

The Voice

WHAT ONE MAN
is doing for
the poor
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Catholic Archdiocese of Miami

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ARCHBISHOP'S PASTORAL LETTER

Reach out to someone

Archbishop asks Catholics to live faith
by bringing at least one person
back to the fold

• Complete text, pages 11-14

By Ana Rodriguez-Soto
Voice News Editor

On the 25th anniversary of the founding of their Archdiocese, South Florida Catholics are being challenged to live out and reach out.

In a pastoral letter kicking off a "Year of Faith," Archbishop Edward A. McCarthy asks Catholics not only to be better practicers of the faith they preach but to make it a point to bring at least one alienated Catholic back into the fold.

The "Year of Faith" is a combined celebration of the silver jubilee of the founding of the Archdiocese of Miami and the third phase of the five-year evangelization campaign. Since the Archdiocese was founded Aug. 13, 1958, the Year of Faith is beginning several months ahead of the actual 25th anniversary.

IN AN INTERVIEW with *The Voice* this week, the Archbishop explained that bringing back the alienated "means not only what we do to get them back to the Church community, but what we do once they're there. We have a responsibility, those of us that are active, to really express to them a sense of hospitality and let them know we're delighted they're back and, in our own way, try to see that we're not roadblocks by the way we behave."

The challenge to truly live out the faith applies not only to individual Catholics, but to any group, agency, parish or organization that professes to follow the teachings of Christ.

"We have to look at ourselves and say, 'Did we let them down?' If we did, (we must) try to improve the situation so they do feel more comfortable. And if we didn't, try to explain that there was a misunderstanding, or the experience they had was un-typical of the Church."

"We're striving to . . . let them see that the Church, at least in their minds that they left, is not the Church that's reaching out to them," the Archbishop said. "We want them to

(Continued on Page 10)





SHARED LICKS — Fr. Francis J. Coco, known as the "Jesuit Jazzman" shares the stage with jazz great Pete Fountain at Fountain's Bourbon Street Club in New Orleans. Fr. Coco plays a relic Alber system clarinet given to him by Fountain. (NC photo from UPI)

Amnesty Int'l reports Ugandan torture, killings

NEW YORK (NC) — Systematic torture of prisoners and mass arbitrary executions of civilians persist in Uganda, Amnesty International USA said in a report released Sept. 1.

The U.S. branch of the international human rights movement blamed the Ugandan army and security forces for abuse of prisoners and atrocities committed against unarmed civilians.

Amnesty's accusations repeated similar charges made earlier by Uganda religious leaders, including Catholics, Anglicans, Orthodox and Moslems.

REPEATED REQUESTS that Ugandan President Milton Obote begin investigations of alleged violations have yielded "few and unsatisfactory" responses, said a spokesman for Amnesty International.

Violations cited in the report, "Human Rights Violations in Uganda: Extrajudicial Executions, Torture and Political Imprisonment," include extensive illegal and arbitrary arrests, extrajudicial executions of civilians,

"disappearances" and deaths in detention, and harsh conditions of imprisonment.

Many civilians killed were suspected of being anti-government guerrillas or guerrilla supporters, Amnesty International said, but unarmed men, women and children living in areas of armed conflict have also been killed.

THE REPORT described daily killings of prisoners and burial in mass graves. A former member of a parliamentary opposition group said that during his three-month imprisonment "the number of people taken away to be killed must have been something like 200, because they would take away five, six, seven people every day."

In June the bodies of 50 young men, some decapitated and bearing the marks of torture, were recovered from Lake Victoria near Entebbe International Airport. Amnesty International said it believed the victims had been arrested and detained by the Ugandan army.

Opus Dei to be subject to bishops

VATICAN CITY (NC) — The draft of the Vatican document granting the status of personal prelature to Opus Dei counters press speculation that the international organization of priests and laymen would become a "floating community" beyond the supervision of local bishops. The draft says that the new status answers "particular pastoral and evangelization needs of our time." It also states that Opus Dei members will be "subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general."

Bishop calls for dialogue on test tube babies

RICHMOND, Va. (NC) — Commenting on the birth of the nation's sixth and seventh test-tube babies Aug. 31, Bishop Walter F. Sullivan of Richmond said, "I'm not against the birth of the babies, but I do think there's a need for dialogue on the procedure that's being done." One of the babies was born at Norfolk (Va.) General Hospital, and the other at Columbia Presbyterian Hospital in New York City. Both were conceived outside the womb at the Eastern Virginia Medical School's in-vitro fertilization laboratory. Said the bishop, "At Norfolk General, they're going through this elaborate, expensive procedure (and) at the same time there are 13,000 abortions a year in the hospital. That's schizophrenic."

Family searches for Guatemalan priest

GUATEMALA CITY, Guatemala (NC) — The family of a Spanish Jesuit, Father Carlos Perez Alonso, who was kidnapped in August 1981, has renewed attempts to obtain his release from unknown captors because they have been encouraged by government officials and private reports that he is still alive. Father Perez' relatives received a letter from Guatemala's new interior minister, Col. Richard Mendez, promising to exhaust all means to find the priest. Associates of the missionary have also gathered reports that he is still alive, one going into details of a recent illness he is said to have suffered. Father Perez was last seen Aug. 2, 1981, by a witness who said two armed men led him off the grounds of a hospital where he was the chaplain. Jesuits in Guatemala were critical of the human rights violations of the government of Gen. Romeo Lucas Garcia, which was replaced in March of this year.

News at a Glance

Medical groups protest abortion ordinance

WASHINGTON (NC) — The American Medical Association and other medical groups told the Supreme Court Aug. 29 that laws which limit access to abortions are a "serious obstacle to sound medical practice." The groups urged the high court to strike down an Akron, Ohio, abortion ordinance which pro-life groups say is a model for similar statutes around the country. Among other things, the Akron ordinance would require medical personnel to tell women seeking abortions about the development of the fetus and the possible complications of the operation. It would also require all abortions after the 13th week of pregnancy to take place in a hospital. The medical groups objected to providing a pregnant woman with what they called "inaccurate, baseless, or irrelevant information" and maintained that abortions in clinics, which are less expensive than in hospitals, can be safe up to the 16th week. The court is considering the constitutionality of the Akron ordinance as well as similar laws in Missouri and Virginia, with a ruling probably coming sometime next year.

Pope to visit all central American countries

CASTELGANDOLFO, Italy (NC) — Pope John Paul II will visit all six Central American nations during two separate trips, one next year and another in 1984, Cardinal Mario Casariego of Guatemala said Aug. 31.

Cardinal Casariego made the announcement after a private audience with Pope John Paul at the papal summer residence in Castelgandolfo, about 15 miles south of Rome.

The cardinal said the pope will visit three countries in 1983 and three in 1984.

The six Central American nations are Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama.

The Vatican has refused to comment on an announcement by Costa Rican government officials that the

pope would visit their country Feb. 10-11, 1983.

Earlier this year church officials in El Salvador and Nicaragua said the pope had expressed a desire to visit their countries in 1983.

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Nuns charge discrimination

Five turned away as Eucharistic ministers during meeting of religious superiors

SAN FRANCISCO (NC) — It was called "Convergence II," but a divergence of minds over church law and church treatment of women was one of the most talked-about features of a meeting of men and women religious superiors.

The occasion of the division was the public turning away of five nuns as extraordinary ministers of the Eucharist at the conference's opening liturgy. Archbishop Pio Laghi, apostolic delegate in the United States, was the chief concelebrant at the Mass.

THE INCIDENT disturbed so many of the participants, who represented most of the leadership of religious orders in the United States, that they changed the meeting program to hold a special session to talk about the issue.

"I really think that what happened is evil and I am really disappointed," said Sister Jane Anne Slater, a Sister of Providence of San Antonio, Texas, who was one of the five nuns turned away.

Voice on TV

The Voice will be the subject of this week's *Real to Reel* program, as producer Carol Gallagher goes behind the scenes to take a look at how the Archdiocese's weekly newspaper is produced. The program airs this Sunday, Sept. 12 at 10 a.m. on WCKT, Channel 7 in Miami.

Archbishop Laghi and Archbishop John R. Quinn of San Francisco were accused of discrimination against women.

The two archbishops held that they were only following the law of the church, which calls for the use of extraordinary ministers of the Eucharist only in situations in which there is an insufficient number of ordinary ministers.

COMPLICATING the incident were the facts that:

- A large number of nuns did in fact act as extraordinary ministers of the Eucharist during Communion at the Mass;
- The five nuns who were turned away were not supposed to be direct distributors of Communion to the people, but were to act in an intermediary role of transferring wine from medium-sized flasks on the altar to cups on a table, which would then be taken by others for actual distribution at each of the 100 tables where the participants in the liturgy were seated.

(In Washington, Father Ronald Krisman of the secretariat of the bishop's Committee on the Liturgy said that, even though the women were not actually supposed to distribute Communion, the intermediary task assigned to them was one that would be reserved to a priest, deacon, acolyte or extraordinary minister of the Eucharist.)

Before the meeting, the planning committee had written Archbishop

Quinn requesting a dispensation from the rule concerning use of extraordinary ministers. The archbishop had replied that he did not have the power to dispense from that law,



WARSAW TEARS — As Solidarity songs are sung, a Warsaw woman wipes her tears during a candle-light service at St. Ann's Church following street rioting that killed at least two on the Solidarity labor union's 2nd anniversary. (NC photo)

because such a dispensation was reserved to the Vatican.

Archbishop Laghi arrived at the Mass site, Harney gymnasium at the University of San Francisco, only minutes before the Mass. As he was vesting for Mass with other concelebrants, he cited the directive concerning extraordinary ministers. He said that with more than 100 priests on hand there was no need to use extraordinary ministers.

According to Father Robert McElroy, Archbishop Quinn's secretary who was serving as master of ceremonies for Archbishop Laghi for the occasion, the apostolic delegate was concerned not to be in the position of celebrating a Mass that was not in accord with liturgical directives.

A press spokesman for the archbishop said later that the archbishop's decision was based on "respecting church legislation" in light of the availability of ordinary ministers, and it "wasn't an issue of men or women."

Before the Mass Father McElroy passed on the archbishop's concern to Franciscan Sister Monica Asman, a member of the liturgy committee for the meeting, and at Communion time she turned away the five nuns who came up along with five priests to take the wine flasks.

Although the five nuns were turned away, most of those who actually distributed Communion were women.

Vatican bank head moves to Holy See

VATICAN CITY (NC) — Archbishop Paul Marcinkus, controversial head of the Vatican bank, has moved from his residence in Rome to an apartment in the Vatican.

News stories speculated that the move might be an effort to avoid an investigation by Italian authorities into the bank's links to the collapsed Banco Ambrosiano.

Archbishop Marcinkus said that he made the decision because the current controversy over the Vatican bank's links to the Banco Ambrosiano, Italy's largest private bank, was

demanding his full attention.

Archbishop Marcinkus formerly lived at Villa Stritch, a Rome residence for U.S. priests and bishops working at the Vatican. The Vatican apartment was given to him last November when he was named president of the Pontifical Commission for Vatican City State.

NEWS REPORTS speculated that Archbishop Marcinkus' decision also may have been motivated by a desire to avoid publicity during the controversy or by fear that Italian authorities might try to detain him

for questioning in the Ambrosiano affair if they find him outside the Vatican, which is recognized as a sovereign state by Italy.

The Vatican bank holds a 1.58 percent share of Banco Ambrosiano stock and Italian authorities are investigating whether the Vatican bank may have been involved in allegedly fraudulent Banco Ambrosiano dealings.

In July Italian Judge Pier Luigi Dell'Osso, who is investigating the Banco Ambrosiano for possible fraud regarding \$1.4 billion in dubious

loans, issued judicial communiques advising Archbishop Marcinkus and two other Vatican banks officials that they were under investigation.

The others were Luigi Mennini, 71, the bank's top lay official, and Pellegrino De Stroebel, 70, the bank's chief accountant.

A judicial communique is a formal notice that a person may be called for questioning regarding the special investigation. It usually contains accusations made against the person which could lead to the filing of formal charges.

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Family Circle survey irks pro-life head

WASHINGTON (NC) — The director of the U.S. bishops' pro-life office has sharply criticized the methodology and results of a Family Circle magazine readership survey which showed widespread support for abortion.

Father Edward Bryce, director of the bishops' Office for Pro-Life Activities, said the handling of the survey, including a pro-abortion article in the preceding issue of the magazine by actress Katherine Hepburn, showed an "editorial bias" in support of abortion.

He also said the survey questionnaire, which appeared in the Feb. 2 issue, asked misleading and biased questions and said its results contradicted "more reputable" polls on the abortion issue.

THE POPULAR women's magazine, sold primarily in supermarkets and drug stores, published the results of the survey in its Sept. 16 issue, which went on sale Aug. 31. The survey questionnaire, which readers were invited to fill out and mail to the magazine, was published last winter.

According to Family Circle, the survey found that more than 60 per-

'It would be self-defeating for us to try to slant the survey results. It wouldn't do the magazine any good.'

cent of the women responding support abortion rights and oppose government efforts to limit abortions.

Father Bryce, in a statement released Sept. 3, accused the magazine of publishing the article by Hepburn in an effort to "soften up" the magazine's readership before publishing the questionnaire. No alternative views were presented, he noted.

THE PRIEST also cited as evidence of "editorial bias" the fact that Planned Parenthood, which supports abortion, urged its affiliates more than a month before the Hepburn article and the abortion survey were published to participate in the survey.

"The opinion survey then appeared on two pages in the Feb. 2 issue, without introduction and without any in-

dication on the magazine cover that it (the survey) even existed — as if to hide the poll from anyone who had not been forewarned by Planned Parenthood or by the Hepburn article," Father Bryce said.

A spokesman for Family Circle, Dan Schlesinger, told NC News that the magazine alerted both sides that the survey was about to be published. He noted that articles appeared in the Catholic press at the time the questionnaire was published noting that pro-life groups also were urging participation in the survey by individuals opposed to abortion.

"IT WOULD be self-defeating for us to try to slant the survey results," said Schlesinger. "It wouldn't do the magazine any good."

Father Bryce contended that the survey included several biased questions and did not attempt to clarify to what extent respondents actually favored abortion.

"The poll asked whether respondents support or oppose the Supreme Court's abortion decisions without explaining the radical nature of those decisions," said Father Bryce.

"Those who oppose these decisions were asked under what circumstances they would 'favor' abortion . . . But those who claimed to support abortion were not asked whether they oppose abortion under any circumstance," he said.

The survey 'simply failed to ask questions that would have poked holes in the image of popular support for abortion.'

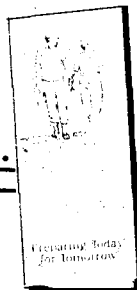
THE SURVEY, he added, "simply failed to ask questions that would have poked holes in the image of popular support for abortion."

As evidence that the survey was answered largely by abortion activist Father Bryce cited its finding the 70 percent would change their vote if they disagreed with a candidate's stand on abortion.

Other polls, he said, have shown that 10 percent or less of the population bases its vote solely on the abortion issue, "with anti-abortion 'one-issue' voters outnumbering pro-abortion 'one-issue' voters almost two-to-one."

According to the magazine, more than 25,000 women responded to the survey. Of that total, 5,000 responses were selected and analyzed by Mark Clements, Inc., a New York research firm. The 5,000 sample on which the results were based was chosen to be "geographically representative of the domestic circulation of Family Circle," the magazine said in a news release.

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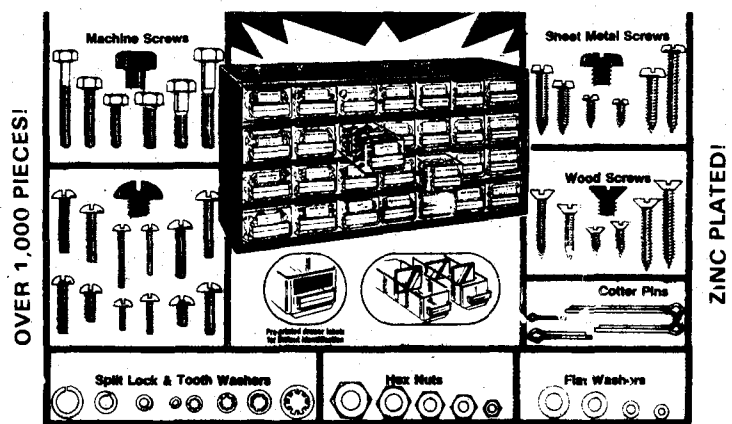


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Bishop hits cable 'porn'

ARLINGTON, Va. (NC) — The Arlington Diocese has expressed opposition to a decision by the local cable television network to offer sexually oriented programs produced by the nationwide Escapade-Playboy cable television channel.

In a statement issued Sept. 1 Bishop Thomas J. Welsh of Arlington said:

'Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community.'

"Just like cigarette packets say 'Warning: Cigarettes are dangerous to your health,' we are joining with other civic and religious leaders to say: 'Warning: Soft pornography is dangerous to the health of the community.'

"Those who think that watching soft pornography does not have an effect on attitudes and perceptions," Bishop Welsh continued, "should consider the influence that television commercials and programming have on buying habits and attitudes toward life. Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community."

In an earlier statement, Bishop Welsh had called the decision by Arlington Telecommunications Inc. (ARTEC), the local cable network, to offer Escapade-Playboy programming "extremely unfortunate."

"THOSE OF US who cherish the belief of unconditional selfless love

between a husband and wife must speak out against this irresponsible action," the bishop said at that time. "We must also raise the conscience of those people who may choose this programming, for it can only warp their sense of what a mature love can be. There is nothing 'soft' about pornography. It is an insidious evil that is of no benefit to the community."

"Value is in the eyes of the beholder," said John D. Evans, ARTEC executive vice president. "When persons have to pay for the service that is coming into their homes, it has to have value."

The Escapade-Playboy channel "is erotic," Evans said. "But it is not pornography."

In a letter to the Arlington County Board, the Rev. LeRoy H. Beuter of Faith Lutheran Church said, "We can't afford this evil intrusion to come into our homes and make our children have a warped sense of their own purpose and value."

"People pick and choose what they want," Evans said. ARTEC was not "going to play censor" as long as the programming was "within community standards, which it is," he added.

Evans said the Escapade-Playboy distributors determine that unrated programming is not the equivalent of X-rated movies. He said all programming will conform to film industry standards for R-rated material and that ARTEC will not broadcast X-rated material.

IN ITS ADVERTISING, Escapade-Playboy states that everything that is in *Playboy* magazine will be on cable TV. "Everything goes," say the ads, describing the programs as "sexy and unconventional."

"Obviously, we're concerned about the values in R-rated films," said Ellen McCloskey, a spokeswoman for the Arlington Diocese. "But we're more concerned about the

ones not rated that Playboy will provide only for this channel."

ARTEC has said it is not presenting anything that cable TV subscribers do not already receive on such channels as HBO, Super TV and Cinemax.

That argument "is not watertight," McCloskey said. "I don't think Playboy has the intention of producing soft pornography only. If the subscribers want harder core, they will produce it. What the buyers want, the buyers get."

More than 1,000 of the 23,000 ARTEC subscribers have already paid an additional monthly fee to receive the Escapade-Playboy channel. Upon request, ARTEC will provide subscribers who pay an additional \$15 with a special key to enable parents to exclude children from watching the channel unattended.

BECAUSE cable TV does not use the public airwaves and sends programs to viewers' homes through wires and cables, it is not considered broadcasting and does not come under the broadcasting jurisdiction of the Federal Communications Commission.

But Jesuit Father Morton Hill, president of Morality in Media, an anti-pornography organization, said local governments can enact ordinances and state legislatures can pass laws to regulate the kind of programming shown on cable TV.

Father Hill has criticized what he called "hard-R") movies on cable TV. He charged that many of these films portray everything but actual sexual intercourse. Such films and those with simulated intercourse or sodomy are unsuitable for any television, he said.

Father Hill pointed that laws forbid the sale of heroin because it is harmful, even though individuals would be free, in the absence of such laws, to refuse to buy or use heroin.



Morality in Media holds that "the standards for cable should be the same as for commercial TV," he said. "If you can't broadcast it on commercial TV, you should not be able to transmit it on cable TV."



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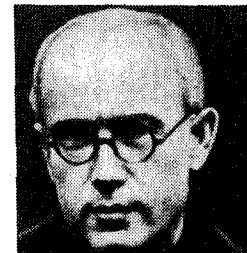
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Charismatics may seek new church status

ROME (NC) — Now in its 15th year, the Catholic charismatic renewal is seeking a new episcopal adviser and considering a new church status that could significantly change the movement's day-to-day operations.

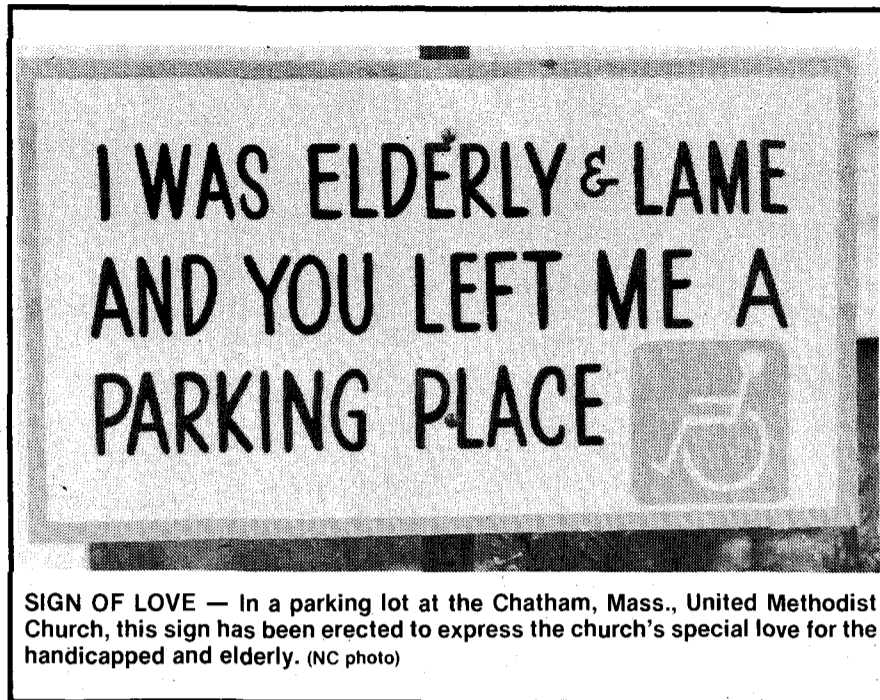
Since before the resignation earlier this year of Belgian Cardinal Leo Suenens as episcopal adviser to the movement's international office and council, leaders of the charismatic renewal have been holding informal talks with the Vatican's Council for the Laity about making the movement a Catholic international organization (CIO).

"That would involve quite a few structural changes — statutes, membership lists, rules," said Jesuit Father Fiorello Mascarenhas, director of the movement's international office in Rome.

"Some of the changes could be considered alien to the whole spirit of the renewal," he added.

THE BIGGEST change would involve dropping non-Catholic members from the organization, or at the very least, forming Catholic and non-Catholic branches of the charismatic renewal.

"At the international level, recognition of an organization as Catholic implies the approval of the Holy See, which in this way authenticates the organization's participation in the apostolic mission of the



church and its hierarchy and confirms its adherence to the doctrinal teaching of the Catholic Church," say 1971 guidelines on CIOs from the laity council.

A spokesman for the laity council said the charismatic renewal has not submitted a formal request for the new status, but has been discussing the possibility with the Vatican for several years.

But, the spokesman added, no such

change could be considered unless the charismatic renewal became a strictly Catholic organization.

Father Mascarenhas, a native of India and a charismatic since 1972, estimated that only about 20 percent of the charismatic renewal communities in the world are ecumenical.

"Because some of the major charismatic communities are ecumenical, the impression has been created that the great majority are,"

he said. "But more and more often the renewal is oriented to being in and for the (Catholic) Church."

IF IT ACHIEVED the new status, the Catholic charismatic renewal would join a select group of fewer than 50 international associations and federations, including the World Union of Catholic Women's Organizations, the International Catholic Union of the Press, the Legion of Mary and the International Christian Union of Business Executives.

U.S. Redemptorist Father Thomas Forrest, who heads the nine-member International Catholic Council for the Charismatic Renewal, said the change would be desirable because the movement sees itself as "a service for renewing the whole Catholic Church."

"We don't claim a monopoly on the Holy Spirit's work of renewal," he added, "but the closer we can work with and in the church as a very normal part of the church, the better we would be able to fulfill our purpose."

The charismatic renewal, which began in Pittsburgh in February 1967, has some 10 million members worldwide, with strongly Catholic South America having the largest number and the United States running "a very close second," Father Mascarenhas estimated.

Calendar reform boost to Christian unity?

CASTELGANDOLFO, Italy (NC) — Investigation into possible reform of the Gregorian calendar can be "of great help" in the quest for Christian unity, Pope John Paul II said during a meeting in Castelgandolfo with astronomers and scientists participating in conference commemorating the 400th anniversary of the Gregorian calendar.

"Your examination of both the astronomical and sociological aspects of the calendar reform will surely help for a more harmonious understanding of what happened and what remains to be accomplished in the area of calendar reform," he said.

"In particular, your examination of how the Gregorian calendar was received by various societies and by various churches will surely be of great help to all of us in these days

when we sincerely seek a strengthening of that unity which Christ desired for his church," Pope John Paul added.

IN 1582, Pope Gregory XIII realigned the Julian calendar, authorized by Julius Caesar in 46 B.C., with reality by suppressing three leap days in every four centuries, in order to bring the spring equinox of the Julian calendar back to the true astronomical date of March 21, as the Nicene Council had decreed.

To achieve the change, Pope Gregory suppressed 10 calendar days at one stroke. Oct. 4, 1582, was immediately followed by Oct. 15, 1582.

Because most Orthodox churches did not accept the calendar reform, Orthodox churches celebrate Easter on a different day from the Easter of

other Christian churches nearly every year.

Pope John Paul said the church "has had and continues to have a profound personal interest concerning calendar revisions, since such work influences the occurrence of religious feasts which constitute, as it were, the rhythm of the church's daily life."

THE POPE said also the church backs all efforts which link the life of the church to scientific research.

"It is necessary for this relationship between faith and science to be constantly strengthened and for any past historical incidents which may be justly interpreted as being harmful to that relationship to be reviewed by all parties as an opportunity for reform and for pursuing more harmonious

communication," he said.

The conference was sponsored by the Pontifical Academy of Sciences and the Pontifical Vatican Observatory.

Proposed new calendars seek to align the annual orbit by the earth around the sun into a fixed chart that would be standard and permanent.

One solution, the World Calendar, would provide a year of 12 months, with each three-month quarter having regular patterns of 31, 30 and 30 days.

The 365th day of the year, and in leap years the day after June 30, would be considered "white" days not belonging to any week or month.

The introduction of the "white" days would mean that every day of the year would always fall on the same day of the week, with Jan. 1 always falling on a Sunday.

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'I believe in respect of life everywhere. Instead of condemning the accused to die, we need to address ourselves to the root causes of violence, such as problems in our society.'

—Bishop Leroy T. Matthiesen

Nun's killer gets death; diocese objects, forgives

AMARILLO, Texas (NC) — After a trial in which it took longer to find a jury than a verdict, Amarillo resident Johnny Frank Garrett, 18, was convicted of the rape and murder of 76-year-old Franciscan Sister Tadea Benz.

After deliberating for about five hours, the eight-man, four-woman jury found Garrett guilty on Sept. 1, and, the next day, sentenced him to death by lethal injection.

Described by his defense attorney as "dumb and (having) a low mentality, a thief, a burglar, a dope addict and an alcoholic," Garrett insisted throughout the proceedings that he was innocent.

Bishop Leroy T. Matthiesen of Amarillo said he does not favor the death penalty for Garrett. "I believe in respect for life everywhere," Bishop Matthiesen said.

"Instead of condemning the accused to die, we need to address ourselves to the root causes of violence, such as problems in our society."

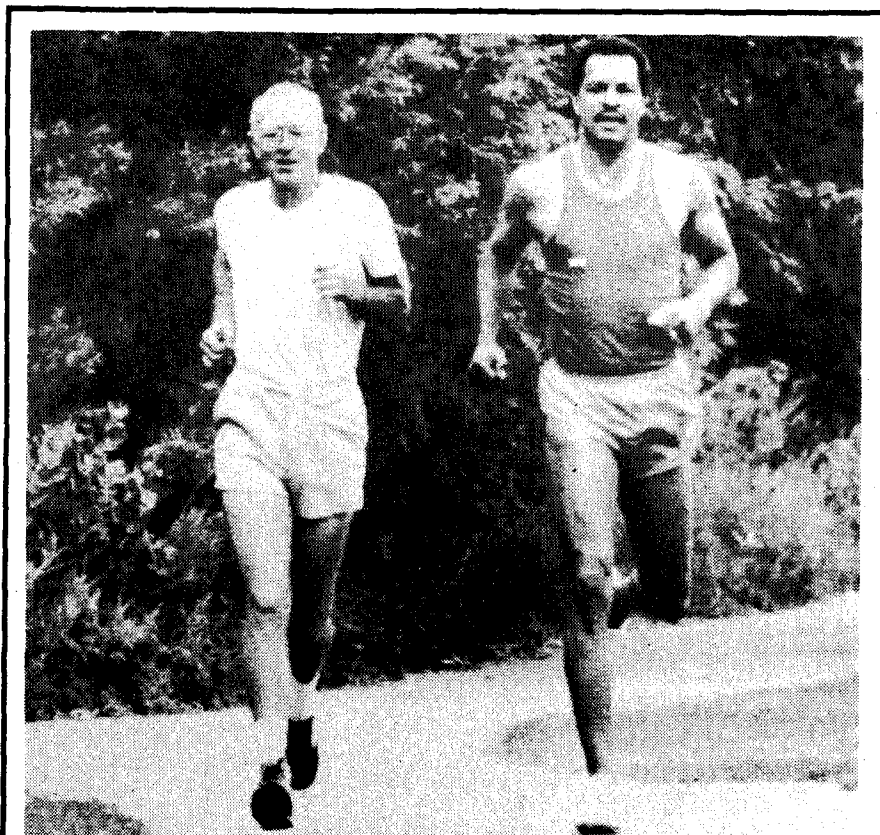
THE BISHOP said life imprisonment with no hope for parole unless radical conversion takes place is a far better deterrent to murder.

"It's a very tragic story," said Leroy Behnke, administrative assistant to Bishop Matthiesen. "I look out my office window and right across the street see the front door of Garrett's home. I wonder what kind of life is led by a young man whose name is Garrett while his mother's name is Cameron and his sister's name is Weaver. Perhaps a society that accepts turbulence and rootless values should share in the blame for his crime."

Garrett's home is two blocks away from St. Francis Convent, where Sister Benz lived. He was convicted of breaking into the convent on Halloween morning last year and raping, beating and strangling Sister Benz, a member of the Sisters of St. Francis of Mary Immaculate.

The prosecution presented physical evidence, including fingerprints and pubic hairs traced to Garrett and found in Sister Benz's bedroom, where her body was discovered. Three witnesses also testified that Garrett had told them he had raped and murdered the nun.

GARRETT admitted that he had entered the convent and gone through the bedroom while looking for a



RUNNING WITH MOSES

Auxiliary Bishop George Evans of Denver, left, and former Denver Broncos wide receiver Haven Moses get in shape for the 'Charge 'n Chug,' a five kilometer run to be held Sept. 26 for the benefit of Denver Catholic Charities. Bishop Evans and Moses are co-chairmen for the event which will be open to anyone who can crawl, run, walk, skip or stroll. (NC photo)

crucifix to steal, but he said he had been there three hours before the murder. Telling the jury not to "find him guilty because he was in the room," his defense attorney said, "That is all they can prove." Garrett's story of the day's events was "not that unreasonable," the defense attorney said.

"It's painful to have to hear that sentence," said Franciscan Sister Viola Bacca, a nun from St. Francis Convent who attended the trial. But she also expressed relief that the person responsible for the attack would not be able to repeat it.

Sister Bernice Noggler, provincial of the Sisters of St. Francis, said in a prepared statement, "I know that if

Sister Tadea were alive she would be the first to forgive and pardon Johnny Frank Garrett. I am sure that she has done that and therefore, I, too, forgive him and so do all the sisters."

While growing up, Garrett had often been a nuisance to the Diocesan Pastoral Center and diocesan properties between the center and the convent, diocesan staff members said. It has not been suggested, however, that his attack on Sister Benz was motivated by a hatred for the church.



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'Why repay oil with death?'

Palestinian refugees differ on views of United States

By Jeff Endrst

BAQAA, Jordan (NC) — It was 11:45 a.m., and the muezzin was calling the Moslem faithful among the 61,000 Palestinians in this largest refugee camp in Jordan to the second of five prayers of the day.

The muezzin's mournful plea did not seem to affect noticeably the lazy atmosphere of the dusty streets of the camp in the 97 degree heat. People, mostly children enjoying the freedom

of school vacations, went about their routines, and a visitor was told that only a sprinkling of older men would make their way to one of the eight mosques in the camp to pray.

"The young ones seldom find the time or the need to pray," an elderly Palestinian resident said with a touch of sorrow and apology.

There is no Christian church in the camp, which is located about 18 miles

north of Amman, the Jordanian capital. But a large sign on one of the main streets here proclaims in English that a bloc of residential units has been donated by the Pontifical Mission for Palestine.

A striking feature of the place is the contrast between Baqaa's shabby appearance and Amman's booming life, and the presence of two giant satellite receiving stations in the immediate vicinity of the camp.

OUR GUIDE was Jalal Azzeh, a Palestinian employee in the publicity office of the United Nations Rehabilitation and Works Agency, which has been caring for Palestinian refugees for the past 32 years. He ushered us into an administration office of the camp and invited half a dozen heads of the various camp departments to join him in explaining to a couple of American reporters what it means to be a Palestinian refugee.

On the way to Baqaa, Azzeh and his Palestinian driver, who maneuvered his cab as if it were a PLO tank dodging an Israeli mine field, had bombarded the visitors with polite but pointed remarks about the situation in Lebanon (then still uncertain about the PLO's ultimate fate in the battle of Beirut).

"My friend (the driver) wants to know why you Americans repay the friendship of the Arab people with showering death on innocent civilians in Beirut," said Azzeh at one point.

The interview with the Baqaa Palestinian leadership became even more emotional. One of the elders in the group accused the United States of being responsible for "the Palestinian disaster." Another was convinced that the United States was "using the Palestinians to test its weapons, using the Palestinian nation as a guinea pig in the process."

Azzeh not only translated these heatedly delivered missives, he also made certain that the visitors understood that he fully shared the feelings of his fellow Palestinians.

ASKED TO compare their present feelings with those of 1975 when Syrian troops in Lebanon used Soviet weapons to put down what then appeared to be a PLO bid for power in Beirut, their collective, though subdued, response was that, "Palestinians died also during that operation, but it was different."

As a reproach they added, "We Arabs gave America oil. And what we get for it is death and destruction through American-supplied weapons used against us by Israel."

"We did not know that Jordan had any oil of its own. But if you talk about the oil of all Arab countries, why not convince them that they should help the Palestinian cause by denying their oil to the West?" was the next question asked by the reporters.

"You are right," said Azzeh, "the Arab states are selling us down the river."

His Baqaa friends had no comment of their own. Two of them decided to leave to attend to more important business.

The guided tour of the camp then led us to the home of the family of Hassan Al-Qassas. In contrast to the ideologically oriented interview with the camp leaders, the atmosphere in this pitifully modest but reasonably clean home was a pleasant surprise.

The portly, moon-faced matriarch of the house (the head of the family was not home) was all smiles when she heard that the visitors were Americans. Her 10-year-old grandson immediately produced chairs for the visitors.

After some small talk the conversation turned to politics.

"How does the Al-Qassas family feel about Americans?"

RESPONDED Mrs. Al-Qassas, "Americans or not, the question is, how long do we Palestinians have to stay here?"

Does she hope to return to Palestine?

"I pray to Allah each day to let me see Palestine once more," was her answer.

There were no anti-American reproaches to mar this visit. What remained unclear was the graceful acceptance by the family of their life-long deprivations in a refugee camp in the name of a "Palestinian state" which may never materialize, or in any case, may never include Jericho, the Al-Qassas homestead.

On the way out of Baqaa, the visitors had mixed feelings about the role of Americans, who have, after all, contributed half of the \$2 billion which since 1949 has gone toward the upkeep of the Palestinian refugee camps in the Middle East. But the money was far from wasted; a sign in a local camp bazaar proudly proclaimed that this was the only place where people could buy shopping bags with the image of Elvis Presley.



WELCOME KISS — Melkite Archbishop Hilarion Capucci, propatriarchal vicar of Melkite Catholics in Jerusalem, who resides in Rome, embraces Yasser Arafat, leader of the Palestine Liberation Organization, following Arafat's arrival in Athens, Greece, from Beirut. In 1975, the archbishop was arrested by the Israelis for smuggling arms for the PLO. (NC photo from UPI)

West Bank holds key to peace

LONDON (NC) — The return of the Israeli-occupied West Bank and Gaza Strip to the Arabs is the key to peace in the Middle East, according to Melkite Catholic Patriarch Maximos V Hakim of Antioch, whose headquarters are in Damascus, Syria.

The patriarch spoke to journalists Sept. 3 during a visit to London.

"If Israel really wants peace, it will have to give up something of what it has," he said. He added, if the West Bank were handed back, then the Arabs would recognize Israel.

There is a new trend of reconciliation between Arabs and Jews now, he said, but to be effective there will have to be a give and take.

THE PATRIARCH said it is in Israel's interest to hand over the West Bank. There are a million Arabs living in the West Bank today and in 10 years' time, given the size of Arab

families, there will be more than 2 million of them, he added, and it is not in Israel's interest to have so many Arabs within its borders.

As for Jerusalem, he said he believed the city should remain united but that the Arab section should be autonomous, similar to the status of the Vatican in Rome.

Jerusalem, he said, should be the city of the three monotheistic religions: Judaism, Christianity and Islam.

But in the past 15 years, half of Jerusalem's Christians have left the city and it would be a tragedy if the holy places were to become simply museums, he added.

As to the future of Lebanon, the patriarch, who has a residence in the Lebanese capital of Beirut and who was in the city during the recent siege, was optimistic.

"If there is no foreign intervention in our internal affairs the situation will not be as difficult as you think," he said.

HE SAID the Christians might soon come to an agreement with the different Moslem communities, but there might be more difficulty in reconciling Christians among themselves, a reference to personal family feuds among Christian political leaders.

The patriarch stressed that he maintained good relations with the heads of the Sunni, Shiite and Druze communities of Moslems. He also said that it is misleading to think of West Beirut as Moslem and East Beirut as Christian. The situation was that East Beirut was more Christian than Moslem and West Beirut more Moslem than Christian, he said.

What can one person do?

Lay Catholic launches effort to help poor and it snowballs

By Prentice Browning
Voice Staff Writer

What can one person do to help fight poverty in Dade County and the Caribbean?

Not much, one is tempted to say. But one Dade County resident, a young Southern Bell executive and Epiphany parishioner, recently decided to see and found the results surprising.

Donn Tilson, a public relations supervisor, was moved by an article in *The Voice* depicting the deplorable conditions at Eventide, a government sponsored home for the poor and ill in Jamaica.

Tilson soon approached area ToastMaster clubs, organizations devoted to civic service and improving public speaking.

"I PROPOSED to them the idea that something could be done not just for Eventide but for low and middle income families in Dade County also." Each club pledged its support.

Looking for an umbrella organization that would help the elderly, the young and minorities, he seized upon the Dade County Community Action Agency which offers, among other services, a head start program for pre-schoolers, elderly programs and employment counseling.

"They've lost a number of people on staff and are facing some real budget cutbacks. They will have to trim a lot of services," he says.

'One person says yes to something and that encourages other people to say yes ...'

—Donn Tilson

The decision was made to contribute to the clothing and food closets of the agency which provides for those who need emergency assistance.

"With the economy being in the shape it is, with high unemployment, a lot of people are going to the neighborhood service agency. It's not just the poor anymore."

Tilson was inspired to undertake the project of raising donations following a weekend parish retreat. He said he realized that "the only way to make Christ real is to reach out to other people in need."

"I felt here (at Eventide) were people who needed help and I had to respond to the call."

Tilson will be visiting Eventide this week to observe first hand the conditions of the poor in Kingston, Jamaica. Food will be raised for Eventide as part of the food and clothing drive which he is calling "Miami Cares."

THE FOOD will be shipped to Jamaica by Food for the Poor, the Pompano Beach organization that has been creating support for Eventide headed by concerned lay Catholic Ferdinand Mahfood. Because of publicity initiated by *The Voice* about poor conditions at Eventide, which cares for 7,000 poor and terminally ill persons, the government offered the use of an abandoned hotel near Kingston. It is expected that Eventide will move there after renovations are

Guatemala still violates rights

WASHINGTON (NC) — A three-man fact-finding team representing five private U.S. science and health organizations has reported that the new Guatemalan military government is using repressive measures similar to those of previous regimes against Indians in the country. After a March coup, Guatemala's new leader, Gen. Efraim Rios Montt, pledged to respect human rights. But the report said that "the pattern now emerging is far different, with substantial violations of basic human rights and a return to increasing brutality."

Black Catholics told to be more active

PLYMOUTH, Mich. (NC) — Social activist Dick Gregory warned a gathering of black Catholic clergymen and Religious that they must take a more active leadership role in condemning racial injustice within the church if they are to maintain their own self-esteem and their credibility in black communities. Gregory gave the keynote address during the opening day of a joint conference of the National Black Catholic Clergy Conference, the National Black Sisters Conference, and the National Black Catholic Seminarians Association. There were 400 members of those organizations at the conference, which was held Aug. 2-7 at St. John's Provincial Seminary in Plymouth, a suburb of Detroit.

Bishops call for end of corruption

SANTO DOMINGO, Dominican Republic (NC) — The 12 bishops of the Dominican Republic asked the new administration of President Salvador Jorge Blanco to mend the nation's battered economy and remove corruption from public administration. Corruption had been cited as one factor in the suicide death of Blanco's predecessor, Antonio Guzman. The bishops' statement contained several specific points, including calls for the extension of the right to private property so that it ceases to be the privilege of the wealthy in the country, and the removal of corrupt officials.



Don Tilson inspects a food closet of the Dade County Community Action Agency with the South Miami Cen'ter's supervisor Merian Smith.

complete and change the name to the Golden Age Home. Food for the Poor coordinates its efforts through priests ministering there.

The food and clothing drive will take place October 11 through the 15th at Southern Bell buildings and other locations. Hundreds of members of the ToastMaster clubs and Miami Council Pioneer Clubs of veteran telephone employees will set up boxes at these locations for donations of food and clothing. More specifically the following items are needed: canned meat, fruit, vegetables, juice, bags of rice, beans, noodles, coffee, tea, powdered milk, cereal, and new or used adult and children's clothing.

TILSON IS URGING those who would like to volunteer to distribute and pick up the collection boxes or who would like to donate items to call him at 263-2978.

A raffle is also planned for the benefit of Insight for the Blind, an organization that offers recorded cassettes of books and magazine articles for the blind. Tilson is currently looking for a cruise ship company to donate the first prize.

It was only a few short months ago that Tilson came up with the idea of creating some support for Eventide and Dade County agencies and he says he has been surprised at the way the project has grown.

"I had no idea that this would happen so quickly or that we would get the response I've gotten."

As each hurdle is overcome in the "Miami Cares" drive, Tilson seems to look farther into the future, now hoping to get area churches involved in a permanent sponsorship of the Dade County Community Action Agency and Eventide home.

He speaks enthusiastically of how people have responded, proving to him that Miami, indeed cares. "One person says 'yes' to something and that encourages other people to say 'yes' and before you know it you have a whole group full of people saying 'yes!'"



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'The repeated experience of burglary does cause one to become frustrated and indignant'



Crime hits Archbishop again

My beloved:

When I returned to my home last Sunday, I found it had been burglarized. This is the third time that burglars have taken episcopal rings, pontifical crosses, watches, silverware that had belonged to Archbishop Carroll or myself. The only advantage is that I am becoming more Christ-like in my detachment from material things and the insurance checks are going toward the construction cost of our new Archdiocesan Center building.

But the repeated experience of burglarly does cause one to become frustrated and indignant. In this case, our alarm system functioned properly. The police were immediately notified and so was the Cathedral. Father Gerard LaCerra arrived in 10 minutes, in time to see the burglar at the window he had forced open, but there were no police. Father LaCerra went to a neighbor's home to call the police again — it was 20 more minutes before the police arrived. Meanwhile, the burglar escaped.

This experience made me all the more convinced of the rightness of the Miami Citizens Against Crime in insisting that the number of police-

men serving in any one of the cities of South Florida be brought up to proper standards to assure security for the citizens.

I am impressed by the Miami Citizens Against Crime. This is a group of community leaders founded by Mr. Alvah Chapman. They have been effective in securing a White House committee, under the chairmanship of the Vice President, to bring the resources of our federal government to bear on the problem of drug-running in South Florida. They have rallied many other resources of the state and local governments to rid our communities of crime.

I serve as chairman of the Religious Heritage Committee of the Miami Citizens Against Crime. The very existence of this ecumenical committee of clergymen reflects the recognition of M.C.A.C. of the importance of religion in guiding and motivating their activities and in the fight against crime. As you may recall, the Religious Heritage Committee sponsored in all the churches and synagogues of Dade County a Civic Responsibility Sabbath. A similar program was sponsored in Broward

County.

One of the serious concerns of the Miami Citizens Against Crime at this time is that the mayors, city managers and city councils respond to their urging that the number of policemen provided in the various communities be brought up to a standard that will provide security for the citizens. This was the recommendation that came from extensive consultation on the crime problem in South Florida. The citizenry responded by supporting a 1¢ sales tax increase that was largely intended for anti-crime efforts.

The problem that Miami Citizens Against Crime is encountering in some municipalities at this time is that there are political pressures to use the sales tax fund for many other purposes, admittedly good, but neglecting the top priority of adequate police protection.

What is being asked is that every community provide a minimum of 3 policemen for every 1,000 citizens. This does not seem excessive by national standards. As a matter of fact, Chicago provides 4.2 policemen per 1,000 citizens, Baltimore 4.0, Jersey City 4.2, Philadelphia 4.4, Detroit 3.5, Cleveland 3.3, St. Louis 4.3, and

New York 3.2, and our statistics for Dade would not include the tourists who would add to our numbers, as well as many immigrants who have not been recorded in our census.

According to the latest statistics I have, Metro-Dade County needs 624 more policemen to come up to standards, they are planning only 279 this year but hope to reach their quota next year. Miami needs 162 more, they are planning no increase though they are speaking of a shift in civilian personnel. Hialeah needs 234 policemen, they are planning only an additional 37. North Miami needs 34 and are planning only an addition of 6. Other communities are faring better: Miami Beach needs 17 and are planning for 17; Coral Gables has already reached its quota.

These days mayors, city managers and city council members are making their final budget review. I would suggest that if you are as concerned as I am about security in South Florida, you speak with your political representatives on this issue and attend public budget hearings.

**Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami**

Reach out and live out

(Continued from Page 1)

see the Church as it is.

"I THINK MANY of them left years ago when there were a lot of things (wrong) that we've been working on ever since to hopefully make the Church more attractive to them. And I know also that some of them left because, on the other point of view, they were very conservative and they didn't go along with the Vatican II changes."

He continued, "We have to try in our outreach . . . to help people understand what Vatican II is all about and understand that really it was in no way contrary to the ideals of the faith but it's attempting to make the faith more and more genuine."

"Sure, we have to admit that there are some people, like persons whose marriages cannot be annulled, who have that obstacle, but still we can be kind to them and invite them to participate in the rest of the life of the faith," the Archbishop said.

IN THE PASTORAL letter, published in pages 11-14 of *The Voice*, the Archbishop recalls the parable of the lost sheep and asks "active members of the faith community . . . to be patient with lesser attention while we reach out to those who are hurting, who are wandering in the mist, who are in need of heal-

ing."

He asks Catholics to deepen their life of prayer, to increase their reading of Scripture and to realize that their Christian faith is more than an intellectual philosophy, it is a way of life that must be lived.

"The person who is really committed to Christ, the person of deep faith, is going to make decisions according to Gospel values. They're not going to vote for something if, when they think of it, they say, 'Hey, this is contrary to Gospel values,'" the Archbishop said.

He added that he hopes this will be the year when Catholic organizations reflect on how consistent their own procedures are with Christ's teachings.

"I like to think this is the year when we would say, If Christ were a member of this group, if Christ were a member of the chancery staff, if Christ were a member of the parish council, if Christ were a member of this organization, would the decisions reached and acted upon be the same, or would we be embarrassed?"

Archbishop McCarthy added that if even a third of the Catholics in the South Florida area (25% of the population here) really practice what they preach the community would quickly become a much better place in which to live.

"I KNOW THE CRIME rate here

has caused us to draw into our little fortresses, but in doing that it's caused us to lose a sense of love and concern for others," the Archbishop said. "I can see that as we become more committed to the Christ-like way we become more committed to helping each other in neighborly security and looking after each other. As a result we can become a little bit more relaxed, because we do get a stronger sense of neighborliness and community."

Archbishop McCarthy noted that "when we think about crime normally we're thinking about the very visible forms of crime, but we're not thinking about a lot of white-collar crime that may even be encouraging the other: the bankers who are profiting by deposits from the drug dealers . . . even the people who are using drugs and therefore supporting such a profitable enterprise."

"I don't think we're going to rid this community of the problem unless we get down to the basic problem of an internal sense of morality. No matter how many policemen you have you're never going to be able to have a policeman for every person. And that's about what it's going to take unless the person is self-motivated and that motivation has to be based on religion," the Archbishop said.

In the pastoral letter, he reminds Catholics that their primary career is "to be Christian," and says the ques-

tion they must ask themselves is: "How are we living that career?"

The Archdiocese's five-year evangelization plan began in 1980 with the year of the family. Last year, it urged renewal at the parish level.

(Printed copies of the Archbishop's pastoral letter, in English and Spanish, can be obtained by sending 50¢ to the Archdiocese of Miami, Office of Evangelization, 6201 Biscayne Boulevard, Miami, FL 33138.

OFFICIAL
ARCHDIOCESE OF MIAMI


The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. JAMES FETSCHER — To pastor, St. Louis Church, Miami, effective Sept. 29, 1982.

THE REV. JAMES VITUCCI — Chaplain to the Father M.F. Monahan Council #4851 of the Knights of Columbus, Hollywood, effective August 30, 1982.

THE REV. DANIEL DOYLE, S.M. — Co-Chaplain to the Father M.F. Monahan Council #4851 of the Knights of Columbus, Hollywood, effective August 30, 1982.

Our jubilee of faith and reconciliation



A Pastoral Letter by
Most Reverend Edward A. McCarthy
Archbishop of Miami
Calling the Clergy, Religious and Laity
of the Archdiocese of Miami to
evangelization
in celebration of 25 years
of faith, prayer and love.
1958-1983

"Day after day, both in the temple and at home, they never stopped teaching and proclaiming the Good News of Jesus the Messiah" (Acts 5:42).

Introduction

My beloved members of the Clergy, Religious and Faithful of the Church of Miami:

We are approaching our year of jubilee! We are preparing to celebrate in 1983 the 25th Anniversary of the Archdiocese of Miami. We will rejoice and

give thanks to God for His blessings on us over a quarter of a century.

It is appropriate that we celebrate and give thanks by observing a special Year of Faith, a year of accepting more eagerly, living more fully, proclaiming more zealously our Faith in the Good News of Jesus Christ. And also, by observing a Year of Reconciliation, of warmly welcoming our brothers and sisters who have become alienated from the Church over the years to come home again, to join us in praising God and receiving His blessings.

People of faith

Occasionally, we are asked about our occupation in life. We are inclined to answer: I am a businessman, a housewife, a physician, a student, a priest, a secretary, a carpenter, or whatever the case may be. I say we are actually describing our *secondary careers* when we give such an answer.

The *primary career* of each of us is to be a person of Faith, a bearer of the Good News, a disciple of Jesus Christ. We are called to be the light of the world, the salt, the yeast.

When we come to judgment after death, it will matter little who we were or what we were. What will count will be *how we lived* and how we shared

our Faith.

As Scripture says, "What profit would man show if he were to gain the whole world and destroy himself in the process?" (Matthew 16,26).

Some people have this vision of Faith as their life's first purpose and they live it beautifully. Mother Teresa is an outstanding example. Most of us have met closer to home extraordinary people who in an extraordinary way witness to their Faith.

We all need to refresh this vision of our true calling as Catholics to be people who live and share their Faith in Jesus Christ. It is important for our own peace and happiness and salvation. It is important if we are to be the light of the world and the salt of the earth.

Teaching us to live and share the Faith is what the Church is all about. Jesus established His Church to give us the vision of Faith. Spiritually, we are like the blind men of Jericho in the Gospels crying out, "Lord, open our eyes." And the Church is the presence of Jesus who "touched their eyes, and immediately they could see; and they became his followers" (Matthew 20, 33-34).

And this is what our Jubilee Year of Faith and Reconciliation is about. On the 25th Anniversary of our Archdiocese of Miami, we the Clergy,

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Our jubilee of faith...

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Religious and Laity of the Archdiocese of Miami are seeking together the special grace of renewing and enlivening our Faith in Jesus Christ and of reaching out to embrace our brothers and sisters who have become alienated from us in the living of the Faith.

This Year of Faith and Reconciliation is an integral part of the five year program of Evangelization of the Archdiocese. Faith is the fruit and purpose of Evangelization. This jubilee program is presented after extensive consultation with Priests, Religious and Laity of our Archdiocese.

We live in a time when Faith in the Good News of Jesus has been minimized, it has become superficial, sometimes it is considered quaint. Ours is a time of the opposite of Faith in the Good News, it is a time of skepticism, cynicism, secularism, materialism and declining morals. Yet, it is a time when many people are desperately seeking Faith — even in bizarre cults.

We need to reflect on the extreme importance of Faith in the Good News of Jesus in our own lives, for our own eternal destinies and for the salvation of the world in which we live. And we need to reflect on the meaning of Faith and on how we can grow in Faith.

Importance of faith, of accepting the Good News of Jesus

Jesus put the necessity of Faith in very simple terms. "The man who believes in it (the Good News) and accepts baptism will be saved; the man who refuses to believe in it will be condemned" (Mark 16, 16). And in John, "Whoever believes in Him avoids condemnation, but whoever does not believe is already condemned" (John 3, 18).

One of the most strongly stressed teachings in the Epistles of St. Paul is the necessity of Faith in Christ for salvation. St. Paul points out that it is by Faith and not by works of the law that man becomes just and holy in the sight of God (Romans 1, 17; 3, 28; 4, 3).

"... but, without Faith, it is impossible to please Him (God). Anyone who comes to God must believe that He exists, and that He rewards those who seek Him" (Hebrews 11, 6).

Faith is the beginning, the necessary foundation and the root of justification. (Sources of Catholic Dogma, Denziger, Systematic Index IX b.)

What is it that we believe

The Good News we believe in assures us that, from before time began, God our Father had each of us in mind. And the Father has always loved us dearly.

The Good News we believe reveals to us the central mystery of our Faith; that, responding to sin, God proved His ever-forgiving love by sending His Son to redeem us and give us a new way of life.

Born through the Holy Spirit of the Virgin Mary, He became like us and, in our name, He died and triumphed in the resurrection.

The Good News is that in His incredible love, God the Father, through the Son, permitted us to share His very Divine Life by grace, glorifying us as His adopted children destined to live with Him now and forever in eternity.

Through Faith in the Good News, Jesus teaches us to live His beautiful way. He teaches us how to liberate ourselves and our world from the moral evils that plague us.

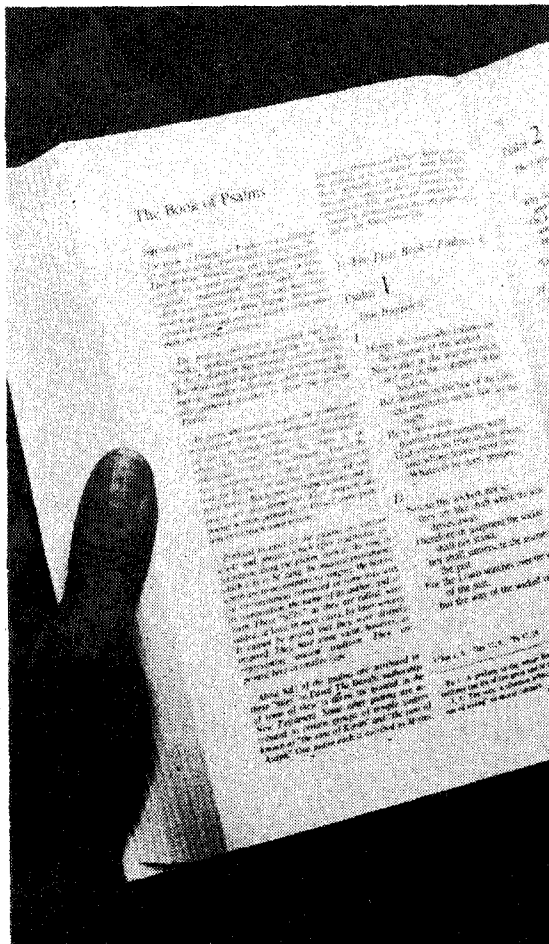
We, His people, light up and sanctify our lives and those of others by our witness and our love.

Jesus gave us; His priestly people, the Eucharist, among His other Sacraments of Faith, as a living memorial to our being saved, as a means of being nourished in our calling by His Body and Blood, as a sacrifice to worship the loving Father, as a sign of His presence and His love,

as a bond of unity.

The Good News we believe is that Jesus founded the Church — the baptized, led by the Pope, Bishops and Clergy — to be His special presence looking after us, guiding us in His way, nourishing us, strengthening us. And He sent His Holy Spirit to dwell in the Church, guiding it as it guides and enlivens us. And He sends that Holy Spirit into each of us in the Sacraments and by special gifts.

The Good News we believe is that, through Jesus, our sins are forgiven, especially in the Sacrament of Reconciliation. It is that we are in com-



Catholics in South Florida are being urged to "grow through the meditative reading of Sacred Scripture."

munion with those saints who have gone before us and are now in heaven to be venerated, imitated and turned to for intercession.

We believe we can pray as well for the souls being purified in Purgatory. We can expect the eventual resurrection of our own bodies, glorified, to dwell eternally with Jesus, judge of the living and the dead.

Faith in the Good News tells us that Jesus is Lord. Under His Lordship, we are called to be His special People who in every age keep alive His Kingdom, His Way, His Salvation, His Peace, His Hope, His Joy, His Love.

This Good News, this Faith which is our way, our truth, our life is beautifully described by St. Paul in his letter to the Ephesians:

"Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens! God chose us in Him before the world began, to be holy and blameless in His sight, to be full of love; He likewise predestined us through Christ Jesus to be His adopted sons — such was His will and pleasure — that all might praise the glorious favor He has bestowed on us in His beloved.

"It is in Christ and through His blood

that we have been redeemed and our sins forgiven, so immeasurably generous is God's favor to us. God has given us the wisdom to understand fully the mystery, the plan He was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ's headship.

"In Him we were chosen; for in the decree of God, who administers everything according to His will and counsel, we were predestined to praise His glory by being the first to hope in Christ. In Him you too were chosen; when you heard the glad tidings of salvation, the word of truth, and believed in it, you were sealed with the Holy Spirit who had been promised. He is the pledge of our inheritance, the first payment against the full redemption of a people God has made His own, to praise His glory" (Ephesians 1, 3-14).

Faith gives direction to life

Faith is of utmost importance for it gives us the necessary sense of the meaning of our existence. It is powerful. It gives purpose and direction to our lives and an understanding of the divine plan for our salvation. It gives us trust and confidence in Jesus to follow His plan of salvation.

It is the powerful incentive and secret of cooperating with that plan by living a life that will bring us to God and eternal happiness. It will make us God's instruments in transforming our world in peace, love and justice. Faith leads to union with God.

As the Second Vatican Council says (Church in the Modern World, II), "Faith throws a new light on everything, it manifests God's design for man's total vocation."

Faith stimulates Christians to orient their whole lives toward Jesus Christ "who inspires and perfects our Faith" (Hebrews 12, 2).

Acceptance in faith of the Good News gives us a foretaste of heaven

Faith, as St. Peter says, introduces one even on this earth to the foretaste of the heavenly life.

"Although you have never seen Him you love Him; and without seeing you now believe in Him, and rejoice with inexpressible joy touched with glory because you are achieving Faith's goal, your salvation" (1 Peter 1, 8-9).

He who believes in the Gospel, he who is evangelized enjoys a foretaste of everlasting life even here on earth (John 3, 18, 36; 5, 24).

Meaning of faith

The First Vatican Council declares that by Faith "with the inspiration and help of God's grace, we believe that what He has revealed is true, not because of its intrinsic truth seen by the natural light of reason, but because of the authority of God revealing it, who can neither deceive nor be deceived" (Denziger N. 3008).

Faith has many facets:

- (1) It can be seen as the act of believing.
- (2) It can be seen as the virtue, the habit by which we believe.
- (3) It can be seen as the grace, the gift of God, by which we are enabled to believe — for Faith is both a gift of God and a human act — it includes grace and freedom.
- (4) The Faith can be seen as the total content of apostolic preaching, of Church teaching.
- (5) The Faith can be seen as the full way of life of the Catholic Church.

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...and reconciliation

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I venture, however, to suggest that there is much more to the understanding of and living Faith. If we are to go beyond to catch the richness, the joy, the peace, the inspiration of lives of Faith in the Good News of Jesus, our hearts, like those of the disciples at Emmaus, must burn within us when we hear the word of Jesus (Luke 24, 32).

"Faith," as the Holy Father said in a recent allocution, "cannot be merely a cold intellectual calculation. It must be made living by love." (Visit to Parish of Sts. Marcellinus and Peter, Rome, April 25, 1982.)

It is, as has been said, "not so much an act or a series of acts as a basic and total attitude of the person, giving life a new, definite direction." (Sacramentum Mundi, an Encyclopedia of Theology edited by Karl Rahner, S.J. and others, Herder and Herder, 1968, Vol. 2, p. 319.)

Faith ordains the whole person to God

Faith embraces the intellect and the will and all that the person does. It is total surrender of the total person to the person of Jesus. Rahner defines faith as "primarily the ordination of the whole human person to God, since the act of Faith totally concerns and engages the whole man."

By accepting doctrine, Faith accepts the revealed reality itself, not just the formulae or words that express it. Faith accepts the *person of Jesus Christ* with His claim on total *dedication in love and obedience*.

Faith is truly a radical, dynamic, persistent reorientation of one's whole person, attitude and way of living, and philosophy of life. Faith is like the soul that animates the Christian existence.

Receiving Faith and living Faith is truly a constant conversion. Through Faith in the Good News of Jesus Christ we become sons and daughters of God (John 1, 12; 1 John 3, 1-2). Heirs of eternal life (John 3, 15-16, 36: 5, 24).

Faith in the Good News of Jesus made Flesh is an encounter with God

Faith is an encounter — a personal encounter with the three persons of God. In Faith we believe not so much about *something*, we believe *some one* — that is the Triune God (St. Thomas Aquinas, St. Hallae, Quest. 11, Art. 1).

Faith is primarily and properly not a relation of man to propositions or formulas, but a relation of a person to God revealing Himself through His Son.

Faith, along with revelation, constitute the mystery of God's encounter with men and Christ (Sacramentum Mundi, Vol. 2, p. 313).

Faith means trust in God

Faith means confidence, as well as intellectual assent (Mark 9, 25-26; Matthew 8, 25; Luke 8, 25).

The Second Vatican Council refers to Faith as an obedience by which one entrusts one's whole self freely to God.

Faith is the attitude of one who assents to, relies on, trusts God's word and God's promises. Man entrusts himself to God (Sacramentum Mundi, Vol. 2, p. 316).

Faith is centered on Jesus

Faith is *Christocentric*. God has revealed Himself to man in His Son made man (Hebrews 1; John 1, 14-18, Matthew 1, 25-27). To believe Christ, is to believe God. Faith is the result of the Incarnation of Emmanuel, God with us.

The great profession of Faith in the primitive Church was, "Jesus has risen, God has made Him Lord and Saviour according to the prophets."

According to John, Faith and knowledge have one object, the divine Sonship of Jesus. To believe according to Paul is to accept the resurrection of Christ and its meaning for salvation as a reality (Roman 10, 4; Philippians 3, 10-11, 1 Thessalonians 4, 14) (Sacramentum Mundi Vol. 2, p. 314).

Faith implies a personal relationship with Jesus. It means discipleship. He becomes the master, we the followers.

"In the New Testament, Faith is intimately connected with salvation history. To believe in Christ means to accept and have Faith in the events of His life, death, resurrection and ascension. It is to believe, not only that these events really took place, but, what is more important, to believe in the significance of these events for man's salvation" (Catholic Encyclopedia, Faith, Vol. 5, p. 794).

Faith implies a personal relationship between Christ and His followers, of loyalty, trust and obedience. It means the submission of man's mind and will to Jesus as the cause of Redemption and eternal beatitude (ibidem).

Faith means to rely on, to trust, to be loyal to, as well as to believe Jesus (Philippians 1, 6; Hebrews 6, 1).

Cultivating the Faith life differs from cultivating physical health. We cultivate physical health by what we do — exercise, diet, taking medicine. We cultivate spiritual health by how we relate to a person — the person of Jesus Christ.

Whatever its actual content may be, every act of Faith is ultimately ordered to the mystery of Christ. Christ reveals God because He is the Son (John 1, 18).

Christ is the fullness of all revelation. In Him "the kindness and love of God our Saviour appeared" (Titus 3, 4).

Faith is lived by the individual and the community

Faith must be in the individual. The apostles were a Community of Faith because Peter believed in Jesus and so did James, and John and the others.

A family will be a Community of Faith only when the individual members are alive in their belief and trust in Jesus.

A parish will become a strong Community of Faith only as individual members renew their faith. Conversely, however, the witness of faith of the other members of the community will support, enrich and strengthen the faith of each individual member.

Faith in the Good News calls us to live the Christ life in His Church

When we speak of renewing our Faith in the Good News of Jesus, we speak of what is inseparably connected — renewing the living of that Faith in the Community of Faith established by Jesus, the Church.

Faith demands that the Christian make his or her conduct conform with the teachings of the Gospel. It demands authenticity. It requires, in St. Paul's words, "obedient Faith" (Romans 1, 5; 10, 16; 2 Corinthians 10, 5; 2 Thessalonians 1, 8).

John says that to believe in Christ means to live His life (John 3, 21; 6, 35, 37, 44-45; 1 John 5, 10-12). And as James puts it, "My brothers, what

good is it to profess Faith without practicing it? Such Faith has no power to save one, has it? So it is with the Faith that does nothing in practice. It is thoroughly lifeless" (James 2:14, 17).

Our year of faith

I see our Jubilee Year as a blessed opportunity not only to grow in Faith but also to develop in genuinely living our Faith, in becoming more authentic as disciples of Jesus. It should be a time of a great Faith evaluation throughout the Archdiocese, of looking in our hearts and asking, are we living consistently with our Faith?

The key question should be, if we had Christ with us for a day, would He be comfortable in our homes, at our meetings, in our liturgies?

Are our schools fully communities of Faith, in the priority we give to teaching and witnessing the Gospel?

Do our organizations and agencies authentically reflect the Faith in their policies and practices?

Do we frequently profess our Faith? Or, in a false Americanism, are we inclined to ignore it in public?

These are the challenges that face us as stewards of the Faith in South Florida as we celebrate our Silver Jubilee. Hundreds of thousands of newcomers are among us — mostly baptized Catholics. It will be determined largely during our lifetime whether they and their descendants keep the Faith by our encouragement or abandon it by our indifference to the pressures of materialism or of proselytizing by other religious denominations.

As we reflect on our belief in Jesus, His Message and His Church, my beloved, we need reflect that Evangelization means not only accepting the Faith more deeply into our own hearts and way of life. It means also sharing the deep living of the Faith with others.

I ask that during this Jubilee Year you, my beloved, who have been entrusted with the Faith, be you Priest, Deacon, Religious or Lay Person, commit yourself to sharing your Faith, to enkindling a new vibrant Faith atmosphere throughout our Archdiocese.

I am speaking of sharing with your brothers and sisters of the Faith as well as with the separated brethren. Personal witnessing is powerful. It can be a gift to renew lagging Faith. We do not talk enough about our Faith in Jesus and how precious it is, how much it means in our lives.

We need, as the Scriptures say, to encourage and reaffirm one another, especially in our day when the spirit of the times is so unsupportive of Faith. We are called to be the light, the salt, the yeast. We need constant support by proclaiming the Faith that is within us. Faith comes by hearing.

May our beloved Clergy and Religious speak even more in private and public of their Faith in the Good News. May our beloved parents and children discuss more openly the Faith that is within them.

May our beloved teachers truly create Communities of Faith with their children, may those associated with diocesan institutions and agencies or movements and organizations strive to explore together how their activities might witness more clearly to the Faith in Jesus Christ that animates them.

May Catholic professional people, the employed, discuss how their work does or could reflect their Faith.

May youth and young adults of our Family of Faith enter into serious discussion with their peers of the relevancy of Faith in the Good News of Jesus to their own lives and aspirations.

We need ever to keep in mind that if we are to share our faith we must reveal its attractiveness not only in the cogency of its doctrine but as well in the beauty of the way our faith is lived. As bearers of the faith, we are called upon not only to

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Our jubilee of faith

(Continued from page 13)

proclaim the marvelous teachings of Jesus but even more to give witness to His way of life, to the shared love, the acceptance, the warmth, the caring, the peace, the prayerfulness, the thirst for justice, that the community of believers experiences and offers to those who will become its members.

Please God, the Jubilee Year of Faith will sweep through our Archdiocese like a benevolent wind of the Spirit enriching ourselves and our communities with a new joy, peace and commitment in our lives together as disciples of Jesus the Lord.

Reconciliation of alienated Catholics

My beloved, during this Year of Jubilee, we will, please God, not only celebrate and enrich our own Faith, but we will reach out to those of the household who have become alienated from the Faith Community.

Sadly, there are many who have at one time shared our life of Faith but are no longer with us. Perhaps they never did understand or experience the full, genuine spiritual riches of life in the Catholic Church. Some of them may be beloved family members, dear friends, neighbors. Some of them may be newcomers who miss the support of family and friends back home.

Some may be youth experiencing the crisis, the alienation, the disenchantment of growing up. Some may be despondent widows or widowers, some Catholics in invalid marriages. Some may be members, or former members, of Catholic organizations.

A great concern are the hundreds of thousands of refugees in this new country, struggling to adjust to a new culture, confused by the proselytizing of those that would lure them and their descendants from the Catholic Faith of their fathers.

Some alienated Catholics have become indifferent because of our failure to welcome them into our Community of Faith. Some have sadly been disedified and offended by actions of Clergy or Laity. Whatever the reason, the number is great and the time is here for a massive loving effort at reconciliation.

This is the time to reach out. The Lord Jesus taught us to leave the 99 sheep in order to reclaim the one that was lost. Active members of the Faith Community need to be prepared to be patient with lesser attention while we reach out to those who are hurting, who are wandering in the mist, who are in need of healing.

In the rich spirit of Evangelization, we can express our genuine gratitude for the gift of Faith we have received by reaching out to those who have been alienated. We can witness to the love that is the fruit of that Faith by showing genuine love for those who have been separated from us.

We can make amends for our own disedifying failures to witness genuinely to the way of Jesus by humbly seeking healing with those who we may have alienated, by witnessing to the Lord's way of forgiving 70 times 7 times.

Studies have suggested that some 80 percent of those who are reconciled with the Church are reconciled through the action of the Laity. I am calling in a special way upon the beloved Laity of the Archdiocese, who are so interested in being involved, to join the Clergy in seeking reconciliation of alienated fellow Catholics as their special apostolate during our Year of Faith and Reconciliation.

Frequently, they have special trusting relationships, special contacts, special talents that provide for them grace-filled opportunities to bring the blessing of reunion to a brother or sister in misery, to be for them the sign of the Church's love and concern.

Often all that is needed is an expression of caring, a friendly invitation, a word of encourage-

ment and assurance, perhaps a word of explanation to clear up a misunderstanding.

Occasionally, we hear an expression, "Why doesn't the Church do something?" Remember, you too are the Church! Your parish Priest will be delighted to be of assistance. The whole Archdiocese will be praying for you.

As I issue this call for renewed emphasis on reconciliation of alienated Catholics, I wish as well to pay tribute and gratitude and give fresh encouragement to the apostolic organizations and movements of the Archdiocese who, along with our zealous priests, have been successfully reaching out to our alienated brothers and sisters whose presence among us we miss so sorely.

What can we do during this Year of Faith and Reconciliation

It is the plan of the Archdiocese to encourage special programs of Faith and Reconciliation among our Clergy, Religious and Faithful in our parishes, schools, religious education programs, agencies, institutions, organizations, movements and families. We ask all to cooperate in these efforts.

The following are additional suggestions for personal participation in our Jubilee effort of Faith and Reconciliation.

FAITH

1. Every Catholic is urged to pray and make sacrifices for the gift of deepening of his or her Faith and the Faith of all the people of the Archdiocese. Our Faith is weak because of a lack of spirituality, a failure to pray. Faith will grow especially as it is celebrated and nourished by a devout participation in the Sacred Liturgy. Regular Sunday participation in Holy Mass is a powerful means of expressing and preserving our Faith. It is a serious obligation.

2. Faith will grow through the meditative reading of Sacred Scripture. It is important that reliable Catholic guidebooks be consulted in understanding Sacred Scripture. Participation in approved Bible Study Groups will be helpful in enriching Faith.

3. Faith will also be strengthened by reading and studying books or articles that explain the teachings of the Catholic Faith.

4. Faith will be enriched by Faith experiences, such as retreats, days of recollection, parish missions, participation in programs of various spiritual and apostolic groups of the Archdiocese and of the parishes.

5. We urge cooperation with Year of Faith programs of the Archdiocese, of parishes, of agencies, movements, directed to building and celebrating Faith.

6. Your Faith will grow as you share it. Help others become enthusiastic over their Faith.

7. Parents have a serious obligation to see that their children are instructed in the Faith by their own teaching and example and by sending them to Catholic schools or, where that is impossible, to a parish religious education program.

8. An excellent example of group faith development is the "See, Judge and Act" technique. After prayer, the group selects for discussion a current situation or practice for evaluation (e.g. tolerating immoral language, referring one in need to an agency rather than helping personally, etc.) This is "Seeing."

The situation is then evaluated in the light of what the Gospels would have to say bearing on the subject. This is "Judging."

Then a resolution is adopted as to what steps might be taken to bring the reality more in line with the Gospel teachings of Jesus Christ. This is "Acting."

At the next meeting, there is a report on the action taken and then another subject is introduced for similar evaluation and follow-up in the light of Gospel teachings.

RECONCILIATION

1. Supremely important for the grace of reconciliation are prayer and penance. We beg your frequent prayers and penances.

2. With love and sensitivity, we ask you to approach personal acquaintances who have been alienated to encourage and welcome them to reconciliation, and offer to be of help. Perhaps a special act of caring and love, such as inviting a friend to dinner for a discussion, would be effective.

3. We urge you to participate in and support programs of the Archdiocese, parish, or agencies, organizations or movements of the Archdiocese directed to reconciliation of alienated Catholics.

4. In a very special way, we urge your cooperation with your parish visitation program in which parishioners are invited to call at the homes of inactive Catholics to personally and warmly welcome them to return to their parish community.

Further information will be available through your parish or through the Archdiocesan Office of Evangelization, located at the Archdiocesan Pastoral Center (Chancery), telephone: 757-6241.

My beloved, in closing, I greet you with affection and admiration, with gratitude, encouragement and my blessings. I leave you with the words of the Holy Father expressed in two key passages of the document on Evangelization-Evangeliu Nuntiandi.

"Nevertheless the Church does not feel dispensed from paying unflagging attention also to those who have received the Faith and who have been in contact with the Gospel often for generations. Thus She seeks to deepen, consolidate, nourish and make ever more mature the Faith of those who are already called the faithful or believers, in order that they may be so still more.

The Faith is nearly always today exposed to secularism, even to militant atheism. It is a Faith exposed to trials and threats, and even more, a Faith besieged and actively opposed. It runs the risk of perishing from suffocation or starvation if it is not fed and sustained each day. To evangelize must therefore very often be to give this necessary food and sustenance to the Faith of believers, especially through the catechesis full of Gospel vitality and in a language suited to people and circumstances" (Evangeliu Nuntiandi #54).

"Today there is a very large number of baptized people who for the most part have not formally renounced their Baptism but who are entirely indifferent to it and not living in accordance with it. The phenomenon of the non-practicing is a very ancient one in the history of Christianity: it is the result of natural weakness, a profound inconsistency which we unfortunately bear deep within us. Today, however, it shows certain new characteristics. It is often the result of uprooting typical of our time. It also springs from the fact that Christians live in close proximity with non-believers and constantly experience the effects of unbelief. Furthermore, the non-practicing Christians of today, more so than those of previous periods, seek to explain and justify their position in the name of an interior religion, of personal independence or authenticity . . . The Church's evangelizing action cannot ignore these two worlds, nor must it come to a standstill when faced with them: it must constantly seek the proper means and language for presenting, or representing to them God's revelation and Faith in Jesus Christ" (Evangeliu Nuntiandi #56).

Matter of Opinion

Censorship and common sense

Censorship.....CENSORSHI-I-I-IP!

The cry goes forth like the last sound of civilization crumbling, at the slightest suggestion that citizens have the right to control the level of deprivation below which they do not wish to be depicted in mass media.

Voters of the city of Miami voted this week by a small margin to ban pornography from cablevision channels which are licensed by municipal governments. But prior to the vote, local newspapers ridiculed Miami Mayor Maurice Ferre for proposing the referendum, even to the point of suggesting that he was a closet smut viewer, and then dragged out their censorship whips, flailing away about First Amendment rights.

Isn't it strange that the secular media always refer to the Founding Fathers and their intentions when it suits their purpose, such as citing Jefferson's "wall of separation" statement to support their opposition to tax credits, for instance.

Yet, do any of these libertarian apologists actually believe Jefferson would interpret the freedom of speech clause to protect the showing

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of nude people performing apparent sexual intercourse as a form of public entertainment to be viewed all over town?

Even allowing for the fact that our Forefathers were not pristine pure in the bedroom — Jefferson had slave mistresses while Franklin dallied in France — it is beyond question that they would, as one local candidate put it, be "spinning in their graves" at the thought that the actual filming of such loveless or perverted sex acts would be protected by a Constitution intended to protect the marketplace of ideas, especially political ideas which might make reigning powers uncomfortable.

It is suggested by some, that those who don't want to watch dirty films don't have to, and that the smut channels have available lock-boxes to prevent kids from watching while Mommy is out shopping.

There is no tactful way of saying it: Only a fool would believe that kids are not going to see smut one way or another — by finding the key to the lock box or by seeing it at a neighbor's home where there is no lock box — once the pornography is all over the airwaves or cables.

Why is it that the media are so concerned about smut viewers' rights but are totally unconcerned about the rights of parents to raise their kids in a community free of degrading materials, not to mention tell-tale lock-boxes of which the kids are quite aware.

Of course, it already is everywhere. Because the courts have been buffaloes by fallacious First Amendment arguments based on the freedom of choice premise that those who don't want to don't have to watch it, arguments which ignore the undeniable fact that smut eventually becomes like pollution, it is everywhere and soon it is unavoidable, especially to curious young people whose values are easily

Letters to the Editor

Leftist or rightist, witness necessary

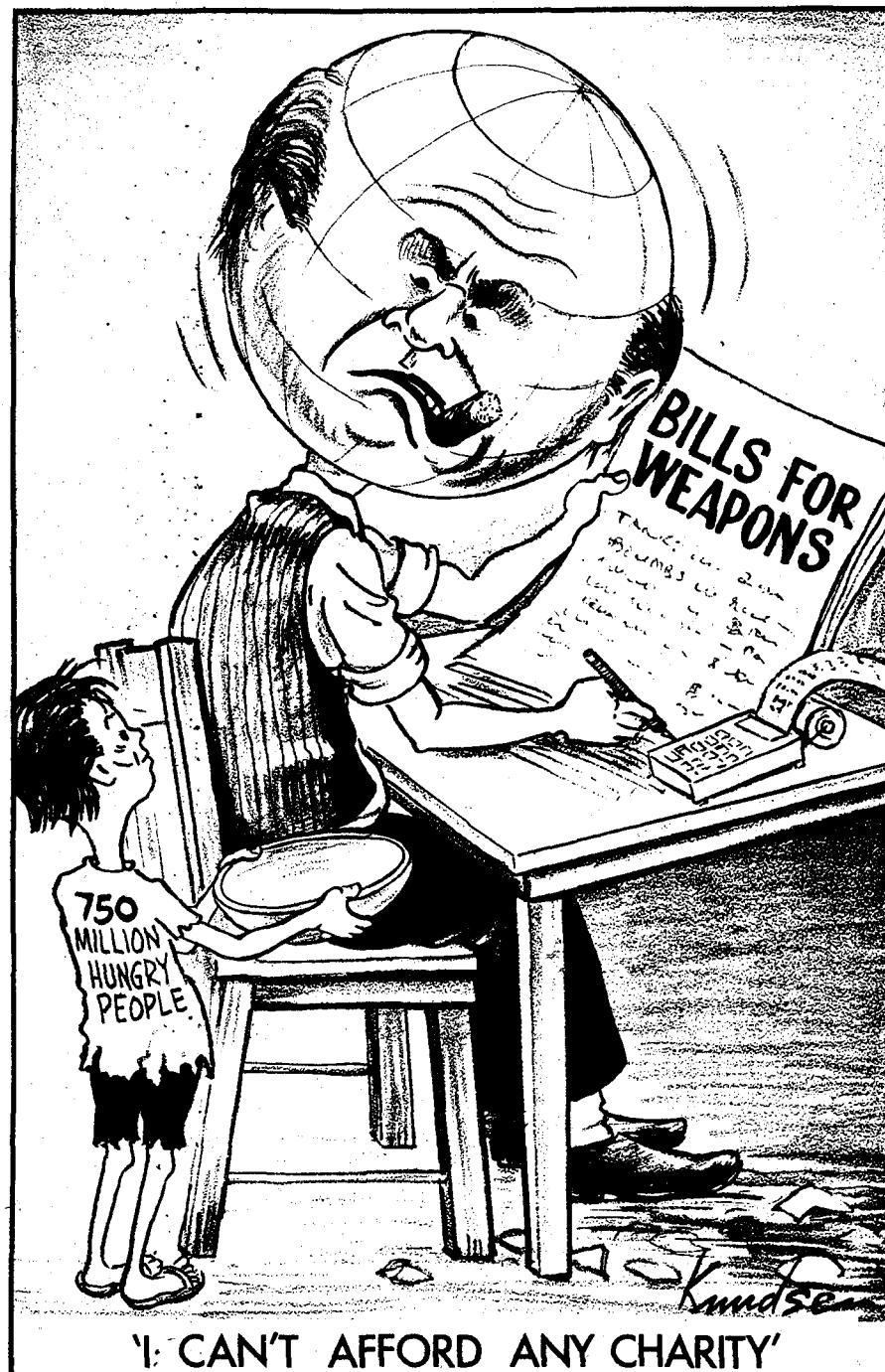
To The Editor:

Reflecting on "Latin Church too Leftist?" (8/13/82), a more central question arises: "What are the implications of living an authentic Christian life in today's world?" Even more vital is determining what it means to be an authentic Christian.

In Matthew 25, Christ mandates that His followers feed the hungry, shelter the homeless, clothe the naked, care for the sick, and visit prisoners. He warns that "in so far as you neglected to do this to one of the least of these, you neglected to do it to me." Many governments, from

Poland to El Salvador, by their abusive policies are neglecting the needs of God's people. By His witness, Christ has mandated that His followers work to ensure these basic rights for others. In these countries, however, such Christian witness has political implications. It was as true for Our Lord who was condemned by Roman security forces, as it for those who like the Maryknoll Sisters demand justice in today's world.

Whether Christians denounce evil in oppressive capitalistic or communistic countries, they can expect to suffer misunderstandings, slander, physical abuse, and even death. While Christ promises persecution, he also says His followers should rejoice when this happens for "great is



'I CAN'T AFFORD ANY CHARITY'

distorted.

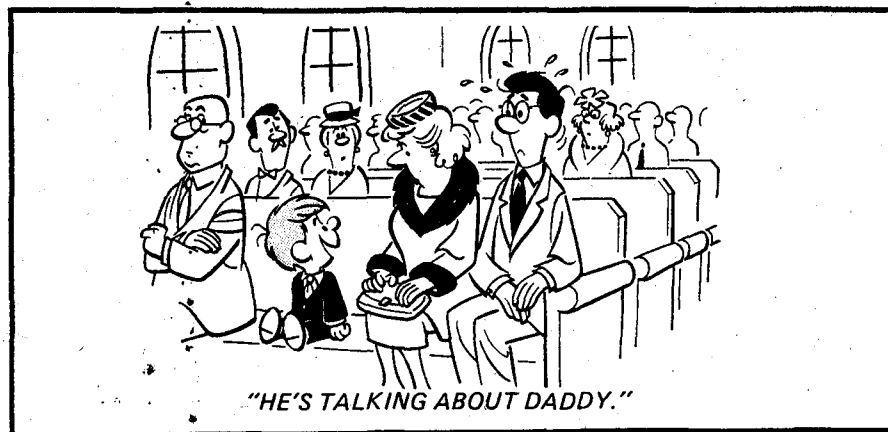
But the Supreme Court also ruled that communities have the right to set their own standards.

Well, Miami has taken the first step in that direction by actual vote, and we congratulate Mayor Ferre. We suggest that all local communities should do likewise at the next opportunity and that, next time, all public leaders stand up to the media and give the issue a proper hearing so an even stronger standard can emerge, thus giving smut fighters something to take to court.

your reward in heaven" (Mt. 5:11). Thus, Christ's victory over death frees us to announce the Gospel with courage. If we take seriously His

commandment to love God and neighbor, we have no other choice.

Janice C. Sabella
Miami



Why not go to God directly?

You may remember several years ago that Dr. George Gallup estimated in one of his polls that 80 million Americans are "unchurched." That is, they belong to no denomination or sect or church, and only rarely attend religious services.

Still another follow-up poll of his indicated that a great majority of these people do have some belief in God. The faith may be very cloudy or undefined; there may be some awareness of the soul's existence; some suspicion or fear even that there is a life beyond the grave.

The next question follows quite naturally — why do they stay away from all the churches?

BEGIN WITH the atheists. Years ago Cardinal Koenig in a report to the Secretariate for Non-believers stated that many who called themselves atheists did so because they knew so many Christians! They felt themselves pushed into atheism because it was so obvious that in the lives of many



By Msgr. James J. Walsh

washing. Who needs ministers, priests or rabbis? I go to God directly. He deals with me directly. So put churches, sermons, services among the superfluous baggage. I can stand on my own two feet. I don't need help.

NOW THAT sounds brave and so very independent, but it really is a bit on the childish side, since it indicates no knowledge of what has always hap-

"Scratch the surface of history and you find God working through human beings. Because he wasn't quite up to the job needed their help to get things done? Not a bit. He could have done it all himself, but he chose to work with us through other people just like us, like it or not."

Christians there was a wide gulf between what they believed and how they behaved.

This is a very valid point. Sometimes, of course, it is used by the slothful or the indifferent as a reason for their neglect but many good people have been scandalized by the hypocrisy of Christians as Christ strongly indicated how disgusted he was with the hypocrisy of the Pharisees. When a practicing Christian uses daily a non-Christian code of ethics, it's no wonder people are turned off.

But maybe a more common reason for people not going to church may be traced to the rather warped attitude of independence so many adopt where organized religion is involved. For many it's a bad word. It suggests to them a kind of infringement on freedom or a subtle form of brain

pened in the past.

Scratch the surface of history and you find God working through human beings. Because he wasn't quite up to the job and needed their help to get things done? Not a bit. He could have done it all himself, but he chose to work with us through other people just like us, like it or not.

Take Noah. Who was more surprised when told about the forthcoming flood? He was the instrument used by God to warn men that unless they repented of their evil ways and their neglect of their creator, tragedy would visit them.

Noah did his best, but his listeners were relatives of some of our non-church goers today. They didn't need him or his warning and they laughed and joked and probably cracked, "Why didn't God tell me directly?" What a shower they ran in-

to!

THERE WAS only one man called to the top of Mt. Sinai as the representative of all the people. Only the great and humble Moses was given the tablets of stone by God. Only he heard the divine commands. The people had the obligation of listening and heeding. The voice of the Father did not fill the valley of Sinai. Only the thin, reedy voice of a man with an inferiority complex, Moses, was heard.

So through all of history. Patriarchs, prophets acted as God's intermediaries, as all Jewish history, revealed in the Old Testament, shows.

The pattern did not change when the drama of man's redemption began. God could have redeemed us in countless ways; but he chose one person, a young woman to work with him. He gave Mary the most heart-breaking responsibility any human being was to have.

After Jesus arose from the dead, he could have stayed on earth and taught each generation. That was no strain on his power. But he picked twelve unlikely men to spread his Gospel to the ends of the earth. And their successors have proved that he is indeed with the church until the end of time.

So in the unfolding of salvation history, one human being brings God's aid to another human being. There has always been someone ordained to reconcile man to God in baptism, to pick him up when he falls into serious sin and make peace again between him and God.

THERE HAS always been one to stand on today's Calvary and reenact what happened that first Good Friday and allow the infinite graces of forgiveness and holiness to flood the earth.

In the most impressive passages of the Second Vatican Council, we are reminded how necessary for all men without exception is the church founded by Christ. It has all his truths and sacraments. In this era when personal freedom is prized more than ever — and rightly so — man's independence is never threatened when he admits he needs to go to God through the Church founded by Him for that very purpose.

(Msgr. Walsh is pastor of St. Agnes Parish in Key Biscayne.)

The freedoms we take for granted

In his passionate book titled "A Time for the Truth," former Secretary of the Treasury William Simon wrote about an experience that caused him to reflect on his own freedom:

"I learned afterward that this intense awareness of the value of freedom is a common response of Americans leaving the U.S.S.R., but for me it was an extraordinary moment. For I had never, until then, thought philosophically about my feelings about freedom. It was only at that singular moment when Air Force Two soared over Moscow that I got my first real insight into what political freedom actually was and how intensely I valued it."

When I first reflected on Simon's experience, it reminded me of a similar experience of my own.

During July 1981, I bicycled through Southern Germany. While there, I went to the village of Wachsachtal to visit the brother of a parishioner back home. It was our first meeting. I learned that he was an exile from Czechoslovakia.

When it came time for dinner, we were joined by a young woman and her 12-year-old son. Both were from Czechoslovakia and had come to Germany on vacation.

But where was the boy's father? I learned then that, to discourage defections, it was standard procedure in communist nations not to permit entire families to come together to free Europe.

The sickening realization hit me that the boy's



By Fr. Eugene Hemrick

father was being held hostage.

After dinner another painful realization struck home. For I discovered how profoundly the man I had come to visit yearned to return to his own country.

How I wish others could have been with me in Wachsachtal to experience the absence of freedom so many suffer. The experience greatly enriched my appreciation of the freedom I enjoy.

I mention all this because it says something to me about the importance of the church's social justice work — work that promotes the rights and thus the freedom of many people.

In 1978 the U.S. bishops published a monumental document, "To Do the Work of Justice: A Plan of Action for the Catholic Community in the United States." The document expressed hope

that the work of social justice would be seen as a reflection of God's "respect and concern for each person."

A later study of implementation in dioceses of the document, however, produced disappointing findings.

Why? Lack of expert personnel in the field of social justice ranked highest among reasons given.

But could it be that those most expert in human rights already are immersed in such problems and have no time or desire to administrate diocesan programs? Or is it possible that there are fewer of these people out there than we thought? That perhaps there is a lack of sensitivity toward social justice issues on the part of many Catholics?

My bet is the latter. I do not say this condemnably. Simon points us to an often overlooked law of freedom which I believe is operating here.

"Freedom," Simon writes, "is hard to understand because it isn't a presence but an absence — an absence of governmental constraint. People who are unfamiliar with severe political constraints — severe enough to make them aware that they have lost their freedom — often don't know what freedom is and on what it depends."

Still, one does not have to visit Germany to realize the dangers of losing freedom. Our own ghettos, a migrant camp, long unemployment lines and the increase of crime can, in themselves, lead to a similar awareness. (NC News Service)

The person in the mirror

Q. I have heard a lot about the importance of self-esteem. But I guess I really don't think much of myself. I guess I'm mean to members of my family sometimes. I get bad grades in school. Once in a while I get drunk. I wish I could look in the mirror and see someone I like. (Indiana)



By Tom Lennon

A. You're right about the importance of self-esteem. Indeed, Jesus wants us not only to esteem ourselves but to love ourselves in an unselfish way — and then go on to love others as we do ourselves.

But the process of acquiring self-esteem is full of pitfalls.

Some merely search for ways to inflate their ego.

Some think mistakenly that if they spend \$18 getting their hair styled in a really unique way, that will add to their worth.

STILL OTHERS think their worth is to be found in a Corvette or a Kawasaki.

But self-esteem springs not from objects outside us but from the heart and mind within us. It has nothing to do with inflating one's ego.

What you've got going for you is the honesty within you. You see some of your faults, and you're not afraid to admit them. This suggests you also have courage.

But are you perhaps being too hard on yourself? Young people sometimes tend to be that way. I'd bet \$100 bucks that at some point in your life you've helped a classmate, been kind to a family member and done some struggling with your studies.

Don't be afraid to admit your good points too.

HOW TO grow in self-esteem? Rule out drunkenness. Too much whiskey or beer will never make that person in the mirror look good.

Keep up the struggle with your studies. Even if you're never in the upper half of your class, your self-esteem will improve from the knowledge that you didn't give up the struggle.

In the best of families, cross words and spats between members sometimes occur. But try, overall, to develop a helpful, loving spirit at home. In the long run, that will make you feel very good about yourself.

WHATEVER SKILLS and talents you have now or develop in the future are important. So are those behavior patterns we call good manners. And so, to a certain extent, is appearance.

Above all these, the twin loves of God and the people around you are superb builders of self-esteem.

Closely linked with these is the knowledge that God loved you enough to create you and then die to redeem you from selfishness.

That is the greatest reason for self-esteem. You are special and are of incredible worth because God loved you from all eternity.

Death penalty

An issue sweeping the United States now makes me feel the proverbial cold finger of horror creep up my spine. We are seeing a return to a demand for the death penalty and something more as well: The acceptance of a criminal's low regard for human life, even his own.



By Antoinette Bosco

Five executions have taken place in the United States since 1976, and all but one have been what the New York Times labels "more like suicides." The condemned men declared they didn't want to live any longer and had put an end to legal appeals. The men went to their deaths willingly, eager to "get it over with."

The latest was Frank Coppola, a former policeman and convicted murderer who requested that the date of his death by execution in Virginia be set during the summer to cause less pain for his teen-age children.

WHAT IS happening to a country when people say publicly that they feel justified in committing official murder?

I know that many people reading this column will immediately react negatively to my thoughts, protesting that someone who has taken another's life has forfeited his own. They may believe — though no proof for this exists — that the death penalty is a deterrent, leading directly to fewer murders.

But I think we have to look at the death penalty from the perspective of our Christian faith and the clear command-

ment, "Thou shalt not kill." Do we have a right to alter that commandment with contingencies and clauses and extenuating circumstances?

Try to visualize the latest developments in the death penalty saga. New Jersey's new governor has signed a death penalty back into law, as have leaders in several other states. However, the governor wants to be "humane" when someone is killed in his state; he's going to endorse a new method of death, the lethal injection.

ACCORDING TO a newspaper account of this method, the condemned person is strapped in a hospital bed, an intravenous tube is inserted deep into an arm or leg, a muscle relaxant is injected, followed by a drug that stops the heart. It's supposed to be a calm, pleasant death.

Has it come to a point where people can obscure the real issue of what they're doing — killing — by concentrating on methods and ranking them on some kind of scale from least humane to most humane? What a mockery of God's command not to kill!

The death penalty has been the barbarous tool used by people and powers as far back as we can go in history. It was the punishment for more crimes than we can even imagine today.

WE SHOULD never forget that Jesus was the victim of lies and betrayal and suffered the death penalty even though he was innocent. He was murdered, legally and officially.

The only honest explanation for why anyone in any culture wants the death penalty is expressed in one word: vengeance. Yet the Bible tells us, "Vengeance is mine, says the Lord."

I don't see how Christians who are supposed to believe in the right to life can be selective about that right, determining that someone forfeits it, God-given though it is, for whatever reason.

I believe we must, in conscience, be opposed to the turnaround we see happening in the United States, where once again, state governments are becoming executioners. (NC News Service)

Defining single issue voting

I've always known and often written about the importance of definitions. People can't really communicate if they do not define their terminology. If they fail to do so they may be using the same words but meaning different things. All this I've known but I've tended to forget it. An article by a Jesuit in the Christian Century shocked me into an awareness that I've been doing a lot of talking about single issue voting without defining what I meant.



By Dale Francis

I've been supporting single issue voting. What I've said was that it was responsible exercise of the right to vote, a time-honored practice in American election history. What I've meant by single issue voting is that decision of a voter not to support a candidate who, although he might in other respects be satisfactory, failed to support a position the voter believed to be of transcendent importance.

This I've supported because it seems to me responsible. A voter should not cast his vote for a candidate who does not support a position the voter believes to be of great importance. My assumption has been that this is what others have meant when they talked about single issue voting. That was a mistake on my part.

FATHER JOHN LANGAN, S.J., writing an interesting study of single issue voting in Christian Century, defines what he means by single issue voting and his definition emphasizes the necessity of definition. I'm opposed to single issue voting as he defines it.

Father Langan makes clear exactly what he means when he speaks of single issue voting. He writes: "By single issue voting, I mean casting a ballot for a candidate with whom one is in substantial disagreement on major issues of present public concern, or whom one judges to be inferior in character or competence, because one is in agreement with the candidate's views on a single issue one judges to be of overriding importance."

When I consider single issue voting, according to Father Langan's definition, I think it is clearly wrong. Voters surely have the right to seek to bring to office those who will support those issues they believe to be of greatest importance. But they cannot do so at the expense of disregarding their responsibility as citizens. It is irresponsible to vote for a candidate you believe to be wrong on major issues or, even more importantly, inferior in character or competence simply because you like the position of that candidate on a single issue.

We are coming to important elections in November. Those elections will determine the composition of the House and Senate and the political direction of the nation. Once again there will be a controversy over single issue voting, one area of the controversy will involve the pro-life cause.

HOW SHOULD we respond to single issue voting for the pro-life cause? Considering single issue voting according to Father Langan's definition, it does not seem defensible to vote for a candidate you do not believe adequate to fill the office simply because the candidate supports the pro-life cause. But if single issue voting is defined as making support of the pro-life cause a necessary factor among others then it seems to me both responsible and proper.

Fortunately, there are candidates who support the pro-life cause who are in all respects qualified for the office they seek. It would not be responsible to vote for a candidate not qualified for the office only because that candidate favors the pro-life cause. But in measuring candidates thoroughly qualified for the office they seek, it is surely responsible to make the question of support or rejection of the pro-life cause the determining factor in casting a vote.

Scriptural Insights

FIRST, THE CROSS

Readings: Isaiah 50:5-9; James 2:14-18; Mark 8:27-35

By Fr. Richard Murphy, O.P.

Life follows a familiar pattern. Day is succeeded by night, and night by day. We prefer the light but realize that there must be darkness. The pattern holds in both the physical and the spiritual order. Even in the life of Jesus we perceive the alternation of light and darkness.

Jesus one day asked His disciples "Who do men say that I am?" An easy question, for without implicating themselves they could simply quote the vague and nameless "they." And they did. "They say . . . that you are John the Baptist (Jesus was also stern), Elijah (Jesus prayed frequently as the prophet had done), or Jeremiah (Jesus spoke with feeling to the hearts of men)." These men were all forerunners of the Messiah, but as yet no one suspected who Jesus really was.

"Who do you say I am?" was

Jesus' next question. This was much more difficult, but Peter rose to the occasion: "You are the Messiah." Peter in one blinding moment realized that Jesus was the long-awaited, ardently longed-for Liberator foretold by the prophets.

ACCEPTING this answer, Jesus proceeded to teach the disciples something very difficult to stomach. He, the Son of Man (an obscure messianic title), would suffer much, be rejected and put to death, then rise from the tomb. His words were a startling interplay of light and darkness.

Peter took Jesus to one side and tried to talk some sense into Him. The apostle meant well, but received a scorching reply for his pains, a curt "Get out of my way!" Like that of the Suffering Servant described by Isaiah, Jesus' face was "set like flint." It was God's plan, that salvation would come through suffering,

that He would follow.

The followers of the "Way" Jesus taught were called Christians, i.e., they were a messianic people. Like the Master who was rejected, Jesus' followers will also be rejected. Suffering is the cost of discipleship.

Jesus is easily the most fascinating personality the world has ever seen. He was not exactly like John the Baptist, Elijah, or any of the prophets who went before Him. He was not a deceiver, nor deceived, and certainly He was not stupid. His words were electrifying. He could invest the commonest of things with profound meaning. The sound of His words passed away, but what He said remained etched in the minds of His hearers, and find an echo in our own "Whoever would preserve his life will lose it, but whoever loses his life for my sake and the gospel's will preserve it."

ONE DOES not hear words like these without doing some serious thinking. A selfish life does indeed spell spiritual death. It is only by passing through the gate of death to one's selfishness that one will achieve spiritual life. Again, the interplay of light and darkness.

As St. James reminds us, there is more to following Jesus than saying "Lord, Lord!" "Faith that does nothing in practice is worthless . . . There is no faith without good works."

Across the ages, when things were not going well, Christians have always recalled Jesus' words: "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps." It is another way of saying, "First the dark cross, then the bright crown of glory."

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Why not confession by telephone?

Q. If the pope's blessing with a plenary indulgence can be obtained by all who followed the rite on television or radio, why can't the obligation of Sunday Mass be fulfilled by watching a Mass on television at home on Sunday morning?

For that matter, why can't confession be received over the telephone? (Ohio)

A. The answer is basically simple: The Mass is not a private prayer; receiving a blessing is, even though there are public and communal aspects to any blessing given, for example, by the pope to the world.

Most Catholics still do not realize that the obligation concerning Sunday Mass is not to hear or watch someone else do something, but to be there to do it oneself, and share it with our fellow Catholics. The Eucharist is an action, a celebration, of the Catholic community, and cannot be substituted for by seeing a television program.

If one cannot be present for Sunday Mass with one's parish or other community, a television or radio Mass may assist in uniting one with it in spirit, or in realizing one's desire



By Fr.
John Dietzen

for union with Christ in the Eucharist. But such listening or viewing is never a substitute for being there.

Confession too, is a personal dialogue and presence with the Catholic community on earth, as represented by the priest. This personal confrontation with the people of God, with the priest as their ordained representative, is essential to the sacrament.

With our understanding of the sacraments, televised or telephoned confession could not fulfill the requirements for the sacrament of forgiveness of sins.

Q. My friend is a Catholic and in

love with a man from another country. Sometime ago he was married just to remain in the United States. Is there any hope for their getting married soon? (Louisiana)

A. If it can be proven that this man entered into a marriage primarily for the reason you indicated, and did not intend a real marriage commitment to his first wife, this fact would be an obvious basis for a possible annulment of his first marriage.

This type of case has become, if not common, at least frequent during the past 15 or 20 years, particularly involving refugees from Latin America and Caribbean nations. But each case must be handled individually by the tribunal of the diocese in which the individuals live.

Please suggest to your friend that she ask her parish priest as quickly as possible for his advice and assistance.

Q. Our daughter plans to marry soon. She informs us that they want a wedding in a large church in our city,

but she and her fiance want no Mass because they do not practice their faith.

She already set a date with the pastor of that church to be married there, but did not tell him there would be no Mass. Will the priest perform the ceremony without a Mass? I'm sick at heart and don't know how to handle this. Would it even benefit the couple spiritually if they had a nuptial Mass feeling as they do? (Louisiana)

A. As you must be aware, it is not unheard of today for couples, both of whom come from Catholic homes, to approach the time of their marriage having very little faith in the church, or sometimes even in God. They may be good young men and women otherwise, but are perhaps going through a religious crisis that they probably should have dealt with in adolescence.

When this happens it often does, as you suggest, seem more proper and honest for the couple to have a marriage ceremony without the Eucharist, which for them in this circumstance would have little or no meaning. In fact, many priests speak to couples about this option when it is clear the couples hold little interest in having a nuptial Mass.

My own approach, and I think that of most priests, is to use the time available before the marriage to discuss with the couple the need for making some firm decisions at this juncture of their lives about what life, God, the church, the sacraments and the Eucharist mean to them, if anything. With responsibilities for each other, and perhaps soon for their children, they no longer have the luxury of floating aimlessly in these critical areas of a mature life.

I have no idea, of course, what the policy of that particular pastor is. I would urge your daughter to meet with him soon and level with him about their feelings and plans.

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What's wrong with television

By James Breig

I was on retreat recently and thought about television.

This is not a confession.

My thoughts came during the period of quiet reflection, which followed the initial presentation by the priest who was giving the retreat. He had spoken to the group about being open to God, about prayer, about leaving time in our lives for doing nothing but letting God talk to us and about shutting the doors to the hustling world so we can hear what the Holy Spirit is trying to tell us.

Apparently, the Spirit was trying to dictate this column, because my mind started thinking about TV. The priest had illustrated his talk with some slides of nature and backed it with some gentle music. The overall effect of his words, the scenes and the sounds was very moving.

Unlike television.

TV DOESN'T leave time for quiet reflection. It is frenetic and frantic and chaotic. It is a jumble of 30-second spots, flashing montages which appear for split-seconds on the screen, rapid-fire delivery by announcers and hyped-up, bang-it-out ra-ta-tata sounds.

TV grabs you by the ears, pulls your face into its and shouts at you, loudly. The Holy Spirit does not do this, although there are times I wish He would.

My conclusion is that TV and prayerful reflection are not compatible. This is hardly startling and does not rank among the most cogent discoveries by any intellect during 1982. So I started taking it a step down the line: if they are not compatible, could they be made so?

The answer is yes because it has been done on occasion. And not by TV ministers. It has been done by documentary filmmakers, movie directors and occasional guests on talk shows. But these instances are so few they are almost non-existent.

IF TV and reflection are to be compatible, then TV has to settle down a little. It has to lose some of its "hyper-in-the-diaper" fitfulness (I quote my sons who, in turn, quote the poetry of pre-adolescence to describe someone who is out of control).

Can you imagine turning on the tube and seeing slides of nature backed with a string quartet? Can you picture a half-hour show like that every week? And before you criticize television for not having such a thing, can you see yourself watching it?

The one-eyed monster has made us all restless and has led to zapping cable subscribers. (Do you know what "zapping" is? I do it, but I never knew it had a name until recently. "Zapping" is the practice of holding the cable box and rapidly switching from channel to channel, evading commercials and seeking out something good to watch. Which is watched for only a few seconds before another button is punched. I have been known to view three baseball games at once, moving along the buttons as the batter swings and misses in each game.)

At the retreat, the priest noted that most people are unable and maybe unwilling to sit back and reflect. We find it impossible to withdraw from the world and part of the cause is television; it contributes to our hurly-burly lifestyle.

THE CLOSEST TV comes to a slide show with calm music is the closing of each week's "Sunday Morning" program on CBS. This news show concludes with a somewhat lengthy, un-narrated and leisurely visit to some secluded spot of nature.

I'll bet people start zapping the minute it comes on. No, the milli-second it comes on.

During my retreat meditation, I also thought about the author who once remarked that the only stories worth telling are simply re-tellings of the Resurrection story. He later ad-



Mehmet Ali Agca, who attempted the real-life assassination of Pope John Paul II on May 13, 1981, is the subject of an NBC White Paper "The Man Who Shot the Pope — A Study in Terrorism," to air Sept. 21 from 10-11 p.m. (NC photo)

mitted that this was an exaggeration, but only a slight one. Stories which involve a hero undergoing some severe crisis and then coming through it better off are the ones which involve us and which last.

From "Pinocchio" to the "Rocky" trilogy of movies, the tales which arrest us are the ones which follow the true story of the Gospels and recast it in fiction. Almost all fairy tales do that (how many heroines seem to die, only to rise again?) and so they endure.

No episode of a TV series does it and that's why you can't remember what happened last week on "Dynasty" or "Magnum" or "The Fall Guy." The only tests those heroes know are tests of the flesh, including gunshots, punches to the jaw and sexual seductions. Tom Selleck and Lee Majors are never tested spiritually.

So that's what I thought about during my retreat. My appreciation goes to the Holy Spirit, who gave me these thoughts. Or was my mind just wandering?

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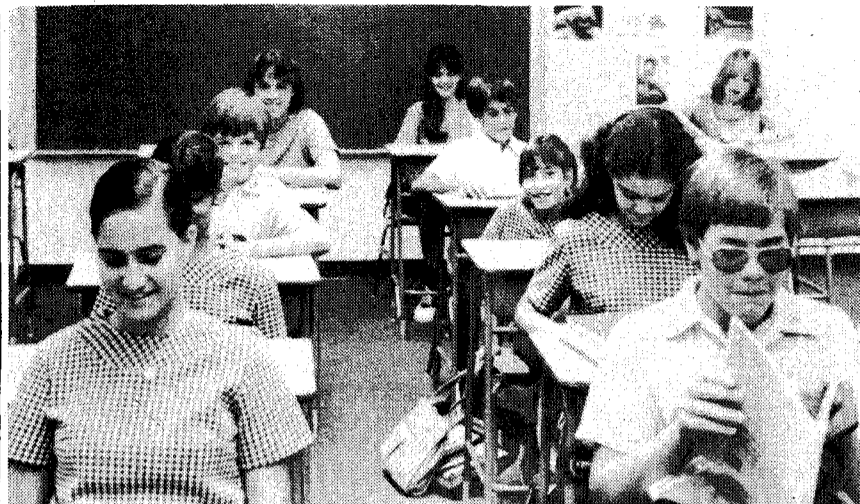
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New year, new school



BACK TO BASICS — Seventh graders at St. Hugh School in Coconut Grove return to work in their spacious new classroom (above). After only one year, a new building housing 11 classrooms was constructed for grades K-8. Students and faculty will also enjoy study time in the new library, five times larger than the old one. An auditorium is scheduled for completion next week. Below, Junior High students at St. Hugh leave the church after celebrating their first mass of the new school year on Sept. 3rd. (Photos by Betsy Kennedy)



St. Francis undergoes construction

St. Francis Hospital is undergoing a three-phase six year modernization program which will include the construction of three multi-story buildings.

The Miami Beach hospital has nearly completed an 11 story office and garage building located on the Northeast corner of their property. Once this is completed work will begin on phase 2 of the project which includes demolishing the

hospital's east wing and convent. In its stead a new six story east building will house replacement patient rooms, a new operating suite, recovery rooms, a new cafeteria and chapel.

Finally, phase three includes the construction of a new two-story addition housing a new main entrance, lobby and business offices. The property will be re-landscaped and the building will be re-oriented to face 63rd Street.

It's a Date

The Dade Catholic Singles Club will have a general meeting at 8 p.m. on Sept. 12 at Frank's house on 8830 SW 42nd St. On Sept. 19 they will play softball at 2 p.m. at Ponce Jr. High School, 5801 Augusto and S. Dixie Hwy. At 5 p.m. they will meet at D'Pizza 1118 S. Dixie Hwy. All Catholic singles ages 20-39 are welcome. For more information call Frank at 553-4919.

A benefit dance to pay for medical expenses for 10 yr. old Lisa Scagnelli of Cooper City who has an inoperable brain tumor will be held at St. Bartholomews Parish Hall, corner of University Dr. and Miramar Parkway, Miramar. From 8 to 12 p.m. on Oct. 2. For tickets call Steve at 961-3647 or Bob 989-1802. Music by the Continentals.

The new "Clairvaux Club" for the Young at Heart is open for members of

St. Bernard Parish in Sunrise. Couples and singles. They will meet Sept. 21 from 1 p.m. to 3 p.m.

The Broward County Separated and/or Divorced Catholics will hold a dance hosted by St. Maurice Church at the parish hall at 2851 Stirling Rd. in Ft. Lauderdale on Sept. 16th at 8 p.m. Proceeds to benefit the Sr. Agnes programs. Tom Sheha will be the disc jockey. For further information call Dominic at 763-2072.

The Barry University Auxiliary will hold its first meeting this year on Sept. 15 in Thompson Hall at 10 a.m. Guest speaker will be Sister Marie Carol Hurley. Auxiliary membership open to all men and women. Annual dues are \$5. For further information call Ext. 390 at the university.

Chaminade High School's Parents Association will begin their series of mon-

Catholic League opposes Ch. 7 ad

The South Florida Catholic League has achieved one goal in its opposition to a local TV ad that opposes private schools. The public service announcement, "Public Schools Make America America," run on Channel 7 by the Junior League of Miami, promoted the concept of public school education at the expense of private and parochial schools. New League Vice-President for Dade County, Henry G. Ferro, contacted Channel 7's public service director, Wilson Griffith, and had the controversial ad

taken off the air. He is now pursuing equal time for a Catholic League ad to counter the Junior League's position, which was seen by many as a not-so-subtle opposition to the Tuition Tax Credit proposal for parents of private school children.

Ferro replaces Tom Endter, who recently became president of the Catholic League's South Florida group. More information on the work of the League may be obtained by writing to 1233 NE 81 Terrace, Miami, 33138.

Training days set for special ministers

October training days for special ministers of the Eucharist are: Saturday, October 2 at St. Anthony, 901 NE 2nd St., Ft. Lauderdale; Saturday, October 9 at Epiphany, 8235 SW 57th Ave., South Miami; Saturday, October 16 at St. Joan of Arc, 370 SW 3rd St., Boca Raton; Saturday, October 30 at St. Brendan, 8725 SW 32 St., West Miami (in Spanish).

All Training Days will begin at 10:00 A.M. and end at 3:00 P.M. Registration fee is \$4.00 per person, including lunch.

Pastors are requested to write letters of recommendation for those people they are planning to send to the training days, specifying which one their candidates will be attending and including checks for the number of people they are sending. Let-

ters should be mailed to Rev. James F. Fetscher, Office of Worship and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd Avenue, Miami, FL 33150 and should be received (or reservations phoned in with letter to follow), no later than the Wednesday prior to the training day candidates will be attending.

Archdiocesan requirements for becoming a Special Minister of the Eucharist are: 1) The candidate must be recommended by his/her pastor; and 2) The candidate must attend an Archdiocesan Training Day.

For further information either write the above office or call 757-0898 or 757-6241, Ext. 241/242 and speak with Mrs. Blank or Mrs. Vandenberg.

Lecture series on ministry at seminary

St. Vincent De Paul Seminary in Boynton Beach is hosting a lecture series entitled "Contemporary Ministry in the Church of Florida." Archbishop Thomas McDonough, the retired Archbishop of Louisville and former Auxiliary bishop of St. Augustine begins the series Tuesday Sept. 14 at 7 p.m. He and Bishop Thomas Larkin of the St. Petersburg diocese will address the subject of the "Church Coming of Age in Florida." Archbishop

McDonough will reflect on the church of the 40's and 50's and Bishop Larkin will present challenges for the 80's.

Other lectures this fall will include a talk on "Welcoming the Immigrant" by Msgr. Bryan Walsh, director of Catholic Community Services, and the "Single Young Adult Ministry" by Fr. Patrick O'Neill, president of Biscayne College. For more information call the seminary at 732-4424.

Retreat for handicapped, elderly, shut-ins

The Archdiocese is proud to announce our first Fall Retreat for the Elderly, Handicapped and shut-in. The retreat will be held at St. Andrew's Catholic Church (Coral Springs) on Oct. 2, 1982, from 9 A.M. till 6:00 P.M. The whole day is a celebration of Christ's love in and

through mutual sharing, Presentations, various methods of praying, music and Liturgy. We cordially invite all the elderly, Handicapped and shut-in around the West Broward Area to join us. For more information, please contact Fr. Jim Vitucci (652-3624).

thly meetings for the 1982-83 school year on Tuesday, Sept. 14th at 8 p.m. in Strickroth Hall on the campus. Subsequent meetings will be held on the second Tuesday evening of each month through May, 1983 and will feature a series of lectures and discussions on Parent-Teenage Problems and Relationships.

Holy Spirit Council 6032, Knights of Columbus, 2118 SW 60 Terr Miramar will

Sr. Monica Francis pronounces vows

Sr. Monica Francis from Epiphany parish, a graduate of Lourdes Academy in Miami and Immaculata College in Pennsylvania, pronounced perpetual vows with the Servants of the Immaculate Heart of Mary at the Villa Maria House of Studies, Immaculata, Pennsylvania on August. 15.

hold a Party Bunco Nite 8PM Wednesday, Sept. 29th. Everyone is welcomed. Free cake and coffee. Further information call 961-3647 or 962-7832.

Holy Spirit Council 6032, Knights of Columbus, 2118 SW 60 Terr., Miramar (1 blk west of 441) will hold a Country Western Night on Saturday, Sept. 18th. Featuring Square Dancing. Dinner & Dance only \$5 per person. For tickets and information call Steve at 961-3647 or Ziggy 432-0083.

Jogging for God

Rather than being bored while jogging, some runners have discovered praying the rosary helps cover the miles. A simple way of doing this is the use of a rosary ring that fits on the finger. They may be purchased at the Daughters of St. Paul Bookstore, 27th Street and Biscayne Blvd., Miami.

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Thanks to Jesus, Our Lady, St. Jude, St. Anthony & St. Joseph for prayers ans. Publication promised. L.W.

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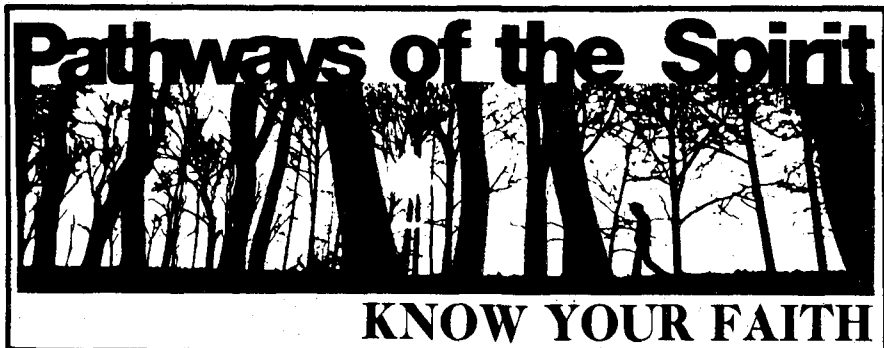
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Christian love:

In the manner of crickets

By David Gibson
NC News Service

Imagine, if you will, this scene:

A warm, end-of-summer evening is drawing toward its close. The clock tells you midnight is edging closer. Others in your home have gone to bed. As you glance out your kitchen window, the lights go out in a home across the street.

All is growing quiet. But you're not tired.

SO YOU CARRY a glass of ice water into the living room and sit down with a magazine, though you really don't intend to read it.

All is still. For a long moment your attention focuses on the stillness itself.

Then, through the open window, you hear a small sound — a soft, fairly high-pitched tone that fades in and out of your consciousness. Finally it really catches your attention.

'The manner of crickets is to capture attention in the stillness of the night. They do, however, make their presence known. There are many ways of making one's presence known.'

You listen. What is it? Suddenly you realize it isn't one sound. There are many sounds. As you concentrate, the sounds grow louder.

The more you listen, the louder the sounds grow until they are like a constant din in the background.

Is this the sound of silence? Of course, you've guessed by now, it is only the sound of the crickets and their friends who inhabit the out-of-doors at late hours.

But how alive the night has become for you!

THE MANNER of crickets is to capture attention in the stillness of the night. They do, however, make their presence known.

There are many ways of making one's presence known.

There is, for example, the manner of babies. Their capabilities in the attention-capturing department are well known. They appear to awe their families into a renewed discovery of life. If that doesn't work, their shouting stamina is always at hand to capture attention.

Some people's presence is known through their consistency and dependability, qualities that gain attention from others who depend on them.

Everyone knows what it means to be shocked into a fresh awareness of another person: Someone you care about has a serious accident; someone you are responsible for begins to pursue a path in life that you would not pursue; startled or concerned, your attention turns from yourself to the other person.

Some people draw attention to the life within them through their creativity and imagination.

IT WAS HOPED that the early Christians would make their presence known by actions of love, John's Gospel tells. "This is how all will know you for my disciples: your love for one another," Jesus says.

It must have been thought among the early Christians that love, put into



For Christians, Jesus is more than a figure of the past worth remembering. He is alive now and making his presence known, freeing us from our fears and anxieties. Love is among the signs of the life within Christians — a sign of the presence of the life of Jesus. (NC photo)

practice by people actually taking care of each other's needs, would be powerfully attractive — a sign that the Spirit of Jesus was alive within them.

A problem for Christians, then and now too, is in thinking of Jesus only in terms of the past. The accent here is on the word "only."

In that case, Jesus might be seen only as a role model — someone who provided a good example and whose story needs to be told over and over so that his example is not forgotten. Perhaps he is even seen as the savior, but salvation is thought of only as something "way back then."

Of course, Jesus is a role model. And the death and resurrection did occur at a time in history. His story, too, needs to be told over and over.

But there is more. For Christians, Jesus is more than a figure of the past worth remembering.

Jesus is alive now. And he is making his presence known.

LOVE IS among the signs of the life within Christians — a sign of the presence of the life of Jesus. Love, expressed in hundreds of ways, draws attention to the fact that Jesus, who died, is alive.

Often love works quietly, over time. But through love, Jesus makes his presence known even when it is least expected.

Love is the manner of Christians.

TRANSFORMATION

The Spirit's 'ripple effect'

By Katharine Bird
NC News Service

Philippa Talbot was a successful career woman with a well arranged life. Nonetheless, the 42-year-old widow said goodbye to her astonished associates and her good friends, closed the door on her lovely London apartment, and took up a radically different life as a contemplative Benedictine nun in a rural monastery.

The story of this woman's transformation is told in Rumer Godden's novel, "In This House



The story of a woman's transformation from business success to contemplative nun is told in "In This House of Brede," a novel re-enacted on television by Diana Rigg, above. The story provides a glimpse into the way the Spirit enters the lives of human beings.

of Brede." Her story, though fiction, provides illuminating glimpses into the insistent way the Spirit often enters the lives of human beings; it offers clues to how people come to alter the pattern of their lives.

Becoming a Religious was not on, Talbot's agenda. Trying to explain her reasons to a close friend, she said her decision "wasn't sudden, it was slow, unforgivably slow."

HER TRANSFORMATION occurred over a 10-year period, beginning with a visit to London's Westminster Cathedral where, on impulse, she initiated a conversation with a Catholic priest.

Through many talks with the priest and many visits to the Abbey of Brede, she gradually became aware of a change in the way she saw things. "Everything seemed, not hollow, but, as if suddenly I could see beyond them, into an emptiness; and all the while, there was this strange pull."

"In This House of Brede" follows the woman's travails as she learns to adjust to an austere life. Although she has accepted the Benedictine lifestyle, she does not find it easy to give up the luxuries of her previous existence.

Sometimes little losses give Dame Talbot, as she is known in the monastery, her greatest difficulty. A former chain-smoker, she finds it agony to go through the day without cigarettes. A highly disciplined woman, she finds it difficult to exercise patience with the much younger, less experienced women who enter the monastery at the same time she does.

Part of the novel's interest comes from the way it clearly demonstrates that transformation isn't necessarily a once in a lifetime affair. It shows God reaching out to people repeatedly.

The main character, for instance, passes through several transformations over the 15 years the novel covers. It is as if her first "yes" to the Spirit simply paves the way for later times when she faces her need to change yet again.

A DRAMATIC highlight in the novel comes when a new postulant forces Dame Talbot to confront her deeply rooted inability to forgive. The postulant is the daughter of a governess



whose neglect was partially responsible for the accidental death of Dame Talbot's only son 18 years earlier.

Initially, Dame Talbot shuns the new postulant; she can't bring herself to be in the presence of the young woman who reminds her so much of that horrible time.

Though the other Benedictines don't openly chide Dame Talbot for her behavior, she slowly is drawn to see that her attitude toward the postulant impedes her task as a Christian and a Religious.

Eventually, Dame Talbot tells the agonizing story of her son's death to her religious superior. But she begins to forgive and to find solace only after a lengthy illness during which the young postulant serves as her nurse.

In fact, the postulant becomes the means by which the Spirit leads Dame Talbot to come to terms with her feelings about her son's death and about the former governess.

But this novel tells of yet another instance of the Spirit's action. It could almost be called the ripple effect. For Dame Talbot is to become the means by which a young woman from her former office and the woman's husband come to see the abortion of their first child in a different light.

After Dame Talbot's gentle questioning and the prayers of the Benedictines for the recovery of Penny Stevens from complications following an abortion, the couple experiences a moment of transformation. They come to regret the abortion of their child.

But they also see that they can seek forgiveness and begin again.

What are charisms in Scripture?

By Father John Castelot
NC News Service

"The spirit of the Lord came upon (Othniel), and he judged Israel," we read in Chapter 3 of the Old Testament Book of Judges.

In Chapter 6, we read, "The spirit of the Lord enveloped Gideon; he blew the horn that summoned Abiezer to join him."

Just what was the spirit of the Lord encountered so often in the lives of biblical men and women?

The word translated "spirit" refers to a movement of air, wind, breath. As the "breath of the Lord," the spirit animates, energizes, empowers.

Over the centuries, the word "spirit" became a way of expressing God's mysterious but dynamic power in the life of his people. There are different ways in which the word "spirit" is used in Scripture. But let's look for a moment at what is meant when the "spirit of Yahweh" is mentioned.

As Jesuit Father John L. McKenzie puts it in his Dictionary of the Bible, "The spirit of Yahweh (Lord) . . . is a force which has a unique effect upon man." The spirit of Yahweh "is conceived as a divine dynamic entity by which Yahweh accomplishes his ends; it saves, it is a creative and charismatic power," Father McKenzie adds.

THE CHARISMATIC aspect of this power is especially evident in the case of people given positions of leadership. The word "charism" means gift.

It is important to note that a charism differs from what is usually understood by grace.

Grace is a gift of God which confers holiness on a person, making him or her "godlike," a child of God in a very special way and a member of his family.

As Paul wrote to the Galatians, "The proof that you are sons is the fact that God has sent forth into our hearts the spirit of his son which cries out "Abba," (Father). You are no longer a slave but a son!"

This grace is an abiding relationship to God, lost only when a person deliberately severs the relationship.

But a charism is a gift of God which neither confers nor presupposes holiness. With few exceptions, it is a temporary gift, bestowed not for the person's own benefit but for the good of the community.

Paul expresses it clearly. In the first Letter to the Corinthians, Chapter 12, he writes, "To each person the manifestation of the Spirit is given for the common good."

Many of the recipients of the spirit of God

throughout salvation history were anything but godlike. Some were downright scoundrels!

But these people had talents which could be used in the service of the people. They became instruments for God's purposes.

ONE SOBERING passage in Scripture is in the Gospel of Matthew, Chapter 7. There Jesus addresses people who exercised extraordinary gifts in the community. But these people let themselves be deluded into thinking that their gifts guaranteed their salvation, regardless of their relationship with God.

In Matthew's account, Jesus says:

"None of those who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my father in heaven. When that day comes, many will plead with me, 'Lord, Lord, have we not prophesied in your name? Have we not exorcized demons by its power? Did we not do many miracles in your name as well?'"

Jesus continues: "Then I will declare to them solemnly, 'I never knew you. Out of my sight, you evildoers!'"

A charism, then, does not necessarily sanctify. But people gifted with charisms, with God's spirit, have played very important roles in the unfolding of God's plan of salvation.

Sisters horſe around

CORPUS CHRISTI, Texas (NC) — It may be difficult to sit tall in the saddle atop a horse belonging to the nuns at the Monastery of St. Clare in Corpus Christi. But at least reaching the stirrups and getting up on the horse would prove no problem.

The sisters' beasts of burden weigh from 18 to 250 pounds and stand only 17- to 24-inches high at the withers (the horse's shoulder). In fact, many of the "minihorses," especially the six foals, are very nearly "lap horses."

But if their size is small, the amount of money they can bring in (two sold for \$2,500 and \$3,000) need not be.

From a distance it is easy to confuse the miniature horses with the Poor Clares' large Collie and trainer John Garza's huge German Rottweiler dog. But up close, there is no mistaking the horses with their flowing manes and tails, which are never cut — an American Miniature Horse Association rule for competitive horses.

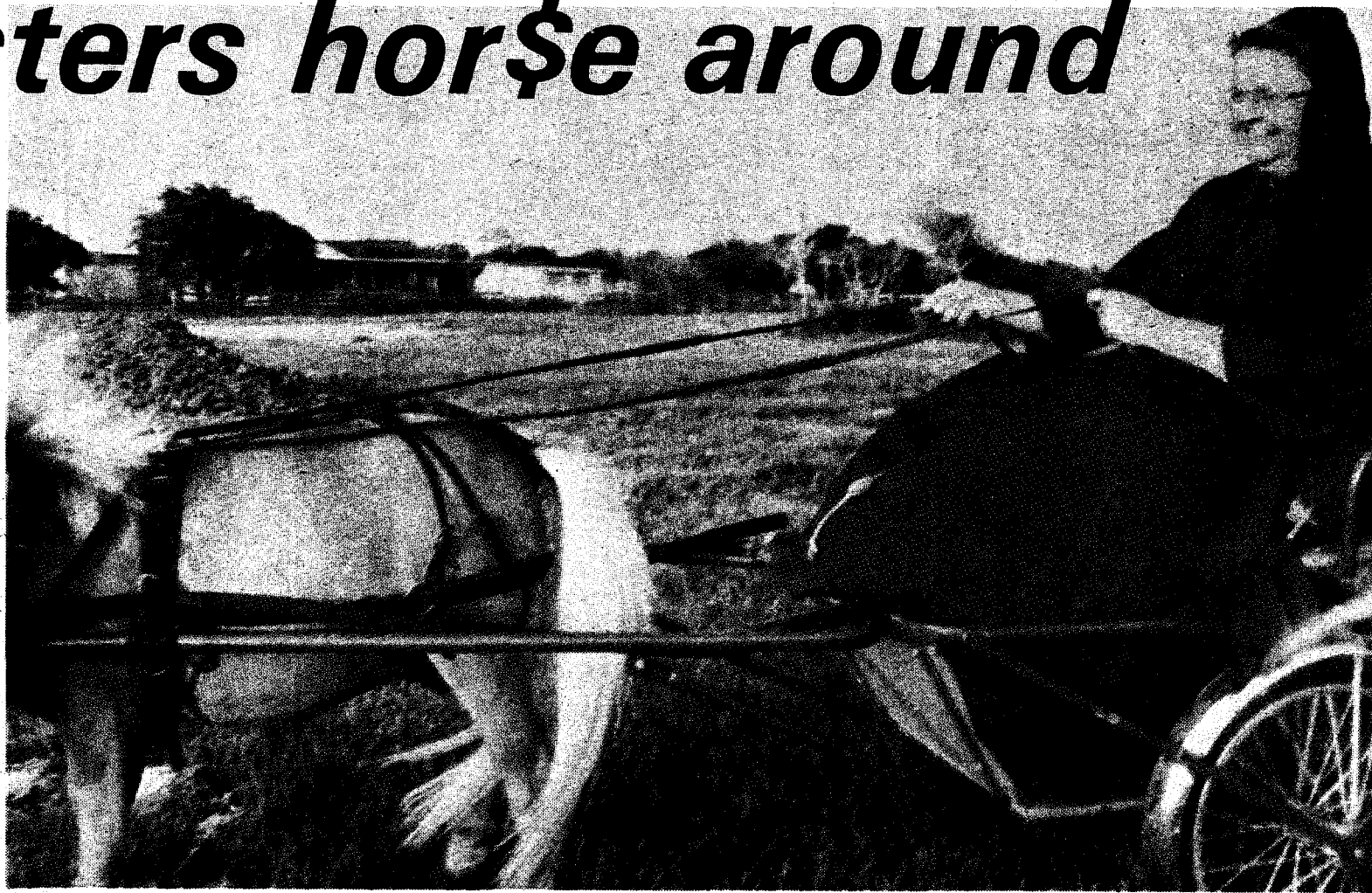
THE TINY equines are the nuns' latest in a string of animal-breeding projects, which support the 16 Poor Clares.

Before they took up the reins of the miniature horses in October 1981, the nuns raised Himalayan and Persian cats for five years, and, before that, they bred parakeets, cockatiels, lovebirds and finches.

"St. Francis would be proud of us," said a laughing Poor Clare, Sister Mary Bernadette Muller. "St. Francis was such an animal lover."

Sister Muller, manager of the horse business, said the nuns slowly broke into the equine world with Shetland ponies, which they kept on their 20-acre ranch to "cut the grass."

"The minis are not like the obnoxious Shetlands



Sister Mary Bernadette Muller takes a minispin in a cart pulled by one of the 36 miniature horses which are among a number of animals raised by the Poor Clares of Corpus Christi to support the monastery. (NC photo)

at all," she said. "They're very gentle and have very sweet dispositions. They follow us around like big dogs."

The American Miniature Horse differs from a Shetland pony in that it is merely a scaled-down version of a full-size horse. The mini has a refined head, whereas a Shetland's head and body are squarer, explained Garza, who has helped with the monastery's animals since he was five years old.

The mini's diet also is similar to that of a regular horse — pellets, hay, grain — except that it, too, is scaled down.

SISTER MULLER said she got the idea to buy a mini, officially designated as a breed, the American Miniature Horse, in the late 1960s, when she was thumbing through a horse magazine.

"I wanted to get one for a pet. That was my first idea," she said.

The nuns' first mini was a 29-inch stallion, which she spotted at a horse show. From there, her idea blossomed into a 36-head herd, which includes the six foals born since April.

In mid-July, Garza and the sisters, like expectant parents, were nervously awaiting the birth of one more foal.

Sister Muller's minis are more expensive than the average pet. Each horse sells for \$2-7,000, if it is registered with the American Miniature Horse Association, which dictates that horses must be 34 inches tall or shorter.

Prices for the horses vary according to their height, and where shortness is valued, an inch can mean \$1,000. In shows, the horses are judged on size and conformation.

Garza and 13 minis recently returned from a horse show in Tennessee where they won more than 30 ribbons and several first-place trophies. That's where the nuns also sold the two horses which went for \$2,500 and \$3,000. The sales will help the nuns repay a loan from a Catholic organization which helped fund the horse venture.

Miniature horses were developed through successive breeding of short animals.

Sister Muller estimates that more than 1,000 people have come to see and pet the tiny horses since December. She said she enjoys them more than the cats, which were caged. "What I like about the horses is that I can leave them and go to prayers with the sisters. You can't do that with caged things."

"There's something about an animal that has always brought me closer to God," she added.

A back-to-school prayer

By Hilda Young
NC News Service

May God bless our children with teachers who can laugh, who believe that homework can be eaten by a dog, and who accept excuse notes written in lipstick on cereal box tops.

May God give our little Joey the help he needs in his giant battle against thumb sucking as he enters kindergarten.

MAY GOD forgive me on the mornings I spend more time muttering at peanut butter and jelly jars than I do visiting with my children.

May God grant my husband an increase in the limits on his VISA card so we can afford gym shoes for everyone.

May God remind us daily to share the wealth we have with families of students who go to school with empty stomachs and empty hopes.

May God provide us all patience with Marie as she enters a stage of her life when she believes the bathroom should be her private domain. May He also

instill in her enough coordination so she doesn't crack any more teeth on the drinking fountain at school.

MAY GOD supply our Johnny the wisdom to refrain from shooting spit-wads in Mr. Clark's music appreciation class. May God also help Johnny remember where he sets down his jacket and his lunch box.

May God work a miracle so that band rehearsals, soccer practices, field trips and CCD classes are not scheduled simultaneously.

May God caress little 4-year-old Michael's teary cheeks as he waves goodbye to his sibling comrades in arms, looking ahead to the hour they'll come home again.

MAY WE THANK God daily for the health of our children, their eager minds, their joy in being part of creation.

May God help us parents nurture our children's affection for learning.

Comenta el Arzobispo la Carta Pastoral del "Año de la Fe"

Por Ana Rodríguez-Soto

En el 25 Aniversario de la fundación de su Arquidiócesis, los Católicos del Sur de Florida han sido llamados a ser ejemplo y a llegar a otros.

En su carta pastoral, que da comienzo al "Año de la Fe," el Arzobispo Edward A. McCarthy pide a los Católicos no sólo que sean mejores practicantes de la fe que proclaman, sino hacerla razón para que cada uno traiga de nuevo al rebaño por lo menos a un alejado.

En una entrevista para "The Voice" esta semana, el Arzobispo explicó que traer de nuevo al alejado a la comunidad de la Iglesia "significa no sólo lo que haremos para atraerlos, sino que haremos una vez que están allí. Tenemos una responsabilidad, nosotros los que somos activos, de expresarles sinceramente un sentido de hospitalidad y hacerles saber que estamos encantados de que hayan vuelto y en nuestra propia manera, tratar de que no seamos obstáculos en su regreso por la forma en que nos comportamos."

El desafío de vivir realmente la Fe no sólo se aplica al Católico individualmente sino a cualquier grupo, agencia, parroquia u organización que profesa seguir las enseñanzas de Cristo.

"Tenemos que mirarnos a nosotros mismos y preguntarnos ¿no los habremos abandonado nosotros? Si los abandonamos es un deber mejorar la situación de manera que ellos se sientan más cómodos. Si no fuimos la causa, explicarles que hubo un mal entendido o que las experiencias que ellos tuvieron no son típicas de la Iglesia."

"Nosotros nos estamos esforzando para... que ellos vean que la Iglesia que dejaron, la que tienen en su memoria, no es la que está tratando de llegar a ellos, y que solo deseamos que vean a la Iglesia tal cual es," dijo el Arzobispo.

"Creo que muchos de ellos se fueron hace años cuando había muchas cosas que hemos estado, desde entonces, tratando de mejorar para, confiadamente, hacer a la Iglesia más atractiva a ellos. Y sé también que algunos se alejaron porque, desde otro punto de vista, eran muy conservativos y no les gustaron los cambios de Vaticano II."

"Tenemos que tratar en nuestro esfuerzo por alcanzarlos," continuó el Arzobispo, "que comprendan lo que representa Vaticano II y que entiendan que realmente no era en forma alguna contrario a los ideales de la Fe sino que tratamos de hacer la fe cada vez más genuina."

En la Carta Pastoral, que presentamos a continuación, el Arzobispo recuerda la parábola de la oveja perdida y ruega a los "miembros activos en la comunidad de fe... sean pacientes si reciben un poco menos de atención mientras tratamos de llegar a aquellos que sufren, que están perdidos en la niebla, que necesitan ser curados."

"Pedimos a los Católicos profundizar más su vida de oración, aumentar sus lecturas de las Escrituras y darse cuenta que su Fe Cristiana es mucho más que una filosofía intelectual, es un modo de vida que debe ser

vivida.

"La persona que está realmente dedicada a Cristo, la persona de fe profunda, tiene que hacer decisiones de acuerdo con los valores del Evangelio. No van a votar por algo si, cuando lo analizan, dicen "Eh, esto es contrario a los valores del Evangelio."

"Me gusta pensar que este es el año en que diremos: 'Si Cristo fuera miembro de este grupo, de este personal de la Cancillería, si Cristo fuera un miembro del Consejo Parroquial, si fuera miembro de esta organización, las decisiones tomadas ¿serían las mismas, o nos sentiríamos abochornados?'"

El Arzobispo McCarthy añadió que si tan sólo una tercera parte de los católicos del Sur de Florida realmente practicaran lo que predicaban la comunidad se convertiría rápidamente en un mejor lugar donde vivir.

"Yo sé que el número de crímenes aquí ha causado que nos hallamos retirado a nuestra pequeñas fortalezas, pero obrando así hemos perdido un sentido de amor e interés por los demás," expresó el Arzobispo. "Puedo ver que según nos comprometemos más en una actuación parecida a la de Cristo, estamos más dispuestos a ayudarnos unos a otros en la seguridad del vecindario, cuidándonos unos a otros. Como resultado estaremos un poco más relajados porque obtendremos un sentido más fuerte de vecindad y comunidad."

El Arzobispo McCarthy apuntó

que "cuando pensamos acerca del crimen normalmente estamos pensando en las muy visibles formas de crimen, pero que no pensamos sobre la cantidad de crímenes de "cuello blanco" que bien pueden animar al otro crimen: los banqueros que obtienen ganancias por los depósitos de los traficantes de drogas... aun la gente que usa drogas, y por la tanto, haciendo tan productivo negocio."

"No creo que vamos a limpiar esta comunidad del problema a menos que vayamos al problema básico de un interno sentido de moralidad. No importa cuántos policías tengamos, nunca vamos a tener un policía para cada persona. Y esto es lo que vamos a tener que hacer a menos que la persona sea automotivada y que esa motivación esté basada en la religión."

En su carta pastoral el Arzobispo recuerda a los Católicos que su principal carrera es la de "Ser Cristianos" y afirma que la pregunta que deben hacerse es ¿Cómo estamos viviendo esa carrera?

El "Año de la Fe" es una celebración combinada del Jubileo de Plata de la fundación de la Arquidiócesis de Miami y la tercera fase de la campaña de Evangelización de cinco años.

El plan de cinco años de Evangelización de la Arquidiócesis comenzó en 1980 con el Año de la Familia. El año pasado fue la renovación a nivel parroquial.

Copias de la Carta Pastoral del Arzobispo McCarthy, en inglés o español, pueden obtenerse enviando 50 cts. a: Arquidiócesis de Miami, Oficina de Evangelización, 6201 Biscayne Blvd., Miami, Fla. 33138.

Carta Pastoral del Arzobispo Edward A. McCarthy con motivo de Nuestro Jubileo de Fe y Reconciliación

Llamado a los Clérigos, Religiosos y Laicos de la Arquidiócesis de Miami a la Evangelización celebrando veinticinco años de fe, oración y amor. 1958-1983

"Día tras día, en el templo y en el hogar, nunca dejaron de enseñar y proclamar la Buena Nueva de Jesús el Mesías." (Hechos 5:42)

INTRODUCCION

Mis amados miembros del clero, religiosos y fieles de la Iglesia de Miami:

¡Nos estamos acercando a nuestro año jubilar! Estamos preparándonos para celebrar en 1983 el Vigésimo quinto Aniversario de la Arquidiócesis de Miami. Nos alegraremos y daremos gracias a Dios por Sus bendiciones sobre nosotros durante un cuarto de siglo.

Es apropiado que celebremos y demos gracias observando un Año especial de Fe, un año para aceptar más ansiosamente, para vivir más plenamente, para proclamar más celosamente nuestra Fe en la Buena Nueva de Jesucristo. Y también, observando un Año de Reconciliación, de calurosa bienvenida a nuestros hermanos y hermanas que se han alienado de la Iglesia con el pasar de los años para que vuelvan de nuevo a casa, para que se unan a nosotros en alabar a Dios y recibir Sus bendiciones.

PUEBLO DE FE

Ocasionalmente se nos pregunta acerca de nuestra ocupación en la vida. Nos inclinamos a responder: Soy un hombre de negocios, un ama de casa, un médico, un estudiante, un sacerdote, una secretaria, un carpintero, o cualquiera que sea el caso. Yo digo que estamos en realidad describiendo nuestra *carrera secundaria* cuando damos una respuesta semejante. La *carrera primaria* de cada uno de nosotros es ser una persona de Fe, un portador de la Buena Nueva, un discípulo de Jesucristo. Estamos llamados a ser la luz del mundo, la sal, la levadura. Cuando comparezcamos a juicio después de la muerte, importará poco quiénes éramos o qué éramos. Lo que contará será *cómo vivimos* y *cómo compartimos* nuestra Fe. Como dice la Escritura: "¿Qué aprovecha al hombre ganar todo el mundo si pierde su alma?" (Mateo 16:26)

Algunas personas tienen esta visión de Fe en cuanto al primer propósito de su vida y la viven hermosamente. La Madre Teresa es un ejemplo

extraordinario. La mayor parte de nosotros ha conocido en nuestro vecindario a personas aparentemente ordinarias que de un modo extraordinario dan testimonio de su Fe. Todos necesitamos refrescar esta visión de nuestra verdadera vocación como católicos para ser personas que viven y comparten su Fe en Jesucristo. Es importante para nuestra propia paz y felicidad y salvación. Es importante si vamos a ser la luz del mundo y la sal de la tierra.

Enseñarnos a vivir y compartir la Fe es de lo que se trata en la Iglesia. Jesús estableció Su Iglesia para darnos la visión de Fe. Espiritualmente, somos como los ciegos de Jericó en el Evangelio, gritando: "Señor, que se abran nuestros ojos." Y la Iglesia es la presencia de Jesús que "tocó sus ojos, y al instante recobraron la vista, y seguían en pos de El" (Mateo 20:33-34).

Y de esto es de lo que se trata en nuestro Año Jubilar de Fe y Reconciliación. En el Vigésimo quinto Aniversario de nuestra Arquidiócesis de Miami, el Clero, los Religiosos y el Laicado de la (Sigue en la pág. 2A)

Arquidiócesis de Miami estamos buscando juntos la gracia especial de renovar y avivar nuestra Fe en Jesucristo y de acercarnos a abrazar a nuestro hermanos y hermanas que se han alienado de nosotros en la vivencia de la Fe.

Este Año de Fe y Reconciliación es parte integrante del programa quinquenal de Evangelización de la Arquidiócesis. La Fe es el fruto y el propósito de la Evangelización. Este programa jubilar es presentado después de extensas consultas con sacerdotes, religiosos y laicos de nuestra Arquidiócesis.

Vivimos en un tiempo en que la Fe en la Buena Nueva de Jesús ha sido minimizada, se ha vuelto superficial, a veces es considerada extraña. La nuestra es una época de lo opuesto a la Fe en la Buena Nueva, es una época de escepticismo, de cinismo, de secularismo, de materialismo y de moral declinante. Sin embargo, es una época en que muchas personas están buscando desesperadamente la Fe — incluso en cultos esrafalarios.

Necesitamos reflexionar sobre la importancia extrema de la Fe en la Buena Nueva de Jesús para nuestra propia vida, para nuestro propio destino eterno y para la salvación del mundo en que vivimos. Y necesitamos reflexionar sobre el significado de la Fe y sobre cómo podemos crecer en la Fe.

IMPORTANCIA DE LA FE DE ACEPTAR LA BUENA NUEVA DE JESUS

Jesús expresó la necesidad de la Fe en términos muy simples: "El que creyere (en la Buena Nueva) y fuere bautizado; se salvará, mas el que no creyere se condenará" (Mateo 16:16), y en Juan, "el que cree en Él no es juzgado; el que no cree ya está juzgado" (Juan 3:18).

Una de las enseñanzas más fuertemente enfatizadas en las Epístolas de San Pablo es la necesidad de la Fe en Cristo para la salvación. San Pablo señala que es por la Fe y no por obras de la ley que el hombre es justificado y santificado a los ojos de Dios. (Romanos 1:17; 3:28; 4:3).

"Sin la Fe es imposible agradar a Dios, y es preciso que quien se acerque a Dios crea que existe y que es remunerador de los que le buscan" (Hebreos 11:6).

La Fe es el comienzo, el necesario fundamento y la raíz de la justificación (*Fuentes del Dogma Católico*, Denziger, Índice Sistemático IX b).

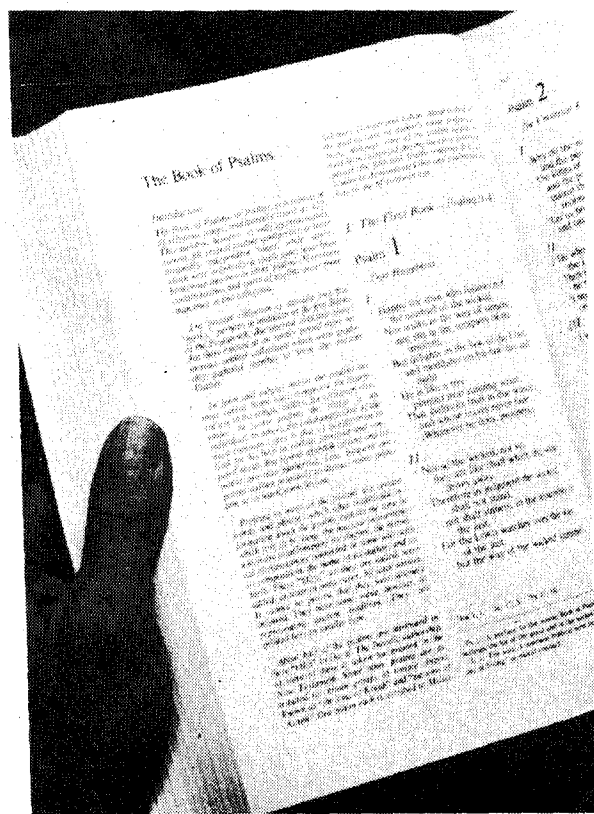
QUE ES LO QUE CREEMOS

La Buena Nueva en que creemos nos asegura que, desde antes de que comenzara el tiempo, Dios nuestro Padre nos tenía a cada uno de nosotros en mente. Y el Padre siempre nos ha amado tiernamente. La Buena Nueva en que creemos nos revela el misterio central de nuestra Fe; que, en respuesta al pecado, Dios demostró su amor siempre indulgente enviando a Su Hijo para redimirnos y darnos un nuevo modo de vida. Nació mediante el Espíritu Santo, de la Virgen María, se hizo como nosotros y, en nuestro nombre, murió y triunfó en la resurrección.

La Buena Nueva es que en Su amor increíble, Dios Padre, a través del Hijo, nos permitió compartir Su misma vida divina por medio de la gracia, glorificándonos como Sus hijos adoptivos destinados a vivir con El ahora y siempre en la eternidad.

A través de la Fe en la Buena Nueva, Jesús nos enseña a vivir a Su hermosa manera. Nos enseña cómo liberarnos a nosotros mismos y a nuestro mundo de los males morales que nos atormentan. Nosotros, Su pueblo, iluminamos y santificamos nuestra vida y la de los demás por nuestro testimonio y nuestro amor. Nos dio a nosotros, Su pueblo sacerdotal, la Eucaristía, entre Sus otros Sacramentos de Fe, como memorial viviente de haber sido salvados, como medio de ser alimentados en nuestra vocación por Su Cuerpo y Su Sangre, como sacrificio para dar culto al Padre amoroso, como signo de Su presencia y de Su amor, como vínculo de unidad.

La Buena Nueva que creemos es que Jesús fundó la Iglesia — los bautizados, conducidos por el Papa, los Obispos y el Clero — para ser Su presencia especial buscándonos, guiándonos por Su camino, alimentándonos, fortaleciéndonos. Y envió a Su Espíritu Santo para habitar en la Iglesia, guiándola como nos guía y vivifica a nosotros. Y



envía ese Espíritu Santo a cada uno de nosotros en los Sacramentos y por dones especiales. La Buena Nueva que creemos es, a través de Jesús, nuestros pecados nos son perdonados, especialmente en el Sacramento de la Reconciliación. Es que estamos en comunión con los santos que nos han precedido y están ahora en el cielo para ser venerados, imitados y para que se les ruegue que intercedan por nosotros. Creemos que podemos orar también por las almas que están siendo purificadas en el Purgatorio. Podemos esperar la eventual resurrección de nuestro propio cuerpo, glorificado, para habitar eternamente con Jesús, juez de vivos y muertos.

La Fe en la Buena Nueva nos dice que Jesús es el Señor. Bajo Su Señorío, estamos llamados a ser Su especial Pueblo que en todas las épocas mantiene vivo Su Reino, Su Camino, Su Salvación, Su Paz, Su Esperanza, Su Alegría, Su Amor.

Esta Buena Nueva, esta Fe que es nuestro camino, nuestra verdad es bellamente descrita por San Pablo en su carta a los Efesios: "Bendito sea Dios y Padre de nuestro Señor Jesucristo, que en Cristo nos bendijo con toda bendición espiritual en los cielos, por cuanto que en El nos eligió, antes de la constitución del mundo, para que fuésemos santos e inmaculados ante El en caridad, y nos predestinó a la adopción de hijos suyos por Jesucristo, conforme al beneplácito de su voluntad, para alabanza del esplendor de su gracia, que nos otorgó gratuitamente en el amado, en quien tenemos la redención por su sangre, la remisión de los pecados, según las riquezas de su gracia, que superabundantemente derramó sobre nosotros toda sabiduría y prudencia, dándonos a conocer el misterio de su voluntad, conforme a su beneplácito, que se propuso en El, para realizarlo al cumplirse los tiempos, recapitulando todas las cosas en Cristo, las del cielo y las de la tierra;

En El, en quien hemos sido declarados herederos; predestinados según el propósito de aquel que hace todas las cosas conforme al consejo de su voluntad, a fin de que cuantos esperamos en Cristo seamos para alabanza de su gloria. En El también vosotros, que escucháis la palabra de la verdad, el Evangelio de nuestra salvación, en el que habéis creído, fuisteis sellados con el Espíritu Santo de la promesa, que es prenda de nuestra heredad con vistas al rescate de su patrimonio, para alabanza de su gloria" (Efesios 1:3-14).

LA FE DA DIRECCION A LA VIDA

La Fe es de la máxima importancia pues nos da el sentido necesario del significado de nuestra existencia. Es poderosa. Da propósito y dirección a nuestra vida y una comprensión del plan divino para nuestra salvación. Nos da esperanza y confianza en Jesús para seguir Su plan de salvación. Es el incentivo poderoso y el secreto de la cooperación de la cooperación con ese plan viviendo una vida que nos llevará a Dios y a la eterna felicidad. Nos hará

instrumentos de Dios en la transformación de nuestro mundo en la paz, el amor y la justicia. La Fe nos lleva a la unión con Dios.

Como dice el Concilio Vaticano Segundo (*La Iglesia en el Mundo Moderno*, 11), "la Fe arroja una nueva luz sobre todo, manifiesta el designio de Dios para la vocación total del hombre."

La Fe estimula a los cristianos a orientar toda su vida hacia Jesucristo "que inspira y perfecciona nuestra Fe" (Heb. 12:2).

LA ACEPTACION EN LA FE DE LA BUENA NUEVA DA UNA ANTICIPACION DEL CIELO

La Fe, como dice San Pedro, lo introduce a uno incluso en esta tierra a una anticipación de la vida celestial. "A quien amáis sin haberlo visto, en quien ahora creéis sin verlo, y os regocijáis con un gozo inefable y glorioso, logrando la meta de vuestra fe, la salvación de las almas" (1 Pedro 1:8-9).

El que cree en el Evangelio, el que es evangelizado disfruta de una anticipación de la vida perdurable incluso aquí en la tierra (Jn 3:18, 36; 5:24).

SIGNIFICADO DE LA FE

El Concilio Vaticano I declara que por la Fe "con la inspiración y la ayuda de la gracia de Dios creemos que lo que El ha revelado es cierto, no a causa de su verdad intrínseca vista por la luz natural de la razón, sino a causa de la autoridad de Dios que la revela, quien no puede engañar ni ser engañado" (Denziger N. 3008).

La Fe tiene muchas facetas:

(1) Puede ser vista como el acto de creer.

(2) Puede ser vista como la virtud, el hábito por el que creemos.

(3) Puede ser vista como la gracia, el don de Dios, por el que somos habilitados para creer — pues la Fe es tanto un don de Dios como un acto humano — incluye la gracia y la libertad.

(4) La Fe puede ser vista como el contenido total de la predicación apostólica, de la enseñanza de la Iglesia.

(5) La Fe puede ser vista como el pleno camino de vida de la Iglesia Católica.

Me aventuro, sin embargo, a sugerir que hay mucho más para la comprensión de la Fe y para vivirla. Si vamos a ir más allá para captar la riqueza, la alegría, la paz, la inspiración de la vida de Fe en la Buena Nueva de Jesús, nuestro corazón, como el de los discípulos de Emaús, debe arder dentro de nosotros cuando oímos la palabra de Jesús (Lucas 24:32).

"La Fe," como dijo el Santo Padre en una reciente alocución, "no puede ser meramente un frío cálculo intelectual. Debe hacérsela vivir por el amor" (Visita a la Parroquia de San Marcelino y Pedro, Roma, Abril 25 de 1982).

Es, como se ha dicho, "no tanto un acto o una serie de actos como una actitud básica y total de la persona, dando vida a una nueva dirección definitiva" (*Sacramentum Mundi*, una Enciclopedia de Teología por Karl Rahner, S.J. y otros, Herder and Herder, 1968, Vol. 2, p. 319).

LA FE ORDENA TODA LA PERSONA HACIA DIOS

La Fe abarca el intelecto y la voluntad y todo lo que la persona hace. Es la entrega total de la persona total a la persona de Jesús. Rahner define la fe como "fundamentalmente la ordenación de toda la persona humana hacia Dios, ya que el acto de fe interesa y compromete totalmente a todo el hombre."

Aceptando la doctrina, la Fe acepta la misma realidad revelada, no sólo las fórmulas y palabras que la expresan. La Fe acepta la *persona de Jesucristo* con su derecho a la total *dedicación en el amor y la obediencia*. La Fe es verdaderamente una reorientación radical, dinámica, persistente de toda la persona, la actitud y el modo de vivir, y de la filosofía de la vida de uno. La Fe es como el alma que anima la existencia cristiana.

Recibir la Fe y vivir la Fe es verdaderamente una conversión constante. Mediante la Fe en la Buena Nueva de Jesucristo nos convertimos en hijos e hijas de Dios (Juan 1:12; 1 Juan 3:1-2) en herederos de la vida eterna (Juan 3:15-16, 36; 5:24).

LA FE EN LA BUENA NUEVA DE JESUS HECHO CARNE ES UN ENCUENTRO CON DIOS

La Fe es un encuentro — un encuentro personal con las tres personas de Dios. En la Fe creemos no tanto acerca de *algo*, creemos en *alguien* — esto es,

en el Dios Uno y Trino (Santo Tomás de Aquino, St. Hallae, Quest. 11, Art. 1). La Fe es fundamental y propiamente no una relación del hombre a proposiciones o fórmulas, sino una relación de una persona con Dios revelándose a Sí mismo a través de Su Hijo.

La Fe, junto con la Revelación, constituye el misterio del encuentro de Dios con los hombres y Cristo (Sacramentum Mundi, Vol. 2, p. 313).

LA FE QUIERE DECIR CONFIANZA EN DIOS

La Fe significa confianza, así como asentimiento intelectual (Marcos 9:25-26; Mateo 8:25; Lucas 8:24)

El Concilio Vaticano Segundo se refiere a la Fe como una obediencia por medio de la cual uno confía todo su ser libremente a Dios.

La Fe es la actitud de quien asiente a, cuenta con, confía en, la palabra de Dios y en las promesas de Dios. El hombre se confía a Dios (Sacramentum Mundi, Vol. 2, p. 316).

LA FE ESTA CENTRADA EN JESUS

La Fe es *crístocéntrica*. Dios se ha revelado al hombre en Su Hijo hecho hombre (Hebreos 1; Juan 1:14-18, Mateo 11:25-26). Creer en Cristo es creer en Dios. La Fe es el resultado de la Encarnación del Emmanuel, Dios con nosotros.

La gran profesión de Fe en la Iglesia primitiva era: "Jesús ha resucitado, Dios lo ha hecho Señor y Salvador de acuerdo con los profetas" (Sacramentum Mundi, Vol. 2, p. 314).

De acuerdo con Juan, la Fe y el conocimiento tienen un objeto, la Filiación divina de Jesús (Sacramentum Mundi, Vol. 2, p. 314). Creer de acuerdo con Pablo es aceptar la resurrección de Cristo y su significado para la salvación como una realidad (Romanos 10:4; Filip. 3:10-11; 1 Tesal. 4:14) (Sacramentum Mundi, Vol. 2, p. 314).

La Fe implica unas relaciones personales con Jesús. Quiere decir ser discípulos. El se convierte en el maestro, nosotros en los seguidores. "En el Nuevo Testamento, la Fe está íntimamente conectada con la historia de la salvación. Creer en Cristo quiere decir aceptar y tener Fe en los eventos de Su vida, muerte, resurrección y ascensión. Es creer, no solamente que estos eventos tuvieron lugar, sino, lo que es más importante, creer en el significado de estos eventos para la salvación del hombre" (Catholic Encyclopedia, Fe, Vol. 5, p. 794). La Fe implica unas relaciones personales entre Cristo y Sus seguidores, de lealtad, confianza y obediencia. Significa la sumisión de la mente y de la voluntad del hombre a Jesús como causa de la Redención y de la bienaventuranza eterna (ibidem). La Fe quiere decir contar con, confiar en, ser leal a, así como creer en, Jesús (Filipenses 1:6; Hebreos 6:1).

Cultivar la vida de Fe difiere del cultivo de la salud física. Cultivamos la salud física por lo que hacemos — ejercicio, dieta, medicación. Cultivamos la salud espiritual por la forma en que nos relacionamos con una persona — la persona de Jesucristo.

Cualquiera que pueda ser su contenido concreto, todo acto de Fe está en última instancia ordenado al misterio de Cristo. Cristo revela a Dios porque es el Hijo (Juan 1:18). Cristo es la plenitud de toda la revelación. En El "apareció la bondad y el amor de Dios nuestro Salvador" (Tito 3:4).

LA FE ES VIVIDA POR EL INDIVIDUO Y LA COMUNIDAD

La Fe debe estar en el individuo. Los apóstoles eran una Comunidad de Fe porque Pedro creía en Jesús y lo mismo hacían Santiago, Juan y los otros. Una familia será una Comunidad de Fe sólo cuando los miembros individuales mantengan viva su creencia y su confianza en Jesús. Una parroquia se convertirá en una fuerte Comunidad de Fe sólo cuando los miembros individuales renueven su fe. Igualmente a la inversa, el testimonio de fe de los otros miembros de la comunidad apoyará, enriquecerá y fortalecerá la fe de cada miembro individual.

LA FE EN LA BUENA NUEVA NOS LLAMA A VIVIR LA VIDA DE CRISTO EN SU IGLESIA

Cuando hablamos de renovar nuestra Fe en la Buena Nueva de Jesús, hablamos de lo que está inseparablemente conectado con ella — la renovación de la vida de esa Fe en la Comunidad de Fe establecida por Jesús, la Iglesia. La Fe exige que el



cristiano haga que su conducta se conforme con las enseñanzas del Evangelio. Exige autenticidad. Requiere, en palabras de San Pablo, "una Fe obediente" (Romanos 1:5; 10:16; 2 Corintios 10:5; 2 Tesalonicenses 1:8).

Juan dice que creer en Cristo significa vivir Su vida (Juan 3:21; 6:35, 37, 44-45; 1 Juan 5:10-12). Y como lo expresa Santiago: "¿Qué le aprovecha, hermanos míos, a uno decir: Yo tengo fe," si no tiene obras? ¿Podrá salvarle la fe? Así la fe, si no tiene obras, es de suyo muerta" (Santiago 2:14, 17).

NUESTRO AÑO DE FE

Veo nuestro Año Jubilar de Fe como una bendita oportunidad no solamente para crecer en la Fe sino también para desarrollar en una vida genuina nuestra Fe, para hacernos más auténticos como discípulos de Jesús. Debería ser una época de una gran evaluación de Fe en toda la Arquidiócesis. ¿Estamos viviendo consistentemente con nuestra Fe? La cuestión clave debería ser: Si tuviéramos a Cristo con nosotros por un día, ¿estaríamos cómodos en nuestros hogares, en nuestras reuniones, en nuestras liturgias? ¿Son nuestras escuelas plenamente comunidades de Fe, en la prioridad que damos a enseñar y testimoniar el Evangelio? ¿Reflejan auténticamente nuestras organizaciones y agencias la Fe en sus procedimientos y prácticas? ¿Profesamos frecuentemente nuestra Fe? O, en un falso americanismo, ¿estamos inclinados a ignorarla en público?

Estos son los desafíos que encaramos como dispensadores de la Fe en el sur de la Florida al celebrar nuestro Jubileo de Plata. Cientos de miles de recién llegados están entre nosotros: en su mayoría católicos bautizados. Se determinará en gran parte durante el lapso de nuestra vida si ellos y sus descendientes conservan la Fe por medio de nuestro aliento o la abandonan por nuestra indiferencia ante las presiones del materialismo o del proselitismo de otras denominaciones religiosas.

Al reflexionar sobre nuestra creencia en Jesús, sobre Su Mensaje y sobre Su Iglesia, amados míos, necesitan reflexionar en qué Evangelización quiere decir no solamente aceptar la Fe más profundamente en nuestro corazón y modo de vida. Quiere decir compartir también la vivencia profunda de la Fe con los demás.

Pido que durante este Año Jubilar, ustedes, amados míos, a quienes se ha confiado la Fe, ya sean sacerdotes, diáconos, religiosos o laicos, se comprometan a compartir su Fe, a avivar una nueva atmósfera de Fe vibrante en toda nuestra Arquidiócesis. Estoy hablando de compartir con sus hermanos y hermanas en la Fe así como con los hermanos separados. El testimonio personal es poderoso. Puede ser un don para renovar una Fe rezagada. No hablamos lo suficiente sobre nuestra Fe en Jesús y de cuán preciosa es, de cuánto significa en nuestra vida. Necesitamos, como dicen las Escrituras, alentarnos y reafirmarnos mutuamente, especialmente en nuestros días en los que el

espíritu de los tiempos es tan poco sustentador de la Fe.

Estamos llamados a ser la luz, la sal, la levadura. Necesitamos constante apoyo al proclamar la Fe que está dentro de nosotros. La Fe viene al oír. Que nuestro amado clero y nuestros amados religiosos hablen aún más en privado y en público de su Fe en la Buena Nueva. Que nuestros amados padres e hijos discutan más abiertamente la Fe que tienen dentro de sí. Que nuestros amados maestros creen verdaderamente Comunidades de Fe con sus alumnos, que los que están asociados con instituciones, agencias, movimientos u organizaciones diocesanas se esfuercen por explorar juntos cómo sus actividades podían dar más claramente testimonio de la Fe en Jesucristo que las anima. Que los profesionales católicos, los empleados, discutan cómo su trabajo refleja o podía reflejar su Fe. Que la juventud y los adultos jóvenes de nuestra Familia de Fe entren en una discusión seria con sus iguales sobre la relevancia de la Fe en la Buena Nueva de Jesús para sus propias vidas y aspiraciones.

Necesitamos tener siempre en mente que si vamos a compartir nuestra fe debemos revelar su atractivo no solamente en lo bien fundado de su doctrina sino también en la belleza del modo en que es vivida nuestra fe. Como portadores de la fe, estamos llamados no solamente a proclamar las maravillosas enseñanzas de Jesús, sino aún más, a dar testimonio de Su modo de vida, del amor compartido, de la aceptación, de la acogida calurosa, del interés, de la paz, del espíritu de oración, de la sed de justicia, que la comunidad de los creyentes experimenta y ofrece a los que se convertirán en sus miembros.

Quiera Dios que el Año Jubilar de Fe recorra nuestra Arquidiócesis como un viento benevolente del Espíritu enriqueciéndonos a nosotros mismos y a nuestras comunidades con una nueva alegría, nueva paz y nuevo compromiso en nuestra vida unidos como discípulos de Jesús el Señor.

RECONCILIACION DE LOS CATOLICOS ALIENADOS

Amados míos, quiera Dios que durante este Año de Jubileo, no solamente celebremos y enriquezcamos nuestra propia Fe, sino que nos acerquemos a aquellos de la familia que se han alienado de la Comunidad de Fe.

Es triste que haya muchos que en un tiempo han compartido nuestra vida de Fe pero ya no están con nosotros. Quizás nunca comprendieron o experimentaron las riquezas espirituales plenas y genuinas de la vida en la Iglesia Católica. Algunos de ellos pueden ser familiares queridos, amigos estimados, vecinos. Algunos pueden ser recién llegados que notan la falta del apoyo de la familia y de los amigos que dejaron atrás. Algunos pueden ser jóvenes que están experimentando la crisis, la alienación, el desencanto del crecimiento. Algunos pueden ser viudas o viudos descorazonados, algunos católicos en matrimonios inválidos. Algunos pueden ser miembros, o ex-miembros, de

organizaciones católicas. Una gran preocupación son los cientos de miles de refugiados en este nuevo país, luchando por ajustarse a una nueva cultura, confundidos por el proselitismo de los que los apartarían a ellos y a sus descendientes de la Fe católica de sus padres. Algunos católicos alienados se han vuelto indiferentes debido a nuestro fracaso en darles la bienvenida a nuestra Comunidad de Fe. Algunos se han desedificado y ofendido tristemente por acciones del clero o del laicado. Cualquiera que sea la razón, el número es grande y ha llegado el momento de un gran esfuerzo amoroso para la reconciliación.

Este es el momento de acercarnos a ellos. El Señor Jesús nos enseñó a dejar las 99 ovejas a fin de recuperar la que estaba perdida. Los miembros activos de la Comunidad de Fe tienen que estar preparados para ser pacientes ante una menor atención a fin de acercarnos a los que están dolidos, los que vagan en las tinieblas, los que están necesitados de cura.

En el rico espíritu de Evangelización, podemos expresar nuestra gratitud genuina por el don de la Fe que hemos recibido acercándonos a los que han sido alienados. Podemos dar testimonio del amor que es fruto de esa Fe mostrando un amor genuino por los que han estado separado de nosotros. Podemos reparar nuestros propios fracasos desedificantes en dar un testimonio genuino del modo de Jesús buscando humildemente curar a los que pueden haberse alienado, dando testimonio de la manera del Señor de perdonar 70 veces 7.

Los estudios han sugerido que un ochenta por ciento de los que son reconciliados con la Iglesia son reconciliados a través de la acción del laicado. Estoy pidiendo de un modo especial al amado laicado de la Arquidiócesis, que está tan interesado en estar comprometido, para que se una al clero en la búsqueda de la reconciliación de los hermanos católicos alienados como su apostolado especial durante nuestro Año de Fe y Reconciliación.

Frecuentemente, tienen especiales relaciones de confianza, especiales relaciones de confianza, especiales contactos, especiales talentos, que les proporcionan oportunidades llenas de gracia para llevar la bendición de la reunión a un hermano o una hermana en desgracia, para ser para ellos el signo del amor y del interés de la Iglesia. A menudo todo lo que se necesita es una expresión de interés, una invitación amistosa, una palabra de aliento y seguridad, quizás una palabra de explicación que aclare un malentendido. Los sacerdotes de su parroquia estarán encantados de ayudar. Toda la Arquidiócesis estará orando por ustedes. Al hacer este llamamiento en pro de un renovado énfasis sobre la reconciliación de los católicos alienados, deseo también rendir tributo y expresar gratitud y dar un nuevo aliento a las organizaciones y movimientos apostólicos de la Arquidiócesis que, junto con nuestros celosos sacerdotes, han estado acercándose con éxito a nuestros hermanos y hermanas cuya presencia entre nosotros echamos mucho de menos.

LO QUE PODEMOS HACER DURANTE ESTE AÑO DE FE Y RECONCILIACION

Es el plan de la Arquidiócesis alentar programas especiales de Fe y Reconciliación entre nuestro Clero, nuestros Religiosos y nuestro Laicado en nuestras parroquias, escuelas, programas de educación religiosa, agencias, instituciones, organiza-

ciones, movimientos y familias. Pedimos a todos que cooperen en estos esfuerzos.

Las siguientes son sugerencias adicionales para la participación personal en nuestro esfuerzo jubilar de Fe y Reconciliación.

FE

1. Se exhorta a todo católico a orar y hacer sacrificios por el don de la profundización de su Fe y la Fe de todo el pueblo de la Arquidiócesis. Nuestra fe es débil debido a una falta de espiritualidad, por falta de oración. La Fe crecerá especialmente cuando sea celebrada y alimentada por una devota participación en la Sagrada Liturgia. La participación regular dominical en la Santa Misa es un medio poderoso de expresar y conservar nuestra Fe. Es una obligación seria.

2. La Fe crecerá mediante la lectura meditativa de la Sagrada Escritura. Es importante que se consulten guías de confianza en la comprensión de la Sagrada Escritura. La participación en los Grupos de Estudio Bíblico será útil en el enriquecimiento de la Fe.

3. La Fe también será fortalecida por la lectura y el estudio de libros y artículos que expliquen las enseñanzas de la Fe Católica.

4. La Fe será enriquecida por las experiencias de Fe, tales como retiros, días de recogimiento, misiones parroquiales, participación en programas de diversos grupos apostólicos de la Arquidiócesis y de las parroquias.

5. Exhortamos a la cooperación con los programas del Año de la Fe en la Arquidiócesis, en las parroquias, en los movimientos, dirigidos a edificar y celebrar la fe.

6. Su Fe crecerá al compartirla. Ayude a los demás a entusiasmarse con su Fe.

7. Los padres tienen una obligación seria de ver que sus hijos sean instruidos en la Fe por su propia enseñanza y ejemplo y mediante su envío a las escuelas católicas o, donde eso es imposible, a un programa de educación religiosa parroquial.

8. Un ejemplo excelente del desarrollo de la fe en un grupo es la técnica de "Ver, Juzgar y Actuar." Después de la oración, el grupo selecciona para la discusión una situación o una práctica actual para que sea evaluada (e.g. la tolerancia del lenguaje in-moral, el remitir a una persona necesitada a una agencia en lugar de ayudarla personalmente, etc.). Esto es "Ver."

La situación es entonces evaluada a la luz de lo que los Evangelios tendrían que decir en relación con el tema. Esto es "Juzgar."

Después se adopta una resolución en cuanto a qué pasos podrían darse para que la realidad esté más en la línea de las enseñanzas del Evangelio de Jesucristo. Esto es "Actuar."

En la reunión siguiente, hay un informe sobre la acción tomada y después es introducido otro tema para una evaluación similar y posterior tratamiento a la luz de las enseñanzas del Evangelio.

RECONCILIACION

1. Sumamente importante para la gracia de la reconciliación son la oración y la penitencia. Pedimos sus frecuentes oraciones y penitencias.

2. Con amor y sensibilidad, les pedimos se acerquen a encontrarse personalmente con los que se

han alienado para alentarlos y darles la bienvenida a la reconciliación, y les ofrezcan ayudarlos. Quizás un acto especial de interés y amor, tal como invitar a un amigo a cenar para una discusión, sería efectivo.

3. Les exhortamos a participar en y apoyar los programas de la Arquidiócesis, de la parroquia o de las agencias, organizaciones o movimientos de la Arquidiócesis dirigidos a la reconciliación de los católicos alienados.

4. De un modo muy especial les exhortamos a la cooperación con el programa de visitas de su parroquia, en el cual se invita a los fieles a visitar los hogares de los católicos inactivos para invitarles, en una forma personal y acogedora, a retornar a su comunidad parroquial.

Información adicional estará disponible a través de su parroquia o a través de la Oficina Arquidiocesana de Evangelización, localizada en el Centro Pastoral Arquidiocesano (Cancillería), teléfono: 757-6241.

Amados míos, al terminar, les saludo con afecto y admiración, con gratitud, con aliento y con mis bendiciones. Os dejo con las palabras del Santo Padre expresadas en dos pasajes claves del documento sobre la Evangelización: *Evangelii Nuntianti*.

"No obstante la Iglesia no se siente dispensada de prestar incansable atención también a los que han recibido la Fe y han estado en contacto con el Evangelio a menudo durante generaciones. Así trata de profundizar, consolidar, alimentar y hacer todavía más madura la Fe de los que ya son llamados fieles o creyentes, a fin de puedan serlo todavía más. La Fe está casi siempre hoy expuesta al secularismo, incluso al ateísmo militante. Es una Fe expuesta a pruebas y amenazas, y aún más, una Fe sitiada y activamente opuesta. Corre el riesgo de perecer por sofocación o inanición si no es alimentada y sostenida cada día. Evangelizar debe por tanto ser muy a menudo dar este necesario alimento y sostenimiento a la Fe de los creyentes, especialmente mediante la catequesis llena de vitalidad del Evangelio y en un lenguaje adecuado al pueblo y a las circunstancias" (*Evangelii Nuntianti*, 54).

"Hoy hay un número muy grande de personas bautizadas que en su mayor parte no han renunciado formalmente a su Bautismo pero que son enteramente indiferentes a él y no viven de acuerdo con él. El fenómeno de la no-práctica es muy antiguo en la historia del Cristianismo: es el resultado de la debilidad natural, de una profunda inconsistencia que desgraciadamente llevamos profundamente dentro de nosotros. Hoy, sin embargo, muestra ciertas características nuevas. Es a menudo el resultado del desarraigo típico de nuestro tiempo. También brota del hecho de que los cristianos viven en estrecha proximidad con no-creyentes y constantemente experimentan los efectos de la falta de fe. Además, los cristianos no practicantes de hoy, más que los de periodos previos, tratan de explicar y justificar su posición en nombre de una religión interior, de la independencia o la autenticidad personal. . . La acción evangelizadora de la Iglesia no puede ignorar estos dos mundos, ni debe llegar a un estancamiento cuando se enfrenta con ellos: debe buscar constantemente los medios y el lenguaje adecuados para presentar, o representar para ellos la revelación de Dios y la Fe en Jesucristo" (*Evangelii Nuntianti*, 56).

La Iglesia, única esperanza de muchos niños...

Queridos amigos en Cristo:

De todas las obras de caridad que realiza la Iglesia, el cuidado de los niños está entre las más importantes. La Iglesia debe continuar asumiendo esta responsabilidad porque a muchos niños no les queda otra esperanza que nuestra ayuda.

La Arquidiócesis de Miami opera muchos programas para ayudar a niños desvalidos de seis a diecisiete años de edad.

Casi mil niños recibieron ayuda durante el año pasado. Muchos de ellos solo se mantuvieron unos días en estas instituciones antes de volver a sus

familiares, pero más de cien niños se han mantenido bajo el cuidado de nuestras casas. La única casa que muchos de estos muchachos conocen es la que ustedes mantienen con su generoso aporte a la Colecta del Buen Samaritano.

La Colecta Anual del Buen Samaritano tendrá lugar la próxima semana (Sept. 18-19). Les urjo a que continúen su generoso apoyo para con estos niños que necesitan de nuestra atención especial.

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami