of the Church when you generously support the Mission Sunday Appeal.

I ask your customary generosity to this important appeal which will be held next Sunday throughout the Archdiocese.

May our Blessed Lady, Queen of the missions, bless you and your family, I am

Devotedly yours in Christ

Edward A. McCarthy  
Archbishop of Miami

"The Church in the Philippines spreads the word by film to the many poor who cannot read. Throughout the centuries, missionaries spent months in transit from home to a tiny speck of an island in the South Pacific. Today, by jet, traveling time to the furthest mission station in the world is only a matter of hours and the term 'global village' becomes a reality.

"From village to village . . .", the precious gift of faith in Christ is sent around the earth.

"Sunday, October 18th, is Mission Sunday, a day that is celebrated all over the world with the purpose of affirming the unity that exists among all who share the Body of Christ in the Eucharist and who ARE the body of Christ, His own and only instruments in the world of October 1981.

MISSION Sunday gives us the opportunity to SHARE our faith by EXPRESSING it through prayer and sacrifice for the Missions.

"It takes faith, I know," Mons. said, "to put a portion of your salary or household budget into the basket on Mission Sunday and allow The Society for Propagation of the Faith to distribute the pool of funds where the Church is most in need.

"But I can assure you that the distribution is made as fairly as possible, and that without the help received by the 900 dioceses in the mission world, the Church as an institution of service, caring for the spiritual and material needs of the poor, could never survive.

"I ask that you offer your Mass on Mission Sunday for the work of the Mission Church. As you receive the Body of Christ, please pray that through the sharing of your blessings, our whole human family may come to be joined in the closest kinship as brothers and sisters in Christ.

"Remember, the faith was not given just to us!"

## Retired priests honored at Cathedral



Four of the eight retired priests are: Fr. James Keogh, at right; Fr. Calixto Garcia, center; Fr. Wendel Schenley, partially hidden; and Fr. Joseph Cronin. (Photo by Prent Browning).

continued from page 3

the spiritual, to the things of God."

The Archbishop asked that priests be less preoccupied with worldly complaints.

"To survive in the challenging times of our day, a priest must be buoyed up in his ministry of love."

Although for many the occasion was one of reminiscence, Archbishop McCarthy emphasized that, though less active, the retired priests will still play a role in the church.

"THIS IS not one of those 'a gold watch for good ole joe' affairs. These men may have retired from formal assignments — they do not, they cannot, retire from their priesthood, from the ministry that is associated with it, that is inseparable from it, from the brotherhood that unites us. Come to

think of it, maybe we should cancel this party and go home!"

The Archbishop added that there is divided opinion on whether the Archdiocese should provide a retirement facility for its priests.

HE ENDORSED an idea for including accommodations for retired priests in new rectories and he encouraged pastors to invite retired priests into the rectory to live.

"His (a retired priest's) counsel would be invaluable and he could, as he preferred, keep in touch with the ministry and priestly companions."

Their experience and advice will neither be forgotten nor unemployed.

Concluded Fr. Conway: "Get yourselves some well-deserved rest. But remember — we may need you to cover a weekend here and there."

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# Matter of Opinion

## Sadat's courage set an example

It is difficult to understand the verities of hatred and the perfidies of violence that befall the good of this world along with the bad.

But if there is anything we should have learned in recent years it is that great world-level leaders are not immune to the common violence that is so prevalent in today's world, from street to jungle. Insignificant human beings fueled with enough fanaticism can alter history with the pull of a trigger and the murder of someone who holds a portion of mankind's fate in his hands.

Anwar Sadat was such a man, one of those rare leaders who would go against the expected tide of events and change them for the better. By compromising, by reaching out to the other side in the Middle East dispute, he brought that area closer to peace than it has been in decades. And he made enemies for doing so. The risk he took has now cost him his life.

But rather than despair, let us pray that his martyrdom and his example will prompt further bold steps toward peace, that his death will have been his greatest gift to the world.

## What to do in Cody controversy

Now we have the controversy in Chicago, with a cardinal reportedly being investigated for possible misuse of church funds. And there is the further allegation that Father Andrew Greeley might have been involved in prompting the probe of Cardinal Cody. (See page 3).

Two things:

First, none of this has anything to do with faith and morals or the authenticity of Christ's Church, either in Chicago or anywhere else in the world and there is no need for any Catholic to be defensive about it.

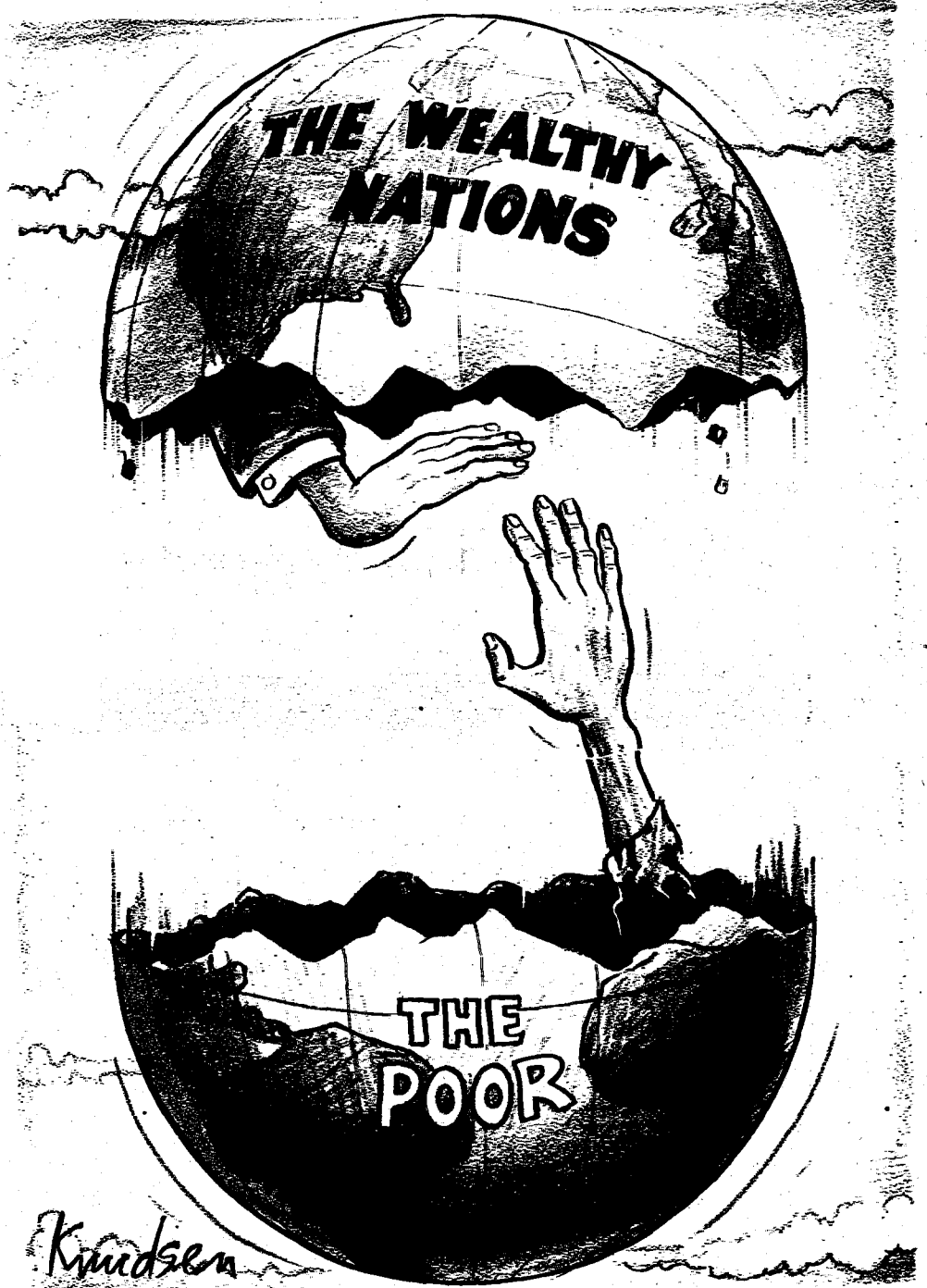
Secondly, as for the situation in Chicago, our only concern down in Florida would be for its general implications.

If the Cardinal did nothing wrong, then he will have been a victim of the media and possibly some in his Archdiocese who did not like his ways.

If he did do something wrong, then that's too bad, but it has nothing to do with the Faith.

In either case, the sooner it is cleared up the better.

It may be that the Church at the national bishops level, with the approval of the Vatican, should be able to send in a respected neutral bishop or panel of some sort to conduct its own internal probe when a matter of this sort has created such speculation and controversy. Let the panel announce the findings. This



ONE WORLD?

would serve the accused bishop by confirming his innocence. Or it could set the bishop straight, if appropriate. Even a bishop must be answerable to the Church.

In other words, the church should be able to handle its own problems promptly and humanely, rather than wringing its hands while rumors fly and bigotry mounts. Such a solution might also lessen the chance of a grand jury being involved in a church matter.

Fortunately, such occasions are rare, in any case, and should be kept in perspective.

## Msgr. Walsh right on Greeley

To the Editor;

I received 9/25/81 Voice in the mail today. I will be kind and say the Voice certainly isn't what it used to be three or four years ago, and I greatly miss the "old Voice."

The latest, most deplorable thing you have done in a while, is for two weeks now, you have published negative letters about Msgr. James Walsh.

Fr. Andrew Greeley indeed is a first class wart. Msgr. was too kind to stop

there. I love my Catholic faith and my Church. To hear Greeley talk of the Church and the Pope, as I have many times, in a most derogatory manner, has grieved me as well as many others who love the faith. Indeed he is an angry, conceited, unhappy man. He writes a most deplorable book (have you read it?) puts a naked woman on the cover, and then is praised last week as a most truthful great man. Then this week Dr. Carroll sees fit to rebuke Msgr. and you print it.

To see someone of the clergy speak

out against this man who has done so much harm by his totally negative attitude was an uplifting experience, but for two weeks now you have tried to negate that good via letters to the editor.

Do you know the life story of this saintly priest, Msgr. Walsh? Do you care? If you spent more time trying to uplift the people with inspiring stories rather than the junk that fills so many of your pages the Christian community would be a much happier lot. It's a tough world we live in. The people

need inspiration, praise, joy-filled articles.

Patricia A. Quinn  
Lake Worth

(Editor's note: We are aware of Msgr. Walsh's fine qualities, which is why his column still runs each week while Fr. Greeley's column which used to be run in the "old Voice" of three or four years ago, was dropped. Letters to the Editor space is a forum of VARIED opinions so readers may be informed of what others are thinking.)





By  
**Antoinette  
Bosco**

## What do you have to make to buy a house?

I was sitting in the dentist's chair, having a tooth drilled, when my dentist began his monologue. "Do you have any idea what's happening to housing?" he asked.

I made some kind of noise which he could decipher as he wished. He went on to tell me that his house had gone up in value by \$60,000 in the past year. This means, he pointed out, that we finally are starting to catch up to other areas in the country after a long period of housing depression in our area.

A better interpretation, I thought, since I couldn't talk, is that housing in our area is becoming so expensive that many families simply can't afford to buy a house.

In fact, in an interview in Long Island's daily paper recently, a banker reported that a person needed an income between \$25,000 and \$50,000 to buy a home here. Obviously the American dream of home ownership for all is a mirage!

One of my special interests is helping the poor get decent housing — a reason I was already aware that the housing market is booming in my area. I am a member of an organization called the Suffolk Interreligious Coalition on Housing. A community leader, Ken Anderson, was instrumen-

tal three years ago in forming the coalition. Anderson, also Long Island president of the National Association for the Advancement of Colored People, wanted to raise consciences about the need for low and middle-income housing.

Anderson accomplished much in bringing this impossible dream closer to reality. The coalition has become strong enough to acquire purchase rights for three pieces of land and to get plans drawn for building subsidized multiunit housing for single persons and families.

Naturally there are obstacles. Zoning laws need to be changed. Also, there is tremendous resistance on the part of neighbors to the subsidized housing.

Ironically, after my dental appointment I was scheduled to attend a town board meeting on zoning changes. One agenda item called for approval of senior citizen housing, the other for approval of the coalition's project.

The scene was familiar to me from past experiences. Speakers in favor of the proposals triggered boos, nasty comments and catcalls from people opposed to the zoning changes. Now

and then, low-income people were referred to as "undesirables."

I had signed up as a town resident to speak in support of the coalition's proposal. When my turn came, I ignored my prepared remarks. Instead, I said I was present because I knew what it was like to be poor and desperate for a place to live.

When I first became a single parent 16 years ago, I was told in a face-to-face confrontation with a rental agent that I was an "undesirable element" for a suburban neighborhood. Then when I tried to buy a home, the real estate agent, finding I was the single support of six children, slammed his listing book closed and asked angrily, "Why are you wasting my time?"

I told the crowd that they should know what it feels like to be told, "There's no room at the inn." That's what their boos communicated. I said labeling people undesirable simply because they are poor, rejecting them and leaving them in substandard housing conditions is a crime and a scandal and a moral outrage.

When I finished, to my surprise, there was a sudden burst of applause. I don't think it meant that minds were changed — but it might signify that some consciences were touched, at least for a moment.



By  
**Tom  
Lennon**

## The art of Confession

**Q. I think I have committed some sins in regard to sex, but I don't want to mention these in confession. I just don't believe priests understand anything about sex, because they don't get married. Also, I'm afraid the priest might recognize my voice, and then what would he think of me? (Maryland).**

**A.** The fact that priests don't get married does not mean that they do not have the same feelings in regard to sex that the rest of us do.

Priests have the same sexual urges as any other human. Also, during their years of formation many priests thoroughly study the psychology of sexuality.

They are in a good position to understand sexual problems and hang-ups of people who come to them for the sacrament of reconciliation.

And they are well equipped to give you advice about dealing with your sexuality.

Will the priest be horrified at what you have done and forever regard you in a different way? It isn't likely.

Listen to what one priest told me:

"Hearing confessions is a great consolation to me. To see a person struggling to be good and willing to try, try again, is something that gives me a lift in my own spiritual life.

"I admire these people who are willing to admit they've done wrong, to tell their sorrow, and to start over again.

"I don't think less of them because they confess something they think is an awful sin. Instead I admire their courage and determination to keep on trying.

"I wonder if lay persons know that we priests go to confession too. We're not somewhere above the struggle. We are tempted and we get involved in sin too.

"In the confessional I say to some people, "We sinners have to keep on trying no matter how many times we fall."

Nothing you can say will shock the priest. He's heard or read it before.

And the fact that you are there to confess some wrongdoing and seek God's forgiveness is a sure sign that you are a good person who is concerned about loving God above all things and your neighbor as yourself.

Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005.



By  
**Dale  
Francis**

## New hope for Pro-Life

The New York Times had published an article that said the pro-life movement was in disarray, saying the quixotic attempt to block the confirmation of Judge O'Connor had demonstrated the weakness of the movement. While those committed to the cause of protection of human life from conception would not have accepted the gloomy evaluation of the Times, there was a kind of tiredness. How long would we have to wait before there could be a Human Life Amendment to the Constitution?

And then, on Sept. 21, Utah's Republican Senator Orrin Hatch introduced a new Human Life Amendment to the U.S. Senate and there was new hope for the pro-life movement. This is an amendment that really has the possibility of getting the approval of two-thirds of the Senate and the House, that could gain the ratification of three-fourths of the States — and it does what must be done.

The new proposed amendment is simply stated: "A right to abortion is not secured by this Constitution. The Congress and the several States shall have the concurrent power to restrict and prohibit abortions: Provided, that a law of a state which is more restrictive than a law of Congress shall govern."

Consider what this Hatch Human Life Amendment would do: It would establish there is no right to an abortion guaranteed by the Constitution and, in doing this, it would effectively reverse the 1973 Roe vs. Wade decision of 1973.

It would allow Congress the power with the State to prohibit abortions. Legislation by Congress would apply to all States but if Congress passed legislation that some felt was not firm enough, any of the States could pass even firmer legislation and, by the Amendment, the State law would govern.

But at the same time, there would not be the possibility of one or more of the States becoming havens for abortion because all of the States would be governed by the restrictions and prohibitions passed by Congress.

**"Some pro-life groups were not, at least at first, happy about the Hatch Human Life Amendment. They argue that what is needed is an amendment that guarantees protection of all human life from conception and that this amendment does not do this."**

Some pro-life groups were not, at least at first, happy about the Hatch Human Life Amendment. They argue that what is needed is an amendment that guarantees protection of all human life from conception and that this amendment does not do this.

That is true but the difference is that a rigorous amendment has had little likelihood of passage in Congress. This amendment not only can pass through Congress, gaining the necessary two-thirds approval of both Houses, but it has the real possibility of passing right now.

Passage of this amendment and ratification by three-fourths of the States is a real possibility and once it is

passed then both in Congress and in the State legislatures the question of legislation restricting and prohibiting abortion can be addressed.

For a long time in this column there have been two points I've tried to make. First of these points was that by trying to spell out our position in too much detail, specifying an amendment would apply to abortifacients, for example, we were going into specifics beyond the grasp of ordinary people and making it more difficult to gain acceptance. Second, I have said I believe there is only a small minority of

people who are pro-abortion. Among those people who might not join the pro-life cause, the great majority still were uneasy about the very idea of abortion.

The Hatch Human Life Amendment clears the way for legislation on abortion, it takes away the pro-abortionist's argument of Constitutional right, places them on the defensive for they would have to argue for abortion on demand — and the truth is the overwhelming majority of people do not accept the idea of abortion for convenience.

The Hatch Human Life Amendment gives real hope that at least something can be done.





By Msgr.  
James  
J. Walsh

## St. Therese of Lisieux

If we were allowed to pick only one saint out of the vast calendar of holy men and women for our personal devotion and imitation, I will crawl far out on a limb and suggest the young French girl, Therese Martin.

She died at 24 in a Carmelite convent, where they were reluctant to receive her at the age of 15. If she applied to any order today, she would be told to go home and finish high school and even college.

It has been estimated she never knew 100 people in her brief lifetime and experienced only a very thin "slice of life." When she died, most of the sisters wondered what could be told about her to edify Carmelites in other communities around the world.

She was a good soul, they said, joyful and willing, but so weak and sickly she never seemed able to do much. It's true, she was delegated to talk with the novices. Not that she had experience enough to teach them anything profound, but because she gave good pious example and would probably keep them happy in their difficult novitiate.

HER SUPERIOR did tell her to jot down her thoughts about God and the Spirit working in her soul, but that is commonplace today when many spiritual directors suggest to their charges that they should keep a "journal" and read it from time to time to discern how God is shaping them in the mysterious ways of sanctity.

Only one nun in the convent heard this statement about what she had painfully written down. "When I'm dead, the manuscript must be published without delay . . . it is important that it be published. It will help all kinds of souls!"

This was spoken to her sister, Pauline, who was also her superior and had urged her to scribble down in a notebook whatever came to her mind. Pauline was not surprised.

All the others in the convent, if they had heard her, would have smiled and said, "Poor Therese, she is suffering the hallucinations of the last stages of tuberculosis."

THERESE calmly predicted she was leaving behind her what we would call a "best seller." That was in 1897, and barely 20 years later, a pope, Benedict XV, affirmed publicly that the dying Carmelite in some way

understood from God that the story of her so brief, so uneventful, so routine life was to be passed around from one end of the world to another and translated into countless languages.

As I said, Pauline was the divinely appointed "pusher" here, aided by another sister, Marie. It all started when she was urged to write about life at home until the time she entered the convent. There seemed to be so little to write about. She lived in a very protected family, in the ordinary, small town of Lisieux south of Paris, was the daughter of a jeweler and made a pilgrimage to Rome to try to get permission to enter the religious life earlier than Canon Law allowed.

Later, she was advised to add to the manuscript

***'When she died, most of the sisters wondered what could be told about her to edify Carmelites in other communities around the world. She was a good soul, they said, joyful and willing, but so weak and sickly she never seemed able to do much'***

about her childhood and describe her few years in the convent. This she did just three months before she died. Her sisters were so astonished about the material in the penny copybook that they immediately thought of publication.

Then very shortly before she died, Therese made her prediction. The book would "help all kinds of souls."

Within six months, the Bishop of Bayeux gave permission for the publication of "The Story of a Soul." According to a very critical biographer, John Beever, 2000 copies were printed and many were sent to other Carmelite monasteries. The sisters looked at the remaining stacks of books and wondered what to do with them.

THEN THE LETTERS began to pour in. The book had been loaned to someone by every person who read it. Requests for copies came from all over Europe first, then from America, and even from the Far East. About a million copies in French alone were printed within 20 years.

Throughout Christian history, some saints have been hailed by one generation and forgotten by the next. They flash across the sky like meteors. Not so with Therese. Like St. Francis and St. Bernard, St. Therese is destined to remain "a modern saint."

She has been called by popes and scholars, by renowned authors and delighted readers "the saint of the twentieth century." Nothing has happened since her canonization, which shattered restraining rules for long delays, to change that conviction.

Why? She revealed in plain, simple language what should not be a secret, but has remained one — namely, the secret of holiness. God used this most unlikely saint to teach the world that everyone has the same vocation — to be a saint.

THERESE did not have in mind only her sisters in the convent. She included in the list of potential saints the criminal who was about to be executed by the French government, the working men who put up convents, plumbers, architects and artists, soldiers and sailors, street sweepers and prostitutes, priests and musicians. She included everyone.

She explains and exemplifies this in her autobiography in the simplest terms. She called it her "Little Way" of doing the ordinary, routine things of every day life as well as one possible can and offering them to God, and out of this hodge podge of unspectacular events, a pattern of holiness emerges as one draws closer to Christ.

If you have not read "The Autobiography of St. Therese of Lisieux," put it at the top of your list for cool weather reading. If you are determined to read only one book on a saint in your lifetime, Therese's should be your choice.

Image Books still publish John Beever's translation. The Christopher Book Shop in Coral Gables carries them.



By Msgr.  
George  
Higgins

## New Encyclical not instant cure-all

The length and discursive style of Pope John Paul's new encyclical "On Human Work" may explain why radio and television newscasts generally failed to do it justice and in some cases distorted its message by the sheer brevity of their reports. That the print media also found the encyclical difficult to summarize can be seen in the different leads and headlines they gave it.

While most of the headlines were reasonably accurate, their differing emphases serve as a reminder that the longest of modern social encyclicals can easily be misinterpreted if any particular section is either overemphasized or quoted out of context.

As father Kenneth Doyle, NC News Service Rome Bureau chief, aptly pointed out in an analysis, people who look to the encyclical for easy answers to specific problems may be disappointed. He warned, for example, against interpreting it as a response to the labor crisis as it exists today in Poland or the air traffic controllers' strike, noting that the encyclical was in

preparation before these two crises erupted.

The encyclical offers broad ethical guidelines readers can use to answer labor questions and to evaluate and reform existing economic systems. Inevitably, people will disagree on

***"Previous encyclicals strongly favored the organization of workers into autonomous unions, although none had made the point so forcefully. Of course, to say, as the earlier documents did, that unions are legitimate or even necessary is one thing, but to say they are indispensable takes the argument one step further."***

how the guidelines should be applied to problems like the PATCO strike or the Polish labor movement. On some matters, however, the pope's statements are so clear and unequivocal there is little doubt about their meaning.

A good example is his statement that unions — for all workers, not just those

in heavy industry — are "indispensable" in the struggle for social justice, a struggle which, he hastens to add, should not be against others, but in support of social order and solidarity.

Previous encyclicals strongly favored the organization of workers

into autonomous unions, although none made the point so forcefully. Of course, to say, as the earlier documents did, that unions are legitimate or even necessary is one thing, but to say they are indispensable takes the argument one step further.

Many Americans will gag at this, even though the preamble to the National Labor Relations Act comes

close to saying the same thing. As the 50th anniversary of that landmark statute approaches, powerful forces in the United States opposed to unions are prepared to go to almost any length to return to the bad old days of the so-called open shop.

The new encyclical will probably have little or no influence on people who hold this view, but it will give new hope and encouragement to the labor movement. Eventually it may be a positive influence on public recognition of the right of workers to organize.

It should also help administrators of Catholic hospitals and other Catholic institutions deal constructively with the union question. Some of them have argued that Catholic teaching on unions applies only to workers in industry. However, the pope says explicitly that workers in all occupations and professions "can use them (unions) to ensure their rights."

The pope's statement won't resolve the hospital union controversy, but it's an excellent starting point.



# 2500 'Praise the Lord' at Ch

continued from page 1

all going to wear out. They're not going to enter salvation."

• Allow the Holy Spirit to guide your evangelizing, for He is "the principal agent" who inspires a person to witness and "prepare the heart of the person he is going to."

Stressing the importance of person-to-person ministry, the bishop said, "you may be the only page of the Bible (God's word) that some people will ever see."

In his talk Friday night, Bishop McKinney spoke about the Holy Spirit

**'We are expected to rich yield rich harvest for the Lord . . . I know I can rely on you.'**

**Archbishop McCarthy**

and the importance of invoking him. People can call on the Holy Spirit when they need:

- Help;
- Strength to win in a certain situation;
- God's light, inspiration and wisdom;
- To oppose evil;
- To give their full effort to a situation, without fear.

Throughout the three-day conference, other speakers talked about the state of the world and what Christians are expected to do about it.

Sr. Ann Shields, a member of the National Service Committee for Catholic Charismatic Renewal and director of the Office for National Charismatic Renewal at the College of Steubenville, Ohio, said Christians must do four things: grow in faith,

forgive others, love others and be obedient to God's word.

And in what might have been the highlight of the weekend, Saturday evening, Fr. Rick Thomas and Sr. Mary Virginia Clark, founders of the Lord's Ranch in El Paso, Texas, told of their experiences there.

The Ranch, founded in 1974, performs a double service. It takes in addicted and troubled youth and puts them to work growing food, fruit and vegetables. While they conquer their problems, the fruits of their labor are channeled into the Lord's Food Bank, which feeds the poor of Juarez, Mexico.

Other speakers included Fr. David Russell, pastor of St. Louis parish in Kendall (see accompanying story); Fr. Dan Doyle, formerly of Chaminade High School in Hollywood; Fr. John Fink of Chaminade and Fr. Brendan Dalton, pastor of Visitation parish, Miami, who conducted a healing service Saturday afternoon.

Throughout, St. Louis' youth, adult, teen and children's choirs provided the music, including a saxophone, drums and a keyboard in addition to the usual tambourines, maraccas, bongoes and guitars.

Headphones allowed Spanish-speaking people at the conference to hear minute-by-minute translations of the speeches and members of the St. James Deaf Center "signed" for the deaf that were present.

When asked why the Charismatic Renewal is such a popular movement within the Church today, Fr. Russell replied, "The darker the night, the more hungry the soul. People have emptiness of heart. It's just led to a deeper search for the Lord."

"It's a beautiful movement," he added, "because it's a grass roots movement . . . It's a groundswell from within the church."



Archbishop McCarthy and Bishop McKinney were the principal celebrants



The bell ringers from St. Louis parish "do their thing."



Fr. David Russell, pastor of St. Louis parish, Kendall.

# Charismatic meet'

IVES  
YOU

BELIEVES IN HIM  
MAY NOT DIE  
IT MAY HAVE  
RNAL  
JOHN 3:16

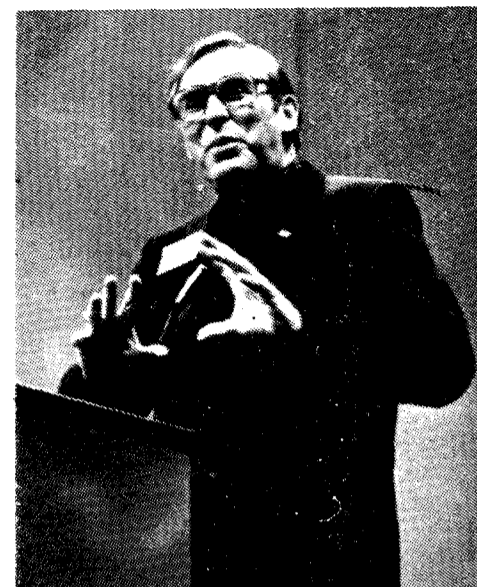


Mass which ended the three-day conference.

*'If you're not involved  
in evangelization, can  
you get to heaven?*

*... The evangelization  
work of the church is got  
to be done by the  
sheep ...'*

Archbishop Joseph McKinney



Sr. Conleth Brannan and seminarian Chris Gomez sign for the deaf during the meet.

## Russell: 'Jesus Christ is Lord!'

By Dick Conklin  
Voice Correspondent

**POMPANO BEACH** — The applause began before he reached the podium, as Fr. David Russell was introduced as "the man the archbishop sent to St. Louis parish in Miami to loosen up all those upper middle class people there."

For Russell is no stranger to charismatic groups locally and around the country, and his popularity was evident at last weekend's Catholic Charismatic Conference here.

"How many of you have your Bibles with you?" Fr. Russell asked the nearly 2,000 in the hall. "let's see your hands. Uh-oh, this must be a Catholic gathering!"

**SPEAKING** on the theme, "What on earth is God doing now — for Heaven's Sake?", the Miami pastor blended Biblical quotes, stories and theology with an oratorical skill that captivates audiences.

"God has spoken. He has spoken to us through his prophets. He has spoken to us through visions and dreams. He is always speaking! to you

and He is always speaking to me."

"Our God spoke to us through His son, Jesus Christ. You know, I've heard people call the Bible 'the record of man pursuing God.' It's just the reverse — God is seeking man! He is revealing Himself freely and voluntarily to him."

"In the beginning was the Word. Our God is a God who wishes to communicate with us. And here is the holiest sentence in the entire Bible: **And the Word was made Flesh.** Folks, that's mind-boggling. That's staggering! There's no reason for anyone to be in the dark about what God is doing on earth."

"**IF YOU TAKE** Jesus out then you don't know what God is up to. You see, there will never again be another like Jesus — never. That's why you and I can't be Moslems. Because the Moslem says that Christ was a great prophet. But they said another came. But you see, there can never be another. That's why you and I could never be a Mormon. Because the Mormons say that after Jesus another

prophet came, one who was superior. And the Word of God says that there will never be another greater than Jesus Christ..."

"All of the world comes under the authority of Jesus — even Wall Street. (Even though they may not know it and that may be part of the problem)."

"Who is this Jesus? He is the image of the invisible God. A friend of mine — a Protestant minister — was telling me how his little girl at Christmastime wanted to talk about the Incarnation — God made man. After he spent some time trying to explain it to her, she said, 'Daddy, I understand. Jesus is God with skin.'"

"**JESUS IS** the Head of the Church. Cursed is the parish where the pastor thinks that **he** is the head of the Church. Jesus knows how to finance the Church. Jesus knows how to quicken peoples' faith. Jesus knows how to enliven liturgy or to bring people together into community. Then, you ask, what is the problem? why doesn't it happen if Jesus is the Head? I would

suggest to you tonight that Jesus is the Head of a largely unresponsive body. **That is the problem!**"

"I could go through Scriptures and show you that Jesus who has been raised from the dead and is now seated at the right hand of the Father is going to return in glory. Every knee will bow and every tongue will confess that Jesus Christ is Lord. Do you know that means that one day the Ayatollah Khomeini is going to rise from the dead and he's going to kneel before Jesus Christ and he's going to say, 'Jesus, you are Lord!'. And it means that the same day Hitler is going to rise from the dead and finally confess with his lips that Jesus Christ is the Lord."

"My dear people, every time that you begin to be weighed down, I beg you to look up and know that the hand of our God is in the affairs of man. He has been at work in the creation of this world. What on earth is God doing, for Heaven's sake? He is raising up His own Son — Jesus Christ is Lord!!"

St.



# Family Life

By Dr. James and  
Mary Kenny



## When relatives are far away

**Q. Where do you turn for help when your 13-year-old daughter begins to criticize and challenge every paternal decision? When your 17-year-old son defies your curfew and says he can come in whenever he pleases? When your children get out of school at 3 o'clock and you cannot be home until 5 o'clock? When you want to take a college course that meets mornings and you still have a preschooler at home?**

A. A few decades ago, in such situations most families would have turned to relatives. You might not have followed all your mother's advice about rearing children, but you certainly talked things over with her.

Your sister watched your children if you needed to be away, and you did the same for her. When your teen-ager became difficult, he could tell his troubles to his grandmother. He even stayed with her occasionally when the family needed a cooling off period.

Today many families live far from their relatives. Mobility has changed our very lifestyle. In big crisis - serious sickness or death - our family members still help us out, often coming many miles to do so.

Lacking relatives nearby, many families now struggle alone with the ordinary, everyday problems. Parents try to cope single-handed with child-care arrangements or difficult teens. With no one to turn to, such common problems become heavy burdens.

**WHY DO FAMILIES** struggle alone? Perhaps they are reluctant to "bother" their friends. They do not feel comfortable enough to unburden their problems. Perhaps they lack the humility to say, "We have a problem and we don't know how to solve it." More subtly, perhaps they do not wish friends to bother them, and they realize that asking for help usually means repaying the favor at some later date.

Whatever the reason, two-parent families might learn from the growing number of single parents in our midst. Single parents, too may try to cope all alone. Out of sheer necessity, however, many join together for physical and emotional support.

Parents Without Partners offers single parents the opportunity to share experiences and problems with others in the same circumstance. Single parents find they need the help most in the first year or

two after a death or divorce. PWP provides opportunities to socialize, with and without children, through dinners and outings.

The Community Service Society in New York City encourages single parents to form neighborhood self-help groups to tackle such problems as baby-sitting, recreation, housing, legal services and health care.

Why should we share problems? Why expose ourselves to the embarrassment of airing our shortcomings, to the nuisance of getting involved in other people's problems? Perhaps because we cope better and make better decisions when we share problems than when we struggle alone. Perhaps because we develop ties with others not through superficial small talk, but shared life experiences.

Perhaps, when we come right down to it, because long ago someone wisely advised us to bear one another's burdens.

**Reader questions on family living or child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.**



By  
**Dolores  
Curran**

## Grandparents Anonymous

After I wrote last month's column on Grandparents' Day, I discovered that the subject of this column, Louella M. Davison, founder of Grandparents Anonymous, an organization devoted to securing visiting rights to grandchildren when there's a divorce, also initiated a Grandparents' Day in Michigan in 1978. Let me stress that the aims of purposes of her day differ significantly from those I criticized last month. Hers more approximate the ideal I suggested: contact with grandparents rather than gifts, commercialism, flowers, and the like.

I was alerted to Grandparents Anonymous a couple of years ago when I read an account of the number of families in which grandparents are denied their grandchildren after a separation or divorce in the family. Mention was made of a new organization dedicated to the rights of grandchildren to grandparents and vice versa, regardless of the marital state of the parents.

I wrote to Mrs. Davis who replied, "I founded the group in late 1976 with ten grandparents meeting in my home. Since then, we have received mail from grandparents and professionals from 33 states and from 72 cities in my state of Michigan alone. Lack of legal visitation and the moral right to see, visit, and visually and physically hold your own grandchildren is a national problem."

Because I'm hearing this pain more frequently, I feel it might be of value to make readers aware of this organization. The primary goal is to get legal visitation rights for grandparents, and since 1976, with GPA help, the number of states with legal visitation rights has grown from twenty-two to thirty-three. (Information: Luella M. Davison, Grandparents Anonymous, 536 W. Huron, Pontiac, MI 48053). When writing, please be considerate and tuck in a dollar for costs. You will get a response, and the group is self-supporting.

Just a short time after Colorado enacted a law allowing these rights in 1980, several grandparents petitioned for rights to visit their grandchildren. One couple told reporters they had been allowed to visit their 8 and 10 year-old granddaughter only occasionally in the previous two years but then even that stopped. They petitioned the court for "reasonable" visitation rights and "frequent phone contact" with their grandchildren.

But the couple's affidavit gave me pause to reflect: "Grandparents offer much to grandchildren," it read, "especially when basis has been established since early childhood that was constructive and positive, and to be denied this can only hurt their development as happy, healthy adults."

I submit that it hurts the development of all concerned, parents included. By denying their children this special relationship with those who are their links with the past, parents

weaken their children's value of family. They are saying that parts of family are disposable and can be used when needed and discarded at will. It shows a stunted and immature development on the part of a parent who compounds the children's loss of a father or mother at home by denying them grandparents as well. Frequently, the motive is to punish the former spouse, but the grandparents inherit the pain.

this says rather clearly to the children, "I am enough. I am all you need." this may be true temporarily but the single parents who deny children their grandparents must realize they are setting a family precedent which might be exceedingly painful for them in later years.

It's inconceivable that we should even need a law or an organization dedicated to preserving the grandparent/grandchild bond but if it means the disappearance of this special relationship, then let's bring it on.

### OPENING PRAYER

Lord Jesus, all creation sings your praises, for through you is the salvation of the world. Lord Jesus, yours is the greatest story ever told. We praise you now and forever. Amen.

### SOMETHING TO THINK ABOUT

Listening to a great story gives much pleasure. Stories can tell us much about ourselves. Great stories contain pearls of wisdom that can be savored like hot chocolate on a cold winter night. Every family has its own collection of stories. What are yours? What

important messages are in the special stories that are your favorites?

### ACTIVE IDEAS Young Families

Have each family member share his or her favorite story and tell why it's so special. Mom and Dad share an old family story that has been important in the family history. How much of it is true for sure? Share why the story is especially meaningful. Share what you know about the persons in the story.

## Family Night

### Middle Years Family

Complete the following:

1. My all time favorite story is . . .
2. My favorite scripture story is . . . Why? 3. The story that impressed me most as a child was . . . I liked it because . . .
4. A good story should . . . Why did Christ tell so many stories in the gospels?

### Adult Families

Share your thoughts and feelings

about a favorite old family story. What impact does it have on you today?

### SNACK TIME

Read aloud a story that the family chose on a trip to the library.

### SHARING

- Share a moment of tension from last week.
- Share a time someone felt special.
- Someone tell a funny story.

### CLOSING PRAYER

Dear Lord Jesus, thank you for this chance to be together. Bless our family and friends this coming week. Teach us to be patient and kind especially to one another. Amen.

## THE WEDDING GARMENT

Readings: Isaiah 25:6-10; Philippians 4:12-14, 19-20; Matthew 22:1-14

Robbie Burns, the poet, once found himself seated behind a servant-girl in church. She was decked out in her Sunday best, and was young, pretty, and demure — and quite conscious that she was being admired. As the poet watched, bemused, he perceived, crawling along her collar, a louse! This prompted him to ask, in a poem dedicated to that insect: 'O would some power the giftie gie us / To see ourselves as others see us.'

If we would see ourselves as we really are, we have only to listen to the church and to the Scriptures.

**THE CHURCH** is not a building but a living thing. It is made up of people who believe in God and His Son, a believing community, but not a refuge from the world in which it functions. Vatican Council II spelled out the church's relationship to the world in its statement, *Gaudium et Spes*, issued in 1965. The world, it notes, is God's creation, following certain laws and thus fulfilling its role in God's plan. The church is God's creation too, and is marvellously designed to speak about God and His goodness, His

rights, and His plan for man's salvation. His sons and daughters are privileged to take an active part in that plan.

We learn from the Bible that God has issued repeated invitations to His children to draw near and take part in His life. A banquet is involved in the invitation, and we can appreciate the image, for most of our cherished memories have to do with gala meals. We love to celebrate important occasions in our life — Christmas, birthdays, anniversaries, etc. — by setting a table, lighting the candles, preparing an abundance of good food and drink, and sitting down at table with those who are near and dear to us.

**ST. PAUL** knew the joy of being with friends around a festive board. But he was always careful to make room for God in his good times, and in his memories. He was aware that it is God who fulfills with lavish hand all our needs.

Jesus spoke about a great banquet prepared by a king for his son's wedding. Unexpectedly, the guests refused to come! How strange, that anyone

should refuse a royal invitation, or a divine one, but it can be done. It is like shutting out the sun by closing one's eyes, or closing one's ears to heavenly music. But the banquet will be held.

Jesus, master story-teller, made it plain that one had to come to the banquet (which symbolizes the messianic blessings) properly disposed, inwardly. That is what the wedding-garment stands for.

Waste no tears on the man who, alone among the guests, had not put on a wedding garment. He had no excuse to offer. He did not belong there. He had not prepared himself for the banquet.

We weave our wedding-garments by our daily good deeds. To come to the banquet celebrating the "marriage of the Lamb," God's children must be fittingly robed, as Bible and Church tell us, in garments of faith, hope, and charity, of many virtuous acts of self-denial, unselfishness, charitableness, and dedication to the Lord's cause.

I wonder how others see us? And I especially wonder how that Other one who is God, sees us.

## God is the final judge

By Fr. John Dietzen

**Q.** I would appreciate your comments on the hunger strikes, particularly in Ireland. Does the church look upon these people as heroes or sinners? Does their cause justify their acts? I think some church authority should speak out on this terrible condition and enlighten all of us concerning this taking of one's life. (New York)

**A.** As one might expect, moral theologians and bishops, particularly in England and Ireland, have spoken publicly and strongly on this subject during the past several years.

Theologians who have written about them distinguish between various kinds of hunger strikes. They might be classified into three groups.

First, the hunger striker who does not wish to die but is prepared to accept his own death, if necessary, for the cause.

Second, the hunger striker who wishes to use the possibility of his death to push the other side to give in. This may sound much like the first, but in the second case the death is really accidental and not morally intended.

The third type is the strike which deliberately ends in death. Obviously, this is the most clear and direct case of suicide.

Most moralists and, I believe, all the bishops who have addressed the question, seem to agree that the first category of hunger strike involves indirect killing of one's self and, therefore, could be a morally acceptable act depending on the circumstances.

The second category, which a group of British theologians refer to as "an exercise in brinkmanship," can also be justified if the cause is proportionately serious and if every other avenue for righting the wrong has failed.

The third category of hunger strike is, however, far less defensible, at least objectively.

**CARDINAL GEORGE** Basil Hume of Westminster, England, reflected, I believe, the common teaching of theologians when he wrote in a pastoral letter: "The hunger strike to the death is a form of violence. (it) surely cannot be condoned by the church as being in accordance with God's will for man."

This all sounds very neat but the judgments are not nearly so clear in practice, especially in a country like Ireland where the hunger strike has developed almost into a national institution in the centuries-old struggle of the Irish people for independence from Great Britain.

As one of Ireland's most respected moral theologians notes, the debate even in that country has tended to be conducted in the abstract; theoretical rights and wrongs cannot be so isolated from the actual, real life context in which a hunger strike is taking place.

Christian burial for a hunger striker who has died is another matter entirely. The church almost always gives an individual the benefit of the doubt after a suicide.

As the Irish bishops remarked in their policy statement last spring, "The church teaches that suicide is a great evil, but there is some dispute about whether or not political hunger striking is suicide, or more precisely, about the circumstances in which it is suicide."

In having a Christian burial for an individual who dies in these circumstances, the church clearly implies no position concerning the cause for which the individual died.

It simply accepts that God, and only God, can be the final judge of one's motives and intentions.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)

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**'The whole society suffers when basic values of family life and human sexuality are not longer practiced by law'**

**— Archbishop Hickey**

# Moral Majority beats sex law

WASHINGTON (NC) — The politically conservative Moral Majority scored a congressional victory Oct. 2 when the House of Representatives, voting 281-119, overruled a District of Columbia City Council bill to revise District sexual conduct laws.

The revisions were also opposed by Archbishop James A. Hickey of Washington, who did not join in the Moral majority-led lobbying. (However, a letter the archbishop wrote, printed in the Catholic Standard, archdiocesan newspaper, reportedly was used by the Moral Majority in its effort.)

**THE CITY COUNCIL** measure revised the city's various sexual assault laws and legalized sexual activity between consenting adults. It dropped prohibitions on homosexual acts, sodomy, and sexual activity outside of marriage — fornication and adultery. It also permitted wives to press legal charges of rape against husbands, dropped references to the sex of the victim from sexual assault laws and decreased penalties for

rape from life, imprisonment to 20 years. The change in rape penalties was supported by women's groups which said the availability of the lighter sentence would make it easier to convict rapists.

The House veto of the sex law changes was unusual, permitted because the District of Columbia falls under congressional jurisdiction although it was granted self-government through "home rule" six years ago.

According to Moral Majority spokesman Ron Godwin, a vice president of the organization, the congressional action overturning the law was "a victory for morality and common sense."

Archbishop Hickey explained his views on the city council bill in a statement Oct. 2.

**"AT THE TIME** the District of Columbia council enacted the legislation regarding sexual abuses I judged it my duty

to remind the community of the moral implications of the law. Indeed, it was not without some merit," the archbishop said. "But by removing civil prohibitions with regard to adultery, fornication and sodomy, it withdrew significant support for fundamental values of our Jewish and Christian moral traditions. The whole society suffers when basic values of family life and human sexuality are no longer practiced

by law," he added.

The congressional veto, which the Moral Majority termed a major victory, came the same day the organization was criticized by Jesuit Father Timothy S. Healy of Georgetown, who said the group speaks with a "voice of hatred."

His remarks to a university audience were not linked to the Moral Majority's lobbying on the sex law changes.

## Georgetown U. head rips M. Majority

WASHINGTON (NC) — Georgetown University president Jesuit Father Timothy S. Healy Oct. 1 denounced the Moral Majority as being a "voice of hatred" in contemporary America.

Father Healy described the Moral Majority, the conservative Christian New Right group headed by TV evangelist the Rev. Jerry Falwell, as part of America's current "bout of meanness" also characterized by the present administration's budget cuts and foreign policy.

Americans eventually will reject the Moral Majority, he said.

**"ITS VOICE** is the voice of hatred," Father Healy said. "Its stand is against rather than for. It revels in a rhetoric of condemnation. Its master work is political assassination. Ultimately, in this republic, these are the seeds of its death. The fairness of the American people will bring it down."

In remarks at the University of the District of Columbia, Father Healy said the Moral Majority is another in a line of narrow political movements that have included "Nativism, Know-Nothingism, America First, the Ku Klux Klan, McCarthyism."

Cal Thomas, a Moral Majority vice president, said that the Moral Majority opposes the Ku Klux Klan, which has been anti-Catholic and anti-Jewish as well as anti-black in its history.

**"FATHER HEALY** doesn't know what

he's talking about. It is he who is biased and bigoted," Thomas said in The Washington Post. Some 30 percent of Moral Majority supporters are Catholic and 18 percent of Mr. Falwell's church are black, Thomas said.

Father Healy also said "the new righteousness runs counter to Western religion" because it is anti-intellectual and simplistic, in addition to speaking with a "voice of hatred."

He also said that "our bitter new set of national priorities puts military hardware above the promises we made to the old; gulls children out of schools lunches and calls mothers with dependent children drones."

"Our new economics solemnly proposes that student loans can be adequately replaced by tuition tax credits, but only if the family is lucky enough to pay taxes," Father Healy added. "In order to balance the budget we seem to ride roughshod over the human considerations."

**DESPITE THE** tone he set, Father Healy told the press he was not criticizing the Reagan administration but instead attacking a national attitude.

"No one administration, no one president, no one Congress can make us abandon cities; neglect the poor, the unemployed and the aged; withdraw our support from Children, students and research at home; and lead us to bed down with tyrants and torturers abroad," he said in his speech.

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# Catholic press dissent not threat

MILWAUKEE (NC) — Bishops should view dissent in the Catholic press not as a threat to their administrative powers but as a challenge to grow in authority, said Father James Burtchaell, a widely known theologian, at a meeting of church editors.

Father James Burtchaell referred to a bishop's power as "the kind of authority Jesus had — a compelling and persuasive expounding of the peculiar yet graceful beliefs that his Father nurtures in our minds and hearts."

A member of Notre Dame University theology department, author and lecturer, Father Burtchaell spoke Oct. 2 at the Midwest-Northeast regional meeting of the Catholic Press Association at the Pfister Hotel.

He based his comments on three judgments about public discussion in the church:

- There is no office which either enjoys or is burdened with sole governance over the consensus of faith.
- Secular norms of freedom of expression do not adequately express the moral standards appropriate to Catholic journalism.
- There is no way to determine "with tranquil assurance" what boundaries are proper for dissent within the Catholic press.

"Journalists whose readership is a church that harbors teaching, not like that of the scribes but like that of Jesus who spoke with authority, will always be at risk of that authority's displeasure," said Father Burtchaell.

He described a bishop's claim to authority as "particularly unfortunate strategy" for meeting dissent in the Catholic press.

Rather than dismiss an editor who expresses a differing viewpoint he suggested the bishop should "set the journalistic tempo" by writing the most compelling column each week in the editor's paper.

Father Burtchaell believed that bishops who notably avoid the media forfeit that opportunity "to be more effective publicists."

He reminded editors of diocesan newspapers and national Catholic magazines that rules appropriate to general publishing must be amended for professionals working in the Catholic press.

He pointed out that the role of those involved in the Catholic press differs from their colleagues in the secular press, who claim they cannot be responsible for the effect their publicity has upon the community or individuals.

## Massacre in Guatemala

GUATEMALA CITY (NC) — Church sources in Guatemala said survivors described details of a massacre of Indians in Quiche department (province) by troops in August and that the military action left about 160 homes destroyed and nearly 1,000 people dead.

Quiche department, in west-central Guatemala, has been the scene of heavy fighting between guerrillas and Guatemala's armed forces. Most missionaries have left the area after several priests were killed, with church sources generally believing the murders were committed by pro-government groups.

A letter written by a church worker in Quiche said witnesses who survived

the massacre by hiding in the hills gave this account:

"On Aug. 12 the army surrounded two villages at San Sebastian Iamao and burned 80 to 90 homes in each aldea (village) and destroyed their food supplies and livestock.

"People fled toward the Motagua River where there was a bridge they could cross. About five army planes bombed the people, killing approximately 1,000 people. Many bodies were thrown into the river.

"Witnesses survived because they hid in the hills instead of fleeing with the rest towards the river."

The army often punishes whole villages after guerrillas occupy them temporarily.

## Clergy influence strike ends IRA hunger

NC News Service

Catholic clergy were responsible for ending the hunger strike by Northern Irish prisoners in Maze prison near Belfast, Northern Ireland, said Irish Republican Army officials.

The prisoners' decision came Oct. 3 after their relatives, apparently influenced by pleas of church leaders, made clear they would allow no more men to die. The seven-month strike claimed the lives of 10 men, including two who had been elected to the parliaments of Great Britain and Ireland.

"We have been robbed of the hunger strike as an effective protest weapon principally because of the successful campaign waged against our distressed relatives by the Catholic hierarchy," said the prisoners. The prisoners later added they were continuing their protests through other means — including a "blanket protest" in which the prisoners wrap themselves in blankets instead of wearing prison clothes.



**SURROUNDED BY** some of her young applicants, Jane Capman (above), the administrator of the Catholic Service Bureau's Project Job Finder, discusses how to prepare for a job interview. Since the program was authorized by Archbishop Edward A. McCarthy in May to help find employment for inner city black youth it has screened 113 persons, 52 of whom we hired. Businesses which have jobs to offer or would like to sponsor a youth are encouraged to call the program at 649-0788. (See ad on Pg. 16).

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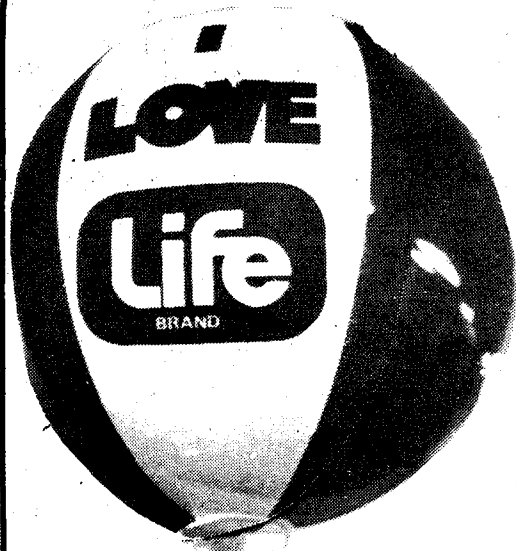
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By Dick Conklin  
Voice Correspondent

It was standing room only the other night as a new pro-life center opened on busy Oakland Park Boulevard in downtown Fort Lauderdale. Reflecting a recent rise in anti-abortion activity, the new storefront office has much in common with others that have opened in Coral Springs, West Palm Beach, Hollywood, and South Miami in recent weeks.

But while the latter was affiliated with the Archdiocesan Respect Life Program, the new Life Education Center is a multi-denominational effort that involves

**'We as citizens are going to have to say: Hey, Mr. Legislator! what? Your constituency isn't pro-abortion. It's pro-life!'**

# Life Education Center opens in Ft. Lauderdale

Christians from several Broward County churches.

There were doctors, nurses, teachers, and clergy in the opening night crowd, as speaker after speaker rose to endorse the Center's primary goal: education on the "life issues" — abortion, euthanasia, infanticide. While informing the average citizen about the "facts of life" is a task in itself, special attention will be given to people who are particularly involved: nurses and medical personnel, high school teachers, politicians, the media, and especially teenagers.

REPRESENTING the state legislature were two local men who were elected with strong pro-life support, Rep. Tom

Bush and Sen. Bill Stevens. Both called for a stronger effort next year to pass the "Con-con," a call to Congress to convene a special convention to propose a Human Life Amendment.

The keynote speaker was pro-life physician, Dr. Bart Heffernan, who helped start the right to life movement in Illinois in the sixties before moving to Florida.

Heffernan brought with him an award-winning film, "The Committee", which he and some friends conceived and produced in 1969, four years before the U. S. Supreme Court legalized abortion. The film probed a difficult aspect of the controversy — where to draw the line when deciding who is wanted or unwanted, who is imperfect, when there are too many people — and who is to decide.

The controversial movie proved prophetic long before abortion on demand became a reality, and its producers won two awards for their efforts.

Dr. Heffernan recalled that population control was an early bugaboo of pro-abortionists.

"It seemed that everyone was half drunk in the hysteria over population in the mid-60's," he said. "There were the Zero Population Growth people and even the No Population Growth crowd — they wanted to push the population down from 180 million to 100 million people. They even told Nixon that 'voluntary birth control is insanity — coercion is the only way'."

BROWARD county Right to Life President Mary Laveratt, whose organization sponsors the new Center, promised that one group would receive special attention in the pro-life educational campaign: the news media. She read part of a recent editorial in the Fort Lauderdale News which called pro-life people "crazy zealots."

"We tried to get a meeting with the editor to explain our position, but were unable to," she said. "Finally I talked to his secretary. She said that a meeting was impossible, saying, 'His mind is made up, you see. He's pro-choice.'"

Mrs. Vickie Bell, who as a member of the Center's speaker's bureau visits local high schools, called for a Youth for Life group to work within the pro-life movement.

"We need junior and senior high school students who could let us know what's going on in the schools and get us invited in." Dr. Heffernan added, "Abortion clinic counselors set themselves up as experts and get invited into the high schools. The teachers should have more sense, but they invite them in."

Vice-President Mia McNerney told of once class made up of girls she spoke to at a public school the other day. "I took a poll of the class before I began. Eighty-six percent said they were in favor of abortion. After I finished, I polled them again. This time only 35 percent said they were."

VETERAN, right to life Florence



Dr. Heffernan

Morehead urged people to schedule pro-life speakers for various organizations, in an effort to get as many people as possible to see a powerful new film, "Assignment Life."

"Let's take this film to men's clubs, women's clubs, Kiwanis — everywhere. The whole thing is education. We must reach out. Tell them what fine speakers we have. Bring us in. Please bring us in."

Several nurses from local hospitals attended the Center opening, and a few were quite vocal about conditions in the abortion wards. "Eighty percent of the nurses I've talked to where I work say that they wouldn't assist with abortions if they thought that they could get away with it," one said. "The hospital never tells them that they have the right to say no."

ONE NURSE discussed the late term abortions being performed at Broward General Hospital. "They are nationally known for their late term cases — up to 32 weeks. There were 396 reported last year alone. These are big babies! Last year \$19.5 million of our tax money went there." (Recently pro-life picketers have called attention to the situation).

"The obstetricians don't stay around for these deliveries. They leave the mother and the nurse to deliver a dead baby. Some are even done as outpatients. Fifteen to twenty percent of them have complications, but the most serious complication is what is done to their psyches."

But no one at the ceremony was ready to give up one critical goal of pro-life education — the passage of the Human Life Amendment. Mrs. Elaine Gaber, R.N., reminded everyone of the importance of the education of elected officials.

"We as citizens are going to have to say, 'Hey, Mr. Legislator! Guess what? Your constituency isn't pro-abortion. It's pro-life!'"

In addition to providing speakers, the Life Education Center also offers a variety of materials dealing with abortion. Two books, "Handbook on Abortion" and "Abortion and Social Justice" will be distributed next month to all Broward County high school libraries.



Elaine Gaber, RN, with exhibits she helped create.

## Film ratings and morality

NEW YORK (NC) — A recent column in The Catholic Review of Baltimore answered a letter from a parent about a review of the movie "The Eye of the Needle." What happened, it seems, is that the critic had some good things to say about this movie and then dutifully noted that our office, the Department of Communication of the U.S. Catholic Conference, gave it a B classification, designating it morally objectionable in part.

Understandably confused, the letter writer wondered what was to be done under such circumstances.

There are two issues involved here. The first is whether movie critics writing in Catholic papers have the right to disagree in print with the judgments made by the USCC Department of Communication. The answer is obvious. They certainly do have that right. More than that, they have a definite obligation to call them as they see them. There is no other way to serve the cause of truth.

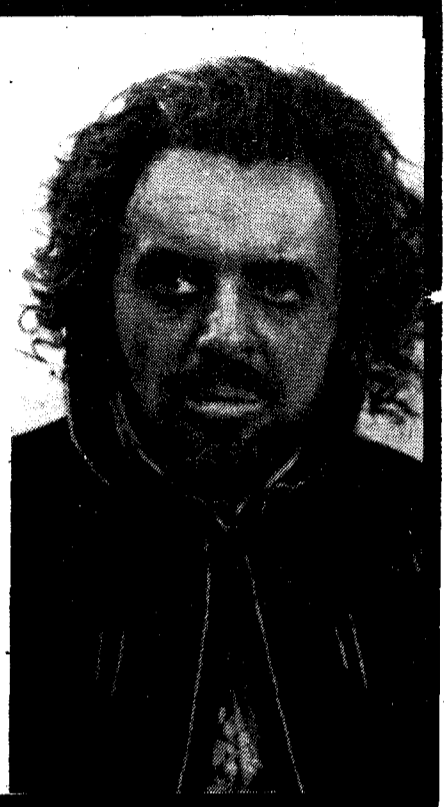
**THE SECOND** issue is more problematical and I sympathize with the concerned mother and father who have to make up their minds in the face of often conflicting testimony. What are they to do?

The column's response is very much to the point: "What some people fail to understand is that in judging films, which are an artistic form, one cannot impose moral standards first. We have to judge artistic forms by artistic criteria, otherwise some would condemn the paintings on the ceiling of the Sistine Chapel just because there happens to be some frontal nudity in them. No, the first concern is, is this a sincere artistic expression?"

It goes on to explain that parents should use film reviews to find out what sort of movie it is that their



**PBS DRAMAS** — Two mentally retarded young people reach out to each other in "Board and Care," a sensitive drama of human relationships which airs Oct. 14 at 10:30 p.m. on PBS, Channel 2. Anthony Hopkins (right) performs the title role Oct. 12 at 8 p.m. in Shakespeare's great tragedy "Othello," the season premiere for the fourth year in the six-year PBS series "The Shakespeare Plays." (NC Photos)



children want to see, and says, quite correctly, that "the ratings are not morally binding."

Though I'm in fundamental agreement with this, I would like to make one qualification. Rather than say you shouldn't impose moral standards "first" upon a work of art, I would prefer to put it this way: you shouldn't apply abstract moral standards to a work of art. Morality must be grounded in the concrete, the real.

"THE EYE of the Needle" is a good example. Our office felt that its artistic credentials were decidedly inferior. In the review I wrote — and one of us reviews every movie we classify — I

described it as a simple spy melodrama with a contrived plot, shallow characterizations, and a rather distasteful cruel streak.

In this context, then, the B classification was given because of the "needlessly" graphic, a heavy load of realistic sexuality loaded upon a movie whose pretensions could not possibly rise above light entertainment.

How do you, a parent, judge where the truth lies when there is disagreement of this sort? The only way, I believe, is to get to know your critics. Trust the judgement of a particular critic only after you have

checked his opinions over a significant period against the opinions of other critics and against your own reactions to particular movies. And if you're serious about this issue, you really should see a problem movie yourself every now and then.

The final decision must be yours — especially since you know your children better than any critic does — and no one, not even the U.S. Catholic Conference, can relieve you of that responsibility. However, we, as well as colleagues in the Catholic press, are in business to help you as much as we can. That's what our classifications and reviews are for.

### FILM RATINGS

Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

Here are the USCC symbols and their meanings: **A-I** — morally unobjectionable for general patronage; **A-II** — morally unobjectionable for adults and adolescents; **A-III** — morally unobjectionable for adults; **A-IV** — morally unobjectionable for adults, with reservations; **B** — morally ob-

jectionable in part for all; **C** — condemned. All Night Long, B (R) Alligator, A-III Altered States, B (R) American Pop, A-III (R) An American Werewolf in London, C (R) Amy, A-II (C) Any Which Way You Can, B (R) Arthur, A-III (PG) Atlantic City, A-III (R) Back Roads, A-III (R) Beyond the Reef, A-III (PG) Blow Out, C (R) The Blues Brothers, A-III (PG) Body Heat, C (R) Brubaker, A-III (R) Bustin Loose, A-II (R) Cannonball Run, A-III (PG) Chu Chu, and the Philly Flash, A-III (PG) City of Women, C

Clash of the Titans, A-III (PG) Continental Divide, A-III (PG) Death Hunt, A-III (R) The Devil and Max Devlin, A-II (PG) Dirty Tricks, A-III The Dogs of War, A-III (R) Dragonslayer, A-III (PG) The Earthling, A-II (PG) Endless Love, B (R) The Elephant Man, A-III (PG) Escape from New York, A-III (R) Eye of the Needle, B (R) Eyes of a Stranger, C (R) Eyewitness, A-III (R) Excalibur, B (R) The Fan, C (R) The Final Conflict, B (R) First Monday in October, A-III (R)

Fish Hawk, A-1 (C) For Your Eyes Only, B (PG) Fort Apache: The Bronx, A-IV (R) Fox and Hound, A-I (C) Friday the 13th Part II, C (R) Funhouse, C (R) Galaxina, A-III (R) Gallipoli, A-III (PG) Going Ape, A-III (PG) The Great Muppet Caper, A-I (C) The Hand, B (R) Happy Birthday to Me, B (R) Hardly Working, A-II (PG) The Haunting of Julia, A-III (R) He Knows You're Alone, C (R) Heavy Metal, B (R) High Risk, B (R) Honky Tonk Freeway, B (PG) The Howling, C (R)

Inside Moves, A-III (R) It's My Turn, A-III (R) The Jazz Singer, A-III (PG) Jesus, A-I (C) Kagamusha, A-II (PG) Kill and Kill Again, A-III King of the Mountain, A-III (PG) Knightriders, B The Last Metro, A-III (PG) The Legend of the Lone Ranger, A-III (PG)

The Lion of the Desert, A-III (PG) Mel Brooks' History of the World, Part I, C (R) Modern Romance, A-III (R) Nighthawks, A-III (R) Nine to Five, A-III (R) Oblomov, A-II On the Right Track, A-III (PG) Ordinary People, A-III (R) Outland, A-III (R)

Prince of the City, A-III (R) Private Benjamin, B (R) Private Eyes, A-II (PG) Raiders of the Lost Ark, A-III (PG) Raging Bull, A-III (R) Seems Like Old Times, A-III (PG) S.O.B., (R) Squeeze Play, C (R) Stir Crazy, B (R) Stripes, B (R) Superman II, A-III (PG)

## REAL TO REEL

This week on "Real to Reel," a feature entitled "Stained Glass Prayer" shows how Miami artist Karel Dupre fashions a stained glass window. And in Denver, Col., we discover an unusual Senior Roadrunner's Club. Watch this Sunday at 9 a.m. on WCKT-Channel 7.



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# Our bishops dancing in the Aisle?

By Sue Blum

Nietzsche once said, "I don't think I could believe in a God who didn't dance!" Perhaps many of us feel that way about our bishops, too.

Of course, we are blessed in our Archdiocese of Miami with compassionate, caring bishops who share their lives, their dreams, their visions, and their humanity with us.

Injustice would be done if it was not reported that this seems to be a national trend. I was so impressed with all seven

bishops at the Adrian Conference that I am compelled to share my thoughts with you.

Yes, your bishops laugh . . . and sing . . . and pray . . . and care enough about us to listen to our problems, our frustrations, and our joys for four solid days and nights! . . . And, yes, our bishops dance!

When the Melzorian Chorale danced down the center aisle of the Dominican Mother House Chapel, doing an intricate and rhythmic two-step Ethiopian proces-

sional march (which I dubbed a "soul-stroll"), the seven bishops, Abbot Keating and all the other priests celebrating the Afro-American liturgy all joined in and "soul-strolled" down the aisle. Yes, even Bishop Thomas Grady, from our neighboring Orlando Diocese, whom I had seen from afar before and had always awesomely considered as "quite proper, quite formal and quite 'bishop-y'".

And the bishops danced during a liturgical dance workshop, too. As we all were learning to praise God in gesture,

turning and whirling appropriately to "There is a season . . . turn, turn, turn . . .", the room became warmer and warmer. The ecclesial black suit-coat was the first of many jackets and sweaters to go, soon followed by the shirt and collar. One could only be delighted as one of the bishops whirled before the Lord, joyfully and freely.

I can believe in bishops now . . . I have seen them dance (And I just know that God was dancing with us!) . . . Well, Nietzsche? (Reprinted from Lay Ministry newsletter "Called and Gifted")

## Barry sets Fall Festival program

Barbara Streisand has donated the wedding blouse she used in "A Star is Born," and Henry Winkler has offered a lunch with him at his studio plus a script as his auction donation for the Barry College Fall Festival.

Other celebrities — local and national — have arranged for special items or valuable services toward the success of the fund raising auction, part of the festival which will include a flea market and fun for the entire family.

The Barry College Fall Festival is scheduled Saturday, Oct. 17, on the campus between the Pennafort Pool and Northeast Second Avenue, Miami Shores. It is a fund-raiser for scholarships that has already attracted considerable help from individuals and businesses in South Florida.

Among donors is a major department store which has provided new clothing for sale in the flea market and some special items for the auction. Other individuals and businesses have provided jewelry, art works, small radios and television sets for the auction plus items for the flea market.

In addition, the auction will include a Barry continuing education course and photography course. New items are being added to the list daily both for the auction and for the flea market.

Donors willing to help are asked to phone Phyllis Saunders at 758-3392, extension 312 for information as to what is needed and where to bring it.

## Leadership Evangelization Luncheon

THE SAINT JUDE EVANGELIZATION COMMISSION will host a Leadership Luncheon on October 17 at noon at the Parish Center U.S. 1, Tequesta.

Miss Marsha Whelan, assistant director of Evangelization for the Archdiocese of Miami will be the speaker.

Representatives of the 18 area Catholic churches involved in the Northeast Cluster have been invited to attend the luncheon and workshop by Fr. Robert A. Hostler, Pastor. Following the luncheon a roundtable session will be held. Miss Whelan will serve as moderator.

The Miami Evangelization Commission is a component of the National Committee which held its convention in Hartford Conn. last August. Preparations for the Fourth Annual Lay Evangelization celebration and convention are already underway. Next year the Miami diocese will host the convention at the Hotel Deauville, Miami Beach, October 21-24th.

All those planning to attend the Leadership Luncheon are requested to call Kathleen Lake, St. Jude Evangelization coordinator before Oct. 14th, at 746-0895, or the rectory at 746-7974.

## Course for parents

How effective are you as a parent? You can develop skills to increase your effectiveness in this most significant and awesome role of all by taking the Parent Effectiveness training course offered by Dr. Lois Krop beginning Thursday, Nov. 5 at the Catholic Service Bureau, 9345 N.E. 6th Avenue, Miami Shores.

Dr. Krop teaches specific methods of communication and problem — solving to settle family conflicts in a mutually

beneficent manner. She is a marriage and family therapist who has led PET courses in the Miami area for eight years.

Parents completing this program report better two-way communication, fewer power struggles, more independent children, warm feelings, and closer family relationships. If you want to be more effective, call 758-0024.

The fee is \$30.00 per person or \$50.00 per couple for 6 sessions of consecutive Thursdays from 7:30 to 9:30 p.m.

## Final session set for Eucharistic Ministers

The final session for prospective Special Ministers of the Eucharist will be held on Saturday, October 31, 10 a.m. to 3 p.m. St. Mark's 620 N.E. 7th Ave., Boynton Beach, Fla.

The fee for training session is \$4.00 per person.

Pastors wishing to send people to these training days should write a let-

ter of recommendation to Rev. James F. Fetscher, Director, Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, FL 33138. The letter should include a check for payment of fees (made out to the Archdiocese of Miami, please). Letters should be received by the above Office no later than the Wednesday before the date above.

## St. Thomas More Festival

The parishioners of St. Thomas More, 10701 Military Trail, Boynton Beach will hold their Fall Festival on Saturday and Sunday, October 24 and 25, from 10:00 A.M. to 6:00 P.M. on the parish grounds.

There will be fun and games for young and old, food and refreshments, booths for browsing and bargains, raffles and rides to amuse all age groups. Y'all come and enjoy!

## St. Boniface Carnival

ST. BONIFACE CHURCH will hold their Fall Carnival, Oct. 15 thru 18th on the church grounds at 8330 Johnson Street, Pembroke Pines, west of University Drive. Hours are Thurs. & Fri. 6 - 11 p.m. and Sat. & Sun. 1 - 11 P.M. Come and enjoy the rides, games and food!

## Annual Physicians and Nurses Mass

Catholic physicians in the Archdiocese and their wives, and Catholic nurses are invited to a Mass commemorating the Feast of St. Luke.

The Mass will be celebrated by Archbishop Edward A. McCarthy at 4 p.m., Oct. 18th, in the chapel or Holy

\*\*\*\*

RESPECT LIFE — 3rd Anniversary Celebration Dinner Dance of the Election of Pope John Paul II. the date is October 17th at the Knights of Columbus Hall — 13300 Memorial Highway, North

Cross Hospital, 4725 N. Federal Highway, Ft. Lauderdale.

A social will follow. For details contact James R. Jude, M.D., president, at 854-7374, or Fr. Richard P. Schere, Moderator and Spiritual Director, Mercy Hospital, 854-4400, Ext. 2576.

\*\*\*\*

Miami. Price: \$10.00 per person, B.Y.O.B., Time: 8:00 P.M. till 1:00 A.M. The Dance will benefit the Archdiocese Respect Life Apostolate. For tickets call Marge Rossman at 651-5639, Respect Life Office 653-2921 or Sylvia Her-shberger at 653-1472.

## It's a Date

**Weekend Retreat for Women — Dominican Retreat House**, October 16 - 18, 1981. The program will be given by a team of priests, religious brothers, religious sisters, and laity who will focus on the life of Jesus and his spirituality of comfort and challenge. Registration begins at 7:30 p.m. on Friday, the retreat closes on Sunday morning at 11:30 A.M. Registration confirmed by a \$10 deposit paid in advance by October 13th. Our capacity is 60 retreatants, reservations taken on first come, first accepted basis. For further information, call Sr. Elizabeth Ann at 238-2711.

**The Holy Rosary Home and School Association** will present its 6th Annual Arts and Crafts Festival along with many old-time country fair attractions on Saturday, October 17, from 9:00 a.m. to 6:00 p.m. at 18455 Franjo Road in Perrine.

This year more than 125 artists will gather on the large grassy field surrounding the school and church to display their works of art, ranging in styles from canvas paintings, wood-carvings, leatherworks, stained glass and plexi-glass art to creative stitchery, ceramics and handmade Christmas ornaments.

**Court Infant of Prague No. 2082** celebrates National Catholic Daughters of the Americas Day. Corporate Mass and Communion, Sunday, October 18, 1981 — 10:30 A.M. at Nativity Church, Hollywood. Breakfast to follow Mass in the meeting room at Nativity Hall. Husbands and friends are invited. Donation \$3.50 For tickets call 921-7168.

\*\*\*\*

**MARIAN TOWERS** will be the scene of a card party, Oct. 15, at 11 a.m. For reservations call Josephine Woodhead, 931-8890. Marion Towers is at 17505 N. Bay Rd., Miami Beach.

**THE CHRISTIAN MOTHERS AND WOMEN OF SAINT JUDE** will host an ecumenical luncheon, October 21 at noon following 10:30 Mass. Rev. Roberts A. Hostler, pastor, will be the celebrant.

The Harvest Time Salad Luncheon will be prepared by the members of Saint Jude Christian Mothers and is sponsored by the International Affairs Committee.

Luncheon invitations have been extended to the women of the nearby christian churches.

The program will be highlighted by a community song fest.

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# The decision

By Father James A. Black

David glanced around the room. The weekend had been a good one so far.

Thirty-six high school students had made the retreat, and many were David's friends. He was looking forward to Father Kevin's talk, because he was one of David's teachers. They had developed an easy friendship over the course of the year.

"HIS TALK ought to be good," David thought. "He seems happy as a priest. I'll bet he never has any problems trying to decide what to do with his life. It's hard being a senior — too many decisions to make!"

But Father Kevin's talk surprised him. The priest told the teen-agers how he had gone into the seminary after high school, and had progressed along the course of studies with little difficulty. But when he was ordained a deacon, everything changed.

"I had been waiting for a chance to minister to others, but was sent to a place where I really wasn't needed. The experience was tremendously frustrating

were supportive of me. The people in my parish were tremendously helpful," he said. "I began to sense a sharing of faith — a definite calling by the people to be their priest."

He recalled for the young people his ordination day. "Many of you were there," Father Kevin said. "My ordination to the priesthood was really a communal celebration in which people called me to minister to them. They had helped me grow in my own faith by sharing their faith with me.

"By then I was completely at peace with the decision to be ordained, because so many people had been a part of it. I knew then that I could serve the Lord by serving his people."

DAVID SHIFTED uneasily in his chair. The talk had ended, and some of the people at his table were discussing it. Father Kevin was just like anybody else after all — he had to grow and struggle with his faith and his decisions just like David and his friends did.

**Father Kevin told the young people that he had felt a lot of pressure to make a decision — it seemed that a decision was expected of him. His situation had not been unlike that of many seniors in the crowd who were listening to him.**

— I wondered if all appointments would be like this," Father Kevin told them.

"I began to experience a lot of doubts and questions about the priesthood. I thought I'd better take some extra time as a deacon. After all, I didn't want to make a decision that would be wrong. The idea of the priesthood was too important to me to make the decision lightly."

FATHER KEVIN told the young people that he had felt a lot of pressure to make a decision — it seemed that a decision was expected of him.

His situation had not been unlike that of many seniors in the crowd who were listening to him.

"The best thing about that extra time was that I had the opportunity to experience the faith of other people," Father Kevin continued. "My parents, my classmates who already were ordained, the other priests at the school where I was teaching — all

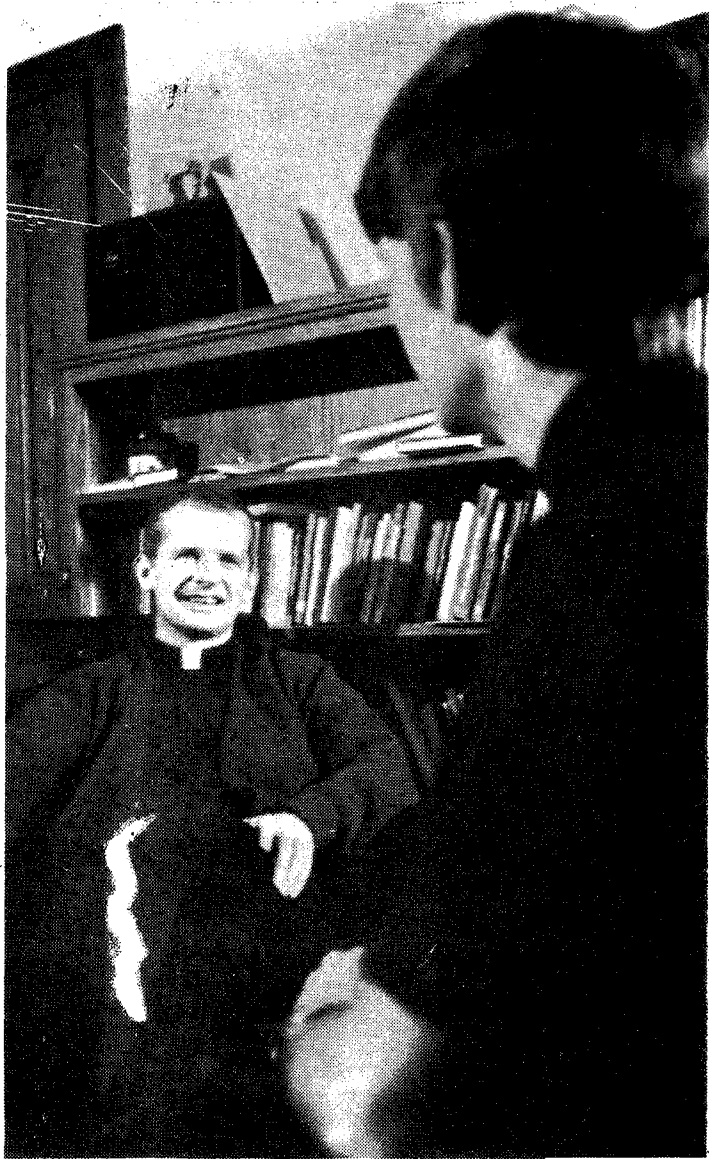
The school year was almost over, and David knew that he had to make some decisions about his future soon. He walked across the room to Father Kevin and began to speak with him.

"I'm not sure what I want to do next year, but I really appreciated what you said in your talk. Whatever I decide to do, I feel that I can come and talk with you about it," David said. "I just don't know what I want to do yet."

"You'll find out in good time, David," Father Kevin said. "You don't have to make decisions alone. Trust other people to share their faith with you, and that will help you decide."

It is autumn now, and school has begun again. A few months ago, Father Kevin celebrated his first anniversary of ordination.

And just last week, David left home to begin his first year of study for the priesthood.



**I Believe ...  
We Believe**

know  
your  
faith

**Setting  
the  
stage**

By Father John Castelot

Since Mark is writing a proclamation of the good news and not a life of Jesus, he tells his readers nothing about Jesus' origins. In fact, he gives no information about Jesus prior to his appearance on the public scene.

Instead Mark opens his Gospel with an account of the ministry of John the Baptist. From the point of view of a writer, this sets the stage for the entrance of Jesus. But more important, from the theological point of view, it identifies him as the Messiah and, indeed, as the Son of God.

IF JOHN prepares the reader for Jesus, the Scriptures have, according to their Christian interpretation, prepared for John. Before Mark says a word about John, he cites a mixture of Old Testament passages — one from Chapter 40 of Isaiah. And even though the verses come from different contexts and apply to different situations, they refer to the coming of a messenger who will prepare for an intervention on God's part. For the early Christians, John was the messenger.

Historically, John was probably looking forward to the coming of Elijah, who was expected to return and usher in "the day of the Lord." In the Old Testament book of Malachi, it was written: "Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day."

Elijah, then, would have been the "one more powerful than I" whom John was expecting. However, the early Christians saw John himself as the Elijah-figure and Jesus as the one for whose coming he prepared.

MARK'S SKETCH of John fits the view of him as an Elijah-

figure. Like the prophet of old, John is a decent person; like him, too, he wears "a hairy garment with a leather girdle about his loins" (2 Kings 1:8).

John came with a prophetic challenge to the people, calling them to a radical conversion in preparation for the Lord's coming. Apparently John was a dynamic preacher. And even though the statement that "all the Judean countryside and the people of Jerusalem went out to meet him in great number" may be a bit sweeping, still there is evidence that he was immensely popular.

This messenger is one of the few gospel characters mentioned in secular history. A Jewish historian named Josephus tells us John was so popular that Herod Antipas feared his power with the people. Seeing John as a dangerous political threat, Herod had him executed.

But John's influence did not die with him; there is clear evidence in the later New Testament writings that he left a devoted group of followers who remained faithful to him long after his death.

In fact, no little friction seems to have developed between John's disciples and those of Jesus in the early years of Christianity. One can detect efforts of the New Testament writers to clarify John's position relative to Jesus.

Thus Mark sums up the theme of John's preaching this way: "One more powerful than I is to come after me. I am not fit to stoop and untie his sandal straps. I have baptized you in water; he will baptize you in the Holy Spirit." (Mark 1).

Mark has now prepared the reader for the entrance of Jesus.

**I Believe**

**... We Believe**

# Can psychology help Christians?

One of my best friends is a psychiatrist. We didn't meet during a therapeutic hour, though.

Our introduction to each other occurred to a large extent in silence, in many hours of being quiet together over a number of years in a Christian meditation group. There I came to know Dr. Gerald May as a person at the center of the ongoing contemporary conversation between psychology and faith.

Some years ago, fresh from his psychiatric residency, he was working in a drug rehabilitation program. He

**Some people he saw in his practice got better and some did not. He wondered what made the difference.**

says he used all the medical and psychological tools at his disposal to treat the program's clients. Some people he saw in his practice got better, and some did not. He wondered what made the difference.

To his amazement, May discovered that many who recovered from drug addiction, or who were clearly on the path to recovery, shared a common experience: some awareness of a mystery at the heart of life.

It was at that point, he claims, that the most important insight of his career occurred. He saw that he was not the one who healed the people. Other factors were at work.

**MAY BEGAN** to regard his skills and knowledge in the fields of psychology and psychiatry as tools — helping grace to flood a person's life; opening a person to the grace that is always available.

The rigorous training psychiatrists receive does not include courses in spirituality. Yet May's work in drug rehabilitation led to some radical changes in his idea of what good therapy is, what he could contribute to people who are emotionally ill. For example, he thinks it not only appropriate but advisable for him to pray for his clients — and sometimes with them.

Part of May's professional life is given to work in the state mental hospital, and there he has found that teaching patients some techniques of meditation — being open and receptive, learning to listen and to be quiet — often relaxes them enough to open them to the psychiatric procedures.



**FOR MAY,** spirituality and psychology are "yokefellows," to use St. Paul's phrase. Of course, in his practice May uses the tools of psychiatry largely to treat people with serious problems of emotional illness.

But for a moment let's speak more

of the "wretched man that I am." What psychology and psychiatry have demonstrated is the vast area of unconscious life that is part of us.

Our unconscious life influences our conscious decisions. It was some effect on the way we act, the things we

do, and perhaps expanding us in our ability to act responsibly.

And that is part of what it means to be mature: that we grow in awareness of what we do and why we do it; of what we want and why; of what we care about.

When I asked May what he would cite as the single most important contribution psychology can make to the faith life of Christians he replies, "Bringing to consciousness the unconscious defenses against God."

There is a slowly growing opinion among practitioners in psychology, typified by May (and his older brother, Rollo May, a widely known author), that in the depths of the human soul which psychology explores is a mystery. This mystery — one Christians call the Holy Spirit — is not a puzzle to be solved. It is an invitation, a summons to a journey.

For May this is vital. He thinks psychology can help those served by it to enter the divine presence. What happens after that is a matter of freedom — human freedom and God's freedom — and a matter of grace.

Psychology and faith: Can they travel together in the journey to the soul's center?

**You may remember St. Paul's poignant cry in his letter to the Romans: 'I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Wretched man that I am.' What psychology and psychiatry have demonstrated is the vast area of unconscious life that is part of us.**

broadly. What could spirituality and psychology have to do with each other?

You may remember St. Paul's poignant cry in his letter to the Romans: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate . . . Wret-

ched man that I am." What psychology and psychiatry have demonstrated is the vast area of unconscious life that is part of us.

**MANY BELIEVE** that the discovery of the unconscious ranks in importance with the greatest of modern discoveries. The study of psychology and its practice are a way of bringing





# Crop of love

## 'City slickers' farm garden for God, fellow man

By Owen McGovern

PROVIDENCE, R.I. (NC) — The city folks from McAuley House in Providence are just plain country folks down on the farm in Little Compton, R.I. when they're bringing in the harvest for their soup kitchen.

The once-a-week farmers, a nun, a priest, a former sharecropper, volunteers and street people, are all members of McAuley House, which is "a moral Christian community" where people help one another fight a common enemy, according to its director, Mercy Sister Theresa Beaudrau.

What the harvest community members reap from their garden is love for each other as well as vegetables for their kitchen.

In the summer the McAuley community grows its produce on an acre donated by the Louis Pieri family. Every Monday the city dwellers head for the farm to tend their crops. Everyone shares in the work, digging in "God's garden."

"THE GARDEN gives us a common bond," said Sister Beaudrau. "It's getting back to the earth in God's presence."

"It's amazing what happens to people who associate with us. I believe this garden is the multiplication of the loaves and fishes," she added.

The 15 farmers who work the garden are only a few of the 150-200 people McAuley House feeds each day. The house depends on contributions and volunteers for support.

Sponsored by the Sisters of Mercy, the house even has its own ranch foreman, James Hudson, a former sharecropper from Goldsboro, N.C.

Hudson, 57, a member of the house since 1975, said "in the beginning, we didn't have anyone that knew what to do. They had never tended a garden before."

He said the inexperienced farmers were planting vegetables in areas he intended to seed, spreading fertilizer at the wrong time in the wrong places and in general creating more work.

BUT HUDSON said he is proud of the way the "city slickers" took hold of the land and turned it into a productive garden. He also said he is proud of the closeness of the people at McAuley House who have become his surrogate family.

Hudson, a widower whose children live in North Carolina, said he has adopted the people at McAuley House and they have adopted him.

"The garden and the house get the people together. This is their way of getting out of the city once in a while. It's so good for the people, it's unbelievable," he said.

Besides vegetables, the McAuley farmers also grow a sense of pride. "They work and contribute and are a part of something," said Father Edward F. Abbott, a part-time volunteer and a member of the team ministry at St. Michael's Church in Providence. "It's important to receive, but it is also important to give. They are giving."

## Laws on children at Mass

By Hilda Young  
NC News Service

We all know about Murphy's Law: If anything can go wrong, it will. I'd like to add to it: Hilda's laws for attending Mass with children.

**Rule 1:** If there is any way for a bottle to leak in your purse, it will.

**Rule 2:** Every child given a wad of keys to keep him quiet will: (a) drop them repeatedly on hardwood pews; (b) raise them in the air and jangle them like a tamborine; (c) bang them against the back of the pew; (d) eventually drop them under the pew in front of you.

**Rule 3:** Anything given to children to keep them quiet will eventually end up on the floor under the pew in front of you.

**Rule 4:** Leaving home without a spare diaper in your purse is tempting fate.

**Rule 5:** It is a false threat to say, "If you ask me one more time when will Mass be over, I'm going to leave you home next time."

**Rule 6:** Pew racks are not designed to hold missals or song books; they are designed to trap elbows and hold story books.

**Rule 7:** If you dig deep enough into any pew pencil holder, you will find a broken-off crayon.

**Rule 8:** Holding your hand across a child's mouth does not keep him quiet, it only builds up lung pressure.

**Rule 9:** Trying to pick up a kneeler with more than one 3-year-old standing on it is an invitation to a hernia.

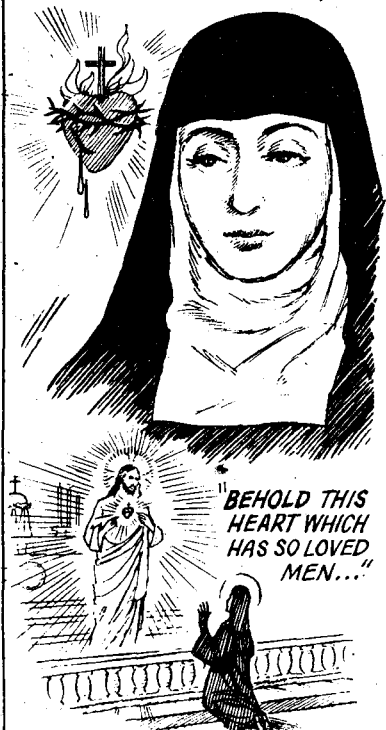
**Rule 10:** To a 3-year-old a pew is a cross between a slide and a racetrack. They assume parents kneel during Mass to clear it for them.

**Rule 11:** People will not exchange the sign of peace with you if they detect you tripping your 3-year-old or strapping him to the pew rack with his suspenders.

**Rule 12:** The child who teeters on pew benches, absorbs more than varnish.

## the Saints *by Luke*

### ST. MARGARET MARY ALACOQUE



ST. MARGARET MARY WAS BORN AT TERREAU IN BURGUNDY, FRANCE, ON JULY 22, 1647. IN 1671 SHE ENTERED THE ORDER OF THE VISITATION AT PARAY-LE-MONIAL AND WAS PROFESSED THE FOLLOWING YEAR. OUR LORD APPEARED TO HER IN NUMEROUS VISIONS SHOWING HER HIS SACRED HEART; SOMETIMES AS A BURNING FURNACE OF CHARITY AND SOMETIMES TORN AND BLEEDING DUE TO THE COLDNESS AND INDIFFERENCE OF MEN.

IN 1675 THE GREAT REVELATION WAS MADE TO HER THAT SHE AND JESUIT FATHER, BLESSED CLAUDE DE LA COLOMBIERE WERE TO INSTITUTE THE FEAST OF THE SACRED HEART AND SPREAD THE DEVOTION THROUGHOUT THE WORLD.

SHE SUFFERED MANY TRIALS AND CONTRADICTIONS FROM THOSE AROUND HER BUT BORE ALL IN LOVE AND PATIENCE AND REMAINED FAITHFUL TO THE ADVICE OF HER CONFESSOR.

THE SACRED HEART OF JESUS MANIFESTED TWELVE PROMISES FOR MANKIND THROUGH ST. MARGARET MARY ALACOQUE.

SHE DIED OCT. 17, 1690 AND HER FEAST DAY IS OCT. 16.

## "Ustedes son la única página de la Biblia que algunos verán"



Dos aspectos de la Segunda Conferencia Católica Carismática celebrada en el Broward Community College, Pompano Beach, durante el fin de semana pasado. A la izquierda, vista parcial de la enorme congregación que llenó el auditorio y a la derecha, sobre los obispos y sacerdotes que



concelebraron la Misa de clausura, el gran estandarte con la leyenda "Buenas Noticias, Dios te Ama". En esta foto, tercero desde la derecha, el Arzobispo McCarthy y quinto, el obispo McKinney de Grand Rapids, Michigan.

(Síntesis del reportaje de Ana M. Rodríguez)

**Pompano Beach** — Unos 2500 católicos carismáticos, moviendo sus brazos y palmeando sus manos, de todo el sur de Florida asistieron a la Segunda Conferencia Anual Carismática, celebrada en Broward Community College para poner sus talentos a trabajar por la evangelización y por la Iglesia.

En esta conferencia los carismáticos oyeron a dos obispos, cinco sacerdotes y dos monjas hablar del Espíritu Santo, de la necesidad de renovación propia y la importancia del testimonio "de persona a persona" mientras se cumple la obligación de todo cristiano: propagar la Palabra de Dios.

"Pastores no hacen ovejas. Las ovejas hacen a las ovejas", dijo el Obispo Joseph McKinney, de Grand Rapids, Michigan, quien es el Presidente del Comité Nacional para Renovación Carismática Católica. "El trabajo de Evangelización de la Iglesia tiene que ser hecho por las ovejas. Sin excusa alguna."

El Arzobispo Edward McCarthy, de Miami, señaló los mismos puntos durante la homilía en la Misa de clausura el domingo diciendo: "De nosotros se espera que recojamos una abundante cosecha para el Señor. . . Sé que puedo confiar en ustedes"; y pidió las fervientes oraciones y la acción de los carismáticos después de enumerar algunos de los más precarios problemas de la Arquidiócesis.

Continuó diciendo que "el sur de la Florida tiene 500 sacerdotes menos de los que necesita; que menos de la mitad de los católicos del sur de la

Florida están unidos a sus parroquias y en tanto el crimen, el aborto, el divorcio, las violación y la pornografía están desenfrenados."

"Recuerden que ustedes son evangelizadores y los evangelizadores actúan en comunión con la Iglesia y con los párrocos."

El Obispo McKinney dió algunas ideas para la acción durante su charla del domingo por la mañana, para los evangelizadores:

- Dar testimonio explícito del misterio de Jesús, de persona a persona;
- Recordar que aquellos que han sido evangelizados tienen que convertirse en miembros de la Iglesia. Sino no lo son todo habrá sido malgastado. No entrarán en la Salvación.
- Dejen que el Espíritu Santo guíe vuestra evangelización, porque El es el "principal agente" que inspira a una persona a dar testimonio y prepara el corazón de la que lo recibe.

"Ustedes quizá sean la única página de la Biblia que algunas personas verán en su vida", dijo el obispo McKinney ratificando la importancia del testimonio de persona a persona. También expuso la importancia de invocar al Espíritu Santo cuando necesiten:

- Ayuda;
- Fuerza para triunfar en ciertas situaciones;
- La Luz de Dios, inspiración y sabiduría; y
- Oponerse al mal.

Durante los tres días de la conferencia otros oradores hablaron de la situación en el mundo y lo que los Cristianos deben hacer sobre ello.

La hermana Ann Shield, también miembro del Comité Nacional para

Renovación Carismática Católica y directora de la oficina del Comité en Steubenville College, Ohio, dijo que el cristiano debe hacer cuatro cosas: crecer en la fe, perdonar a los demás, amar a los demás y ser obediente a la Palabra de Dios.

El Padre Rick Thomas y la hermana Mary Virginia Clark, fundadores del Rancho del Señor en Texas, expusieron sus experiencias. El rancho presta un doble servicio: acepta a los adictos y a los jóvenes con problemas y los pone a trabajar mientras dominan sus problemas; el producto de sus labores va al Banco de Alimentos del Señor para alimentar a los pobres de Juárez, México.

Otros destacados oradores fueron el Padre David Russell, párroco de St. Louis, en Kendall; Padre Dan Doyle; Padre John Fink, de Chaminade High

School y Padre Brendan Dalton, párroco de Visitation en Miami.

Los coros de los adultos, jóvenes y niños de la parroquia St. Louis ofrecieron la música. Se brindaron facilidades para la traducción al español de los discursos y miembros del Centro de Sordos St. James usaron el lenguaje de signos para los sordos presentes.

El Padre Russell respondió a una pregunta sobre la popularidad del movimiento carismático en la Iglesia diciendo:

"Cuánto mas oscura es la noche, mas hambrientas están las almas. La gente siente un vacío en el corazón. Es un llevarlos a una más profunda búsqueda del Señor. Es un hermoso movimiento. . . un manantial dentro de la Iglesia."

## Ustedes son parte de las misiones

Queridos hermano en Cristo:

Todos los años la Iglesia nos recuerda que todos somos llamados a ser discípulos de la palabra de Cristo. todos somos llamados a Evangelizar.

"Vayan, entonces a todas las Naciones y bauticen en el nombre del Padre, del Hijo y del Espíritu Santo."

En este espíritu de Evangelización, la Iglesia lleva a cabo la colecta anual para las Misiones Rurales en América y en otros países del mundo.

En la actualidad, hay más de 138,000 misioneros católicos en el mundo; sacerdotes, monjas, hermanos, hermanas y voluntarios laicos son ayudados por medio de esta colecta anual para que pueden llevar sus extensivos programas de misión a todo el mundo.

Ustedes son parte del gran Apostolado Misionero de la Iglesia cuando ayudan generosamente a esta colecta.

Les pido su usual generosidad para esta colecta que tendrá lugar el próximo domingo. (Oct. 18)

Que Nuestra Señora, la Reina de las Misiones, bendiga a ustedes y a sus familias.

Devotamente en Cristo,  
Edward A. McCarty  
Arzobispo de Miami



# "A ti te digo... Las puertas del infierno no prevalecerán contra Mi Iglesia"

Mucha bulla han formado algunos medios de comunicación respecto a los cargos de mal uso de fondos de la Iglesia hechos contra el Cardenal John Cody, de Chicago. El cardenal no ha querido hacer comentarios por cuya razón también ha sido criticado. El pastor de la grey de Chicago, entre tanto, ha recibido el apoyo de su rebaño, especialmente el de sus ovejas de la raza negra y mientras tanto espera, confiado, los resultados.

Ahora ha surgido otra nueva historia. El órgano oficial de los abogados de Chicago dice que "el Padre Andrew Greely trató de que destituyeran al Cardenal Cody a fin de que otro prelado americano le sucediera" con fines mezquinos.

La Voz cree en la Santidad de la Iglesia porque su origen es divino; está por encima de toda humana creación, en el sentido cabal de la palabra, y sin embargo sujeta a la humana fragilidad porque la iglesia fué concebida para los hombres (género humano), y servida por los hombres para salvación de todo el linaje de Adán y Eva.

Creemos que los antes mencionados hechos son "cosas humanas", producto de la fragilidad del linaje, pero aún así, no debieran tener lugar en la Iglesia. Ello me recuerda que Jesús escogió a DOCE discípulos, y entre ellos hubo Uno cuya debilidad humana causó el escándalo de la traición, de tal modo que su nombre ha pasado a la historia como símbolo: Judas Iscariote. Pero todo estaba previsto. El Padre Omnisapiente necesitaba "alguien" con tal flaqueza humana, Judas vino como anillo al dedo, para que nuestra salvación fuera confirmada y se cumplieran las predicciones de los profetas, y si al principio ya hubo "un flaco" hoy, entre tantos millones, es casi seguro tendremos "unos cuantos más".

Jesús conoce a sus hermanos, hijos de la carne, y anunció a tiempo que no perdiéramos la fe por nada ni por nadie que atacara a la Iglesia.

— ¿Quién dicen ustedes es el Hijo del hombre? — preguntó a sus discípulos.

— Juan el Bautista — declaró uno y otro dijo — Elías. Otro que era Jeremías, etc.

Pedro, que nunca se quedaba detrás, contestó con firmeza:

— ¡Tu eres el Mesías, el Hijo de Dios vivo!

Y después de unas pocas palabras de elogio a Pedro decretó la fundación de la Iglesia sobre cimientos incommovibles.

— Y yo de digo que tu eres "Pedro" (roca, piedra) y sobre esta piedra edificaré Yo mi Iglesia y las puertas del infierno no prevalecerán contra ella!

Y en este poderoso mandato de Jesús confía "La Voz", de que ninguna debilidad o maldad humana, desde adentro o desde afuera "prevalecerá contra ella", contra nuestra Iglesia. Más poderosos enemigos, desde adentro y desde afuera, en numerosas ocasiones tras de sus veinte siglos de existencia, han tratado de destruirla o dispersarla y Dios Padre, y Dios Hijo y Dios Espíritu Santo siempre han guiado Su nave a puerto seguro.

Alabe la Iglesia toda a su Señor y ore por los que le hacen o tratan de hacerle daño, sea quien fuere.

¡Perdónalos, Señor! No saben lo que hacen.

# Carta a mis hijos, al comienzo del curso

Por Elaine Marrero Syfert

Mis queridos hijos,

Ya hemos comenzado de nuevo nuestras actividades, ustedes en el colegio, la guitarra, la pelota y las tareas, y su padre y yo el trabajo, las preocupaciones y nuestras actividades de la parroquia.

Como recordarán hace un par de años les prometimos que íbamos a tomar con calma nuestro trabajo de apostolado ya que había llegado un momento en que ustedes, para poder hablar con nosotros, tenían que mirar el almanaque para asegurarse cuando íbamos a estar en la casa. Cuando acordamos en familia que necesitábamos estar más tiempo con ustedes, Lloyd y yo hablamos con el párroco y le explicamos nuestra decisión, el se sonrió cuando le dijimos "no nos llame Padre, nosotros le llamaremos cuando estemos en condiciones de dedicar tiempo a la parroquia de nuevo."

Nos sorprendimos mucho cuando al cabo de tres meses, el Padre nos llamó por teléfono para pedirnos le ayudáramos en la preparación para el matrimonio con las parejas comprometidas de la parroquia. El pensaba que como era algo que podíamos hacer desde la casa, no afectaría mucho a la familia. Aunque teníamos duda, aceptamos la petición del Padre y comenzamos nuestra labor, sin pensar lo que éste apostolado iba a afectar nuestra familia!

Esta experiencia ha sido una de las enseñanzas más fructíferas que hemos recibido y lo más sorprendente es que la hemos recibido en nuestro propio hogar, beneficiando a cada uno de ustedes y a nosotros.

No hace mucho, Erik, me preguntaste, "Mami, ¿viene alguna pareja esta noche? Y nos tuvimos que sonreír pensando en todas las personas jóvenes que has tenido la oportunidad de conocer, y lo que cada uno de ellos han traído a nuestra familia.

Recuerdo a la primera pareja de novios que nos visitaron para comenzar el Inventario Prematrimonial, ellos estaban nerviosos y tenían un poco de resentimiento, lo cual era comprensible. El sacerdote les había explicado que en nuestra Arquidiócesis existían pautas pastorales, y que tendrían que pasar por un proceso de cuatro meses de preparación para poder recibir el Sacramento del Matrimonio. Me parece tenerlos delante cuando nos dijeron, "cuando nuestros padres se casaron, lo único que necesitaban era estar enamorados. ¡Cómo cambian los tiempos!"

Lloyd y yo les dejamos saber que

nosotros también estábamos nerviosos, pero que íbamos a hacer todo lo posible por compartir con ellos nuestras experiencias y esperábamos que en algún momento de su vida matrimonial esta vivencia les fuera de provecho. Cuando terminamos de hacer nuestra labor con ellos y entregamos los papeles al Padre, tratamos de evaluar nuestra parte en el programa, y fué entonces cuando tuvimos la gran sorpresa, esta parejita de 19 y 21 años nos habían enseñado muchas cosas. Ellos nos dejaron un sabor de luna de miel en la boca que no podíamos desaparecer; y así, cuando el Padre nos llamó de nuevo estábamos ansiosos de decirle que con gran gusto le ayudaríamos nuevamente.

No pasa un día en que no nos maravillamos más y más de la forma en que El Señor trabaja, siempre da un ciento por uno. Cuando comenzamos este apostolado ya ustedes, Yvonne e Yvette, se estaban interesando por el sexo opuesto, y nos preguntaban muchas cosas relacionadas con el matrimonio, y aunque siempre hemos tenido una gran comunicación, nos dimos cuenta que habían muchas áreas que no habíamos tratado.

Las parejas nos han ayudado a comprenderlas a ustedes en una dimensión más profunda, nos han hecho comprender la importancia de hablar con ustedes sobre aspectos del matrimonio que no habíamos pensado eran importantes. Al mismo tiempo ellos nos han hecho pensar que hace 20 años atrás, cuando Lloyd y yo estábamos comprometidos, cuánto nos hubiera servido el haber pasado por una experiencia como esta; pues nos hubiera evitado unas cuantas lágrimas en nuestros primeros años de matrimonio.

Ahora, cuando nos llega una invitación a la boda de una de las parejas, no podemos menos que regocijarnos y darle gracias al Señor por darnos la oportunidad de compartir nuestro amor; y cuando atendemos la ceremonia sentimos una gran felicidad, pues sabemos que esa pareja está recibiendo el Sacramento con el conocimiento y la profunda fe de que, en ese momento, ellos se convierten en uno con Cristo.

Le pedimos a nuestro Padre Celestial que nos ayude a guiarles a ustedes, mis queridos hijos, para que cuando llegue el momento en que también ustedes decidan recibir el Sacramento del Matrimonio, estén plenamente convencidos que la "boda es un día, pero el matrimonio es el resto de sus días."

Cariños,  
Mami.

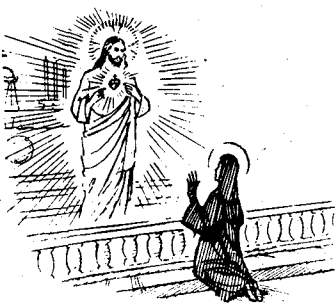
## Impacto busca niños para fiesta de Navidad

El movimiento Impacto tendrá este año una "presentación navideña" hecha por los niños y niñas de Impacto, entre los 6 y 11 años.

El motivo de la fiesta es enriquecer el

sentido religioso, el verdadero, de la Navidad en familia; para lograrlo deben hacer que sus niños y niñas tomen parte en este bonito programa que se presentará el día 13 de Diciembre. Los niños ensayarán dos o tres veces antes de la presentación.

Todos los niños están invitados a participar. Para inscribirlos deben llamar a Carlos o Rosa de la Torre antes del 28 de Octubre al 596-5934.



Santa Margarita María nació en Julio 2 de 1647 en Terreau, Burgundi, Francia, en la Diócesis de Autun. A los veintitrés años entró en la Orden de la Visitación de Paray-le-Monial e hizo su profesión de fe al año siguiente. Nuestro Señor Jesucristo se le apareció varias veces, unas mostrándole su Sagrado Corazón llameante de caridad y otras destrozado y sangrante por la frialdad e indiferencia

del género humano ante Su amor y los sufrimientos de Su pasión salvadoral.

Dios, en su providencia, puso en su camino al beato padre jesuita Claude de la Colombiere como guía espiritual. En 1675 tuvo la gran revelación de que ella y el Padre Claude instituyeran la Fiesta del Sagrado Corazón y propagaran la devoción por todo el mundo. Santa Margarita María sufrió

mucho en esos aquellos que Sin embargo, pruebas y consejos

El Sagrado metió a través María doce p dad. El fundar Sagrado Cora: tencia a Misa ( viernes de me

## Santa Margarita María de

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# Sacerdote cuenta su experiencia de Fátima

El pasado domingo 4 de octubre se celebró la Segunda Marcha Internacional del Santo Rosario. Estas marchas tienen lugar en todos los países cristianos del mundo a la misma hora, dos veces al año: el primer domingo de Mayo y el primer domingo de Octubre conmemorando las apariciones de la Santísima Virgen María en Fátima. También tienen resonante importancia las procesiones de Laton, California, en el Santuario diocesano de Ntra. Sra. de Fátima.

Cuántos testigos de los fenómenos milagrosos ocurridos en esa humilde región portuguesa aún viven, es un misterio. Pero al menos sabemos de uno que reside en California actualmente y cuenta con 8 años de edad. Este testigo es el párroco de Nuestra Señora de Fátima Monseñor José P. Lima, natural de la Isla San Miguel en las Azores, donde vio la luz en Febrero de 1911.

Fátima donde unas 70,000 personas reunidas en los alrededores de "la Cueva" presenciaron el milagro.

La historia llega a nosotros a través de una devota y entusiasta colaboradora de la segunda Marcha del Santo Rosario, señora Consuelo Montenegro Showen, de West Palm Beach, quien visitara recientemente a Monseñor Lima invitada por una amiga, la señora Rita Rodgers. La señora Showen cuenta que Monseñor Lima les recibió muy cordialmente y les sirvió de guía en un recorrido por todo el Santuario donde se pueden apreciar valiosos cuadros inspirados por las apariciones de Fátima y una escultura de un artista portugués que representa a los tres niños cuando hablaban con la Virgen.

El jovencito de seis años no pudo entonces darse cuenta de la signifi-



En la sala de la rectoría, conversando con Monseñor Lima, la señora Rita Rodgers (izq.) y la señora Consuelo Montenegro Showen (Der.)



Frente del Santuario de Nuestra señora de Fátima en Laton, California.

El Padre Lima tenía poco más de seis años cuando vivió la experiencia más notable de toda su vida en su propia localidad de San Miguel: iba hacia su casa cuando se dió cuenta que el sol "bailaba y giraba rápidamente en su propio eje" y unos discos hechos por el sol entre ellos uno más grande, quizá el mismo sol, que venía hacia la tierra. Fué un espectáculo aterrador." Lo extraordinario es que el pequeño José no sabía nada de la historia de las apariciones de Fátima y por lo tanto no podía sentirse influenciado por los relatos del suce-

Este fenómeno del sol fué visot en varios lugares a grandes distancias de

cancia de los sucesos pero recuerda que él vió el "sol danzante" precisamente el mismo día 13 de Octubre. Según crecía comenzó a asociar el hecho con los sucesos de Fátima y piensa que quizá su experiencia se debiera a que estaba llamado a ser sacerdote y dedicado sirviente de Nuestra Señora para promover el apostolado y el mensaje de Fátima.

Monseñor Lima cuenta los sucesos acaecidos en relación con el mensaje de Fátima. Comienza contando que el mismo día 13 de Octubre de 1917 fué consagrado obispo el que años después sería el Papa Pío XII, Mons. Eugenio Pacelli, quien varias fuentes, entre ellas la declaración del

Cardenal legado de Pío XII, dieron a conocer fué también testigo del "milagro del sol" en la última aparición de la Virgen. Pío XII fue titulado "el Papa de Fátima" por su devoción a Nuestra Señora de Fátima y su llamado a la acción como respuesta al pedido de la Virgen a través de los tres niños; la "ominosa luz en el cielo" profetizada por la Virgen y que sería precursora de otra gran guerra y que también él presencié con millones en toda Europa; la señal de Dios antes de la Segunda Guerra Mundial: otra intensa luz muy brillante y muy roja como si todo el cielo estuviera en llamas, parecía el fin del mundo. Esto fue seguido por la revolución de Hitler y poco después la declaración de la segunda guerra mundial; en Octubre 13, 1917 los comunistas, en Rusia, quemaron una iglesia, asesinando sacerdotes y monjas y aun niños durante el mes de la revolución bolchevique.

Monseñor Lima está convencido que lo que presenciamos hoy en la sociedad, y aun en la Iglesia, es parte del mensaje de Fátima: las revueltas en todo el mundo, el comunismo.

violencia, anarquía, materialismo, caída de gobiernos y los ataques a la doctrina cristiana Católica y muchas otras señales más.

El sacerdote que conoce personalmente a la Hermana Lucy, única sobreviviente de los tres niños que fueron testigos de las apariciones, fue ordenado en las Azores en Junio 23 de 1935, donde sirvió diez años. A fines de 1945 vino a los Estados Unidos. A petición del Obispo Willinger de Fresno-Monterrey se unió a la diócesis que tenía muchas familias portuguesas en el valle Central. En 1954 fundó el Santuario de Nuestra Señora de Fátima en Laton, el cual fue designado Santuario Diocesano poco después.

Mons. Lima cree que la salvación del mundo está en Fátima. Y contó a las señoras Showen y Rodgers sus planes para su vida de sacerdote retirado: dedicar su tiempo a la propagación de la promesa de la Virgen María a los niños en Fátima, orar por la conversión de Rusia, hacer penitencia en reparación por las ofensas al Padre Eterno y pedir mucho por la paz del mundo.

## "Raíces Cubanas" no debe faltar en ningún hogar cubano

"Mi nombre es José. Aquí me llaman Joe. Vine a este país cuando era un bebito... y lo amo mucho. Mis padres me sacaron de Cuba para que el comunismo no me comiera la mente. Estoy orgulloso de ser cubano pero no conozco la historia de mi patria."

"Yo me llamo Boris. Vine a Estados Unidos hace muy poco tiempo. No tuve la suerte de mi primo José que abandonó el infierno comunista hace años. En Cuba me enseñaron una historia de mi patria que aprendí a aborrecer. Todo allá es marxismo y estoy confundido. Quizá ahora mis abuelitos (viven en Miami) me pueden ayudar."

Esta es la historia de dos generaciones de cubano, cada uno representa una "nueva generación" que ha caminado por senderos distintos. "Ni el disfrutar las muchas ventajas que ofrecen los Estados Unidos ni el estar sometido a la dictadura soviética en Cuba nos ha hecho perder nuestra cubanidad."

Con ellos juegan papel importante Cheo y Caridad, los abuelos de Joe y Boris, quienes tratan de ayudar a los jóvenes sedientos de las enseñanzas históricas que los "viejos" les ofrecen. Pero a los abuelos se les agrega otra alumna: Linda, una americanita vecina de ellos que desde hace dos años es novia de José y su única ilusión es poder comunicarse en español con la familia del novio. Creció entre cubanos y siente simpatía por sus aspiraciones tanto como por sus tradiciones.

Estos son los personajes que "viven y sueñan" en los dos libritos del Padre Francisco Santana, publicados en español e inglés por Publicaciones Arca, de Miami. Ambos libritos, muy amenos, recogen en forma condensada los principales hechos de la historia de Cuba bajo el título "Raíces Cubanas: los símbolos nacionales."

Estimamos que su presencia en los hogares cubanos es un deber ante la gran necesidad de que nuestros jóvenes conozcan sus raíces.

## icoque

r. parte de  
a de ella.  
todas las  
de su conde.

Jesús pro-  
Margarita  
a humani-  
levación al  
es la asis-  
e primeros  
y recibir la

Sagrada Comunión en estado de gracia.

La devoción al Sagrado Corazón de Jesús se esparció rápidamente y es la misma que todavía hoy se practica.

Santa Margarita murió en Octubre 17 de 1690 y su cuerpo reposa debajo del altar de la Capilla de la orden de la Visitación.

Fue canonizada por el papa Benito XV en 1920.





# Los Obispos de Guatemala protestan contra difamación

Guatemala (NC) - En su última pastoral los Obispos de Guatemala denuncian "la persecución de que es objeto la Iglesia por su fidelidad en cumplir la misión que Cristo le ha confiado." Citan la campaña desatada recientemente para desacreditar a la Iglesia, vinculando con las guerrillas a seglares que abandonan su trabajo de promoción humana, pero que no eran sacerdotes ni miembros de orden religiosa alguna, como acusa el gobierno.

Los obispos también apoyan a sus sacerdotes, religiosos y catequistas que desarrollan su trabajo bajo las peores circunstancias en un clima de inseguridad física.

"No podemos menos que manifestar nuestra preocupación por la vida y la integridad de nuestros sacerdotes, religiosos y catequistas, pues a causa de las campañas de desprestigio contra la iglesia y debido a la impunidad con que se han cometido los sacrílegos crímenes, cualquier persona, aun por asuntos sin importancia, se siente autorizada y animada a

proferir amenazas en su pastoral. Varios sacerdotes, catequistas y otros miembros de la Iglesia han desaparecido o están muertos.

Entre los puntos de la campaña oficial que los obispos refutan están:

- Declaraciones del ministro de educación coronel Clementino Castillo de que "todos los sacerdotes y religiosos serán investigados por el gobierno para determinar si no tienen vinculación con grupos extremistas." Hay en el país 680 sacerdotes (462 de congregaciones religiosas), 1,120 monjas y 118 hermanos legos. Entre los misioneros hay 180 de Estados Unidos. "No tememos esta investigación si es objetiva y veraz, pero la consideramos altamente ofensiva a la iglesia pues con ello se pretende colocarla en un plano de ilegalidad... Tratamos de obedecer las leyes y por eso no podemos aceptar que seamos objeto de continua suspicacia y constante vigilancia."

- El despliegue publicitario dado a la

muerte del civil canadiense Raul Joseph Leger y del civil-español Angel Martínez Rodrigo como "sacerdotes metidos en la guerrilla," cuando en efecto eran seglares que habían dejado su trabajo en promoción humana.

- La difusión dada por el gobierno a declaraciones en México del P. Donald McKennan, quien estuvo hace un tiempo en Quiché, de que había ingresado a las guerrillas por consejo de un obispo ahora desterrado, Mons. Juan Gerardi. La jerarquía no es responsable de la decisión personal de un sacerdote, y además, "rechazamos las supuestas declaraciones de McKennan que pretenden denigrar al obispo," dicen sus compañeros. También desmienten que Mons. Luis Manresa o su sucesor Mons. Oscar García dieran cartas de apoyo a Leger; se trataba únicamente de los certificados exigidos por las leyes de inmigración para su ingreso

en el país. "Jamás podríamos avalar moralmente a quienes optan por el camino de la lucha armada," agregan.

- Los que se llamen católicos deben recordar lo que dijo Cristo: "No se puede servir a dos señores... el que no está conmigo está contra mí." Hay quienes van a Misa y hasta reciben la comunión pero permanecen indiferentes, algunos incluso aprueban estos hechos y unen sus voces a los que denigran a su madre la iglesia. Quienes atacan a ministros quedan excomulgados, declaran los obispos.

Después de lamentar que el gobierno no haya cumplido la promesa de consultar con ellos si había problemas con personal de la iglesia, los obispos piden a los Guatemaltecos que oren. "En medio de una lucha despiadada en que intervienen los más grandes poderes de este mundo, la iglesia comprometida en la salvación del hombre se encuentra desvalida, diezmada, sin poder y sin refugio temporal porque no conoce otra fidelidad que la fidelidad a Cristo y a los hermanos."

## NOTICIAS DE LA SEMANA

### INVITA DUARTE A LA OPOSICION A IR A ELECCIONES

Washington (NC) - El presidente salvadoreño Napoleón Duarte, quien antes de salir de viaje invitó a la oposición armada a deponer las armas y participar en elecciones el próximo año, dijo durante su visita a funcionarios del gobierno en Washington

misioneros norteamericanos, en la mayoría jesuitas como el obispo Mons. Robert Louis Hodapp. De los 152,000 habitantes 90,000 son católicos.

### LAMENTABLE ESTADO DE LOS HAITIANOS

Raybrook, N.Y. (NC) - Cuarenta haitianos que huyeron de su isla por

razones políticas y económicas fueron concentrados en el Centro Correccional de Raybrook cuando el gobierno de Florida se negó a mantenerlos allí, y según investigó el P. Stephen Gratto, de la Cáritas en Plattsburgh, se les trata peor que a prisioneros, viven en un clima muy frío, y no tienen esperanzas de que mejore su suerte. Han pedido que se les acepte como residentes pero esto depende de las cortes sobre inmigración.



El Padre John Catoir, la actriz Ann Blyth y Jeanne Glynn durante el programa por el 30 Aniversario del Movimiento Cristóforo.

### CRISTOFOROS: 30 AÑOS DE SERVICIO

Nueva York (NC) - El movimiento de los Cristóforos, célebres por el proverbio chino que adoptara en 1945 su fundador el P. James Keller: "Es mejor prender una vela que maldecir la oscuridad," celebraran 30 años en la televisión con un programa especial el 4 de octubre con la participación de estrellas del cine y del teatro. El proverbio es usado para estimular en cada persona el ánimo de trabajar por un mundo mejor.

### PAUTAS MATRIMONIALES EN LA FLORIDA

Jacksonville (NC) - Los obispos de Florida adoptaron conjuntamente normas sobre el matrimonio que incluyen cuatro meses de preparación, pruebas sobre la madurez de los novios, asesoría sobre problemas posibles en la personalidad, e instrucción adicional si uno de los contrayentes no es católico. Se enfoca también el embarazo prematrimonial y si ocurre antes del compromiso, la norma es tramitar el matrimonio, pero si se comprometen los novios porque ocurrió el embarazo, la norma es desalentarlo. Casi la mitad de los matrimonios terminan actualmente en divorcio en este país.

### Declaración del Arzobispo por el asesinato del Presidente de Egipto

Este violento y trágico ataque contra otro líder del mundo es una horrible indicación de la creciente impiedad de nuestros tiempos.

El Presidente Sadat fué especialmente admirado por sus fuertes y razonables esfuerzos para promover la paz en la tierra. Nuestras oraciones están con él y con el pueblo de Egipto en esta triste hora.

Edward A. McCarthy  
Arzobispo de Miami



que su junta está dispuesta a negociar una salida política si los guerrilleros abandonan sus tácticas de violencia. En conversación con el vicepresidente de Estados Unidos George Bush afirmó que en respuesta a denuncias del pueblo la junta despidió por abuso de autoridad a 600 miembros de la Guardia Nacional, 20 oficiales incluidos, y envió a la cárcel a otros 64. "Estamos muy deseosos de lograr una solución política, no esperamos una salida militar... si la oposición cree en la democracia, tendremos la oportunidad de sentarnos para hablar de elecciones y resolver los detalles que sean problema."

### 60% DE LA POBLACION ES CATOLICA

Belice (NC) - Al ganar la independencia de Gran Bretaña el 21 de Setiembre, Belice cuenta con 63

### Encuentro Familiar N° 87 Oct 17 y 18

El Encuentro Familiar No. 87 tendrá lugar en Immaculata/La Salle el fin de semana del 17 y 18 de Octubre del corriente año. La dirección es: South Miami Avenue a lado de la Ermita de la Caridad. Para cualquier información deben llamar al 751-2453.

### Baile de Juán y María, primero de disfraces

El Movimiento Familiar Cristiano celebrará el próximo día 16 de Octubre, viernes, su primer Baile de Disfraces de Juan y María.

Esta Comida Bailable tendrá lugar en el salón de fiestas de la Iglesia

### "Envía Señor tu Espíritu . . ."

La comunidad carismática "La Vid" les invita a asistir a la conferencia del Rev. Padre Darío Betancourt el próximo sábado 17 de Octubre en un día de enriquecimiento espiritual que comenzará a las 9 a.m. y terminará con la Misa de sanación a las 7 p.m. Tendrá lugar en el 2do. piso del auditorio de la Parroquia Sts. Peter and Paul.

Se ruega temprana asistencia para la registración, que es gratis. Se servirá almuerzo a precio módico.

### Llegó el Festival de San Juan Bosco

Justo cuando esta edición vea la luz pública, ya estará a punto de comenzar el Gran Festival de Otoño de la parroquia San Juan Bosco, con todo un mundo de atracciones, comida y alegría, este próximo fin de semana desde el viernes 9 hasta el domingo 11.

Y para colofón la gran atracción del Festival, la "casa soñada" para algun afortunado, será adjudicada durante la fiesta.

Nuestra Señora del Líbano, situado en el 2055 Coral Way, Miami, de 8:00 p.m. a 2:00 p.m.

Para más información, pueden llamar a los teléfonos 665-9134, 666-4132 y 531-3276.