

20-MINUTE MEETING

Pope-Arafat reaction

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From NC News Service

Pope John Paul II's meeting this week with Palestine Liberation Organization leader Yasser Arafat stirred bitter protests from Jews and criticism from some Catholics as well as a denunciation of Israel's "deliberate appeal to anti-Catholic bigotry" in its condemnation of the Vatican action.

The Vatican later said the Pope and Arafat met privately for 20 minutes before Wednesday's general audience but did not immediately offer any other details.

In a diplomatic communique made public the day before, the Vatican emphasized that the pope's meeting with Arafat was meant "as a sign of the good will and concern of the supreme pontiff for the Palestinian people without any political significance."

Informed church sources said the wording of the communique was designed to repudiate any interpretation of the meeting as an endorsement by the pope or the Holy See of the PLO's claim to be "the sole and legitimate representative" of the Palestinian people.

That claim has been supported by the United Nations, but the Holy See has taken no official stance on it.

IN MIAMI, Father Edward LaCerra, chancellor of the Archdiocese, said "I can appreciate the concern of the Jewish leaders, yet, on the other hand, Mr. Arafat is a personage who simply is not going to go away. I don't know if you can pretend he does not exist."

"I think that as a world leader the Holy Father has a right to meet with all parties," Father LaCerra continued. "I'm sure his intention is to bring to the highest resolve his desire for peace."

Meanwhile, Catholic participants at a leadership conference in Washington sponsored by the National Interreligious Task Force on Soviet Jewry voiced their objection to the papal meeting.

In a telegram to Archbishop Pio Laghi, apostolic delegate in the United States, the group of Catholic clergymen, Religious and laymen at the conference said the pope's audience with Arafat "would

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BLESSED ARE THE TOTS — While blessing the new parish center at St. John Neumann, Archbishop McCarthy takes time to bless the children, as well. Hundreds attended the ceremony in South Dade. See page 7. (Voice photo by Prent Browning)

Diocese-to-diocese love

By Prentice Browning
Voice Staff Writer

Imagine, if you will, sending your children off without breakfast to a small wooden three-roomed school without electricity or running water or even an adequate supply of basic materials such as pencils and paper.

There, with 200 other students (ranging in age from 4 to 20) packed into the tiny school, he or she sits four to a desk on a dirt floor trying to read or write by the light that leaks through cracks in a withered wall or an open door.

Miami group takes concern and help to poorest of the poor in Haiti

Although conditions are even more primitive in some of the most remote areas, such is the typical state of schools in Port-de-Paix, the poorest diocese in Haiti, as observed recently by Amor en Accion, a Miami based lay missionary group.

Amor en Accion has made numerous trips to Haiti since Port-de-

Paix was proclaimed the sister diocese of the Miami archdiocese in 1979, but earlier expeditions have concentrated on the area of the city of Port-de-Paix itself where group members have been helping to build a housing project.

THIS SUMMER 7 members set out

on a ten day trip to outlying regions of the diocese in order to see first hand what the needs were in these distant villages and how they could best be helped by outside aid.

Of particular interest was the school system of Port-de-Paix, since nearly a dozen schools and organiza-

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Archbishop Roach hails Lutheran merger

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, hailed the decision of three Lutheran denominations to merge as a "significant step in the broader movement of ecumenism."

"Roman Catholics join their Lutheran brothers and sisters in rejoicing at this new and important development," said Archbishop Roach in a statement Sept. 9.

The previous day, the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches had voted to form a new church of 5.5 million

members that will be the third largest Protestant denomination in the United States.

"ALTHOUGH IT is of immediate concern to Lutherans," Archbishop Roach said, "I believe it represents another significant step in the broader movement of ecumenism. I congratulate those who participated in this historic decision, and I renew my prayers for the speedy coming of that full unity among Christians which Christ wills for his church."

The proposal to establish the new Lutheran denomination by Jan. 1, 1988 was overwhelmingly approved by the Lutheran Church in America at its con-

vention in Louisville, Ky., by the American Lutheran Church at its convention in San Diego and by the Association of Evangelical Lutheran Churches at its convention in Cleveland.

Results of the vote were announced simultaneously to the three conventions, which were linked by telephone. Cheers went up, as each convention president announced the vote totals. Then the delegates joined by telephone in a prayer to the Holy Spirit, which was printed simultaneously on video screens at all three conventions, and the groups sang in unison the hymn, "The Church's Sure Foundation."

At the Lutheran Church in America convention in Louisville, Archbishop Thomas C. Kelly of Louisville told the delegates, "I am grateful for your coming here and applaud the action you have taken."

Delegates to the three conventions voted to appoint a 70-member commission, headed by Dr. William A. Kinniston, president of Wittenberg University in Springfield, Ohio, to work out a constitution for the new church. The commission is to hold its first meeting Sept. 27-29 in Madison, Wis. A convention to approve the new constitution is to be held in 1987.



FAITHFUL FANS — Sporting Kansas City Royal visors over their religious habits, Sisters of St. Joseph Flavia Blaes, left, and Cletus Mayer of Wichita, Kansas, watch a foul ball during a recent game against the Chicago White Sox in Kansas City, Mo. The two fans follow the Royals religiously and rarely miss a game on radio or television but this was their first live game. (NC photo from Wide World)

Health director sees threat of "Vitriolic pro-lifers"

MILWAUKEE (NC) — "Vitriolic pro-lifers" may cause a curtailment of Catholic witness in the health field, according to Jack Curley, executive director of the Catholic Health Association. Though he was not specific, Curley said in a keynote address to the convention of the National Association of Chaplains here Aug. 30-Sept. 2 that 12 Catholic hospitals are being threatened by the "radicalized" issue of abortion. Curley called the situation tragic. "The basic cause of friction between Catholic hospitals and pro-life groups in the hospitals' having physicians on their staffs who perform abortions in their private practices," Curley said. He said that "conscience clause" legislation prohibits the removal of these physicians, just as it protects hospitals which refuse to permit abortions in their facilities.

First black bishop ordained in N.Y.

NEW YORK (NC) — The first black bishop in the history of the Archdiocese of New York was ordained in St. Patrick's Cathedral Sept. 8. He is Auxiliary Bishop Emerson J. Moore, 44, who became vicar for central Harlem and the first archdiocesan vicar for black community development earlier this year. Bishop Moore has also been pastor of Harlem's St. Charles Borromeo Parish since 1975 and will continue to serve in that position. The ceremony at St. Patrick's was also for the ordination of Auxiliary Bishop Joseph T. O'Keefe, 63, who has served as

vicar general since 1978 and will continue in that post.

News at a Glance

World nears anarchy says U.N. secretary

UNITED NATIONS (NC) — The world is "perilously near to a new international anarchy" and the current mechanisms of the United Nations may not be able to reverse the trend, according to Javier Perez de Cuellar, U.N. secretary general. This was the theme of Perez de Cuellar's first annual report to the General Assembly, which is scheduled to open in late September. He released the report Sept. 7. It presented his conviction that U.N. peace-keeping and peace-making efforts must be refurbished. One of the ideas in the report echoes the thinking of the Soviet Union. The secretary general wants the Security Council to meet "at the highest possible level" to discuss some of the problems currently plaguing the world. The Soviets launched this idea a year ago, but did not press it too hard. At that time the other big powers in the Security Council, including the United States, opposed a U.N. summit.

Nicaraguan government and church hold meetings

MANAGUA, Nicaragua (NC) — Government and church officials in Nicaragua have begun a series of meetings to ease church-state tensions. A bishops' committee met with government officials Sept. 3, but no communique was issued afterward. Church sources said that more meetings are planned. On Sept. 4 Daniel Ortega, coordinator of the ruling junta, said he was willing to hold further talks with the bishops. Prior to the meeting, Archbishop Miguel Obando Bravo of Managua had said the hierarchy wanted peace, not friction. "The church is not looking for confrontation with anyone," he said.

Cardinal denies asking Filipino president to resign

HONG KONG (NC) — Cardinal Jaime Sin of Manila, Philippines, has denied asking Filipino President Ferdinand Marcos to resign. News reports in July had quoted Cardinal Sin as urging Marcos to resign in favor of "a leader capable of obtaining the respect of the people." The Filipino cardinal made the denial in an interview with UCA News, a Hong Kong-based news agency which covers the Catholic Church in Asia. Cardinal Sin said he was misquoted in a story distributed by United Press International.

Salvadoran bishop speaks for refugees

SAN SALVADOR, El Salvador (NC) — After conferring for two days with Salvadoran refugees at the Mesa Grande camps in Honduras, Salvadoran Bishop Arturo Rivera Damas asked Honduran authorities and the United Nations for immediate improvements. His request included protection of refugees against raids by Honduran and Salvadoran security forces, more land, the granting of refugee status by the Honduran government, and better health care and nutrition. He also said refugees do not want to be transferred again. "I have been entrusted as their voice with several requests," he said during a Sunday homily in San Salvador Sept. 5.

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Poll: Confession still valued

But use is down and some aspects criticized

CHICAGO (NC) — A survey of readers of U.S. Catholic, a monthly magazine published in Chicago, has found that 68 percent of respondents consider confession "an important sacrament in my life."

Nearly 1,000 U.S. Catholic readers were polled and 282 responded.

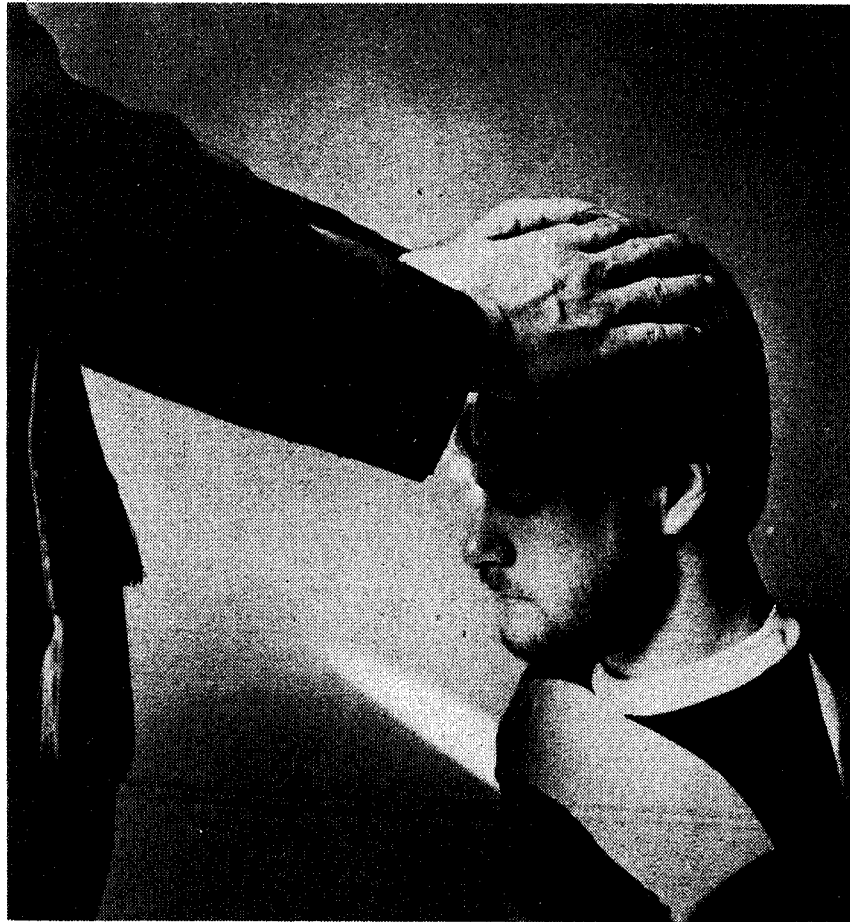
Ninety-one percent disagreed with the view that "The Catholic Church would get along fine if there were no sacraments or ceremonies of any kind to express forgiveness of sin."

With regard to frequency of confession, however, 54 percent said they went a few times a year, 22 percent once a month and only two percent more often than once a month.

AN ARTICLE to be published with the survey results in the October issue of U.S. Catholic pointed out that the percentage of those who never go to confession among its respondents was much lower than the 27 percent of respondents to a poll of Tennessee Catholics who said they never go to confession. Neither poll was a scientific survey of U.S. Catholics.

Of the U.S. Catholic respondents; 77 percent have used the new face-to-face method of confession; 72 percent prefer the new rite of reconciliation to the way confession was 20 years ago; and 77 percent said they did not confess basically the same kinds of sins they used to confess as children.

Although 51 percent said that they rarely sin seriously enough to need confession, 67 percent said that, if they committed what they felt was a serious sin, they would feel a need to go to private confession to feel truly forgiven.



The new rite of the Sacrament of Reconciliation, adopted in 1977, allows Catholics to meet with the priest face-to-face while still leaving them the option of confessing from behind a screen (NC photo)

Criticisms of confession focused on priests, the U.S. Catholic article said. "According to respondents, priests are supercilious, arbitrary, unavailable, unsympathetic, judgmental, and in too much of a hurry. The simple lack of time for proper discus-

sion was listed by several people as a particular sore point. Many priests apparently still have a 'get-em-in-get-em-out; approach to the sacrament.'

ONE PRIEST, Father Michael Henschal, executive director of the diocesan liturgical commission in

Portland, Me., said, "At the rate things are going, the sacrament will cease to exist in 10 years because of non-use. At least two generations now have made no use of it at all. Unless some serious readjustments are done, we won't make it. The reform so far has failed miserably because it's not being used."

"The abundance of inept confessors puzzles experts in the area," the article said.

Both lay readers and priests advised shopping around for a good confessor. "Many priests are unskilled," Father Henschal said. "You have to shop around and find a confessor who is sensitive to your needs."

A Massachusetts couple listed the qualifications of a good confessor: "A good spiritual director should be very sensitive toward his people, get to know them, have a right attitude, be sensitive toward other people's feelings, be able to counsel with love and concern, be trained in psychology."

"IF ANY COMMON themes emerge from the responses," the article said, "they are these: Catholics need more instruction about the sacrament, they need better confessors, and they want more opportunity for communal services. Generally, the respondents were supportive of the reform of the sacrament, but they feel it has not gone far enough or reached enough people."

"Those who had tried face-to-face confession liked it; others sought to extend that openness to all by endorsing communal penance. In short, they may be going less, but they are enjoying it more."

Meeting not political--Vatican

(Continued from page 1)

seriously impede the Vatican from playing any constructive role in future Middle East negotiations." Among those signing the telegram were Sister Ann Gillen of the Society of the Holy Child Jesus, executive director of the task force.

The task force on Soviet Jewry marked its 10th anniversary at the Sept. 13-14 conference. The major focus of the organization is freedom for Soviet Jews and other oppressed groups in the Soviet Union.

TAKING OFFENSE to Israeli Prime Minister Menachem Begin's bitter criticism of the Pope-Arafat meeting, the Catholic League for Religious and Civil Rights sent a telegram to Israeli Ambassador Moshe Arens calling Begin's statement "a deliberate appeal to anti-Catholic bigotry" and "an attempt to intimidate the papacy."

Begin has been quoted in news reports as saying

the Catholic Church "did not say a word about the massacre of the Jews for six years in Europe" and that a papal meeting with Arafat "is indicative of a certain moral standard."

League President Father Virgil Blum urged Arens to convey the outrage of the Catholic community in the United States to the Israeli government.

Father Blum said the Israeli official's statement "willfully distorts the historical record of the Catholic Church's humanitarian efforts on behalf of Jews during World War II."

The Catholic League president sent the ambassador a recent Catholic League publication which documents those humanitarian interventions.

Written by Jesuit Father Robert A. Graham, co-editor of an official documentary series on Vatican activities during World War II, the booklet details the Vatican's extensive diplomatic efforts to avert shipment of Jews to Nazi concentration camps, its

concealment of thousands of Jews in church institutions, and its distribution of thousands of false documents which helped Jews escape the nazis.

Father Graham's monograph also documents many instances of coordination of papal and Jewish rescue action and it includes letters of appreciation from several Jewish organizations and prominent Jewish community leaders.

Father Blum noted that one such letter from the late Chief Rabbi Isaac Herzog of Jerusalem said "the people of Israel will never forget what His Holiness and his illustrious delegates . . . are doing for us unfortunate brothers and sisters in the most tragic hour of our history."

Concluding his letter to the ambassador, Father Blum said, "Rabbi Herzog would no doubt be pained to learn that the people of Israel have indeed forgotten."

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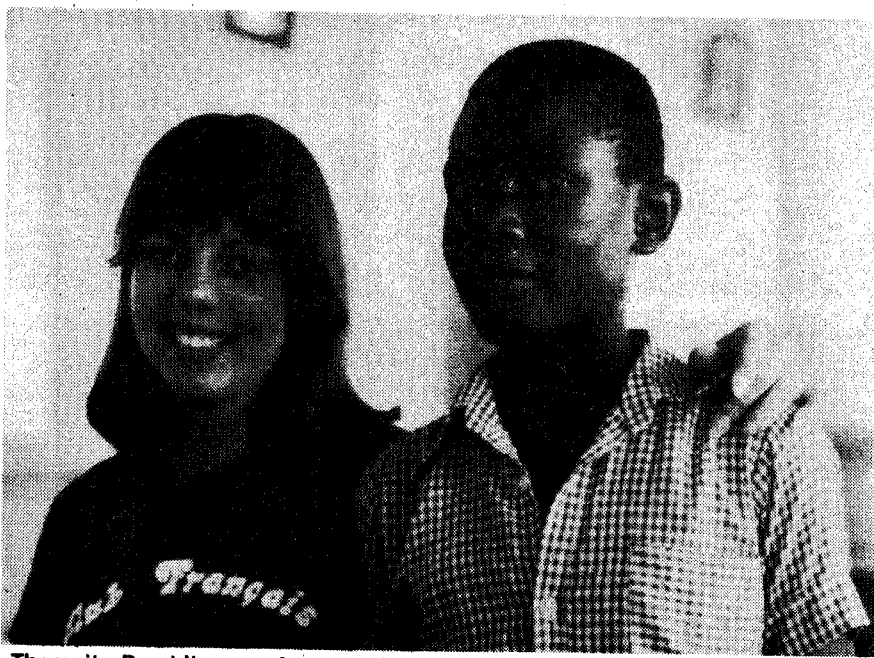
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Theresita Bembibre, an Amor en Accion volunteer from La Salle High School and a new Haitian friend. (Photo courtesy Amor en Accion)



Some of the children being helped by the lay group's project. (Photo courtesy Amor en Accion)

Diocese-to-diocese love

(Continued from page 1)

tions in the Miami archdiocese have contributed over \$12,000 to pay for teacher salaries in Haiti this year. A staff of 31 dedicated native teachers work for \$360 each a year, a cumulative salary that would equal the wage of only one teacher in the U.S. Schools in the Miami archdiocese have also become special sponsors or "sister schools" to those in Haiti.

Amor en Accion visited Port-de-Paix first, traveling on a bus through a river, up steep hills and through countryside where sometimes there were no roads at all. In the neighborhood of Nan Palan where Amor en Accion is helping Haitians in the construction of 20 concrete one-bedroom homes, the group met with a native housing committee. The outcome of the meeting was a recommendation that work stop on the housing project until a multi-purpose nutritional center is constructed, said Alicia Marill, an original founder of the group who was also along on the trip. The proposed building would have space for classrooms, a chapel for Masses and would contain medical supplies and vitamins.

After an eight hour trip at night in an open truck Amor en Accion visited the largest parish in the diocese, Jean Rabel. One priest ministers to nearly 75,000 parishioners, alternating Masses in any of a dozen small concrete chapels. The priest has help, says Marill, from a team of 36 lay people who minister and aid in the development of the community. They learned that lack of water is a prob-

lem in this arid region and some irrigation projects have been proposed.

MARILL, WHO visited several schools as they drove throughout the diocese, found that although the schools were very poorly equipped, the teachers themselves were highly committed. The children look forward to coming to school, she says, because of the attention they receive

'The teachers are very much loved. The children are extremely attentive and respectful. They are taught beautiful manners in school.'

from the teachers.

"They (the teachers) are very much loved. The children are extremely attentive and respectful. They are taught beautiful manners in school."

All of this is in contrast with the fact that the children are often hungry while they are there. Amor en Accion was repeatedly approached by students who would tell them "gran gou," the Haitian expression for "very hungry."

Amor en Accion visited another large village in the western portion of the diocese, Mole St. Nicolas. Because of the poor health conditions, the single priest in this parish spends most of his time providing

medical attention to his parishioners, Marill says. "There is malaria and typhoid. If people come down with an illness a lot just keep on working," a catechist is greatly needed here, she says, to carry out ministerial duties.

Driving across country Marill was impressed with the beauty of the mountains and the deserted beaches of villages such as Mole St. Nicolas on the northern coast of Haiti. But the beauty is contrasted with the stark poverty of the people who subsist primarily on a diet of fruit and vegetables. Many will perform farmwork for 60 cents a day, she says, coming home at night to huts made of banana leaves, wood or metal or sometimes even crude cardboard shelters.

Still, says LaSalle High School graduate Terry Bembibre who traveled with the group, "deep down inside they weren't miserable."

ALTHOUGH THEY suffer a lot, Bembibre says, "they are very close to God over there. These people are really packed (in the chapels) and they sing. They all go up and give something to the offertory no matter how little they have."

"There's something in their eyes, sincerity, friendly with an amount of sincerity that surprises you."

The high point of the trip for both Bembibre and Marill, who is religious Education Director at LaSalle High School, was a visit to LaSalle's sister school in Biquet, a small mountain village east of Port-de-Paix.

After a four hour hike up the mountainside, Amor en Accion people were greeted by 100 singing and dancing children who presented gifts of coconut water, fruits and baskets.

Marill and Bembibre were again impressed with the optimism and gratitude of the people living in destitute conditions.

THE ONE room wooden school was so primitive that Bembibre, sitting on the floor, asked when they would be shown where the children attended classes. Outside of the building were several small thatched huts where other classes were held.

Caritas, the international Catholic charity organization which is active in Port-de-Paix, has proposed the building of a new school on the mountain. Although Caritas proposes projects in the diocese it does not have the funds to support them and so LaSalle will be responsible for the construction of a proposed new concrete school which will contain five classrooms and a small cafeteria.

The relationship between Biquet and LaSalle has apparently been a happy one on both sides. Several students from the High School have already made the trip to Haiti and Marill is often approached by students asking her when they will return.

"**I REALLY** think high school kids have a tremendous potential to become aware and to give of themselves," she says.

Marill is encouraging other schools in the archdiocese to become involved in the sponsorship program. If any schools or individuals wish to make contribution to this project or to the Amor en Accion organization they are urged to write to Amor en Accion, P.O. Box 341523, Coral Gables, Fla. 33134, or contact Alicia Marill at 649-1287.

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Sister hears with her heart

By Ana Rodriguez-Soto
Voice News Editor

Sister Rose Rayburg's eyes dance mischievously when she speaks, her smile waits in the wings for the words to end. She is happy to be here, she says. Then she concentrates, intent on reading an interviewer's lips.

Some things are just more difficult for the jovial nun, who, while a little different from most people, shares a very important trait with the people she will serve.

Sister Rose is deaf. In her new position at the Archdiocese of Miami's Catholic Deaf Office, "I can experience what they experience. To a certain extent, I share their life. I belong to them."

THE FORMER music teacher and school principal, who this month celebrated 50 years as a Sister of St. Joseph, says it took her some time to realize what God was calling her to do when she first began losing her hearing 20 years ago.

It was only recently that volunteer work for the deaf office of the Pittsburgh diocese convinced her "that working with the deaf was what I was supposed to do."

Now, she looks at her deafness as a blessing. "I was called to do it. I don't know His reasons or His plans but I'm happy to be what I am now."

Others who are happy about it are Sister Conleth Brannan, associate director of the office for the deaf, Father Jim Vitucci, its director, and the more than 400 deaf people they serve.

"I can say, 'I understand,'" Sister Conleth explains, "but I don't really understand."

SISTER ROSE does because the memory of her own gradual hearing loss is still vivid.

A piano and violin player who taught music and choir in the Pittsburgh diocese's Catholic schools,

her deafness is due to Menieres disease, an infection in the inner ear. At first, she recalls, "I couldn't distinguish tones."

Eventually, "all sounds (became) confusing. I couldn't make out what people were saying. Then the volume began decreasing little by little." When this began interfering with her teaching, she moved from the classroom to the principal's office, a position she held for four years in Ohio until she realized she could not adequately communicate with the parents of her students.

In the meantime, "I found myself becoming more and more isolated in different situations," even from the other sisters at the convent who resorted to writing their messages down for her. Efforts at lip-reading only made her realize how much she was missing.

"I don't know that I was really angry (at the deafness) but it frightened me," she says now. "I was upset." Eventually, "I had to look for something else to do," so she became a librarian and later produced slide programs for her order.

THE ISOLATION, she says, is the most difficult obstacle deaf people face.

An estimated 60,000 deaf reside in Dade County alone, Sister Conleth explains, and the great majority of them are neither registered in parishes nor attend Masses regularly. Most of their friends are also deaf, which is why a survey she has been conducting for several years has almost turned into a house-to-house search.

"To sit in church and not be able to understand anything can be very boring, even for me with my understanding of religion," says Sister Rose. Deaf people cannot understand a priest's homily unless they are close enough to the altar to see his lips. They cannot hear the music or sing along. "Sitting there and not being



Sister Rose Rayburg, new staff member at the Archdiocese's Office for the Deaf, began losing her hearing 20 years ago. (Voice photo by Ana Rodriguez-Soto)

able to receive anything can be very frustrating."

The most effective way for deaf persons to communicate, especially with each other, is by sign language. Sister Rose didn't begin to learn it until four years ago, when she "heard" the hymns at Mass being signed and realized that it is "a beautiful way to express your feelings in church."

"I thought that I would always be living with hearing people and lip-reading was enough," she says. Now, she notices more and more hearing people who are discovering the simple beauty of signing and studying it just as they would any other language.

She has volunteered to teach sign at the center if any hearing people are interested. She also hopes her work as religious education teacher for deaf adults and children will enable her to convey "God's closeness to them and their closeness to God."

HEARING people need to learn something else. "Accept handicapped people as real people. A handicap doesn't destroy a person. They still

have desires and wishes and all the same things another person has."

In fact, Sister Rose says, "the hearing are handicapped when it comes to communicating with the deaf."

While she sees that trend slowly changing, she notes that "the deaf are ready to share everything with the hearing people, but the hearing people are not ready to communicate with the deaf."

The Church itself has a long way to go before it truly integrates the deaf into the community, she says, picturing a day when the deaf will sign the readings at Mass while the hearing translate them into words and when deaf choirs will not have to wait for special Masses to praise God with their hands.

DOES SHE miss her hearing?

"I can really say that I am happy," she answers. "I don't feel less than a hearing person. I feel that I am a real person, not something less . . . I still have a sense of worth and a sense of value."

She remembers when she could listen to the sounds of music and the sounds of nature, and misses being able to communicate with hearing persons.

But, she says, her eyes dancing, her smile appearing, "I can still see and appreciate sunrises and sunsets — because they don't make any noise."

D.R.E. orientation

The Religious Education office is inviting new Directors of Religious Education to an orientation session Sept. 29 at the Archdiocesan Catechetical Center, 7506 N.W. 2nd Ave. Presenters from the offices of Evangelization, youth activities, and other ministries are expected to attend to acquaint DRE's with the variety of ministries and corresponding personnel in the archdiocese. The session will begin at 10 a.m. and conclude at about 1 p.m. Please call the Religious Education office at 757-6241 if you plan to attend. The office is also reporting the cancellation of the Sept. 17th and 18th RCIA conference.



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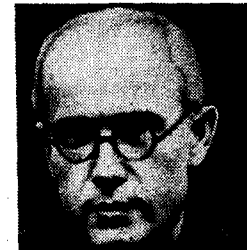
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Mariel ills exaggerated — bishop

Only few were bad, most good, he says

The problems caused by the influx of Mariel refugees into Dade County have been greatly exaggerated, while the smooth integration of most of them into the Spanish community is often overlooked, Auxiliary Bishop Agustin Roman said on the 2nd anniversary of the giant boatlift this month.

Drawing on statistics gathered by Dr. Juan Clark, a sociologist, and on his own observations as rector of the Shrine of Our Lady of Charity, Bishop Roman issued a reflection on the exodus two years ago this month.

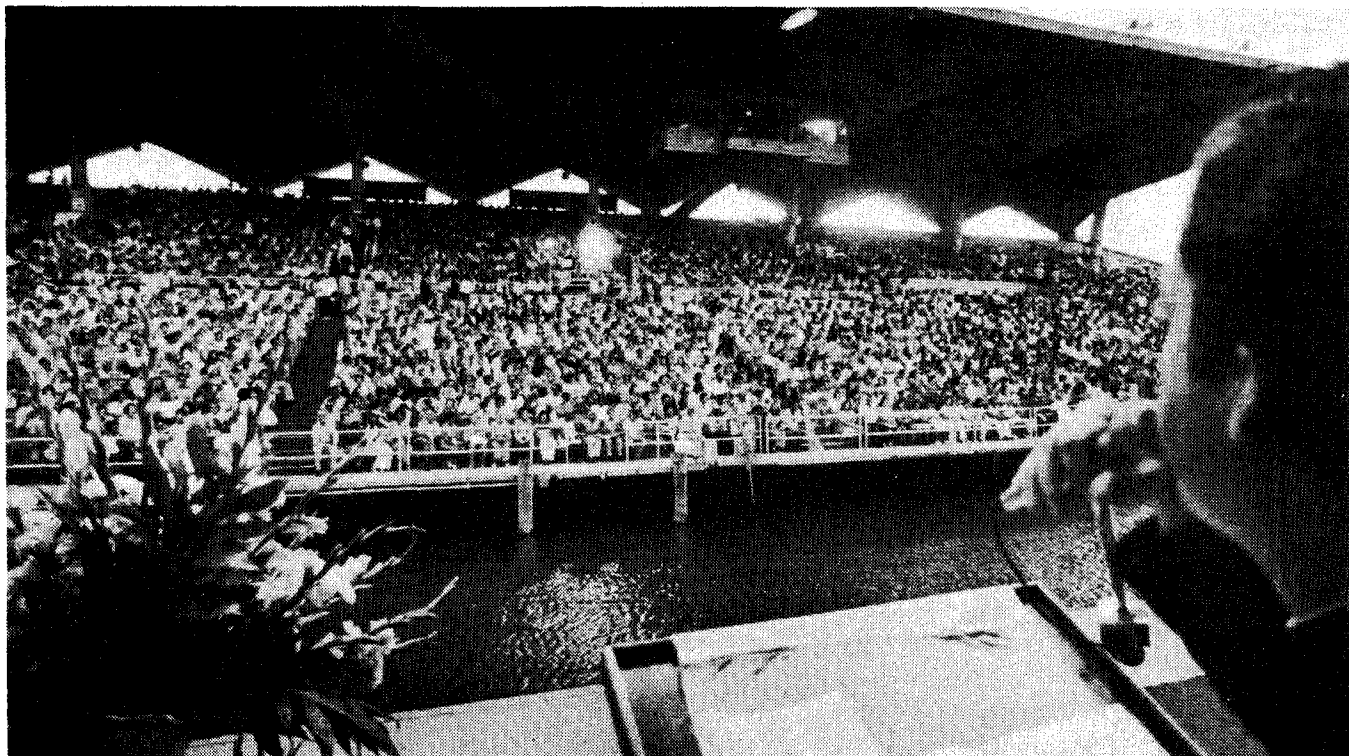
The bishop acknowledged that the ethnic percentages changed rapidly in Dade and Hispanics are now 38 per cent of the county population and will likely outnumber other ethnic groups by 1985.

He stated that some Cubans retain a "confusion" related to a mixture of African and Catholic beliefs, due to a lack of catechesis in Cuba under communism, but also pointed to a retention of devotion to the Blessed Mother.

At the Shrine, he said, he has seen the suffering of split families, the people praying to be reunited and prayers of thanksgiving as well.

"We have shared their suffering at the separation from their dear ones, particularly the loneliness of so many men who came without their wives and children," he said.

Bishop Roman pointed to Castro's unprecedented opening of jails to send criminals to Florida in the boatlift, leading to image problems for the vast majority of Marielitos who were



THRONGS OF FAITHFUL packed Miami's Marine Stadium once again this year as Cubans celebrated Sept. 8, the feast day of their patroness, Our Lady of Charity. After the traditional arrival of Our Lady's statue by boat, Archbishop Edward A. McCarthy, joined by Auxiliary Bishops Agustin Roman and John Nevins and priests and deacons from throughout the Archdiocese, began the celebration of the Mass. Homilist Father Sergio Carrillo reminded those present of the need to truly keep in their hearts the virtue of charity which Our Lady is named after and recalled what Our Lady represents for Cubans everywhere.

lawabiding.

"According to official statistics reported by the State of Florida and the Dade County Police Department (*Miami Herald*, 26 May 82), the participation of the Mariel refugees in the increase of crime had been exaggerated. While delinquency rates of Mariel refugees were over-estimated, the rate of other groups in the community had been under-estimated. The same statistics revealed that in 1982 crime in general had decreased in Dade County," he said.

"Those of us who have had first-hand experience with the Mariel exodus from our continued contacts with refugees from this group, have been able to see the positive aspects of these Cubans come to light in spite of the sufferings involved in their adjustment process, particularly in those refugees affected by the drama of family separations, who are the majority. In the beginning it seemed that the creativity that God gives to each man was asleep in these Cubans due to the totalitarian society in

which they lived for so many years. Little by little, however, this creativity came to life in the presence of a community that, even though unprepared to receive such a huge immigration in three months, welcomed them with open arms."

The bishop said after a year only about 20 per cent were on welfare, due to the help of other local Cubans, as contrasted to 75 per cent of Southeast Asians in California a year after arrival.

He stated that most of the refugees have found housing and jobs or have continued studies, adapting in spite of difficulties in a new country.

"Two years later, a view of the Mariel exodus in the light of the previous reflections, taking into consideration the positive as well as the negative aspects involved, make us come to the conclusion that the Cubans who arrived in this exodus have been well received by our community, and the creation of a wall between this group and the Cubans who came earlier into exile has been avoided.

"The history of these past two years makes us predict that the Mariel refugees will have a positive impact on our nation, as did the other waves of Cuban immigrants who have come to the United States since 1959," said Bishop Roman.

Poverty reviewed

THE UNDERCLASS, by Ken Auletta, *Random House* (New York, 1982). 348 pp., \$17.50.

Reviewed by Brother Ronald D. Pasquariello
NC News Service

Ken Auletta's book ought to be required reading for Catholics, particularly theologians, clergymen, Religious, social activists, and anyone concerned about poverty and the poor in America.

It is a brilliant exposition of the contours of poverty which moves beyond the facile assumption that poverty simply means a lack of money to other, often neglected, aspects of the condition: the debilitating effects of dependency and powerlessness and the lack of basic social and occupational skills.

Auletta, a journalist, uses a practical, hands-on approach for analyzing the underclass. As a consequence, he

offers the sociological data as well as the perception of the poor on such issues as crime, racism, unemployment, welfare, and the feminization of poverty. Their perceptions are as diverse as those of the social scientists.

Besides causes and effects, Auletta reviews possible solutions.

Auletta leaves it to the reader to decide which option is best.

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The Archdiocese of Miami operates total care programs for dependent children from 6 years to 17 years of age. Hundreds of children received care during the past year. For most of these children it was only a few days until they returned to their families. But for many of these children, the Archdiocese provided greater care at one of our Archdiocesan homes. For some of these children their only home is the one that you have helped to provide by your generous support of this Good Samaritan Appeal.

The annual Good Samaritan Collection which benefits these dependent children will be held next week.

I encourage your continued generosity in helping these children who need our special concern.

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

Official

The following revised parish boundaries are as indicated:

ST. JOHN NEUMANN CHURCH, 10801 S.W. 120 St., Miami, Florida 33176, Father Michael Hickey.

NORTH: S.W. 104 St.

SOUTH: S.W. 136 St. from Turnpike extension east to the C-100 canal, then east along the canal to S.W. 102 Ave., then east along S.W. 144 St. (Mitchell Dr.) to U.S. #1.

EAST: U.S. #1.

WEST: Turnpike extension.

CHRIST THE KING CHURCH,

16000 S.W. 112 Ave., Miami, Florida 33157, Father Francis Guinan.

NORTH: S.W. 136 St. from County Line east to the C-100 Canal, then east along the canal to S.W. 102 Ave.

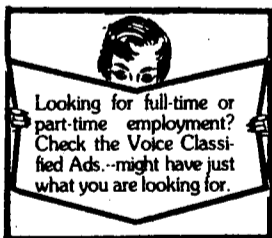
SOUTH: S.W. 184 St. from U.S. 1 to West Dade Expressway, north on West Dade Expressway to 176 St., thence west on 176 St. to Dade-Collier County Line.

EAST: S.W. 102 Ave. south to Colonial Drive, east on Colonial Drive to U.S. 1, south on U.S. 1 to 184 St.

WEST: Dade County Line.

Religious arrested for trespassing

SOUTHFIELD, Mich. (NC) — Six persons, including a priest, a nun, and a seminarian, have been ordered to stand trial on two counts of trespassing on the property of Bendix Corp. during a Hiroshima-Nagasaki memorial service in August. The priest was Father Thomas Lumpkin of Detroit's Catholic Worker House. Also to be tried were Immaculate Heart of Mary Sister Barbara Beesley, adult and educational outreach coordinator for St. Rita's Parish, Detroit; and David Rink, a student at St. John's Provincial Seminary in Plymouth, Mich. Part of an original group of nine people arrested while holding a prayer service in front of the Bendix employee entrance, the six persons going to trial on Sept. 8 returned to the employee parking lot after the initial arrest and were again arrested for trespassing.



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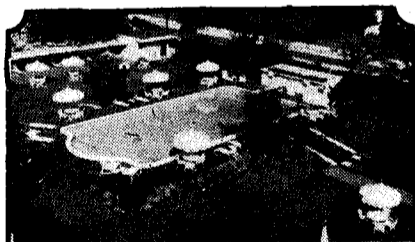
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PARISH CENTER DEDICATION — Archbishop Edward A. McCarthy blesses the new chapel at the dedication Saturday of the St. John Neumann parish center in Kendall. Over 500 well wishers and parishioners and nearly 50 priests filled the new parish hall to capacity as the Archbishop blessed the altar and then progressed through the center's K-5 school to complete the blessing. Fr. Michael Hickey, pastor of the new church, located at 12125 S.W. 107th ave., accompanies the Archbishop.

Child abuse topic of pro-life convention

Dr. Edward Lenoski, a nationally-recognized researcher in the problem of child abuse, will be a featured speaker at an October 9 pro-life convention in Tampa. Dr. Lenoski, who is a Professor of Pediatrics and Emergency Medicine as well as Child Abuse Coordinator in Los Angeles County, has written several books on the subject and is a sought-after speaker. His probing analysis into the causes of abuse — especially the backgrounds of the parents involved — has resulted in preventative measures that have reduced child abuse cases. His work also confirmed the finding of other researchers, that abused children are usually born of planned pregnancies, and were very much "wanted" — at least in the beginning — by their parents. Lenoski strongly argues against the myth that abortion reduces the number of abused children.

Also featured at the day-long series of workshops will be Dr. Jack Willke, President of National Right to Life, and a

leader in the struggle to enact a Human Life Amendment to the U.S. Constitution. Offering other perspectives of the pro-life cause will be Lori Nelson, founder of Women Exploited, a nationwide group of women who have had abortions and now counsel other women against them; and Victor Rosenblum, from the pro-life legal organization, Americans United for Life. Florida participants will include Robert Merkle, U.S. Attorney from the Middle District of Florida, and Denis Cavanagh, Professor Obstetrics at the University of South Florida.

The October 9 event, sponsored by Florida Right to Life, will cost \$12.00 for adults or \$6.00 for students. There will also be a Saturday evening banquet and a Sunday morning prayer breakfast. It will be held at Tampa's Sheraton Hotel, 515 East Cass Street, and hotel reservations can be made by calling (813) 229-6431. More information can be obtained locally by calling 1-498-3381.



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Pope checking new church law

PHILADELPHIA (NC) — Pope John Paul II is reviewing the proposed new Code of Canon Law "word by word," said Archbishop Pio Laghi, apostolic delegate in the United States.

Cardinal John Krol of Philadelphia sharply criticized proponents of a church without laws and said the pope hopes to issue the new code "at the earliest, on the first Sunday of Advent, or, at the latest, the first Sunday of Lent in 1983."

He suggested that the issuance of the new code would help end a long period of "confusion about canon law in the church."

CARDINAL KROL and the Archbishop Laghi spoke during a study week on the new code, Aug. 30-Sept. 3, for canon lawyers from the Middle Atlantic states. The new code, nearly 20 years in the making, will be the first complete revision of the general law governing the Latin-rite church in 65 years.

Archbishop Laghi, chief celebrant of a Mass midway through the symposium, emphasized Pope John Paul's concern for "sure law" governing the church.

In a homily at the Mass Cardinal

Krol, a canon law expert and long-time member of the papal commission revising the code, said that the pope is currently studying each of the new code's 1,776 canons with the help of a team of church law experts.

He said the pope had told him, "As you know, canon law wasn't my strongest subject, but I have the responsibility, so I feel I must do this."

For his review, the cardinal said, the pope has a workbook with the text of the proposed code, correlated with the text of the present code and a list of all the deletions, additions and modifications that the new code makes.

Cardinal Krol emphasized that until the new code goes into effect, the current 1917 code, as modified by subsequent legislation, is still in full force.

"THE CHURCH, just as any other society, cannot exist without a body of laws," he said.

"Some assumed that canon law had lost its binding force after the (Second Vatican) Council" despite clear papal statements to the contrary, the cardinal said.

"Some, assuming a spirit of false



Pope John Paul II

freedom, rejected objective norms at the disciplinary and moral levels and adopted subjective norms which led to disciplinary and doctrinal deviation . . . (and) to confusion, disorder and disunity," he said.

"There were some," he added, "who conceived the church as charismatic, not institutional; as new and not traditional, or as a popular or 'people church' " in which authority comes from the people rather than from Christ.

Against this he cited the Second Vatican Council, which, he said, "teaches clearly and without am-

biguity about the origin and role of the hierarchy, which derives its authority not from the people but from Christ."

AGAINST those "who assume that somehow a pastoral approach is incompatible with a canonical approach," Cardinal Krol countered that canon law "is pastoral" in its fundamental purpose of helping direct people to salvation.

"It is important that juridical norms be applied with a pastoral spirit," he said. "However, the application must be, without ambiguity or equivocation, juridical."

"We know that law is not to be considered as an end in itself," he added, "but as an instrument serving the goal of the community. The goal of the community is to be united in love with God and with other members of the community. The Christian mystery of the law brings law and freedom together. It was through his total adherence to the Father's will that Christ made manifest the meaning of freedom."

"Love without law is power with direction," Cardinal Krol concluded, "and law without love in machinery without motion."

Excommunication of Mafiosi slated?

VATICAN CITY (NC) — The Vatican has refused to comment on widespread reports in the Italian Press that Pope John Paul II is considering excommunicating members of the Mafia during his scheduled visit to Palermo, Sicily, in November.

The excommunication proposal reportedly came from Cardinal Salvatore Pappalardo of Palermo after the Sept. 3 murders of police Gen. Carlo Alberto Dalla Chiesa, Italy's top anti-Mafia specialist; his wife, Emmanuela; and a police body-guard.

The 63-year-old cardinal, who has refused to comment on the proposal for excommunicating Mafia members and their collaborators, urged priests, after the Dalla Chiesa killings, to be active in rooting out organized crime.

"**THE TIMES** in which we are called to work are sad times," he said. "But we ought not to let ourselves become discouraged, to yield to the forces of evil, because we cannot

share the language of violence, of vendettas and of hatred."

Pope John Paul is scheduled to visit Palermo, capital of the southern Italian island of Sicily, on Nov. 21. Palermo is the hub of an international drug ring and an intra-Mafia war for control of the lucrative operation has resulted in more than 100 gangland slayings in Palermo this year.

In the Campania region of Italy, where the Mafia operates under the name of the Camorra, the regional bishop's conference has issued guidelines on the Mafia which fall short of excommunicating its members but deprive them of certain sacramental rights.

According to the guidelines, known Mafia or Amorra members cannot serve as godparents for baptisms or receive Catholic funerals.

"Mafia or Camorra is a negation of Christ and of man," said Bishop Antonio Riboldi of Acerra, Italy, in a newspaper column describing the guidelines Sept. 9.

"THOSE WHO ARE in the Mafia or collaborate with it have nothing to do with the community of the people of God," he added.


Bishop Luigi Bettazzi of Ivrea, Italy, president of Pax Christi International, backed the excommunication proposal in a column for his diocesan newspaper, *Il Risveglio Popolare* (popular renewal).

"Now that the cardinal of Palermo, and not for the first time, speaks so explicitly of the Mafia, now that the bishops encourage priests to talk about it and denounce it, I believe that hope may grow that the wall of cooperation and of silence may be shattered, that this terrible plague may be isolated, also psychologically, as has been that of terrorism," Bishop Bettazzi said.

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Morticians mourn losses, sue Denver Archdiocese

DENVER (NC) — Eleven Denver-area morticians have sued the Denver Archdiocese for at least \$4.5 million in actual and punitive damages for unfair competition, conspiracy and restraint of trade in operating an archdiocesan mortuary at Mt. Olivet Cemetery.

In a suit filed in Jefferson County District Court the morticians charged that the archdiocesan mortuary, which went into operation last year, competes unfairly with them by selling funeral services below cost and obtaining free advertising.

The average cost of the cheapest funeral at one of the 11 mortuaries is about \$1,280. The archdiocesan mortuary offers a service for \$790.

THE MORTICIANS' suit said the archdiocese should lose tax-exempt status for all its property, including

churches and schools, because the archdiocesan mortuary has abused that status in an effort to monopolize the Catholic funeral business in the area.

The morticians charged that the archdiocese "pressures" priests to send Catholic funeral business to the archdiocesan mortuary.

Since the suit was filed, public support for the archdiocese has been "phenomenal," said William McCook, archdiocesan director of finance and real estate, whose duties include overseeing the cemetery operation. He said "people have been coming out of the woodwork" in support of the archdiocese.

McCook contended that the morticians' charges are ridiculous and that the suit is a "nuisance" without

merit.

HE SAID the archdiocese has voluntarily placed itself in a taxable position with regard to the mortuary operations. The mortuary pays sales taxes, will pay income taxes "when we make a profit" and has been assessed for real estate taxes, McCook said.

As for trying to obtain all the Catholic funeral business, he said, "We couldn't handle it if we had it."

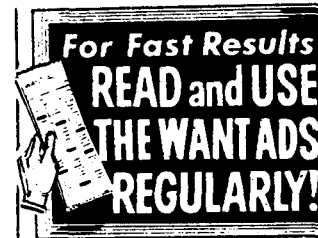
McCook also denied the morticians' claim that the archdiocesan mortuary will drive many of them out of business. "Those mortuaries that have been providing fair and reasonable service are not going to be hurt," he said.

He said the archdiocese started the mortuary because of "a longtime

concern that practices of the funeral industry were not fair to the public and that prices were unreasonable." Money taken in by the archdiocesan mortuary is used for cemetery maintenance.

AMONG THE defendants named in the suit is *The Denver Catholic Register*, the archdiocesan newspaper. The morticians charged that the paper gives free advertising to the archdiocesan cemetery. Denying this, McCook said, "We pay hard cash like everyone else."

An archdiocesan team of attorneys is preparing an answer to the charges.



Another rights group falls in Russia

MOSCOW (NC) — The Moscow Helsinki Group, the leading human rights organization in the Soviet Union, said it has been forced to end its activities because of pressure from the government.

A group statement said the decision was taken after one of the organization's three members still at liberty in the Soviet Union was indicted for slandering the government.

"In this situation the group cannot fulfill its duties and is forced, under pressure of the authorities, to end its work," said the statement, issued Sept. 8.

Lawyer Sofia Kallistratova, one of the three members, was informed of the indictment against her Sept. 6.

The group had more than 20 members at one time. The group was formed in 1976 to monitor Soviet compliance with the human rights provisions of the 1975 Helsinki accords on human rights and mutual security in Europe. Most members have been imprisoned, sent to remote parts of the Soviet Union or forced to leave the country.

MS. Kallistratova has defended several dissidents at their trials.

The Helsinki Group's statement said Ms. Kallistratova was told she would be tried for slander based upon publications of the Helsinki Group that were found during searches of her apartment. Conviction could mean up to three years in jail.



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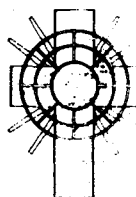
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Sept. 25: Transactional Analysis: Spontaneity and Intimacy in Relationships - Mr. Frank McGarry, Director of Biscayne College Pastoral Counseling Center and Sr. Carmelita Centanni, M.S.C.

Oct. 16: The Gestalt Process: Learning from Within - Rev. John Mulcahy, A.A.M.F.T., Gestalt Therapist.

September-December, 1982

Oct. 30: Therapy with Families: Challenge and Opportunity - Roberta Gallagher, M.S.W.

Nov. 6: Bioenergetics: A Study of Energy Transformation and Energy Changes - Rev. James Jones, D.Min.

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Draft registration

WASHINGTON (NC) — First there was Enten Eller, 20, a member of the Church of the Brethren, convicted of refusing to register for the draft. "God led me to this position," said Eller, whose church is one of a handful of traditionally pacifist denominations.

A week later, and 2,000 miles from Eller's Virginia home, Benjamin H. Sasway, 21, also was found guilty of refusing to register, this time by a federal jury in San Diego. Sasway made no mention of religion; he said draft registration simply was "immoral and incompatible with a free society."

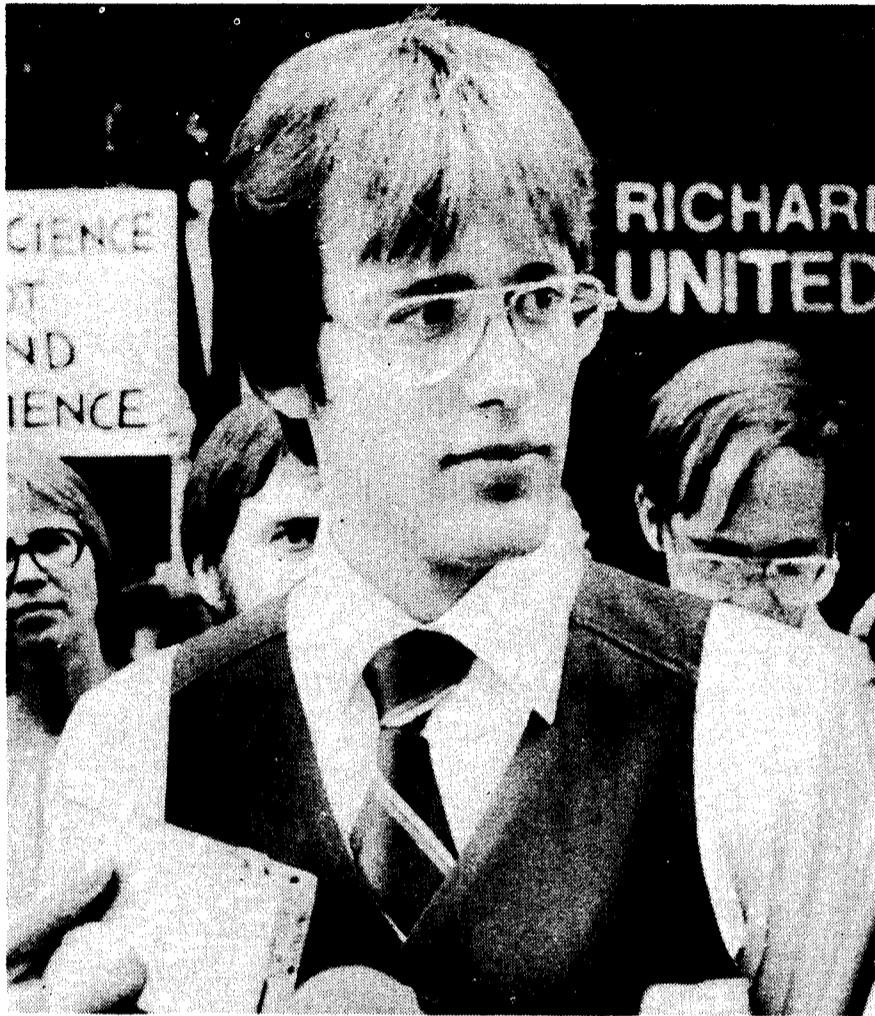
BOTH CASES and the scores of other convictions which seemed certain to follow raised new questions about the registration law and the stiff jail sentences and fines that come with it. Young men who resist can be sent to jail for up to five years and fined up to \$10,000.

Under the rules of evidence and legal procedure neither Eller nor Sasway was able in their trials to challenge the constitutionality of the registration program, including its lack of recognition of the rights of conscientious objectors. Such challenges were expected to be raised on appeal.

In the meantime, Eller, Sasway and the others were being characterized by their supporters as modern-day Davids fighting the Goliath of the federal government. The government, on the other hand, says it was merely trying to enforce a registration program that, stripped of all the rhetoric, is perhaps as morally neutral as the existence of a stop sign on a city street.

Though there is as yet no actual draft, President Carter's decision, after the Soviet invasion of Afghanistan, to initiate draft registration — and President Reagan's decision to continue it — has stirred a debate as intense as the debate over the draft itself. Anti-war groups charge that draft registration is just one more sign of the nation's new

Where some moral and legal ideals clash



Enten Eller of the Congregation of the Brethren church outside a Roanoke, Va., courthouse after being found guilty of not registering for the draft. (NC photo)

militarism and a prelude to an unnecessary and unwanted peacetime draft.

Draft registration supporters, though, argue that the mere act of signing a registration card does not connote consent to be drafted. It merely provides the government with a ready list of draft-age men should such a list be needed during a national emergency. Exemptions and deferments still would be given for legitimate reasons should a draft ac-

tually be implemented, according to supporters.

THE U.S. BISHOPS have taken the middle ground between the two poles of the debate. In a statement released shortly after Carter revealed his draft registration plans the bishops said that, while they continued to oppose a peacetime draft, the state does have the right to register its citizens for military conscription in times both of peace and

national emergency.

But the bishops also said the state must show "convincing reasons" why such registration is necessary.

The bishops' chief adviser on foreign policy issues, Father J. Bryan Hehir, later explained, "By this statement the bishops leave open for debate among Catholics and other citizens the question whether registration is now necessary."

Later the Catholic bishops of Minnesota issued their own statement urging "cooperation in registering" and calling attention to the difference between draft registration and the decision to enter military service.

The Minnesota bishops also pointed to the "complex moral issues" that might prompt conscientious objection to registration and the draft.

TO SOME DRAFT registration opponents the indictments of Eller, Sasway and the others were brought primarily to scare resistant youth into signing the registration document. But, they contend, many of the several hundred thousand who did not comply with the law intend to continue their defiance. To do otherwise, they say, would only encourage an increasingly militaristic government to continue its preparations for war.

The specter of sending perhaps thousands of young non-registrants to jail, they add, also will provide a true test of the nation's willingness to support its draft registration policies.

Eller, meanwhile, said he was not trying to gain publicity for himself but simply was concerned about the status of other religious objectors to registration. Members of some religious denominations, such as his own, can be classified by Selective Service as conscientious objectors quite easily. But others, he noted, often are denied such status even though their beliefs spring from sincere religious convictions.

'THE POOR HAVE SUFFERED ENOUGH'

Stop supporting budget cuts--groups

WASHINGTON (NC) — A coalition of religious groups, arguing that "the poor have suffered enough," urged Congress Sept. 8 to reverse its pattern of support for the Reagan administration's economic program.

While Congress has appeared less willing this year than last to approve President Reagan's budget proposals, the coalition said on many key votes Congress still has made massive cuts in human needs programs.

"**THE RESULT** is a further weakening of the ability of the 32 million impoverished Americans to take care of themselves in the midst of a deepening recession," said the Rev. Paul Kittlaus, a United Church of Christ minister and chairman of the steering committee for the coalition.

The coalition, formed earlier this

year and calling itself the Inter-religious Emergency Campaign for Economic Justice, includes both the National Conference of Catholic Charities and the U.S. Catholic Conference, the public policy arm of the American bishops.

Father Thomas Harvey, the new executive director of Catholic Charities, said at a Capital Hill news conference called by the coalition that federal budget cuts have placed agencies like his in a "double bind." At the same time that Catholic Charities agencies are experiencing cuts in federal funding they also are facing tremendous new pressure to meet human needs.

HE NOTED THAT current high unemployment has brought Catholic Charities more cases of child abuse, spouse abuse, alcoholism and suicide.

High unemployment also means fewer contributions to United Way campaigns, which raise much of their money through payroll deductions and which help support social welfare programs, he said.

"In the Catholic tradition, human dignity is the most basic," said Father Harvey.

Mr. Kittlaus, responding to the contention that the administration's economic program is necessary to control inflation, noted that inflation is perhaps the hardest on the poor.

"But creating more suffering for the poor is immoral. The problem (inflation) has to be solved, but not at the expense of the poor," he said.

Rabbi David Saperstein, co-director of the Religious Action Center of Reformed Judaism, said Reagan has cut 90 percent of all public service jobs and said the crea-

tion of jobs is an important role for government during times of unemployment.

Responding to charges that the Washington offices of national religious denominations do not represent the "people in the pew" on budget issues, the coalition said it had collected 25,000 post cards from church members across the nation protesting further budget cuts.

"**I CANNOT SIT** idly by while the poor continue to bear the brunt of the budget cuts," said the preprinted post cards, which covered a table in front of the news conference's participants.

At the news conference the coalition also released a voting record it had compiled for each senator and representative on what the coalition considered key budget votes in 1982.

Early Jesuit links China, Vatican

NC News Service

The Vatican, China and Taiwan — Often at odds in recent years over a variety of religious and political issues — have joined in praise for a 16th-century Italian Jesuit who is considered the founder of the Catholic Church in China.

The unusual display of unity is prompted by celebrations marking the 400th anniversary of the arrival in China of Jesuit Father Matteo Ricci, who reached the island of Macao off the south China coast on Aug. 7, 1582.

In China, government-run Radio Peking recently praised Father Ricci as "the initiator of cultural and scientific relations between China and the West" and a government magazine dedicated two pages to the anniversary.

IN TAIWAN, the Catholic bishops have begun a nationwide evangeliza-

tion effort designed as "a thanksgiving offering to God for his gift to us of Matteo Ricci's bringing of the faith to China."

And at the Vatican, Pope John Paul II has indicated his support for the commemorations by asking the Pontifical Gregorian University in Rome to hold special seminars on the anniversary in October.

"The Jesuit, Father Matteo Ricci, understood and appreciated Chinese culture fully from the beginning, and his example should serve as an inspiration to many," the pope said in a 1981 address to Chinese Catholics during his visit to Manila, Philippines.

Father Ricci, born Oct. 6, 1552, in Macerata, Italy, was a specialist in mathematics, astronomy, geography and other sciences. He combined the teaching of science with his evangelical mission in China.

"HIS VISION," according to the New Catholic Encyclopedia, "was to win the intellectual masters of Confucian society, using the ascendancy of learning as a magnet; then, because the cult of officialdom was everywhere deeply inbred, the masses would be inevitably drawn to the faith."

Father Ricci first set foot on the Chinese mainland in September 1583 and reached the walls of the city of Peking for the first time on Sept. 7, 1598, but did not enter it until two years later.

He died in the Chinese capital on May 11, 1610, and his grave outside the city walls was a donation from the emperor.

The grave was desecrated during the Boxer Rebellion at the end of the 19th century, when many Chinese rebelled against Western influence, later restored, and damaged again during China's cultural revolution of

the 1960's, another rejection of Western influence. The Chinese government recently completed new repairs to the tomb, restoring the original inscriptions in Chinese and Latin.

The grave, located on the grounds of what is now a school for future leaders of the Chinese Communist Party, is open to visitors by appointment.

COMMEMORATIVE activities in Taiwan include renewal programs for priests, Religious and catechists; workshops on Chinese adaptations of the liturgy; publications on Father Ricci's life and work; a traveling exhibition "showing the relationship between church and country"; and an evangelization program.

The Chinese Bishop's Conference in Taiwan hopes the evangelization program will result in 30,000 new Catholics by the end of 1983.

'DISGRACEFUL NATURE'

Stop attacking us, Nicaragua told by bishop

WASHINGTON (NC) — The president of the U.S. bishops conference has strongly protested the attacks in Nicaragua against church people and institutions, saying the incidents "have besmirched the image of Nicaragua in the international community."

"We cannot fail to protest, in the strongest possible terms, the attempted defamation and acts of physical abuse directed at prominent clerics, the inappropriate exercise of state control over the communications media, including those of the church, the apparent threats to the church's role in education, and, most ominous of all, the increasing tendency of public demonstrations to result in bloody conflict," said a statement by Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic bishops.

"In recent weeks, institutions and persons of the church, including bishops, have been subjected to attacks of a serious, at times disgraceful, nature," said Archbishop Roach.

"They have heightened tensions within the country, increased discord, fear and suspicion. They have generated a conflict between church and state and have besmirched the image of Nicaragua in the international community," the archbishop said.

A press release issued with the statement said that recent events in Nicaragua included:

—The temporary takeover by the government of a Catholic school in the town of Masaya which was the scene of an Aug. 17 confrontation between pro-government and anti-government groups in which several people were killed.

—The beating by an unknown assailant of the communications director of the Archdiocese of Managua, Nicaragua, and allegations in the pro-government press that the director, a priest, had been caught in a love tryst.

—The manhandling by mobs of Bishop Pablo Antonio Vega of Jauigalpa, Nicaragua, and Auxiliary Bishop Bosco Vivas Robelo of Managua.

Nicaraguan officials say Guerrilla groups based in neighboring Honduras and working with people inside Nicaragua have been launching raids aimed at overthrowing the government.

Archbishop Roach praised the goals of the government when it came to power three years ago after a civil war overthrew the regime of President Anastasio Somoza.

"With many others, we were heartened at the new possibilities for peace in the region, combined with an effective commitment to social justice for all Nicaraguans, especially the poor," he said.

"But the deep and unhealed wounds of the past that still divide many within the Nicaraguan nation, the sometimes uncertain direction of conflicting



LOOKING FOR NOAH'S ARK — Former Apollo 15 astronaut Col. Jim Irwin at a Colorado Springs news conference shows Turkish newspapers with pictures and stories of his hospitalization after his fall on Mt. Ararat while searching for Noah's Ark. The former moon explorer has recently become a Christian. (NC Photo)

policies of the new government, and the perceived hostility of other governments, including our own, have created their own problems," added Archbishop Roach.

U.S. allegations that Nicaragua has been supplying arms to guerrillas in El Salvador and Nicaraguan allegations that the United States supports the guerrilla groups launching border raids against Nicaragua have soured relations.

TV networks have corrupted

The following article was originally delivered as a speech to the Los Angeles World Affairs Council earlier this year. In it, the Rev. Donald Wildmon, a Methodist minister and chairman of the Coalition for Better Television and director of the National Federation for Decency, delivers a powerful indictment of the television industry for its lack of moral concern and prejudice against organized religion.

Because of the tremendous impact television has on American lives, editors of *The Voice* felt committed to run the speech in its entirety. This is the first of two parts.

First of two parts

It is no accident that our country is the most violent country in all the world. It is no accident that in our country during the past seven years more than eight million unborn babies — the weakest, most helpless, most innocent, most defenseless of all human life — have been killed.

It is no accident that the divorce rate and the breakup of families in our nation has skyrocketed during the past generation and that nearly one of every two marriages will end in divorce. It is no accident that the existence of the family — the backbone to any civilized society — as the central unit in our society is now threatened. It is no accident that teenage pregnancies have become a national concern.

It is no accident that we are afraid to walk the streets of our cities at night. It is no accident that we lock our homes not only at night but during the day also, or that each of us has our car keys in our pocket at this very moment.

YEARS AGO, a simple Jewish tentmaker spoke these words: "Whatsoever a man sows, that will he also reap." That truth is as valid for a nation as it is for an individual. The truth of the words of Paul of Tarsus is evident in our country today. For more than a generation now our society has been sowing seeds which are today bringing forth their fruit.

No, things don't just happen. One of the most elementary of all scientific truths is the law of cause and effect. Things are caused to happen. Put a lighted match in an empty gasoline can and you will have an explosion. It is a scientific, undeniable truth. Teach a child to cheat to secure his goal, and he will do so until he is taught to do otherwise.

For a generation now our society has been taught, subtly but effectively, that one's religious faith was a personal and private matter of little practical value which should not interfere with one's daily living.

Recently the chairman of the board of one of the largest companies in America, a company whose sales run in the billions annually and which employs nearly 100,000 people, wrote me: "The 10 Commandments and the Sermon on the Mount are vanished Americanisms and the situation is moving from bad to worse except as you know there is a core of very religious people who are becoming more fervent and active in their religion — probably as a reaction to the evil they find around them."

For nearly 200 years our country has been guided by a strong reliance on God. Every President, from Washington to Reagan, took the oath of office with his hand on a Bible. That is not to say that all Americans were religious people in the traditional sense. Indeed, they were not. Freedom of religion also meant freedom from religion and many availed themselves of that opportunity and still do.

But underneath the heart of America there was always abiding a strong belief in the guiding hand of a Divine Being. "Stand beside her, and guide her" was our song. Today that belief appears to be slowly dying, pushed aside by those whose



The Peoria, Ill. community's decision to ban a 2-part "Maude" episode on abortion was called 'provincial' by its creator, Norman Lear. (NC photo)

religion is self-interest and self-indulgence.

IN ITS PLACE has arisen in our nation an anti-religion attitude which no one dared to predict a generation ago. So strong is this anti-religion attitude that in today's atmosphere it would be impossible for Congress to make Christmas a legal holiday; to place "In God We Trust" on our coins; to include in the pledge of allegiance to the flag the phrase "One nation, under God;" to have a chaplain open the sessions of Congress with a prayer; or even to allow our armed services to have chaplains.

Atheism and agnosticism, with their stepchildren of hedonism, materialism, and narcissism, may not be the official religions of our country, but they have become the accepted practical religion by many in key positions of influence.

It comes as no surprise that this situation has created in our society a conflict of which we are only seeing the beginning, a conflict which will grow in intensity and possibly become more bitter as time passes. What else should we expect? Hedonism, materialism and narcissism are natural enemies of Christianity. Any religion or philosophy which teaches us to use people and love things is a natural enemy of the Christian faith, which teaches us to love people and use things.

I find it odd, but yet revealing, that many of those who want to save the baby seal find nothing wrong with killing the unborn innocent baby human. I find it odd, but yet revealing, that many of those who are concerned about air pollution and water pollution will contribute generously to mind pollution. For Hugh Hefner to make a contribution to NOW is a hypocritical gesture of the highest magnitude, topped only by NOW's act of accepting it.

I find it odd that a 14-year-old must have her parent's permission to have her ears pierced, but not to have an abortion. I find it odd that our government will give a 15-year-old contraceptives without the permission or knowledge of the parents, but that same 15-year-old must have a parent's permission to take a school field trip.

IT IS NO ACCIDENT that the public schools in our nation, long a backbone for a strong country, are struggling while private, religious schools — long struggling — are growing at a record rate. Those who blame racial motives for this occur-

rence are correct only to a very minor degree. Families are deserting the public schools only where the public schools have deserted the families.

Caring parents want their children not only to learn to read, write and do arithmetic, but also to learn basic Judeo-Christian moral values such as honesty, fairness, politeness, patriotism, integrity, discipline, obedience to authority, and kindness. And they want that education to take place in an atmosphere of Judeo-Christian moral conduct.

The greatest threat to the existence of our society today is not air pollution or water pollution, but mind pollution. For the first time in history, man has an instrument through which the masses can be effectively taught immediately and effortlessly. That instrument is television. To deny that television is a teacher and a motivator is to deny reality.

Businessmen do not make cold, hard business decisions based on a *theory* that television sells. They *know* television sells. Knowing that, they will spend more than \$13 billion this year selling their products via television. But television sells more than products — it sells ideas, concepts, values, morals, and those other intangibles which affect the life of every person.

The greatest educational system in our country today is television, and it is run, basically, by people who could not serve as principals in the Peoria school system very long.

Neither should network and Hollywood officials think that Christian people would passively sit by while their faith and their values are ignored, ridiculed, or belittled. When Harvard University said that 70 percent of all allusions to sexual intercourse on television was between people not married to each other or involved a prostitute, it was simply confirming the fact that Hollywood and the networks were needlessly ridiculing our faith.

AS CHRISTIANS, we are concerned not only by what Hollywood and the networks show, but by what they fail to show.

Recently, a chaplain in New York state sent me a copy of a letter he had mailed to Universal Television. "Last evening, March 10th, I watched an excellent performance of Quincy on NBC. The program was about a young woman dying of cancer who wanted to die with dignity but was encountering opposition from her husband. Dr. Quincy and a psychiatrist dealt with the emotional problems involved. I have one question. I have worked in three general hospitals as a chaplain. In none of these hospitals was a psychiatrist on the staff, but chaplains were. Also, the pathologists on the staff were never involved in the emotional and personal problems of the patients but simply performed their pathological duties. However, chaplains were regularly involved in these problems. This is their function. I therefore ask why the reluctance to present the clergy or religion when appropriate on TV? A chaplain would have been much more appropriate than a pathologist or psychiatrist in the program last evening. The religious dimension is a vital aspect of life. Why the hesitancy to present it as such?"

Yes, why censor out Christians and other religious characters from television programs? Why? Is the Christian Church, the institution which has helped shape the destiny of Western civilization, now some kind of social freak?

When CBS decided to air "The Day Christ Died" they selected a self-professed agnostic to write the script. In addition, they twisted the roles between Judas and Jesus. Here is what Peter Boyer, Associated Press television writer at the time, wrote of the program. "Judas is no cheap traitor here, selling his Lord for 30 pieces of silver. Indeed, Judas Iscariot, the man whose name came to mean treachery itself, was a political activist whose ideals prompted his actions. If anything, this movie suggests, Christ betrayed Judas . . ." CBS presented it as an Easter special.

ted morals, foe charges

NBC's "Saturday Night Live" recently had a skit entitled "Jesus In Blue Jeans" dealing with a record offer. One of the songs advertised and sung was entitled "Yummy, Yummy, Yummy, I've Got God In My Tummy" while a picture of the Last Supper was on the screen. This same network used the birthday of Jesus to promote the Playboy Playmates in their "George Burns Early Early Christmas Program." The real meaning of the birthday of our Lord was censored out and His birthday was used to promote the hedonistic Playboy philosophy. Yet the networks say they don't know what we are upset about.

When Lee Rich, producer of "Dallas," "Flamingo Road" and other programs, said that he had not been to church since he was 17 and did not know a single person who goes to church (he mixes and mingles with those who are responsible for what we see on television everyday and knows them on a first name basis), it answered a lot of questions about why television ignores Christian characters or belittles Christian values.

When Robert Lichter and Stanley Rothman recently released their study of 240 media elite (including editors, reporters, and other leading personnel of the *New York Times*, *The Washington Post*, *Newsweek*, *Time*, *U.S. News & World Report*, ABC, CBS, NBC, and PBS) which stated that 86 percent of those interviewed never or seldom attend church and that 54 percent do not consider adultery immoral, it answered a lot of questions about why religion is treated as it is in the media.

FROM TIME TO TIME I have read that the Coalition for Better Television is trying to impose, even force, their fundamentalist religion on everyone. This only reveals the lack of knowledge of religion by those who make the accusation.

Whose fundamentalist religion are we trying to impose? Is it the Catholicism of Judie Brown? The United Methodist beliefs I hold? The independent Baptist views of Beverly LaHaye? The Mormon views of Maurine Brimhall? The Jewish views of Howard Phillips? The Church of Christ views of Lottie Beth Hobbs? Or that of any one of the more than 2000 other groups which comprise the coalition?

Which one? It has to be one because it is a scientific fact that it cannot be all of them. The theological views of those I have mentioned, all part of the coalition, are as different as day and night.

The rise of the coalition has also prompted the rise of those who are responsible for what goes on television. Among the most notable and visible is Norman Lear, one of the leading producers in Hollywood and founder of People For The American Way. While he has been very critical of ministers who speak out on social issues, I feel it should be noted that Lear hired Virginia Carter, described by *Esquire* as "a fervent feminist and a passionate liberal," and gave her the task of working his favorite social issues into episodes of his programs.

She admitted she and Lear used the programs to advocate social positions. "I consider it a duty to serve as an advocate," Carter said. "To waste that valuable air space I'd have to be crazy."

And while Lear complains about ministers who have access to one or two million viewers a week, he fails to note that the National Association of Better Broadcasting stated in 1976 that Lear "talks" by television "to more people each week than any other person in history." At one time as many as 150,000,000 man hours were spent each week watching Lear's programs, listening to his social "sermons." Lear's method of "talking" in his programs is simply another way of "preaching," as Carter so well noted.

A newspaper article by Mary Beth Murphy described how Lear uses television to preach. "He walked to the podium and was greeted by a pleasant, rather mild, round of applause . . . The sym-



IN "The Day Christ Died," the Script made Jesus (left) the traitor, instead of Judas. The network chose a self-professed agnostic to write it. (NC photo)

posium was sponsored by Action for Children's Television. 'Thank you for that warm and generous welcome, although it was not as warm and generous as I like it.' With that he proceeded to motivate the audience into giving him a 'spontaneous' cheering, madly applauding welcome. As an added incentive for the audience, he pointed out that he was taping the talk and was going to edit the tape so that when his name was mentioned, the second madly 'spontaneous' outburst would be heard . . . 'I just manipulated you,' Lear said with a smile. With his bald head gleaming under the lights, his glasses perched on the tip of his nose, the TV hit maker just did an abbreviated version of what his shows do to audiences weekly — send a message wrapped in humor . . . People, he said, accept information more readily when they're being entertained."

WHAT KIND OF INFORMATION has Lear been preaching?

On "The Nancy Walker Show" Lear had one of his characters saying: "Just because a man yields to the temptation of lust doesn't mean he loves his wife less."

And on "All In The Family" Archie's co-worker said: "What's wrong with a married man having somebody stashed away somewhere?"

On "The Jeffersons" Louise suspected that her husband was having an affair. Her friends told her not to take it seriously; having an affair is the most natural thing in the world. It happens to most men. Don't get upset.

Remember that Lear said people accept information more readily when they are being entertained.

On "Maude" there was the episode on wife-swapping. It was entitled "Maude's New Friends" (a psychiatrist and his wife). The psychiatrist proposes that the two couples swap wives and says to Maude: "I want to go to bed with you."

Lear said people accept information more readily when they are being entertained.

On "Mary Hartman, Mary Hartman" Lila and Wanda had a lesbian affair while Merle slept with both on occasion. On one program Wanda told Merle: "That's what marriage is, concentrated lust." On the same show Loretta loved her Charlie because he gave her "four minutes of skyrockets plus" in the bed. On another episode Mary, who was married to Tom, made love to Dennis in his hospital bed.

Lear said people accept information more readily when they are being entertained.

On one "Nancy Walker" episode Nancy's husband was reluctant about trying marijuana, wondering if it might lead to an evil habit. Nancy told him not to worry because "evil" spelled

backward is "live."

Lear said people accept information more readily when they are being entertained.

Kathy, unwed and pregnant, was talking with Grandpa and admitted somewhat shamefacedly that she was the "pushover of Fernwood." Grandpa assured her: "You're sweet, you're kind, and you're fun. These are the things that count, not how many affairs you've had."

Lear said people accept information more readily when they are being entertained.

LEAR, who said he is not a religious person, spoke also on the subject of religion. In "All In The Family," Archie wanted to have his new grandson baptized. When the child's parents would not go along, Archie decided to have the sacrament done without their permission. When Edith objected, Archie said: "You gotta use force, that is the Christian way."

Lear said people accept information more readily when they are being entertained.

On "Mary Hartman" the clergy was represented by Rev. Jimmy Joe, an eight-year-old evangelist. Rev. Jimmy Joe died when the television set fell in the bathtub while the boy was watching the news of a plane which crashed into a Presbyterian Church. Comparing Jimmy Joe to Christ, Loretta said: "He died for the 6:30 news, Lord. For the sins of the 6:30 news." Frank de Marco, a Catholic priest on that program, told Kathy: "I love you, Kathy." The priest had an affair with her. Rev. Mr. Steadfast, another character on the program, had an affair with his choir mistress.

I know of no clergyman on the entire show that was ever presented as a decent, conscientious, or intelligent person.

Lear said people accept information more readily when they are being entertained.

Lear, the gentleman who espouses "pluralism", called the people of Peoria, Illinois, "provincial" when they supported their television station's decision not to air his controversial "Maude" abortion episodes.

Lear finds it acceptable for some groups to use force to change television in their own mold. Speaking about Action for Children's Television, he said: "They forced their way on the networks. They forced the networks to be attentive . . . They've done that in the healthiest manner that is totally consistent with the spirit of liberty in this country."

But he has been very critical because many Americans are practicing one of the most fundamental rights afforded us, the privilege of spending our money where we please.

Next week: What the networks really hate about the Coalition

Matter of Opinion

Pope and Arafat --wait and see

We suggest that world opinion makers cool down and temper their tongues before rushing to condemn Pope John Paul for meeting with Yasser Arafat.

With a little less heat and more thought one might at least wait and see what results, if any, are forthcoming from the meeting.

For one thing, it should be pointed out that on the very day of the meeting, headlines around the world were proclaiming the

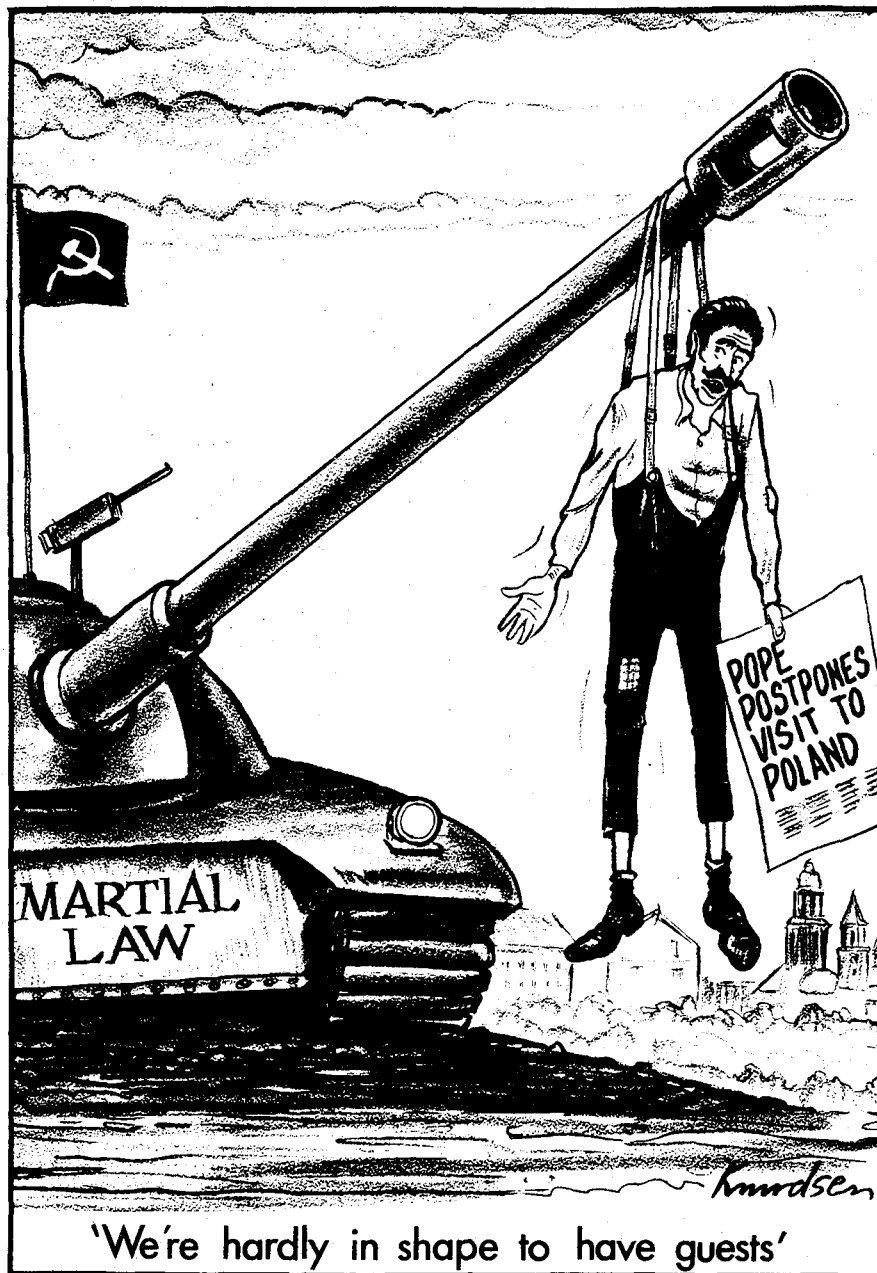
EDITORIAL

apparent fact that the man who had shot the Pope not only had been backed by Russia but was trained in terrorist tactics in a PLO camp, information of which the Pope has no doubt been aware of for some time.

This is a pope who has dealt with the realities of Communist (not to mention Nazi) oppression all his life, a man who has told the Russians they would face him in person if they invaded Poland, and who was apparently shot down for it. He is hardly a babe in the woods. Meeting with a man who may well be partly responsible for an assassination attempt on the Pope's own life might just be a great act of personal sacrifice and courage, a repugnant necessity in the greater interest of somehow helping to resolve the Palestinian problem. Jesus, too, was criticized for walking among murderers and thieves, but He saw mixing in the real world as a necessary part of His role.

The reaction of Jews and other concerned persons to any possible aggrandizement of the tormentor of Israel is understandable, but we hope they will hold off judgment and assume worthy motives of the Pope. Christian-Jewish relations have come too far to become polarized over misunderstanding or difference of opinion over this event.

Years of bombs and angry words have not brought peace to the Mideast. Perhaps a willingness by a great spiritual leader to confront evil in person, analogous to Pope Leo's confrontation



'We're hardly in shape to have guests'

with Attila the Hun in the fifth century, can accomplish what the sword, so far, has not.

Archbishop reacts

The following letter from Archbishop McCarthy was hand-delivered to Miami Herald executive editor Wednesday, in reaction to a Herald editorial in that morning's edition:

Dear Mr. McMullan:

I must admit my first impulse on reading the Herald Editorial and viewing the cartoon relative to the Holy Father's agreement to see Arafat, was to react in anger. I found the arrogance of lecturing the Holy Father on whom he may see or may not see, how he may go about his way as world peacemaker, incredible. The degrading, by repeated vicious and slanderous accusations against the Catholic Church in the editorial, are totally unworthy of a respectable newspaper.

But I will not pursue this theme because it is contrary to the spirit of peace on earth, with liberty and equal justice for all that Pope John Paul II is attempting to pursue. It can lead to escalating hostility, to an ignoble pitting of brother against brother in this community which would be contrary to harmony and mutual respect which we are attempting to achieve.

In this instance, I suggest the more Christ-like reaction is to turn the other cheek, and to politely ignore the Herald's reaction as one would an embarrassing burp.

Devotedly yours,
Edward A. McCarthy
Archbishop of Miami

Letters to the Editor

Legal abortions 'folk wisdom?'

To The Editor:

According to the August 21st edition of *The Miami Herald*, about half of all Americans believe abortion to be generally wrong but 62 per cent believe it should be legal none the less. The Herald call this "folk wisdom and common sense at their best."

Why do so many Americans personally think abortion is wrong? Surely it can only be because they believe it terminates human life. It cannot be because it is a surgical procedure — unless they oppose surgery in general. If abortion is believed to

be the termination of an innocent human life how can it be legally approved? Instead of being an example of "folk wisdom and common sense"

the personal disapproval of abortion while giving it legal approval is an example of gross lack of logic.

Worse, still, it is a legal contradiction and displays perhaps apathy and cowardice in the face of facts. One can personally disapprove certain forms of behavior in other areas of life while approving them legally. For instance, one can be personally opposed to the use of liquor while tolerating it legally.

To tolerate the destruction of an innocent human being however, under the guise of freedom of choice, is an evisceration of the American Constitution. No one can have the right to choose to destroy innocent human life. It is time that logic and moral courage prevail in the defense of the unborn.

W. E. Drapier
Ft. Lauderdale

The partnership of grace

How strongly do we believe in the grace of God?

I have in mind grace in the somewhat narrow sense of help for the problem of the moment. We used to call this actual grace. Light or strength from God, either because we asked for it or simply because he is forever offering aid to us. Keep in mind, too, that grace means gift.

So, when you reflect a little on yourself, you notice (so do I) a powerful strain of self-dependence. I don't mean here the exaggerated braggadocio arrogance, "I don't need anyone's help; I can take care of myself."

NOT THAT, for most of us. But a kind of suspicion, that even while we may pray for God's help, we are going to have to get it done ourselves. And, of course, we are constantly finding out in life that most problems are too much for us. In one sense, we never get out of the high chair.

It's most curious how many things go over our heads and do not penetrate either our heads or hearts. We are all like that to some degree. Many of the clear, positive sayings of Jesus — meant as guidelines for human behavior — touch us like dust in a steady wind. They don't hit home.

Keeping in mind this matter of grace, take a hard look at what He said to His followers, "Without me, you can do nothing." Has that really penetrated beyond our skin? Do we believe it? I mean really believe it!

If our faith in his extraordinary statement was strong and constant, we would not be reduced to babbling, salivating little beings waiting for spoonfuls of divine mercy and aid to rescue us from our helplessness. No, we would realize that Jesus Christ has invited us to a partnership. He and I in the spiritual business of life together. His grace and my effort. His loving concern and my cheerful dependence on his strength. My use of freedom of will to seek his help and his response as the author of all grace.

IN ESSENCE, this is the portrait of the life of a



By Msgr. James J. Walsh

saint. St. Paul who knew he had a virtuous way of boasting and used it as sharply as a trial lawyer once said to his listeners, "I can do all things in him who strengthens me." That sums it all up. In other places he talked repeatedly of his weaknesses and weariness, of the "thorn" in his flesh which God refused to remove even after Paul begged him three times to do so. But in union with Christ, on whom He depended for every breath and syllable, there was nothing beyond his strength. What do you think of that?

Paul had gotten the message Jesus had repeated over and over again, as the Gospels tell us. "Seek and you shall find . . . knock and it shall be opened to you . . . ask and you shall receive . . . If you ask the Father anything in my Name, it will be granted you."

Let's be honest. Do we really believe that? Wasn't Jesus, so hounded by his enemies, exaggerating more than a little to gain followers? Wasn't he laying it on pretty heavy, when he said, "If you ask ANYTHING? . . .?" Was he using an orator's license to get the attention of his audience.?

THESE ARE, as Damon Runyon would say, a little more than somewhat crummy suggestions. But they are the opinions of many, who don't take the words of Jesus seriously or literally.

Some years ago at the height of his popularity, Archbishop Fulton Sheen was always asked by

reporters what he attributed his success to. He explained that some years ago a community of contemplative nuns had promised his work would be the special object of their prayers daily. He said he was always sure that the grace won by these dedicated women was doing far more than his speaking talents could achieve.

Like everything else, grace is mysterious. It is not a power from on high which overwhelms us to the point that our freedom slips away for the moment and we have to do something. Grace is not something God accomplishes in us despite our lack of cooperation, like a mother doing the homework for a rebellious child.

Grace comes as assistance to our effort, not as a substitute. Sometimes it is an enlightenment of the mind to see more clearly what we must do in justice or in love or temperance. To those who persevere in prayer for God's help, grace becomes like a "taste" for doing good, when before they were lukewarm. It may bolster a weak, vacillating will, and put some steel in it. It may confirm an irresolute, unstable person into a solid, mature being. It surely has a way of helping us to see the folly of what we have been doing, when we have turned somewhat from God.

GRACE CAN always be rejected. Invitations from God can be — and are — refused. How often that small, whispering voice tells us to forgive, to forget our selfishness and think of others, to work harder at the business of become a good Christian, etc.

It's dangerous to ignore God's graces. Especially the so-called little ones mentioned above. A series of these little, seemingly insignificant invitations to a more Christ-like life may have had the purpose of preparing us for the "great grace" which can change the direction of our lives. A habit of small infidelities disposes us to turn down the greater helps God offers.

Can you imagine the joy and peace of being able to say, "I can do all things in Him who strengthens me."

The other youth scene

If you feel young people are locked into the bad scenes of drugs, alcohol and selfish protest, hold on just a minute.

Let me tell you about Education 161 at the Catholic University of America in Washington, D.C. I'm the professor in that class.

When the class met for the first time, I asked the students to fill out a questionnaire that I hoped would stimulate a discussion of their educational experiences.

The findings and the discussion that followed were not what I expected.

The students were asked to describe why they were taking this course. Several interesting responses followed.

—"I HAVE always been interested in education and my childhood dream was to become a teacher. I love working with people and I want to share my education and knowledge with others."

—"My hope is to teach young kids and eventually get into some type of counseling."

—"I plan to go into teaching and hope to share my gifts in the education of others some day."

—"I would like to have a double major in special education and drama because I would like to enter the field of drama therapy with the mentally and physically handicapped."

THERE WERE some students who were taking the course because it was "required" or they were "trying it out" to see if the field of education was for them.



By Fr. Eugene Hemrick

The discussion that followed revealed what first attracted the students to this field. To my surprise, many were drawn to education because they had taught CCD, worked in day camps with children or helped the handicapped.

It became evident that some adult had provided opportunities and incentives to foster the desire of these youth to do good for others. Among their job experiences: ministering to Down's Syndrome children; work with children from broken homes; leadership in summer camps and city playground programs.

How does one account for young people like this? Undoubtedly there were adults in their lives who believed that youth can shoulder responsibility and do a good job.

ALSO, THERE were probably some adults in their lives who had the patience to put their belief in youth into action.

As an educator and priest, I think it is invaluable when youth minister to others I believe this is at the heart of a humanitarian outlook and religious vocations.

To adults who are responsible for youth programs and who encourage youth to share time and energy with others, I say: "Right on!" It may be frustrating. For youth are youth and can be fickle and disappointing. Your efforts, however, pay dividends.

To the many religious educators about to enter the classroom, I say: Please look beyond it. Make an effort to put down the books periodically and design sessions in which your class helps others.

—**EIGHTH-GRADERS**, for example, might prepare stories from the Bible and tell them to second-graders.

—With proper supervision, young people can bring much joy to the elderly.

—And don't forget the liturgy. Music performed for the liturgy lifts the spirit and draws youth close to the altar. Readings at Mass by youth are a way of witnessing to the youth community. Having youth do the readings is a way for the parish to put its trust in them.

To those who feel hesitant about youth's ability to serve others, I say: Have faith. Your hesitancy has foundations, but don't let it make you a doubter.

The more the potential of youth is given the benefit of the doubt, the more you will see it grow. (NC News Service)

A modern seeker

In August, I met a very special person during a visit to the Benedictine Abbey of Regina Laudis in Bethlehem, Conn. While there, I met another guest, Paul M. Tagita of Japan.

Now 85, Tagita is the scholar who managed to become a friend of the "secret Christians" of Japan in 1926. He was the first to write about these people who are faithful descendants of the first Japanese converted to the Christian faith by St. Francis Xavier.



By Antoinette Bosco

They kept the faith through three centuries of persecution and today still hold to their beliefs, though they are not united with the official Catholic Church in Japan.

I spoke with Tagita for more than two hours and knew I was in the presence of a very holy man. His whole life has been a quest for God and truth. By age 18, he had converted to Christianity as a Congregationalist.

DURING HIS 20s, he lived in poverty, helping his family. His parents died within four years of each other. Their deaths caused him to start asking questions about the meaning of death. After his marriage at age 28, he decided to study religion systematically at a university.

For his graduation thesis, he decided to seek the answer to "What will happen after death?"

Tagita's research uncovered the "secret Christians." As he learned how badly they were treated, with the Christian boys forced to bow before the Shinto shrine, he became very sympathetic to Catholics.

His thesis won him a scholarship in 1925 and he began a three-year study of the "secret Christians" who lived mainly in Nagasaki. He discovered that they did not join the Catholic Diocese of Nagasaki because they believed such unity would mean uniformity of worship and a break with their ethnic pride and culture.

TAGITA'S RELIGIOUS life took two interesting turns within the next 10 years. He decided that it was most important to be a good religious person. And he chose to become a Buddhist.

However, encounters with Franciscan priests, notably father Maximilian Kolbe, led to Tagita's conversion to Catholicism, with his wife and four children in 1938. Father Kolbe is the martyr of Auschwitz who recently was beatified.

Tagita was called to Rome to testify in behalf of Father Kolbe in 1980 and witnessed to the priest's holiness during his six years of missionary work in Japan.

Tagita was teaching near Nagasaki when the atom bomb fell on Aug. 9, 1945. Out of his experience of this destruction he has developed a message of peace for all nations.

"**THE NECESSITY** we have now is to love — or die," he said. "The United States should try every effort to make Russia a friend, not an enemy." He personally prays continuously for the peace of the world.

Now the abbey is making it possible for him to continue spreading his message in this country.

He desires to continue working for unity between the United States and the Orient — without uniformity or loss of each other's cultural uniqueness — for the peace of the world.

Meanwhile, he says that two quests that determined the course of his life have found some fulfillment.

"At the abbey, I have found at last people who live the Sermon on the Mount," he told me.

As for his question of what will happen after death, he says now that he has learned the important thing is the quest. "The seeking is enough — and I still seek," he said. (NC News Service)

The old folks boom

One of the most incredible things in our society has been the way people who should know better have ignored the obvious fact that we are moving towards a time when a majority of the people in the world will be older people.

The U.N. secretary-general for the World Assembly on Aging, held late in April in Vienna, said, "Only in the past few months have U.N. demographic experts discovered the extent of the aging population explosion predicted for early next century." I don't doubt the statement, I'm just astounded it took experts so long to make such an obvious discovery.



By Dale Francis

If it is true of the entire world, it is even more precariously true in the developed countries and especially in the United States. It should not require demographic experts to reveal this, common sense should make it obvious. If on one end of life you are doing everything you can to prevent babies from being born and on the other end of life doing everything you can to extend life, it should be no surprise that eventually you will have more older people than young people.

THE ABORTIONISTS, the birth control enthusiasts, the advocates of sterilization, the zero population growth propagandizers not only present obvious moral issues, they are at the same time setting up the nation and the world for critical population problems in the future.

It was nearly 20 years ago that I wrote a short story, "The Waiting Room, 2020 A.D.," that has since been re-printed several million times, produced as a radio and television

drama. The thesis of the story was my conviction that in the year 2020 there would be a majority of older people and the story offered one dread scenario of what that could mean. The U.N. demographers have now predicted that the majority of older people will come in the year 2025. My own opinion is that for the developed world and the United States it will come even earlier than my original prediction of 2020.

We had better start treating this as the crisis situation it is. I don't mean we should start increasing senior citizen centers, finding ways to care for and utilize older people. I mean we have to face up to some critical moral problems.

Abortion is a moral problem because it involves the destruction of human life. That's reason enough to oppose legalized abortion. But the pro-abortionists are not just advocating the destruction of human life, they are creating a population imbalance that will explode disastrously a half a century later. The contraceptive mentality does not only have an effect on present birth statistics, it will have its greatest effect in the future.

WE ARE coming to a time, and it is approaching us rapidly in the United States, when a diminishing number of persons within productive society will be bearing the burden of care for an increasing number of dependent older persons. We're already facing some of the problems of this in Social Security. While politicians in an election year will not face it, it eventually must lead to later benefits. But that isn't the real moral problem that looms ahead.

If society has been conditioned to accept the destruction of human life at its beginning for the sake of convenience then is it not logical to assume that the same rationale could be used for the destruction of human life at its other end when that life is no longer productive? We hear talk of the precedence of quality of life. Its use tomorrow can be against the very elderly, the infirm, the ill.

This isn't some fantasy I'm talking about, this is what is in our immediate future. It isn't something that is going to happen in some distant time, the moment of truth is rapidly approaching. We'd better straighten out our thinking, we must establish the moral principles now.

Money arguments

Q. My girl and I are talking some about getting married but we have lots of arguments about money. These arguments have gotten to be a concern. Any advice? (Minn.)



By Tom Lennon

A. It's good these differences of opinion are surfacing before marriage. Try to resolve the major differences before you take the big step of lifetime commitment.

In one survey of nearly 4,000 married men and women, money was listed as a major problem in almost half of American marriages. And money long has been considered one of the top three causes of marital difficulties.

So, have some more long talks with your girl about money. Share your views and expectations. Delve seriously and frankly into questions such as these:

DO EITHER of you look on money as a tool of power within a marriage?

If you both work, to whom will the earned money belong — "you," "me" or "us"?

How will you decide who spends how much for what?

Do you both understand mathematics and finances? You may find this hard to believe, but some persons do not actually realize that when they use a credit card, they will eventually have to pay the bill!

Can you both cope with financial pressures? Inflation and unemployment may force you both to do without some things or activities you value highly. How will you and your girl decide priorities when your income seems inadequate?

How important are wealth and luxuries in your life and in your girl's life? Do you have to possess a color television set and a microwave oven from the first day of your marriage? What possessions are essential and what are not?

SUPPOSE THE economic situation in the United States becomes a disaster? Could you and your girl suffer together the hardships of terribly difficult times?

What do you and your girl know about Jesus' attitude toward money? Can you both strive to live the gospel teaching — or do one or both of you implicitly reject it?

And can you build a happy marriage if some of the values of Jesus are excluded?

No doubt these questions will lead to others. The more questions you deal with, the better. Take nothing for granted.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)

Working mothers and child care

Dear Mary: I'm thinking of going back to work, but I have heard that it is very difficult to find good child care. I have a 3-year-old girl and a 7-year-old boy who is in school. Please give me some suggestions about child care for them. (Ohio)



By Dr. James and Mary Kenny

You have been fortunate to be able to spend the early years with your children. Babies need almost constant care. Active toddlers are highly opinionated and get into everything. Even mothers who love their little ones get tired and frustrated.

Care persons who are not deeply attached to the child can become annoyed or even angry. If they are to thrive, little ones need care from someone who is crazy about them and delights in all they do. One rarely finds such care outside the family.

Another mother who is warm with small children and shares your views on child care would

make an ideal baby sitter. Such good persons, however, are in great demand. Many working mothers must take whoever is available. Unfortunately, they do not even consider the care person's attitudes toward children.

Since your 3-year-old especially still needs much personal care, you might try to brainstorm some creative ways to work and still meet your child's needs.

CAN YOU work part time? Part-time work leaves you more time and energy for your family.

Can you work in your own home? Suppose you work four hours per day at home and hire someone to come in and care for your 3-year-old during that time. You have uninterrupted work time, and your child has minimal disruption of her life.

Can you arrange to work when your husband is free? Such an arrangement is often possible when the husband has somewhat flexible hours. You share both child care and breadwinning, and your children always have a parent present.

Can you share baby-sitting with another mother? Perhaps you and she could share one full-time job. Each of you works half time and cares for both sets of children when the other is working. You both gain a half-time income and pay nothing for baby-sitting. Your children receive consistent care from a person with needs and outlook similar to your own.

YOUR 7-YEAR-OLD still needs some supervision during non-school hours. Consider a junior high school student, around age 12 or 13. While young, a junior high student can be very responsible and conscientious and above all, more available, than high school students. The important characteristic is responsibility. Choose someone you know firsthand or who comes well recommended.

Can you build on ties you have already established? One single parent works full time. Her two children stay with an older neighbor, a widow, after school. The neighbor provides snacks and a grandmotherly welcome. This neighbor also joins the family for celebrations, outings and Sunday dinner. This substitute grandparent arrangement meets many needs.

No one solution can meet the varied needs of working mothers with children of different ages. The working mother might need to press for flexible hours, work in the home, or find other unconventional solutions to her problem.

However, when working mothers such as yourself seek not only bodily care for their children but care which truly meets the child's needs, then creative solutions will become a reality.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College, Rensselaer, Ind. 47978.)

To all that will be

By Carol A. Farrell
Family Enrichment Center

We mark the passage of time in our lives by certain memorable experiences that occur along the way. With each of those events we know that our lives will never be quite the same and we erect milestones in our minds: our first bike or car, that first date, our wedding day, the birth of our first child, the death of a parent, our child's entrance into first grade and, in time, his or her graduation from school. We know with surety that we have crossed a psychological Continental Divide when in attending a wedding ceremony we realize that we are no longer looking back and remembering our own but rather anticipating what it will be like when it is our son or daughter who stands at the altar.

When we finally do witness the marriage of one of our children, and welcome our first grandchild, and celebrate twenty-five years of marriage, all of which we have done within the last year, there is no way of denying to ourselves that many aspects of our life which seemed permanently fixed are changed, like it or not.

I resist change. But it is as futile as standing at the shore of the ocean and forbidding the tide to go out.

In anticipating my adulthood, I always thought

that when I married I would move into a house that would be my home all my days, through raising children and spoiling grandchildren, until I died. Then I married, moved six times in four years and realized with an ache in my heart and psyche that Pat's career made us vulnerable to fairly regular relocation. But for some wonderfully inexplicable reason, we have managed to stay put for twenty years. In that time we have sunk our roots deeply in Florida's sand and entwined them around the coral rock that lies beneath it. The children have all entered and graduated from our parish school, attended the same high schools, sat at the same kitchen table and been surrounded by an ever widening circle of family friends that have become our larger, extended family. For a long time life seemed to be a rather settled, predictable affair of car pools, little league games, homework, meetings, and peanut butter and jelly sandwiches that always was and always would be. And although I did my share of complaining, I loved it.

The first big change came five years ago when I went from one full-time job to two: homemaker and professional family life minister. All of us had to adjust. The family probably felt those changes even more than I did. After all, I was entering a new and exciting phase of my life but they had to

pull together in my absence and do more for themselves and each other.

But within this last year, as I have seen and felt the permanent and temporary absence of our children from the dinner table, the changes are not of my doing. And I find myself thinking: "Yes, I knew that they would grow up and marry someday, be busy with college and careers and all that goes with them. But it seemed so far away that I never really thought about how I would feel when it did happen, or event THAT it would happen."

My nest is empty-ing. I am in a state of transition and feel off balance. I have to keep reminding myself that "life is only changed, not taken away." I need to speak wisely to myself and repeat often: "This is what is meant to be. Parents are successful when they have put themselves out of the job of parenting. And wouldn't it be awful if the children continued to be dependent on us and could not separate and establish their own lives."

In my head I know all of that but my heart can't quite keep pace. It will take a while longer to bring them in line with each other so my heart can feel what my head thinks. But it will happen.

It has always been easy to pray, "For all that has been — Thanks." But I intend to be able to add with equal enthusiasm: "To all that will be — Yes!"

Family Night

OPENING PRAYER

Dear Lord,

Hear our prayers this evening for our missionaries in our country and foreign lands. Strengthen them to minister your love by providing material and spiritual goods to their people. Strengthen their faith and their dedication. Bless our family tonight and keep us mindful of your missionary call. Amen.

ACTIVITY IDEAS

Start your Family Night at dinner to light with a missionary meal of rice, a little baked fish, hot tea.
Young Family — Where Missionaries

Work. Materials: large poster board, book with a world map, crayons. Discuss together where missionaries may be living. Copy the world map on the poster and color in all the areas in the world where the family thinks missionaries go. At the top mark "Missionary Call." Share thoughts on what kind of a person would become a missionary. Choose one missionary place in the world to pray for this week. Keep the poster in the eating area for the week.

Middle Years Family — Missionary Qualities. Materials: dictionary, paper, pens. Look up the word mis-

sionary or mission in the dictionary. Share thoughts on what qualities a missionary needs. List seven on the paper. Do we need any of these qualities in our daily lives? Each person answer the question, What would be the hardest thing for me if I were a missionary?

Adult Family — Scripture, please. Materials: Bible. Matthew 28:19 and then Mark 16:15. Has any family member known a missionary in person? What was most special about him? Are we each a missionary also? Share thoughts.

FOR ALL

1. Evaluate the family budget and see if a portion could be given to the missions, more than the family is currently giving.

2. Families interested in missionaries may wish to subscribe to the Maryknoll Magazine for \$1.00 per year. Write to Maryknoll, N.Y. 10545.

SNACK & ENTERTAINMENT

Banana Spree: Hold a race giving each family member a banana to peel and then eat. The winner is to be awarded a homemade button entitled: "Bananas — People and Monkeys Love 'em!"

Scriptural Insights

ALL LIFE IS MEETING

Readings: Wisdom 2:13, 17-20; James 3:16-4:3; Mark 9:30-37

By Fr. Richard Murphy, O.P.

Not long ago I visited my niece who has four children, two of them teenagers. What an experience! I had forgotten how much noise there is in family life, how many crises and explosions, how often and loudly the doors slam. On thinking it over, I realized that family life is life in a real world.

Life itself is a tremendous mystery. I am, others are too, some older and some younger, but all of us following the same pattern of birth, life, and death. We can sum it all up by saying that **All life is meeting.**

We first become aware of our existence in family where we are surrounded by parents, brothers and sisters. School brings us into contact with other people of our own age. Soon we come into contact with the larger world of business and jobs. Then quite often we set up homes of our own; we marry and the whole

process begins again. We are never isolated or alone.

LIFE IS a pilgrimage or voyage that brings us into contact with other people. We naturally put our best foot forward, being affable and pleasant. On our own man-made trips we put up with all kinds of inconveniences, knowing that the trip will end and we will return home soon again.

Life does something else. It brings us into contact with God. This is the most important meeting of all, because God is the most important Being of all. Once he is in the picture, our lives take on new dimensions. Horizons melt away and our vision pierces limitations of time and space and peers into the heavens where He awaits our return from our journey.

So our history has a direction, and what is more, the most excellent of guides. Did not God send His only Son into the world to be for us the

Way, the Truth, and the Life?

Since one style of life is an implicit judgment of a differing style, it is inevitable that certain frictions develop as we journey through life. Nothing new, for the author of Wisdom has described this long ago (circa 150 B.C.). The virtuous must be prepared for sudden turbulence; their way of living will be thoroughly tested, sometimes even by death. Christian tradition has been a prophecy of Jesus' Passion in these words. He who knew no sin was put to death for sinners.

ST. JAMES speaks approvingly of peace, sympathy, and kindness, the harvest of goodness. Other admirable qualities for the traveler must be acquired by effort — they are not ready-made. Among these are thoughtfulness, openness, justice, and a reasonable attitude toward this world's goods. This is an inner battle that each one must fight. The pressures are strong, and the know-

ledge that (almost) "everybody is doing it" does not make it easy for Christians to be non-conformists — to the world.

When my niece refused to allow her 11-year-old daughter to go on a slumber party, news of her stand quickly spread around. She learned that she was not alone, for others also stood for discipline. One mother phoned to say: "To see you stand up for what you believe gives me strength to do likewise, and not hurry my little girl into maturity."

All life is meeting, with God and other people. Jesus, the greatest pilgrim of them all, advised His followers to be prepared for suffering, as He was, to be like little children, trusting in God. His words to the disciples are encouraging to modern pilgrims too: "He who welcomes me, welcomes him who sent me."

Alt Publishing Co.

Grandson's communion worries dying woman

By Father John Dietzen
NC News Service

Q. My mother, aged 89 and on the verge of death, is greatly troubled over an incident and I don't know how to console her.

A priest brought her Communion in the hospital. In the room was her daughter-in-law and 22-year-old grandson. The priest offered both of them Communion and they both received.

The daughter-in-law is a practicing Catholic, but her son (my mother's grandson) has not been to the sacraments for years. He's always too tired and openly says he no longer believes "in that stuff."

Everyone was taken by surprise, but my mother is deeply upset over the incident. Was not the priest imprudent and careless in this case? To my mother, who has a great devotion for the Eucharist, it was a cause of real turmoil. (Alberta, Canada)

A. Perhaps as you suspect there was little time for anyone to think and no one should be blamed.

Priests and special ministers of the Eucharist who serve the sick need to reflect carefully on your experience. By no means is it always compassionate to give Communion indiscriminately in such situations. Part of real compassion is always a healthy, sensitive respect for another person's conscience.

Pushing reception of the sacraments on them when they are



By Fr.
John
Dietzen

not ready is as bad as refusing them the sacraments when they are.

A prayerful and thoughtful invitation to people in these circumstances to receive the sacraments is certainly in order, but they should be given the opportunity to decline. This may save the individuals themselves, as well as bystanders such as your mother, a good deal of later remorse and confusion.

Q. You have written several times that an annulment of a marriage is possible because of the psychological inability of one or both of the spouses to make a marriage commitment.

Any party found "guilty" of such deficiencies by the tribunal, in my opinion, should be refused permission to enter another marriage if these deficiencies make them incapable of honest marriage consent.

However, this is not the case. Once an annulment is granted both parties are free to remarry with the blessing of the Catholic Church. (Louisiana)

A. It is not true that once an annulment is granted both partners are automatically free to marry in the Catholic Church. True, there is no longer any previous marriage as an obstacle. The church does, however, recognize the very difficulty you raise.

When a serious psychological problem is discovered in an annulment process, and there is no evidence that this deficiency has been overcome in the intervening years, the annulment decree itself states that the individual involved may not attempt another marriage in the Catholic Church until appropriate psychiatric counseling and therapy is completed.

Q. I have a niece who lives with her father who is divorced and remarried. I believe this girl will ask me to be her sponsor at confirmation. Would it be all right if I accepted?

The problem is that she often does not go to Mass, and there are things I could not change, nor could I be responsible for her being brought up as a Catholic. (Massachusetts)

A. One can never be sure as a sponsor, or even as a parent, how children

will turn out in their religious practices and convictions. But a situation such as you describe surely prompts more than the usual concern by someone asked to be sponsor.

I suggest you first have a little talk with the priest in her parish to find out what the children are being told about the relation of confirmation to their future lives as Catholics, and what else is expected of them as candidates for this sacrament.

Then talk with your niece. Depending on her age you may be able to help her begin to make some realistic, personal decisions.

If her relationship to the church is as tenuous as you indicate, and continues that way, it would not seem to make much sense for you to commit yourself (which is what you do as sponsor) to help her do something she doesn't want to do in the first place.

What the sacrament would mean to her then I don't know; but it could be unfair, and perhaps meaningless, for her to ask you to be her sponsor under these conditions.

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Report traces papal shooting to Soviets

By James Breig

It sounds like the outline of a James Bond movie, "Gavilan" episode or Frederick Forsyth novel: within the walls of the Kremlin, spymasters plot to assassinate the world's most visible religious leader. Pulling strings, they manage to use the secret police of Bulgaria to unleash a Turkish gunman.

Fiction? Not according to Marvin Kalb, chief diplomatic correspondent for NBC News. The outline is not for a film or novel, he says, but for an NBC White Paper which will air on Sept. 21 (10 p.m. EDT). Entitled "The Man Who Shot the Pope — A Study in Terrorism," the documentary will examine the circumstances surrounding the May 13, 1981 shooting of Pope John Paul II by Mehmet Ali Agca.

THE REPORTER'S conclusion is a suspicion that the assassination was a conspiracy involving the Bulgarian secret service and probably the Soviet Union's KGB.

Suspicion and probability are involved because, ultimately, there is no way to prove the theory, but it is one which is shared by others.

"It's not just me coming to this conclusion," Kalb told me during a phone interview while he was in the final stages of writing the program. "It is also the finding of the Italian court and the prosecuting attorney in the Agca case, and the Italian ministry of the interior. It is also from a cardinal speaking on behalf of the Vatican."

Access to the Vatican sets his program apart from a recent magazine article on the same topic, he believes. Writing in *Reader's Digest* September's issue, another reporter, Claire Sterling, came to the same con-

clusion as Kalb. I asked if he felt scooped.

"I KNOW HER and knew of her article," he said. "We had talked about it and she is an established authority on the subject of terrorism. But we didn't work together. I've been on this off and on since the shooting, and seriously for the past nine months. We have an element she does not have; we have the Vatican."

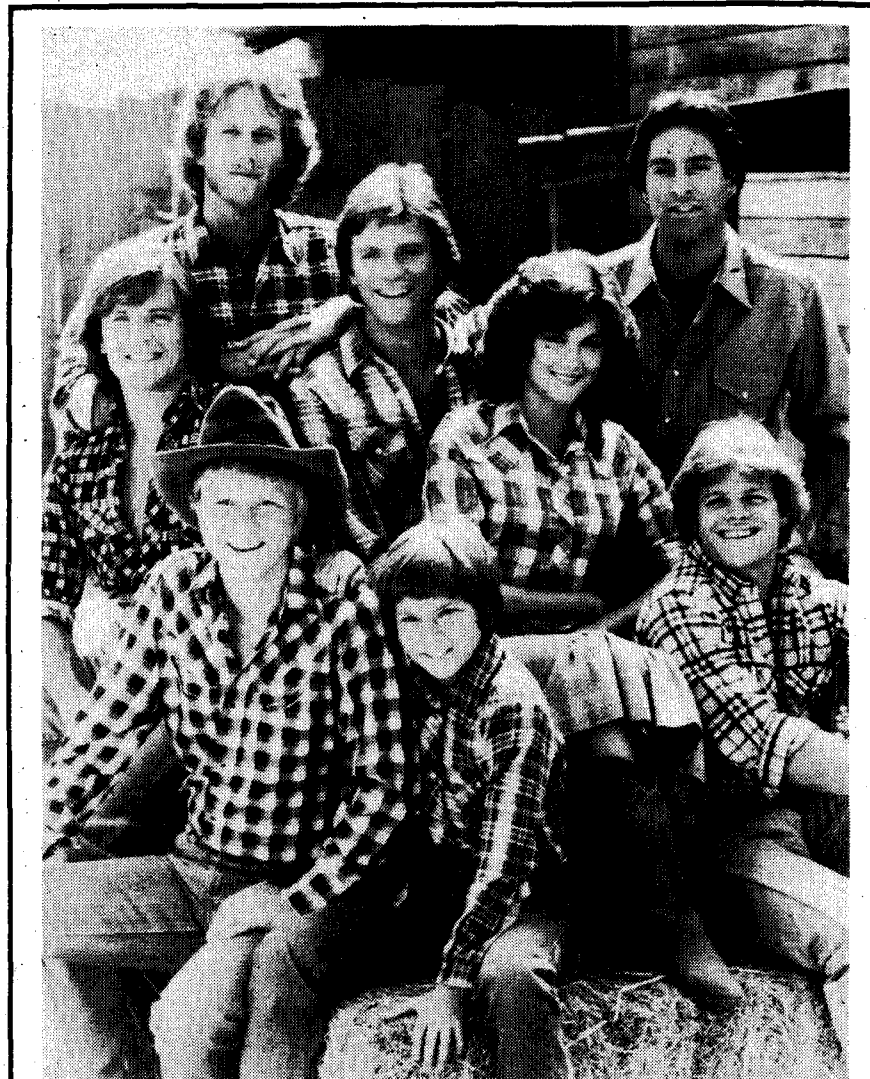
In his research for the white paper, Kalb spoke with all sorts of people — spies, government officials, diplomats. But he found his way where others often meet roadblocks — into the Vatican, where he interviewed several people, most of whom he would not name.

"I talked at considerable length with many people off the record," he told me, "but I also have the first on-the-record discussion of the assassination which the Vatican has provided. We got extraordinary cooperation from Vatican officials. We have how they see it and their evidence."

Kalb began his investigations because "I considered this to be one of the most monstrous crimes of the 20th century, especially since it seems to be an international conspiracy. It is also one of the most gripping and exciting stories I have ever done. It's a mystery."

WHEN WORDS like "seems" and "mystery" start popping up, there is danger that facts could get lost amid the adventure, but Kalb asserts that he has guarded against that.

"I've written two novels," he said, "and I know the difference between fact and fiction. This is the world in which we really live and when I don't know that something is a fact I say



COUNTRY SERIES — "Seven Brides for Seven Brothers," a new CBS dramatic series laced with country music, will be previewed this Sunday, Sept. 19 at 8 p.m. on WTVJ, Channel 4. Based somewhat on a 1954 musical comedy film, the series features Terri Treas as a new bride who learns upon moving into her new home that it includes the groom, played by Richard Dean Anderson, to center, as well as his six brothers. (NC photo)

so."

There was danger of another sort involved in the story. Were it fiction, the hero would be menaced on every page. I asked if he ever felt threatened during his research.

"Yes," he replied, "but I won't discuss it because I don't want to give

anyone any ideas."

After viewers see the white paper, Kalb hopes they are changed: "If, as a result of the program, people have more of an understanding of international terrorism, of one of the greatest disruptive forces in the world, then I will be very pleased."

CAPSULE REVIEWS

• **NIGHT SHIFT — R**

Henry Winkler and Michael Keaton, the entire night crew at the New York City morgue, turn the place into a call girl service. The situation allows for little but smirks and the few laughs are sight gags mainly about what passes for life in Fun City. Because of the film's theme and nudity, the U.S. Catholic Conference has classified it O — morally offensive.

• **SUMMER LOVERS — R**

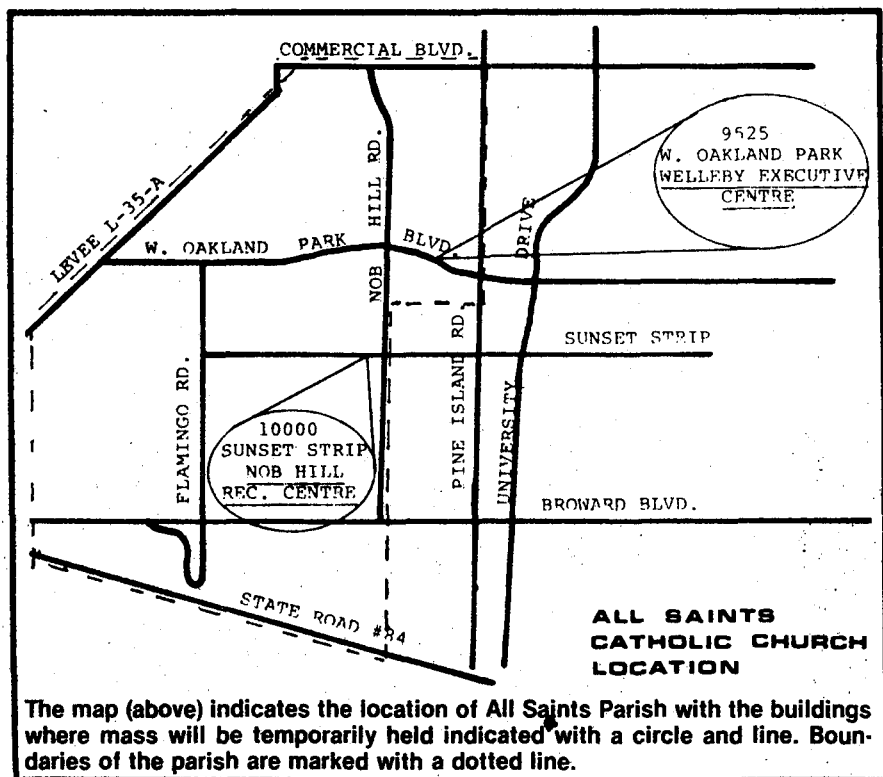
Given an Aegean holiday as a graduation present, a callow youth takes his girlfriend to a picturesque Greek island where a French archaeologist teaches them that threesomes have more fun than couples. This film is an experience in boredom that could have appeal for only the most desperate of voyeurs. Because of the theme and excessive nudity, the U.S. Catholic Conference has classified it O — morally offensive.

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Archdiocese welcomes new parish

As Broward County expands to the West, Archbishop McCarthy has found it necessary to establish a new parish to serve the growing numbers of Catholics in the area.

The new parish will be called All Saints and its new pastor Fr. Anthony Mulderry celebrated the first Holy Mass on Sept. 11th at two temporary locations. The parish has rented a building at the Welleby Information Center at 9525 W.

Oakland Park Blvd. Mass is also celebrated for the convenience, of parishioners at the Nob Hill Recreation Center at 10000 Sunset Strip.

The mass schedule will be as follows:

All Saints Church at Welleby:
Saturday evening — 5:00 P.M.
Sunday morning — 11:30 A.M.
Nob Hill Recreation Center:
Sunday morning — 9:30 A.M.

Mercy presents Diabetes program

Living with diabetes . . . is it really different? Do you have problems coping with the daily stress of being a diabetic?

Mercy Hospital invites you to join a new group to discuss "Living With Diabetes," Thursday, Sept. 20, in the Pa-

tient Education Classroom (3-SE), at 1:30 p.m. to 2:30 p.m., or in the evening, 7:30 p.m. to 8:30 p.m.

The program is free and open to interested persons. For additional information call 285-2701.

It's a Date

St. Clare Women's Guild will sponsor a barn dance on Sept. 25th at 9 p.m. until 1 a.m. in the parish hall, 821 Prosperity Farms Rd., N. Palm Beach. Contemporary dance music by the new connection. Square dancing. Buffet. Tickets may be purchased at the parish office. \$12 a couple, \$6 single. No tickets sold at the door.

The Dominican Retreat House will hold a retreat for separated and divorced men and women on Oct. 2 and 3rd. Retreat director is Fr. Andrew Anderson of the Archdiocesan tribunal. Retreat begins 9:30 a.m. on Saturday and closes on Sunday at 2 p.m. For further information contact Sr. Elizabeth Ann at 238-2711.

Chaminade High School's Parents' Association will hold their annual Derby Dance Mixer on Oct. 2nd at 8 p.m. on the campus at 500 Chaminade Dr., Hollywood. Live derby races on the school track. The annual event is a welcome to new parents and an opportunity for returning parents to renew old friendships and make new ones. Admission is \$4. For further information or reservations call Chaminade H.S. at 989-5150 between 8 a.m. and 4 p.m. weekdays.

The Knights of Columbus will hold an Exemplification of the Fourth Degree for the Southern Florida District, Desoto Province, at the Konover Hotel, Miami Beach, on Oct. 23rd. All Knights who wish to participate in the Exemplification are requested to contact Faithful Navigator Charles R. Howard at 233-3439.

St. Richards Catholic Church, 7500 S.W. 152nd St., will be a blood drive site on Sunday, Sept. 26th at 8:30 a.m. to 1 p.m. The South Florida Blood Service is inviting the public to donate blood to fulfill the supply needed at 60 South Florida Health Care institutions.

St. John Fisher Catholic Church is having a square dance on Sept. 18th at 7:30 p.m. in the parish hall 4001 N. Shore Dr. in West Palm Beach. Donation is \$6 per person. Proceeds will go for the education of a seminarian. For more information call Sharon Walsh at 848-1842.

The Mens Club of Our Lady Queen of Heaven is sponsoring a family fish fry on Sept. 25th at 1400 S. State Rd. 7, North Lauderdale. Just \$2.50. Serving is from 5 p.m. to 8 p.m. For tickets call George at 721-3510.

The Knights of Columbus Hall will hold an open house on Sept. 29th at the Knights of Columbus Hall, 545 West 51st Pl. beginning at 8 p.m. The chief of neurosurgery at St. Francis Hospital, Marc Flitter will be the guest speaker during an open house on Sept. 29th. Everyone welcome. For additional information call 688-6855.

The St. Stephens Council of Catholic Women will host a game party on Sept. 22nd in the social hall, 2000 S. State Rd. 7 in Miramar at 8 p.m. Prizes, raffle and refreshments at \$3 per person. For reservations and tickets please call Mrs. Mary Canavan at 963-5356.

Fla. CCW holds biennial conference

The Biennial Conference of the Florida Council of Catholic Women will be held at the Sheraton Sand Key Hotel, Clearwater from Sunday, September 19 thru Tuesday, September 21.

The Conference will open with a Board Meeting on Sunday and the formal opening of the Conference will be at 10:30 a.m. Monday, following a Byzantine Rite Mass to be held at the hotel at 9:00 a.m.

Highlight of the Conference will be the Bishops' Mass on Tuesday at 5:00 p.m. at St. Jerome Church, Indian Rocks. Concelebrating the Mass will be the five Bishops of Florida and the three Auxiliary Bishops, namely: Archbishop Edward A. McCarthy, Auxiliary Bishop John J. Nevin and Auxiliary Bishop Agustin A. Roman of the Arch Diocese of Miami; Bishop John J. Snyder of the St. Augustine Diocese; Bishop Thomas Grady of the Orlando Diocese, Bishop Rene H. Gracida of the Pensacola-

Tallahassee Diocese and Bishop W. Thomas Larkin and Auxiliary Bishop J. Keith Symons of the St. Petersburg Diocese.

Speakers during the opening day will include Sister Jerome Leavy and Sister Mary David from Holy Name Priory, St. Leo, Florida, speaking on "Spirituality of Women;" Mrs. Frank Filewicz, Registered Parliamentarian of Bellair Bluffs, Florida, whose workshop is entitled "Personal Development." Monday afternoon the Presidents of the five Diocesan Councils of Catholic Women, which comprise the Florida Council of Catholic Women, will conduct concurrent running Clinics and will cover topics including: "Pro-Life and NCCW Statement on Aging," "Tourism and Migration; How to Cope," "History-Industry-Growth; Impact on Women," "Bio-Ethics; A Perspective in the Community," and "Ethnic Outreach; Many Cultures We Share."

Interfaith service for racial, religious harmony set at cathedral

Several interfaith associations and the Rabbinical Association and the Miami Archdiocese are urging churches and synagogues to participate in an Interfaith Community Service of Peace at St. Mary's Cathedral in the wake of several recent cross burnings and incidents of church vandalism. The service will take place on Oct. 4th at 7:30 p.m. in honor of the 800th anniversary of the birth of the greatest disciple of peace, St. Francis of Assisi.

These church organizations have approved a resolution stating in part: "there have been several incidents of cross burnings, house, church, and synagogue defacings and vandalism reflecting racial and religious prejudices and overtones. There-

fore, the religious community of Dade County, does openly oppose and hereby calls on all responsible citizens of our community to openly oppose all such blatant incidents of cross burnings, house, church, and synagogue defacings and vandalism as threatening to the harmony and peace of our community."

The resolution further calls on all churches and synagogues to observe a special day of prayer for racial, religious and ethnic harmony on Oct. 2nd and 3rd.

It states: "We further urge all churches and synagogues to remind their members to be 'good neighbors,' extending a hand of friendship and concern to all people in their neighborhoods regardless of racial, religious or ethnic background."

The Society of the Little Flower will present Nancy Husted reviewing "Dorothy Day" by William Miller on Sept. 25th at 1 p.m. in the church of the Little Flower (Coral Gables) parish hall. Refreshments. Donation \$4. For further information please call 445-3058, 261-3235 or 266-3246.

The Knights of Columbus Marianettes will hold their annual Birthday Day Ball dinner and dance on Sept. 25th at the K of C Hall. Music by the Diplomats. Dinner: Filet Mignon. Cocktails at 6:30 p.m. Dinner at 7:30 p.m. Tickets call Florence Miranda at 688-2151 or Terry Sample 681-2083.

The Catholic Daughters of the Americas Court Palm Beach #780 will have their next meeting on Oct. 6th at 2 p.m. at St. Juliana's Cultural Center. Any visiting C.D.A.s or anyone interested in becoming a member are welcome to our meeting. For more information call 655-1809 or 848-7271. Oct. 17 is National C.D.A. day. Mass will be at 11 O'Clock at St. Juliana Church. Officers wear their robes.

South Broward Deanery Fall Board Meeting is scheduled for Tuesday, September 28, 1982, at Nativity Parish on Johnson Street in Hollywood. All Board members are urged to attend.

The St. David Women's Club will sponsor a Flea Market on Saturday, September 25th and Sunday, September 26th, on the church grounds, 3900 South University Drive, Davie Florida.

The 13th semi-annual International Rosary March will take place on Oct. 3rd at 3 p.m. at St. Paul's Church, 2700 N.E. 36th St. The march will conclude with the benediction of the Blessed Sacrament. Everyone invited. For more information call St. Paul's at 943-9154 or Nicholas Soltys at 432-1091.

The St. Joseph's Catholic Womens' club will have a luncheon card party on Sept. 20th at noon at the parish hall, 8625 Byron Ave.

St. Juliana's Separated and Divorced Support Group is hosting a Beach Party Sunday, Sept. 19th, at 1:00 P.M. in Phipps Park, Palm Beach. Bring a dish to share and your drinks. For further information, please call Mary 833-8255 or Betty 655-4653.

The Renaissance Group (Ministry for separated & divorced men and women) meets Sunday, Sept. 19 at 3:30 p.m. in new parish hall, Church of St. Hugh, 3460 Royal Road, Coconut Grove. Speaker: Francis J. McGarry, communication consultant & psychotherapist, pastoral counseling center, Biscayne College. For inform. call 448-38945 — 271-5917.

Catholic Daughters of Americas, court holy spirit #1912 will hold a card party on Saturday, Sept. 25 at St. Elizabeth Gardens, Pompano Beach at 2:00 p.m. Refreshments will be served. Donation \$1.50 anyone may attend. For information call regent: Rosalie Lidestri at 781-5008.

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Thanks to St. Jude for prayers answered. Publication promised. F.C.H.

THANKSGIVING NOVENA TO ST. JUDE
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys, and Gloria. Publication must be promised St. Jude. Pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. (J.F.W.)

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Faced with a complex choice, we need to give ourselves some clear space for thinking things through.
(NC photo)



Decisions, decisions, decisions

What we choose to do can change our lives

By Dolores Leckey
NC News Service

Decisions are like pebbles thrown into a pond. The circle of the decision one makes can reverberate outward.

Some choices are life-changing events, even though we may not be aware of it at the time. Other decisions are more ordinary, routine.

Whatever the case, decision making is a basic element of human life. It is a process sometimes weighted down with our fears, other times invigorated by our hopes.

And the way we human beings can make decisions ranks among our most distinguishing characteristics.

WE HUMAN BEINGS share in the rhythms of nature. We participate in the continuing cycles of activity and rest, nutrition and growth, birth and death — characteristics of all life on this planet.

But what sets the human being apart from other creatures?

It has been said many times that with our ability to reason — to think — we human beings find ourselves at the core of creation. We are able to ponder life's meaning. We can reflect on the choices we will make.

We are reflections of God. Many factors influence the decisions we make. Our emotions and past experiences, our physical needs, our unconscious drives — all of these weave in and out of our many decisions.

Still, within each person there is a conscious centerpoint of decision making. There is the self — the one who makes decisions and acts on them.

We're all decision makers in some way. But even if decision making is basic in our lives, it isn't necessarily easy. Quite the opposite.

Making decisions can be a wrenching experience, ringed with uncertainty.

Thus, faced with a complex choice, one that requires action and that obviously will affect other people, we need to give ourselves some clear space for thinking things through.

'Because we can reflect on the choices we will make, we are reflections of God.'

One way of clearing the space is to arrange for some quiet, uncluttered time where we can relax our bodies, calm our emotions and examine all sides of the issue at hand.

One might ponder: What do I really want? What are the likely consequences of a particular course of action? Am I willing to take responsibility for the consequences of this decision?

THE CATHOLIC draws on other resources as well. They are parts of the Catholic ethical heritage, and as such deserve serious attention. The Catholic Christian at a decisive cross-road turns to: the Scriptures; Christian tradition, the long-held beliefs of the Catholic community; the wisdom and insight found among those within the contemporary Christian community (one's spouse and children, confessor or spiritual director, trusted friends); the authoritative teaching of the church.

Finally, there is one's conscience and the decision to be made. Having considered all things, one ultimately decides and accepts responsibility for the decision.

The late Dorothy Day was a key figure in the Catholic Worker movement. Her life turned on one key decision.

When Day learned that she was pregnant with her daughter Tamar, she began to pray to a God not yet well known to her. Her prayer was in thanksgiving for this child she wanted so much.

According to William D. Miller in "Dorothy Day: A Biography," her prayer and spiritual reading led her to decide to baptize her baby in the Catholic Church.

DAY EXPLAINED this decision in her notes: "I did not want my child to flounder as I had often floundered, without a rule of life . . . Faith! I wanted to believe and I wanted my child to believe; and if belonging to a church would give her so inestimable a grace as a faith in God and the companionable love of the saints, then the thing to do was to have her baptized a Catholic."

That decision led to her own baptism and to her leaving her atheistic common-law husband, which necessitated a move from her former beach home to the city. There she worked as a writer and searched for her true vocation.

The search brought Day again into the mainstream of social activism, but one now centered on the Gospel. Many people — including many truly poor people in need of her service — would ultimately be touched by the decision Day made.

Few people are called to found a movement or a community. Nonetheless, Day's story shows how our decisions affect others.

Decision making is basic to us. And our decisions can make a difference.

By Father John Castelot
NC News Service

As the ancient Israelites reflected on their history, they did so in the light of their faith in the Lord — "Yahweh."

When they put their history into writing, often centuries after the events themselves, the Israelites gave us not just facts, but the fruit of their meditation on those facts.

The result was sacred history, salvation history. The Israelites told of the hand of God, the spirit of God, active in the most ordinary happenings. It is supremely important to keep this in mind when reading the historical books of the Bible.

MOSES was considered gifted by God with special qualities of leadership. He possessed the spirit of God in an extraordinary way. There is a good example of this in the story told in Chapter 11 of the Old Testament book titled Numbers.

The Israelite people had become sick and tired of their meager diet as they made their way through the desert. Manna was all right, a god-send in fact. But day after day after day — this



The Spirit...

Tiny choices loom large

By Suzanne E. Elsesser
NC News Service

John Heffernan danced at Mary Kate's wedding last June. His eyes sparkled, the edges of his mouth turned up with a grin and there was hardly a moment when the tapping of his foot didn't betray his enthusiasm.

He danced with his heart, but not his feet. This was the wedding of a favorite grandchild. Heffernan had watched her grow from a toddling light-haired baby into a graceful 21-year-old

'Many of the decisions this family had to make are rather ordinary kinds of decisions. But such decisions play a large role in life.'

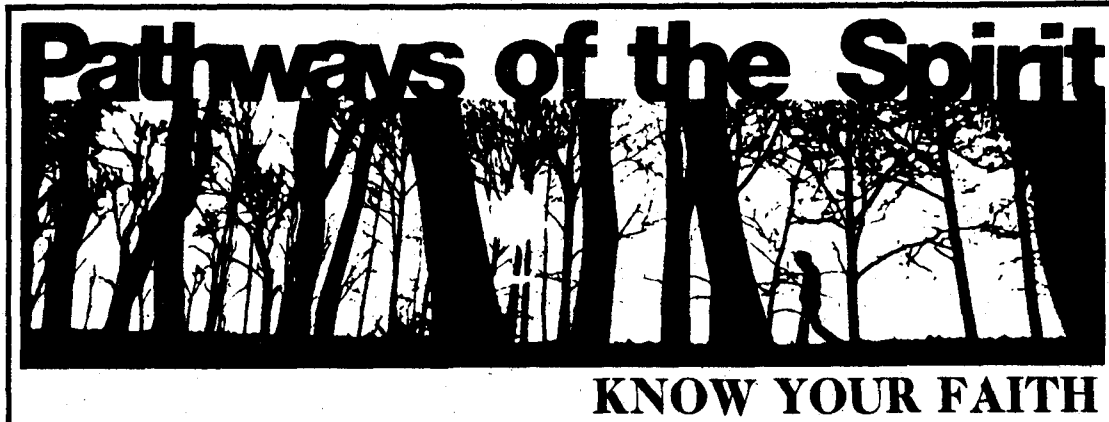
woman.

At 86, Heffernan's fingers tapped out the rhythms of his cane as he stood watching. His thoughts were of the past when he too could join in the Irish dances. But he was thinking of the present, too, for he was still very much a part of the life and activity of the family he had raised.

HEFFERNAN couldn't easily move from table to table, visiting all the friends and relatives. The years had slowed him down and walking was difficult.

No matter, everyone came to him. They listened again to his stories of World War I and about his son, Jack, Mary Kate's father. They laughed again to hear the story of how Heffernan fooled Mary Kate's mother by saying that her pending marriage was off because Jack had decided to enter a monastery.

Everyone had heard the stories a hundred times. But they listened and laughed anyway.



His eyes sparkled, the edges of his mouth turned up in a closed-mouth grin and there was hardly a moment when the tapping of his foot didn't betray his enthusiasm for the music he was hearing. At 86, he couldn't let go of his cane to join the others on the dance floor but he was content to dance with his heart. (NC photo)

Heffernan felt he belonged, that he remained a very important part of the family.

Later the family gathered again on the front porch of the old Victorian house. Once again, Heffernan felt the warmth of his family, as, lov-

ingly, they told him there was nothing wrong with him that a good audience and a festive party couldn't cure.

Looking at this family, it may not be immediately apparent that the attention lavished on the older man is no accident. It reflects a way of life and a way of thinking. It also reflects many decisions made over the years about him.

There are always the long drives to pick the grandfather up for visits. There are the conversations when people have to repeat what already has been said a couple of times, and he still misses the point. Other times the old man diverts the attention of the group to a topic of his own just as another conversation is picking up steam.

Wouldn't it be easier, sometimes, not to bother so often? Perhaps. But that is not this family's way.

FOR THIS FAMILY, some basic Christian ideas and values — as well as love — seem to guide decisions and choices in a matter such as this. It is likely, however, that they are almost unaware at times of what influences their way of making decisions and of acting because it has become such a natural part of them.

First, they have a true concern and respect for others. This family has learned to value people. They measure their actions by this criterion: Does what they decide to do show care and respect for someone else? Do their choices reflect what Jesus taught?

Second, the family members like and respect themselves. They understand that God created each person in love — that God expects us to like ourselves as well as others. God proclaimed his creation to be good and that goodness can be found in us too.

In the loving of themselves, the members of this family are able to reach out to others.

Many of the decisions this family has had to make are rather ordinary kinds of decisions. But such decisions play a large role in life.

What the family has shown, I think, is how decisions — even fairly ordinary kinds of decisions — stem from a way of life. Their choices seem to reflect the kind of people they are and the kind of people they want to be.

...and Moses

was more than they could stomach. The people besieged Moses with unreasonable if understandable demands for meat, and the poor man got frantic.

It was now his turn to complain, and the only one he could complain to was Yahweh: "I cannot carry all this people by myself, for they are too heavy for me."

The Lord said to Moses, "Assemble for me 70 of the elders of Israel, men you know for true elders and authorities among the people, and bring them to the meeting tent. When they are in place beside you, I will come down and speak to you there.

"I will also take some of the spirit that is on you and will bestow it on them, that they may share the burden of the people with you. You will then not have to bear it by yourself."

The story went on to relate how the Lord then came down in a cloud and spoke to Moses. Taking some of the spirit that was on Moses, God "bestowed it on the 70 elders, and as the spirit came to rest on them, they prophesied."

THE SELECTION of a group of mature and reliable men to share the work of the ad-

ministration was a move dictated by good common sense. But in the eyes of the sacred historian, it was prompted by God. If Moses' ability to govern was a special gift of God's spirit, then those who would share his responsibilities would have to be given a share in that spirit.

They, too, had to be empowered to carry out a task far beyond their native capabilities. And so, "as the spirit came to rest on them, they prophesied," not in the sense of predicting the future, but in the more basic sense of the word "prophesy" — speaking for God, speaking in his name, in order to make wise decisions or to give ecstatic expression to God's praises.

In the account in the book of Numbers, two men did not attend the meeting at the tent. "Yet the spirit came to rest on them also, and they prophesied in this camp."

When Joshua, Moses' aide-de-camp, heard of this apparently unauthorized activity, he said: "Moses, my Lord, stop them."

Moses' magnanimous response was: "Are you jealous for my sake? Would that all the people of the world were prophets! Would that the Lord might bestow his spirit on them all."

Teen's time, talent turn to treasure for parish

LAREDO, Texas (NC) — Seventeen-year-old Diana Rendon didn't take on any ordinary job for the summer. Hers required dance slippers, imagination and a lot of patience.

For the past two summers, the Laredo native from San Martin de Porres parish has taught dancing to over 100 girls from ages 2 to 17, many of whom had never danced a step in their lives.

And if the Rendon's summer job seems a little out of the ordinary, her take-home pay was even more unusual. She raised more than \$5,000 over the past two summers, but did not keep a penny. All proceeds from her June-to-August dance classes and the recital at the end of the summer were donated to her parish.

It all started one Sunday when Father Morgan Rowsome, pastor of the parish, was calling on parishioners to give something in service to the church.

"FATHER ROWSOME said some people can't give money, but they can give time and talent," said Rendon. "So I asked him if I could put on a dance workshop to give my time and talent."

Father Rowsome agreed. And Rendon, a high school senior, had her work cut out for her when over 100 girls in leotards showed up in the parish hall for the first practice.

"I thought I'd be lucky to get 20 girls, so when 100 were there waiting for me I was shocked," said Rendon, who has taken dance lessons since age 3 with well-known Laredo dancer Sylvia Zuniga.

But a little advice from her father, a third degree black belt who teaches karate here, saw her through the many rehearsals that followed, she said. He told her to "keep cool and have discipline," and apparently it worked.

"She has something God gave her," said her mother, who is a former comedy dancer in Laredo. "She is very gifted with children. They are attracted to her like a magnet."

RENDON and her young troupe performed a 22-number recital to a near-capacity crowd in the Laredo Civic Center, which seats around 2,000 people. The recital featured jazz, ballet, gymnastics, modeling, country-Western and classical dancing.

Between revenues earned from the classes — \$5 for parishioners, \$10 for others — programs and the recital, Rendon and her dancers raised over \$3,000 for the parish this summer.



Diana Rendon, 17, shows off some of the more than 100 talented girls, aged 2 to 17, from the dance classes she has taught during the past two summers. Rendon and her troop have raised more than \$5000 for their parish. (NC photo)

Rendon choreographed the entire performance and danced five numbers herself, something that is much easier than waiting in the wings, she said.

"I'm nervous waiting backstage, but once I get on the stage I relax," said the dancer whose goal is to teach in her own studio in Laredo.

Rendon is no stranger to the stage. She has been doing recitals since the seventh grade.

Much of her dancing has been for community events and civic clubs. This year she is doing the choreography for Laredo Frontier Days, a celebration of the Mexican-American Chamber of Commerce. She also performed at halftime of the Dallas Cowboys vs. Houston Oilers football game Sept. 4.

When the pastor wants a ride

By HILDA YOUNG
NC News Service

How do you tell a priest he has bubble gum stuck to the seat of his pants?

Let me start at the beginning. When our pastor caught me leaving the parish the other day and asked me for a lift to the chancery building, he caught me by surprise.

"But, Father," I stuttered; "the car."

"Exactly," he said. "That's why I asked for the ride. Mine's in the shop."

HE OBVIOUSLY didn't understand. For the uninitiated, climbing into my station wagon must be like leaping into a refuse can at McDonald's. We tried to trade it in once and the dealer said if he wanted a trash masher, he'd order it from General Electric.

"But, Father," I gulped. "I haven't had a chance to get the car ready for you."

"What would you do," he laughed. "Put in an altar rail and stained glass mirror?"

I DON'T WORRY about family and friends. They understand about the pop bottles that roll from under the seat and crack your Achilles' heel when I brake.

They wouldn't even notice the Band-Aid holding the glove box closed. They wouldn't question the "This Bud's for you" bumper sticker over the hole in the dash where a radio used to be.

Father opened the door and slid in before I had a chance to warn him about the three mitts and four baseball bats on the passenger-side floor. He winced but politely said nothing.

"I'VE NEVER seen Mickey Mouse seat belts before," he smiled, snapping Minnie and

Mickey together. "Mind if I open my window?" he asked.

I knew he'd ask. "Just hit the door with your elbow a couple of times," I explained. "When the window comes down a little, slip your fingers over the edge and pull it down as far as you want."

"How do I get it back up?" he blinked. "Pliers and suction cup are under the seat."

I PRAYED he wouldn't pull down the sun visor and have maps of all 50 states fall on him.

"Please excuse the mess, Father," I said red faced. "But we use this car for everything from hauling lawn fertilizer to transporting soccer teams."

"That must explain my sudden urge to run through a farm in sweat socks," he snickered, hitting the door with his elbow.

I never did tell him about the bubble gum. I figured the bishop would know now.

Dos Años Después... Reflexión sobre el Exodo Cubano del Mariel

Por Mons. Agustín A. Román
Obispo Auxiliar de Miami

En este mes de septiembre de 1982 se cumplen dos años de haber terminado el último éxodo cubano que todos hemos conocido como "el éxodo del Mariel". Durante los meses de abril a septiembre de 1980, con un promedio de 25,000 cada mes, recibimos en Miami hombres y mujeres de toda Cuba, produciéndose un aluvión humano que tuvo para esta comunidad profundas consecuencias, conocidas en parte a través de los medios de comunicación.

Por encontrarme viviendo en el Condado Dade, donde permaneció el mayor número de refugiados (entre 80 y 90,000), y sobre todo por encontrarme en el lugar más frecuentado por los cubanos, que es la Ermita de la Caridad, por donde sin duda ha pasado la mayoría de este éxodo, me atrevo a echar una mirada de pastor, junto a otros testigos tales como las Religiosas Hijas de la Caridad y demás miembros del equipo que trabaja en este santuario, para tratar de contemplar con la mayor objetividad posible este hecho histórico después de dos años y compartir mis impresiones con los que por vivir en lugares distantes solamente lo conocieron por la prensa.

Pero ya que una simple mirada no sería suficiente para esta reflexión, he querido tomar en consideración en este trabajo el resultado de las investigaciones del Dr. Juan Clark, sociólogo que ha dedicado gran parte de su vida al estudio del fenómeno cubano, al que agradezco su valiosa colaboración.

En primer lugar tenemos que admitir que, como consecuencia del Mariel, la composición étnica del Condado Dade ha cambiado en estos dos años en favor de una mayor preponderancia de la población hispana. Siguiendo al mencionado sociólogo, los hispanos constituyen ahora un 39% de la población total del Condado. Estos cambios son más notables en las municipalidades de Miami Beach, Hialeah y Miami. Es probable que la población alcance los 2 millones para 1990 en vez del año 2,000, como estaba predicho antes del arribo de los refugiados cubanos (y haitianos). Se afirma que en 1985 los hispanos serán probablemente el sector numéricamente más importante en este Condado.

La Ermita de la Caridad, desde donde escribo esta reflexión, es un santuario privilegiado por la constante afluencia de peregrinos. En la Ermita tratamos de hacer lo que ha dicho el Papa Juan Pablo II: "... aprovechar pastoralmente estas ocasiones, acaso esporádicas, del encuentro con almas que no siempre son fieles a todo programa de una vida

cristiana, pero que acuden guiadas por una visión a veces incompleta de la fe, para tratar de conducirlos al centro de toda piedad sólida, Cristo Jesús, Hijo de Dios Salvador" (Juan Pablo II, México, 1-21-79).

Como pastor de almas he podido comprobar durante estos dos años que el catolicismo popular, que es tradicional del pueblo cubano y que se recibe dentro del marco de la familia, ha podido conservar, a pesar de las constantes limitaciones que le ha impuesto el gobierno comunista de Cuba, la devoción a la Madre de Cristo bajo el título de la Virgen de la Caridad. Estamos conscientes de la pervivencia de confusiones con la religión que nuestros africanos trajeron a Cuba durante dos años con los llegados por el Mariel, no podemos poner en duda que bastaría una labor de catequesis para purificar y despertar la verdadera devoción a la Virgen como enseña la Iglesia católica.

En este santuario somos testigos del gran aprecio que el pueblo cubano ha conservado por el valor familiar. Hemos visto venir a los refugiados del Mariel a orar por la llegada de los familiares que quedaron en Cuba, y los hemos visto volver con los familiares para agradecer su venida. Hemos sufrido con ellos el dolor de las separaciones familiares, sobre todo el gran número de hombres que llegaron sin la esposa y los hijos. Los

hemos visto llorar porque, aunque ya alcanzaban lo necesario con su trabajo, les faltaba la familia.

Se han publicado muchas noticias negativas referentes al éxodo del Mariel y no hay duda que han sido ciertas. Pero me parece que se ha exagerado lo negativo sin tener en cuenta lo positivo, contribuyendo así a que se pierda la objetividad haciendo generalizaciones. Desde los disturbios en los campamentos, los asaltos de aviones, hasta el crimen callejero, los medios de comunicación se han hecho eco constante de este aspecto negativo, contribuyendo a la difusión de una imagen de rechazo que ha repercutido en la comunidad (The Miami Herald, 1-21-82).

Es de todos conocido que la población refugiada ha contado con una minoría de delincuentes empedernidos que fue enviada por el gobierno de Cuba con el doble propósito de deshacerse de ellos y de denigrar la imagen positiva de la comunidad cubano-americana. El gobierno cubano hizo algo nunca visto, como fue sacar hombres directamente de las prisiones, así como reclutar a muchos con antecedentes criminales, y enviarlos en los pequeños barcos de los cubanos exiliados que fueron a Mariel, un puerto cerca de La Habana, en busca de sus familiares. El gobierno les presentó a estos delincuentes la alternativa de permanecer en prisión, o retornar a ella, si no

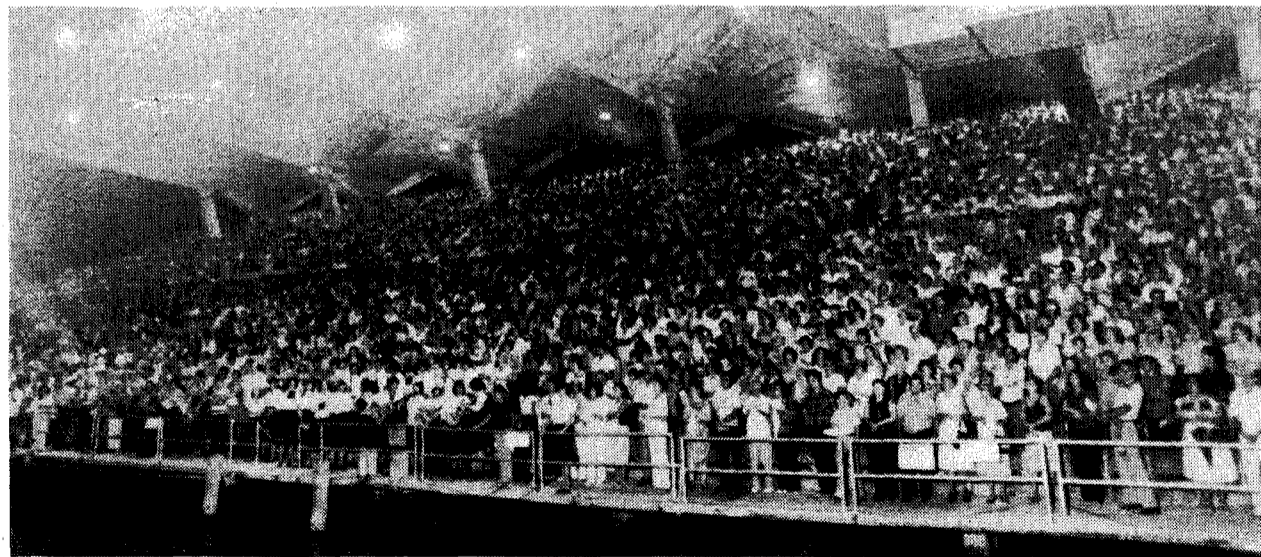
aceptaban emigrar. Menos de 2,000 de estos delincuentes fueron detectados a su llegada por las autoridades norteamericanas y encarcelados posteriormente. Otros mintieron a autoridades y pudieron evitar la detención, permaneciendo en las calles con la consecuencia del incremento de la delincuencia.

Sin embargo, la participación de los refugiados del Mariel en el incremento delictivo ha sido exagerada, según estadísticas ofrecidas por las autoridades policíacas del Estado de la Florida y del Condado Dade publicadas por The Miami Herald en el mes de mayo de este año. En estos datos se reconoce que el índice de delincuencia de los arribados por el Mariel se ha exagerado mientras que el de otros grupos se ha subestimado. Estas fuentes oficiales nos dicen que la delincuencia en todo el área del Condado Dade ha disminuido y que aparentemente "las aguas van tomando su nivel".

Los que hemos vivido dentro y con el éxodo, poco a poco hemos podido ver lo positivo, a pesar del trauma que muchos han sufrido en el proceso de adaptación, especialmente en los casos en que la familia ha quedado separada, que es la mayoría de esta población. La creatividad que Dios da a cada hombre, que aparecía como anestesiada en los primeros que llegaban debido al sistema en que

(Sigue en la pág. 4A)

Grandioso el Homenaje a Ntra. Sra. de la Caridad



Sin lugar a dudas este 8 de Septiembre de 1982 fue testigo de la más grande demostración de amor a Nuestra Señora de la Caridad, Santa Patrona de Cuba, quien en este exilio también ha abrazado como a sus hijos los hispanos de Centro y Sur América. El Marine Stadium estaba colmado y en los pasillos no cabía un alma más cuando S.E. Edward McCarthy, Arzobispo de Miami, comenzó la Solemne Misa. El Padre Pedro Luis Pérez, párroco

de San Lázaro en Hialeah, dió la bienvenida a los fieles y dedicó el homenaje a Nuestra Madre Celestial. El Padre Sergio Carrillo tuvo a su cargo el sermón, interrumpido varias veces por salvos de aplausos, recordando lo que representaba para los cubanos La Virgen de la Caridad y cuán necesitados estamos de sentir en el corazón el significado de esa virtud que la Virgen Madre De Dios escogió como título.



Hablando de... reforma litúrgica

Por Arnaldo Bazán

Si hay algo que debió causar auténtica alegría a los católicos fue la reforma litúrgica decretada por el Papa y los obispos en el Concilio Vaticano II.

No dudo que, efectivamente, fuera así para una gran mayoría, hambrienta de la Palabra de Dios y de un culto inteligible en que pudiera participar con gozo y plenamente.

Quedan todavía, sin embargo, quienes, alegando razones históricas o teológicas, se empeñan en objetar las reformas, añorando épocas pasadas que en modo alguno pueden ponerse como ejemplo.

Aquí tenemos el movimiento encabezado por el Arzobispo Lefebvre, a quien siguen muchas personas en forma inexplicable, pues este hombre ha retado públicamente la autoridad del legítimo sucesor de Pedro, atreviéndose hasta a ordenar sacerdotes en abierto desafío al Papa.

¿Qué nos ha traído la reforma litúrgica?

Yo creo que, ante todo, un poner las cosas en su sitio, pues si la liturgia es "la cumbre a la cual tiende la actividad de la Iglesia y, al mismo tiempo, la fuente de donde mana toda su fuerza" (Constitución "Sacrosanctum Concilium" No. 10), era absurdo que existiera un divorcio entre ella y los fieles.

Recuerdo perfectamente lo que la gente hacía durante las celebraciones litúrgicas y, sobre todo, la Santa Misa: rezar el rosario, leer libros piadosos, pensar en las musarañas o cuchichear con el que se tenía al lado. Eran muchos los que iban a la Iglesia, sencillamente, a aburrirse.

Recuerdo también los cantos que, fuera de la Misa Solemne, se cantaban en lengua vernácula. ¡Qué de letras bobaliconas y de música almibarada! Y sin que hubiera relación entre lo que se cantaba y lo que sucedía en el altar.

Por supuesto que la gente sólo entendía el sermón, pues lo demás era en latín, de modo que, desde muy atrás, se fueron desarrollando diversas devociones al margen de la Misa, para "mantener entretenida" a la

gente. Eso era, literalmente, lo que se buscaba.

Y eso, al parecer, es lo que algunos desearían que volviese. Sin embargo, cuando la Iglesia decide cambiar es porque quiso volver a la observancia más original.

La regla fue, desde el primer momento, que todos participasen con entusiasmo, y no que se comportasen como mudos espectadores, ajenos a la acción de los pastores. Por eso en cada lugar se usaba la lengua hablada por el pueblo. Si el latín prevaleció en una parte de la Iglesia fue porque esta lengua era la oficial del Imperio Romano y la misma se extendió al compás de las conquistas de las legiones.

El que el latín se mantuviera hasta hace pocos años no significa que tuviera un carácter sagrado que la hiciera preferible a otras, sino que, cuando las nuevas lenguas, derivadas del latín, llegaron a su completo desarrollo, ya la mayoría había perdido el interés por la liturgia y se necesitaba de un movimiento renovador que hiciera ver la necesidad del cambio.

Como siempre ocurre, no todo el mundo es capaz de caminar a la misma velocidad, y eso explica la renuencia de algunos por aceptar lo que era una necesidad para la vida misma de la Iglesia.

Con todo, es indiscutible que ya se están recogiendo frutos hermosos y que hoy contamos con una más efectiva participación del pueblo en las acciones sagradas, que es capaz de saborear lo que se realiza para honra y gloria de Dios.

El nivel de participación depende en gran parte de los pastores. Una reforma en la Iglesia no funciona por decreto, sino que se pone en práctica, sobre todo, por el convencimiento de los miembros de la comunidad.

Estos, debido a siglos de inmovilidad, no son capaces por sí solos de cambiar, sino que necesitan de una catequesis previa que prepare sus corazones para recibir los cambios sabiendo el por qué de los mismos.

Esta es labor de los pastores, la que no siempre, hemos de reconocerlo, ha sido suficientemente efectiva. No todos los sacerdotes, en realidad, han logrado convencerse de la necesidad de la reforma.

Voy a poner dos ejemplos: la postura de pie y la comunión en la mano.

Estar de pie es, posiblemente, la posición más acorde con la celebración de la liturgia cristiana. Y también la más antigua. No olvidemos que, por el bautismo, todo cristiano participa de la condición sacerdotal del nuevo Pueblo de Dios (la. Pedro 2, 9), por lo que en la liturgia actúa, comunitariamente, con este carácter.

Con el paso del tiempo el pueblo cristiano dejó de tener conciencia de su función en el culto y se fue distanciando del altar. De actor gozoso pasó a ser, poco a poco, espectador

"Id y evangelizad a todos los, pueblos..."

Por José P. Alonso

Las celebraciones anuales para laicos católicos sobre evangelización, son una respuesta del pueblo católico (laicos, religiosos y sacerdotes) unido nacionalmente, a la exhortación apostólica que el Papa Pablo VI hizo en 1975 (Evangelización en el Mundo Moderno) y a la renovada llamada a la evangelización de Juan Pablo II durante su visita a Estados Unidos en Octubre de 1979.

La Iglesia recuerda constantemente a los fieles que la Evangelización es el sistema circulatorio que la vivifica. Así como el cuerpo humano necesita de la circulación de la sangre para purificarla y mantener al cuerpo sano y vigorizado, el cuerpo de la Iglesia necesita una buena circulación de la Buena Nueva llevada a todas las células (sus hijos), especialmente a aquellas alienadas para "purificarlas" y devolverlas al cuerpo, ya sanadas, para que le den más vitalidad.

La vida de la Iglesia es vida de gracia y ésta, la gracia, aunque Dios Padre la derrame sobre cada miembro individualmente, tiene mayor eficacia en comunidad. La gracia recibida por mis hermanos obrará efectos en mí y la mía en ellos. La gracia del esposo enriquecerá a la esposa y viceversa. Los dones de Dios obran maravillas en la persona y por la persona en la familia cristiana toda. Cuando Jesús fundó la Iglesia la hizo una comunidad, y la unió como Su familia. Cuando murió y resucitó no lo hizo por uno sólo sino por todos. Al pedir que repitiéramos la celebración Eucarística lo mando a todos, en plural, en comunidad o familia.

El esfuerzo de evangelización es fuente de gracias. Y estas gracias son Salvación en Jesús a quienes no le conocen. Creamos ciertamente que son

muchos todavía los que no conocen a Jesucristo. Todos necesitamos evangelizarnos más, recargar la batería del espíritu. Conocer algún otro aspecto del Señor.

Conocer a Cristo implica algo más que tener fe. La fe es necesaria pero hay que ponerla en acción. De lo contrario muere. Dice el apóstol Santiago que la Fe sin obras es un cadáver. Por lo tanto, una vez conocido Jesús y hecho dueño de nuestra vida, el primer paso es llevar esta experiencia de conversión a otros que no la han vivido por medio de nuestro testimonio y la propagación de los Evangelios.

Jesús Nuestro Señor enseñó a Sus Apóstoles y discípulos y los mandó a evangelizar al mundo. Por ello es que la evangelización es la vida de la Iglesia, es la circulación que la rejuvenece y fortifica.

En esta celebración anual, dignos discípulos del Señor nos iluminarán con sus experiencias, no harán conocer mejor a Cristo y nos enseñarán qué es evangelización y como convertirnos en evangelizadores.

Son millones los seres que tienen hambre y sed de Cristo y no saben donde saciar ese apetito y apagar esa sed. Nosotros somos los llamados a servirles el Alimento del Cielo y el Agua de Vida eterna.

Por todo esto nuestro Arzobispo McCarthy, y toda la Iglesia de Miami, están tan interesados en que todos, sin distinción de orden o rango en la Iglesia asistamos en masa a esta celebración anual de Evangelización que se celebrará en el Deauville Hotel, Miami Beach, del 22 al 24 de Octubre. Famosos oradores evangélicos locales y de fuera, han sido invitados a darnos su mensaje y dirigir los varios talleres de la celebración.

El Arzobispo Edward McCarthy abrirá la celebración a las 10 a.m. el

temeroso, que se contentaba con admirar el misterio en una postura de respeto, antes que participar activamente.

Con la reforma litúrgica se volvió a dar la preeminencia a la posición de pie, que según las nuevas normas para el Misal Romano (Nos. 20-21) debe observarse en la mayor parte de la celebración eucarística. Sólo se indica estar de rodillas durante la consagración, aunque los obispos norteamericanos, usando de sus facultades, la ampliaron, en 1969, a toda la Plegaria Eucarística, es decir, después del canto del Santo hasta el Amén final antes del Padre Nuestro. Esto, a mi modo de ver, fue un gesto conciliatorio para evitar las reacciones de los sectores conservadores.

La posición de rodillas hay que considerarla más propia de la oración privada, en la que cada uno es libre de orar como mejor le agrade, pues no se realiza una función oficial de la Iglesia como tal.

En cuanto a la comunión en la mano sabemos, por los Evangelios, que Jesús entregó el pan a sus apóstoles y éstos, posteriormente,

repitieron el mismo gesto con los discípulos. Recibir la comunión en la mano fue algo normal durante siglos, y hasta hubo tiempos y lugares en que se acostumbró a llevar la Eucaristía a las casas para comulgar los días (semana).

Hoy la Iglesia autoriza a simples laicos, como ministros extraordinarios, para distribuir la Comunión, siempre que la necesidad lo demande, y también ha permitido, de nuevo, recibir la hostia en la mano.

Algunos se escandalizan por ello, y es que siguen viviendo la mentalidad imperante después del siglo XI, que por respeto a la presencia del Señor, los fieles se alejaron hasta de comulgar, prefiriendo la adoración temerosa de los que dan más importancia a su propia miseria que al Amor y la Misericordia de Dios.

Esto no se puede cambiar por obra de magia. Sólo una constante catequesis puede llevar la luz a los que estamos en tinieblas.

La Reforma Litúrgica podrá ser vivida con provecho, únicamente, donde exista una conciencia bien formada en los sacerdotes y los fieles.

ESTABLECIDA EN MIAMI DESDE 1962

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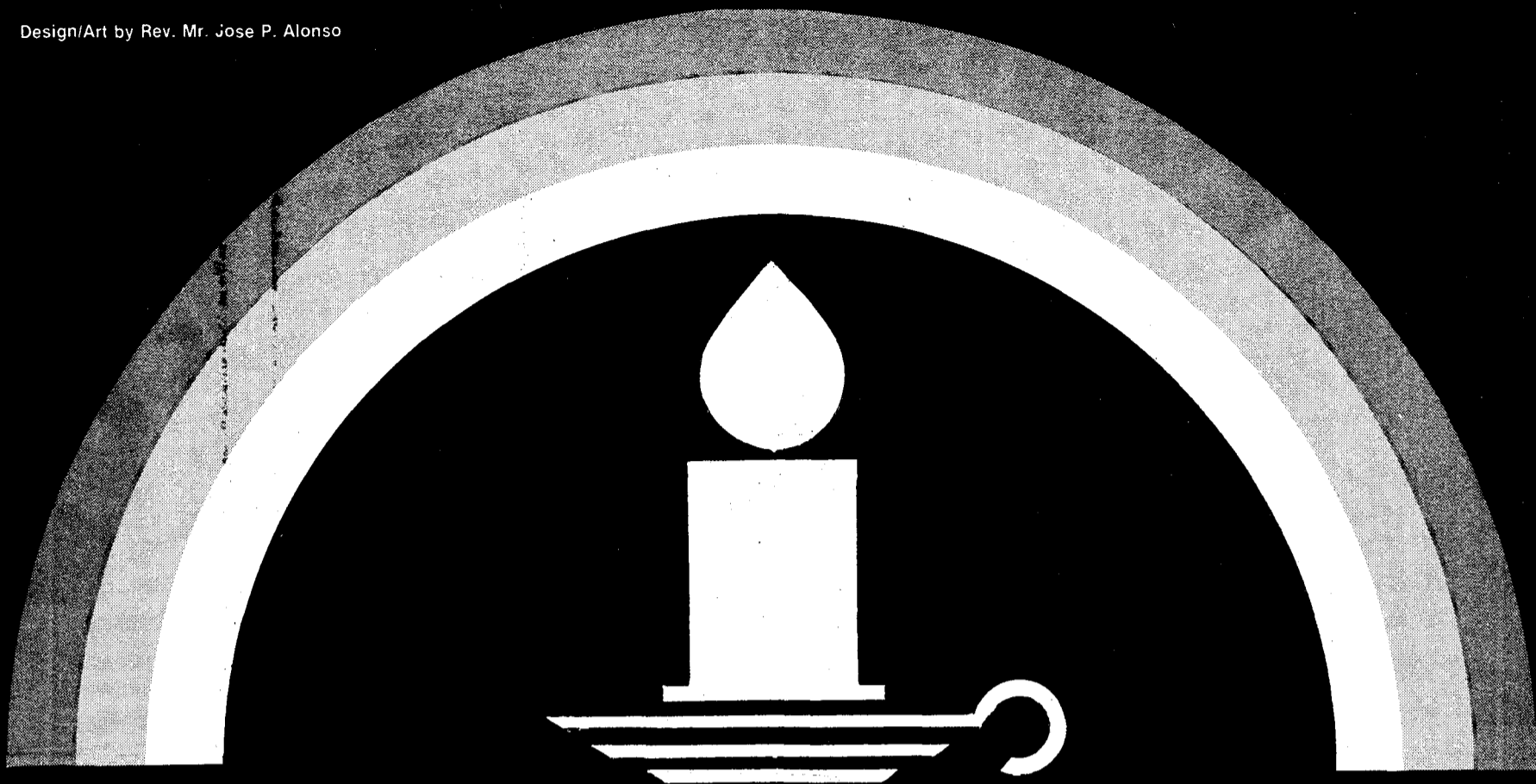
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YOUR LIGHT MUST SHINE

the fourth annual
NATIONAL CATHOLIC LAY CELEBRATION
of evangelization

Hosted by the Archdiocese of Miami
Co hosted by the Diocese of Orlando, St. Augustine,
Pensacola-Tallahassee, St. Petersburg

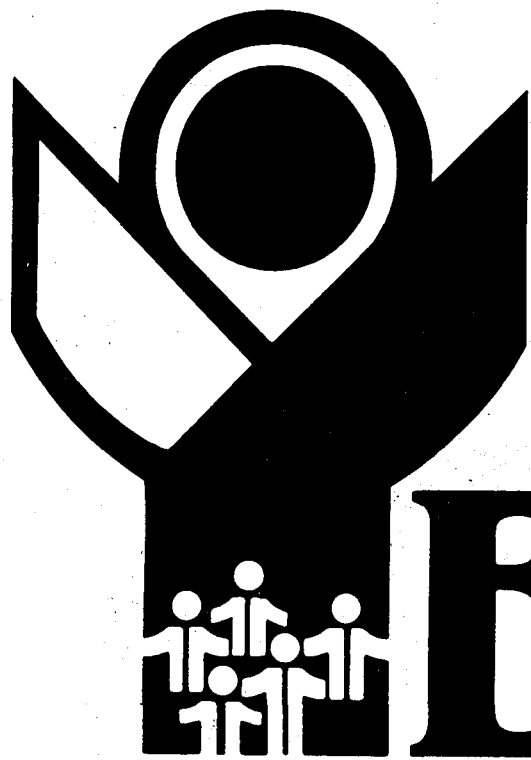
EAST COAST EDITION

OCT. 21-24, 1982

THE DEAUVILLE HOTEL
Miami Beach, Florida
Information:



EVANGELIZATION OFFICE
Archdiocese of Miami
(305) 751-5558



THE FOURTH ANNUAL CATHOLIC LAY CELEBRATION EVANGELII

KEYNOTE SPEAKERS



Reverend Richard Rohr, OFM,
Founder and Pastor, New
Jerusalem Community, Cincinnati, OH.

THE WORD IN THE WORLD



Reverend Alvin Illig, CSP, Executive Director, NCCB Committee on Evangelization, Washington, D.C.

ESSENTIAL WORKERS FOR
EVANGELIZATION:
AMERICAN CATHOLIC LAITY



Ms. Marilyn Kramer, President, Charisma in Missions, La Puente, CA.

HOW BEAUTIFUL ARE THE
FEET OF THOSE WHO ANNOUNCE
GOOD NEWS



Dr. Marina Herrera, Ph.D., Educational Consultant for Hispanic Organizations, Inc., Washington, D.C.

BEARING CHRIST TO THE UN-
CHURCHED



Rev. Virgil Elizondo, President, Mexican American Cultural Center, San Antonio, TX.

UNITY IN PLURALITY:
EVANGELIZATION IN A
MULTICULTURAL SETTING



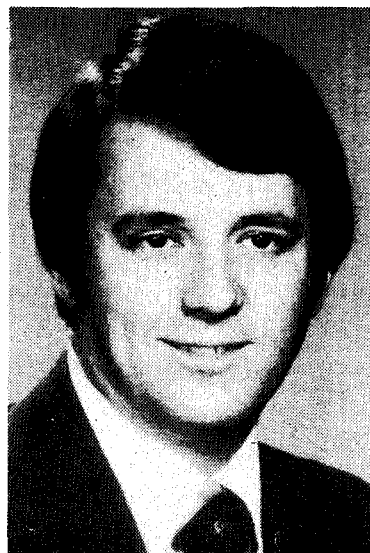
Mr. Lawrence Payne, Vicar for Urban Affairs, Diocese of Belleville, Illinois.

EVANGELIZATION IN AN AGE
OF DIFFERENT REALITIES
AND NON-SHARED COMMON
VISION



Mr. Jim Wallis, Editor, "Sojourner's" magazine, Founder and Pastor, Sojourners Community, Washington, D.C.

CONVERSION IN A HARD
TIME



Mr. Tom Edwards, Catholic Evangelist, St. Augustine, FL.

MASTER OF CEREMONIES

ANNUAL NATIONAL CELEBRATIONS OF ELIZATION



Paul Lambert and Roger Greiner Music Ministers, St. Louis Parish, Miami, Fl. Saturday Night Celebration Concert.

THURSDAY, OCTOBER 21 PREACHING DAY

The Day of the Homilist

(Planned especially for deacons and priests but open to all persons who orally proclaim the Gospel.)

"Preaching The Word of God in the '80's"

- 9:00 a.m. Registration — Exhibits open
- 10:00 a.m. Enthronement of the Word —
- 10:15 a.m. Opening and Welcome by Archbishop Edward A. McCarthy
- 10:30 a.m. General Session: **PREACHING THE WORD NOT WORDS**, Rev. Richard Rohr O.F.M., Founder and Pastor of New Jerusalem Community, Cincinnati, Ohio.
- 11:30 a.m. Lunch
- 1:00 p.m. General Session: **THE PERSON IN THE PEW**, Rev. John Geaney C.S.P., Director of Communications, Archdiocese of Baltimore.
- 2:15 p.m. Workshops
- 3:30 p.m. Workshops repeated
- 4:45 p.m. Vespers
- 5:30 p.m. Dinner
- 7:30 p.m. General Session: **THE MODERN PROPHET**, Rev. Walter Burghardt S.J., Theologian in Residence, Georgetown University, Washington, D.C.
- 8:30 p.m. Social Hour

THE WORKSHOPS

ENGLISH SPEAKER — SPANISH AUDIENCE — Rev. Mario Vizcaino, Director Southeast Pastoral Institute, Miami, Florida.

THE SPIRITUALITY OF THE PREACHER — (English and Spanish)
Rev. Felipe Esteves, Rector St. Vincent dePaul Seminary, Boynton Beach, Fl.

AIDS TO HOMILY PREPARATION — Rev. William Sheehan O.M.I., St. Francis Xavier Parish, Miami, Fl.

PREACHING FOR SPECIAL OCCASIONS — Rev. Patrick Caverly
Church of the Annunciation, Longwood, Fl.

NUTS AND BOLTS OF COMMUNICATION — Mr. Timothy Mannix,
IBM, Boca Raton, Fl.

PREACHING TO CHILDREN AND PREACHING TO TEENAGERS
— Rev. Michael O'Brien, Brandon, Fl.; Rev. Robert Cannon, Sarasota, Fl.

FRIDAY, OCTOBER 22

THE DEAUVILLE HOTEL

- 10:00 a.m. - 12 noon Registration for Lay Celebration — Exhibits Open
- 11:00 a.m. Opening Eucharistic Liturgy
- 1:15 p.m. General Session: **ESSENTIAL WORKERS FOR EVANGELIZATION: AMERICAN CATHOLIC LAITY**, Reverend Alvin Illig, CSP
- 2:30 p.m. Seminars
- 3:45 p.m. Seminars Repeated
- 5:00 p.m. General Sessions: **UNITY IN PLURALITY: EVANGELIZATION IN A MULTICULTURAL SETTING**, Reverend Virgil Elizondo
- 8:00 p.m. Enthronement of the Word — Welcome: Archbishop Edward McCarthy; General Session: **THE WORD IN THE WORLD**, Reverend Richard Rohr, OFM

SATURDAY, OCTOBER 23

- 8:45 a.m. Morning Song
- 9:00 a.m. General Session: **HOW BEAUTIFUL ARE THE FEET OF THOSE WHO ANNOUNCE GOOD NEWS**, Mrs. Marilynn Kramar
- 10:15 a.m. - 11:15 a.m. Workshops
- 11:30 a.m. - 12:30 a.m. Above Workshops Repeated
- 2:00 p.m. General Session: **EVANGELIZATION IN AN AGE OF DIFFERENT REALITIES AND NON-SHARED COMMON VISION**, Mr. Lawrence Payne
- 3:15 p.m. - 4:15 p.m. Workshops
- 4:30 p.m. - 5:30 p.m. Above Workshops Repeated
- 7:30 p.m. General Session: **BEARING CHRIST TO THE UN-CHURCHED**, Dr. Marina Herrera
- 9:00 p.m. Concert — Paul Lambert and Roger Greiner

SUNDAY, OCTOBER 24

- 8:30 a.m. Morning Song
- 8:45 a.m. - 9:45 a.m. Workshops
- 10:00 a.m. - 11:00 a.m. Above Workshops Repeated
- 11:15 a.m. General Session: **CONVERSION IN A HARD TIME**, Mr. Jim Wallis
- 2:00 p.m. Closing Eucharistic Liturgy — Main Celebrant: Archbishop Edward McCarthy

SEMINAR/WORKSHOP TOPICS AND SCHEDULE

Friday Seminars (Afternoon) 2:15-3:15 and 3:30-4:30	Saturday Morning 10:15-11:15 and 11:30-12:30	Saturday Afternoon 3:30-4:30 and 4:45-5:45	Sunday Morning 9:00-10:00 and 10:15-11:15
<p>Renew: Spiritual Formation for A Parish — Msgr. Robert Fuller Archdiocese of Newark</p> <p>Renewal in a Parish — Gallagher Program — Carol and Bob Dooley Bernardsville, N.J.</p> <p>Renewing the Parish Step by Step — Fr. Tom Sweetser Parish Evaluation Project Chicago Ill.</p> <p>Praying Share the Word — Mercedes Iannone Biscayne College Miami Fl.</p> <p>Christ Renews His Parish — Program of Archdiocese of Cleveland Ohio</p> <p>Developing Black Leadership — Janet Porter Cincinnati Ohio</p> <p>Conversion Struggle and Growth Thru Group Process — Vicki Deacon and Margaret Bastida — St. Rose of Lima Miami Shores</p> <p>La Evangelizacion de Hispanos — (English/Spanish) Dr. Marina Herrera Washington D.C.</p>	<p>Christian Couples: Evangelizing Through Unity — Pam and Tom Edwards, St. Augustine Fla.</p> <p>Evangelization in Schools: A Model — Carmen Caltigirone Tampa Fl.</p> <p>Parish Council as an Instrument of Evangelization — Msgr. Luke Hunt Pensacola-Tallahassee Fl.</p> <p>Starting an Evangelization Effort — Florence Conoley and Joan Thoma Archdiocese of St. Louis Mo.</p> <p>Liturgy and Evangelization — Lisa Zorovich & Sr. Judy Zynda St. Catherine of Sienna Miami Fl.</p> <p>Ministry to Blacks Through The Parish — Janet Porter Cincinnati Ohio</p> <p>The Christian Community Center of Evangelization Process (Spanish/English) Fr. Daniel Jensen, Maryknoll N.Y.</p> <p>Cultural Differences: A Gift From God — A Challenge for New Humanity — Rev. Virgil Elizondo San Antonio Texas (English/Spanish)</p> <p>Ministering to Youth — John Scarano St. Louis Parish Miami, Fl.</p>	<p>Evangelization and the Disabled — Sr. Rita Baum Fr. Thomas Cribbin Washington D.C.</p> <p>Good News Outreach to In-Active Catholics — St. Joan of Arc Boca Raton and Office of Lay Ministry Archdiocese of Miami</p> <p>Evangelizing Inactive Catholics — Joe Iannone Biscayne College Miami Fl.</p> <p>Evangelization With Singles and Young Adults — Cynthia Halloran Biscayne College, Miami Fl.</p> <p>Separated and Divorced and Their Children — Elaine Kellogg, Tampa, Fl.</p> <p>Media Evangelization and Parish Renewal — Msgr. Luke Hunt & Jerry Butterfield Pensacola-Tallahassee</p> <p>Lay Evangelization: a Grassroots Model (Spanish/English) Christina and Elias Limon, El Hogar, Austin, Texas</p> <p>Evangelizing in an Hispanic Culture — (English/Spanish) Rogelio Manrique Orlando Fl.</p> <p>Ministry of Christian Service to Frail Elderly: Partnership of Parishes and Catholic Community Services — Dr. Thomas Honold, Fort Lauderdale Fl.</p>	<p>Evangelization and Peace and Justice — Pat and John Frank Pax Christi Tampa Fla.</p> <p>RCIA in Black Inner City Parish — Sr. Dorothy Giloley Philadelphia Pa.</p> <p>A Method of Evangelization Through Gospel Sharing and Preaching — Sr. Marie Carol Hurley Barry University Miami Fl.</p> <p>ARISE: A Program for Those Searching for God — William J. Kirsch, St. Petersburg, Fl.</p> <p>Church Care: Ecumenical Prayer — Louise Stock, St. Petersburg Fl. Msgr. John McNulty St. Petersburg Fl.</p> <p>How to Organize a Catechumenate — (R.C.I.A.) — Maureen Kelly Kansas City, Mo.</p> <p>Affirming and Disciplining the Baptized (Spanish/English) Marilyn Kamar Charisma In Mission, La Puente Ca.</p> <p>Outreach to Hispanics — (English/Spanish) Adele Gonzalez Centro Catolico de Evangelizacion, Hialeah Fl.</p>

Conference Registration

THE FOURTH ANNUAL NATIONAL CATHOLIC LAY CELEBRATIONS OF EVANGELIZATION

Please print or type:

Name(s): _____

Mailing Address: _____

City: _____ State: _____ Zip Code: _____

Phone: _____ Parish or Organization: _____
(Area Code) (Include only if registering a group)

Please Note: Include the names, addresses and phone numbers of all persons if registrants have different addresses. Attach the additional list to this form.

Please mark the appropriate spaces:

REGISTER ME FOR THE LAY CELEBRATION OF EVANGELIZATION AT:

(003) Miami, FL — East Coast Edition — Oct. 22-24

REGISTRATION FEES FOR THE LAY CELEBRATION:

(100) One person — \$45.00

One person, one day — \$20.00, two days — \$40 —
_____ Fri. _____ Sat. _____ Sun.

(101) Husband and wife, or parent and child — \$80.00

(102) Husband, wife and one child, or parent and two children — \$105.00

(103) Parent(s) and all children under 18 from one immediate family — \$125.00

(104) Parish groups of ten or more persons — \$40.00 per person

REGISTER ME FOR THE PREACHING DAY WORKSHOP AT:

Miami, FL — Oct. 21

REGISTRATION FEE FOR THE PREACHING DAY WORKSHOP:

(112) One person — \$20.00

PLEASE RETURN THIS COMPLETED FORM AND YOUR CHECK TO:

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THE FOURTH ANNUAL NATIONAL CATHOLIC LAY CELEBRATION OF EVANGELIZATION

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Contact the Paulist Catholic Evangelization Center.

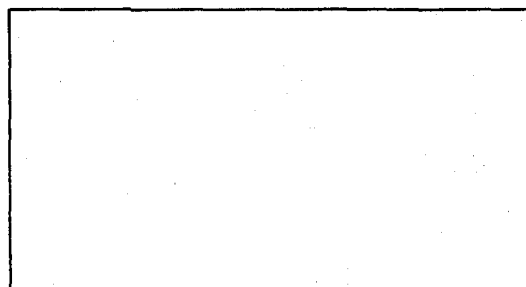


ANNOUNCING...

THE FOURTH ANNUAL NATIONAL CATHOLIC LAY CELEBRATIONS OF

EVANGELIZATION

Archdiocese of Miami
Office of Evangelization
6301 Biscayne Boulevard
Miami, Florida 33138



YOUR LIGHT MUST SHINE

Design Art by Mrs. M. Jane J. Amador



TU LUZ DEBE BRILLAR

IV Celebración Anual Nacional Laica Católica de Evangelización

EAST COAST EDITION

OCT. 21-24, 1982



THE DEAUVILLE HOTEL
Miami Beach, Florida
Information:

EVANGELIZATION OFFICE
Archdiocese of Miami
(305) 751-5558

viernes 22 de Octubre.

Los talleres y seminarios cubren todos los aspectos de la vida del cristiano, mensajero de la Palabra, ya sea

sacerdote, diácono, religioso o laico.

Asistir es tanto un deber como una necesidad. Infórmese más llamando al 751-5558.

Santa Rosa de Viterbo

Santa Rosa nació en Viterbo, Italia, el año 1234. Su familia, pobre e. nes materiales, dio a Rosina la única riqueza que poseían: fe y amor a Jesucristo.

Cuéntase que cuando la niña tenía ocho años tuvo una visión de la Virgen María pidiéndole rogara mucho por la Iglesia. Y a la edad de doce años, Rosa predicaba en las calles de Viterbo exhortando a los guelfos, miembros de un grupo fieles al Papa (Inocente IV) a que expulsaran a los gibelinos, miembros de un partido aristócrata e imperial que apoyaban al Emperador Frederico II en su lucha por obtener tierras en Italia a lo que el Papa se oponía, y quienes buscaban dar muerte a la jovencita. Fué llevada a Soriano en 1250. Allí profetizó la muerte de Frederico quien murió pocos días después. Regreso a Viterbo deseando entrar en el convento Sta. María de las Rosas pero no fue aceptada por falta de dote y volvió a sus padres. Murió poco después,



Marzo 6 de 1251, a los 17 años.

Todos a la Conferencia Carismática:

“BUENA NUEVA, DIOS TE NECESITA” es el lema de la III Conferencia Carismática Católica de la Arquidiócesis de Miami que será celebrada en el Omni Hall del Broward Community College los días 24, 25 y 26 de Septiembre próximos.

El Arzobispo Edward A. McCarthy alienta a todos los sacerdotes, religiosos y laicos a asistir a la conferencia porqué, según sus propias palabras, “a través de nuestro programa de Evangelización de cinco años Clérigos, Religiosos y Laicos están conscientes de Jesús como centro de nuestras vidas y así también el deseo de intensificar nuestros esfuerzos para hacer discípulos de todas las naciones”.

Añade el Arzobispo que esta conferencia une y expande dichos esfuerzos de evangelización “al proveer una atmósfera de oración y alabanza donde obispos, sacerdotes, religiosos y laicos vienen juntos para oír la Palabra Proclamada de Jesús y Su amor vivido como ejemplo para todos.”

Renombrados oradores invitados de otras diócesis se dirigirán a los asistentes: El Padre Harold Cohen, representante del Obispo Hanna ante la Renovación Carismática en la Arquidiócesis de New Orleans. Ralph Martin de Ann Arbor, Mich., uno de los laicos mas sobresalientes en la Renovación Carismática y fundador de la Revista Nueva Alianza (New

Covenant) y ex-director de la Oficina Internacional del Movimiento Carismático y la Sra. Ursula Bleasdel, de Trinidad, W.I. Miembro del Equipo de Servicio de la Renovación Carismática Católica del Caribe.

Los oradores de la Arquidiócesis serán: Arzobispo McCarthy, quien también presidirá la Misa y dirá la Homilía el domingo 26. El Rev. P. Dan Doyle, S.M., profesor de Sagradas Escrituras de Chaminade H.S. de Hollywood y fundador del primer grupo Carismático de la Florida. El Rev. P. John Fink, Párroco Asociado de St. Bartholomew, Miramar; el Sr. Joseph Richter de St. Joan of Arc, Boca Raton. El Sr. Paul Lambert, director musical de la Parroquia St. Louis, Miami como Maestro de Ceremonias y el Sr. Roger Grenier y el coro de St. Louis ofrecerán la música.

La conferencia comenzará el viernes a las 7:30 p.m. y terminará el domingo 26 al mediodía. El sábado por la tarde habrá un taller para jóvenes dirigido por el Rev. P. Bob Backermis, S.M., del Chaminade H.S. y el Sr. Scott Kaldahl, de St. Luis.

El Broward Community College está situado en 1000 Coconut Creek Blvd. en Pompano Beach. Para más información llamar al 987-8554 del Servicio Carismático Católico.

Seminario para separados y divorciados

Bajo los auspicios del Family Enrichment Center, la Dra. Eliza Azcuy ofrecerá un Seminario para personas separadas o divorciadas del area norte del Condado Dade, en la Parroquia Inmaculada Concepción en Hialeah.

El Seminario consistirá de tres sesiones comenzando el 23 de Septiembre del corriente, la segunda será

el 30 de Septiembre y la tercera el 7 de Octubre de 8 a 10 p.m.

La Dra. Azcuy tratará los temas “Nuestro Yo”, “Tres Grandes Sentimientos Afectivos” y “El Deseo de Obtener lo que Tienen Otros”. El costo del Seminario es de \$5.00 por las tres sesiones.

Para más informes llamar al 651-0280.

Picnic de Encuentros Familiares

El domingo 26 de Septiembre, de 9 a.m. a 6 p.m. se reunirán las familias de Encuentros Familiares para celebrar su picnic de comienzo de curso.

El jubiloso día familiar será en el Parque Robert King High, calle West Flagler y la Avenida 72. Vengan todos e inviten a sus amigos a pasar un día de esparcimiento y alegría.



CEMENTERIO CATOLICO

Our Lady of Mercy

11411 N.W. 25 Street
Miami, Florida

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para nomumentos de su preferencia.

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

Our Lady of Mercy Cemetery, P.O.Box 520128, Miami, FL 33152

Nombre _____

Dirección _____

Mons. Ramírez obispo de nueva diócesis



Obispo Ricardo Ramirez

Washington (NC) — El Papa Juan Pablo II ha establecido una nueva diócesis en Las Cruces, Nuevo Mexico, en la provincia eclesiástica de Santa Fe, y ha nombrado al Obispo Auxiliar Ricardo Ramirez de San Antonio, Tx., su primer obispo titular.

El Obispo Ramirez nació en Bay City, Tx., en Septiembre 12 de 1936. Sus padres y familiares fueron obreros migratorios en Texas. Estudió en escuelas públicas elementales y superiores y en 1955 se graduó en la Universidad de Santo Tomás, en Houston. Después estudió en el Seminario San Basil de Toronto y en el seminario Mayor de México. Fue ordenado sacerdote para la orden de los Padres Basilius en Diciembre 10 de 1966.

LA SITUACION DE POLONIA

Essen (NC) — Durante una visita Mons. Jozef Glemp, arzobispo de Varsovia y Gniezno, afirmó que la situación de la iglesia en Polonia es

Reflexión sobre el Exodo Cubano del Mariel (Viene de la pág. 1A)

habían vivido, fue despertándose ante el estímulo de una comunidad que, aún sin estar preparada para recibir en tan corto tiempo un número tan elevado de refugiados, les abrió los brazos.

Al comienzo del éxodo del Mariel los refugiados tuvieron un elevadísimo índice de desempleo. Para fines de 1981, sin embargo, esta situación mejoró notablemente. Se estima que sólo unos 23,000 refugiados del Mariel se encontraban recibiendo ayuda económica (aproximadamente un 20% del total asentado aquí). Esta situación contrasta con la de otros refugiados, como los indochinos asentados en California, de los cuales el 75% continuaba recibiendo ayuda al año de su llegada. Este grado de ajuste o adaptación puede atribuirse a la indiscutible red de ayuda de familiares y amigos que ha favorecido a la mayoría de los nuevos refugiados. Estamos casi seguros que los que carecen de este apoyo son los que más ayuda institucional han necesitado.

Según reportes fidedignos, los jóvenes escolares llegados por el Mariel han tenido un buen proceso de

NOTICIAS DE LA SEMANA

Sello en honor a San Francisco de Asís



Una estampilla de correos, diseñada para honrar a San Francisco de Asís en el 800 aniversario de su natalicio, estará a la venta el 7 de Octubre para coincidir con la clausura del año de celebraciones conmemorativas.

sumamente grave y difícil, y cargada de responsabilidad. Oró durante la misa para inmigrantes polacos para que "la verdad y la justicia" triunfen en su patria, y criticó algunas demostraciones anti-gobierno pues "con lanzar piedras" nada se gana. El día anterior hubo motines en doce ciudades, dos personas cayeron muertas bajo las balas de la policía, y más de 4,000 fueron detenidas según fuentes oficiales.

EL PAPA RECARGA BATERIA DEL ESPIRITU

Fonte Avellana (NC) — En una visita al monasterio milenario de la Santa Cruz en Fonte Avellana, el Papa Juan Pablo II encomió la vida enclaustrada de legos y sacerdotes como guardianes de los valores espirituales que la sociedad necesita.

Viven allí 10 monjes camaldolenses. "Vine a calmar la sed en esta fuente de espiritualidad, en una atmósfera que evoca los valores del espíritu," les dijo. "No puede haber reconstrucción verdadera de la sociedad sin la meditación y la oración, como no puede haber unidad social sin una fraternidad universal, ni cultura sin fe, ni desarrollo humano sin Dios."

EL RUMBO DE LOS JOVENES ALEJADOS

Los Angeles (NC) — Ante 600 dirigentes reunidos en un congreso sobre evangelización — hay 80 millones de norteamericanos que no van a la iglesia — el jefe de la asociación juvenil Network de San Francisco, Scott Hope, dijo que la mayoría de los jóvenes que abandonan las prácticas religiosas no lo

hacen por cuestiones de dogma, sino por experiencias personales adversas — con un sacerdote, un maestro, una monja. Atribuyó además la irreligiosidad a la opinión generalizada de que la iglesia como institución es "hipócrita," en cuanto sus miembros no practican el evangelio que profesan. Muchos no vuelven al templo porque "sienten que la iglesia no crea una comunidad cristiana más allá del oficio dominical." Pero siguen con fe y sed de espiritualidad, que algunos tratan de satisfacer con cultos extraños o drogas, agregó Hope.

FUTURO OPTIMISTA PARA EL MEDIO ORIENTE

Londres (NC) — Clave de la paz en el Oriente Medio es el retorno a los árabes de la Rivera Occidental (del Jordán) y el Corredor de Gaza, ocupados por Israel, dijo durante una visita a Londres el patriarca de rito melquita Máximos V. Hakim de Antioquía. Se mostró optimista sobre el futuro de El Líbano "si no vuelve la intervención extranjera."

Hispanos de Blessed Trinity honrarán a la Virgen de la Caridad el domingo 19.

El próximo domingo 19 de Septiembre, la comunidad hispana de "Blessed Trinity" honrará a la Virgen Santísima de la Caridad con una solemne Misa. La estatua de la Virgen entrará escoltada por un grupo de cadetes que le harán guardia durante la Santa Misa.

En la solemne ceremonia serán iniciadas el segundo grupo de Damas Católicas que tan arduamente están trabajando por la parroquia. Con este nuevo grupo serán 20 las distinguidas damas que sirven a la comunidad de "Blessed Trinity."

Inmediatamente después de la Misa se tendrá un "Guateque Guajiro" en el cual podrán saborear delicias de la cocina típica cubana. La Comunidad Hispana de Blessed Trinity les invita para honrar a la Virgen Santísima de la Caridad, Madre de Dios y del pueblo cubano.

adaptación, que en algunos casos ha llegado a ser excelente. Lo mismo puede decirse de los que ya tenían estudios universitarios y han podido continuarlos en este país.

Respecto a la vivienda, considerando el enorme crecimiento que sufrió la población en los pocos meses que duró el éxodo del Mariel, podemos ver que de una situación crítica en 1980 el problema de la vivienda ha mejorado mucho. Aquí también la red de familiares y amigos que ofrecieron albergue inmediato a los recién llegados ayudó a la solución de un problema que de otro modo habría puesto en crisis a nuestra comunidad por largo tiempo.

Dos años después vemos cómo gradualmente la mayor parte del éxodo del Mariel se ha integrado en la comunidad, reflejando la gran calidad humana de la mayoría de estos refugiados que tratan de superarse dentro de su área de trabajo, aunque en muchos casos han tenido que emplearse por debajo de su potencial, capacidad o entrenamiento. En sólo dos años los hemos visto ya destacarse en distintas profesiones y oficios, también en el arte

(pintura, escultura, música, teatro, etc.), y aún los más humildes como vendedores ambulantes de frutas y vegetales, dando un toque pintoresco a las calles de la Pequeña Habana.

Dos años después, una mirada global a la población del éxodo del Mariel a la luz de las realidades consideradas anteriormente, pesando los aspectos negativos y los positivos, nos hace pensar que los cubanos llegados por el Mariel continúan recibiendo el apoyo de la comunidad y se ha evitado la creación de una brecha entre éstos y los cubanos arribados anteriormente. Todo esto nos hace predecir que estos nuevos refugiados habrán de dejar un impacto positivo en este país, como lo han hecho las anteriores oleadas de todo el éxodo cubano desde 1959.

A la Virgen de la Caridad, que conoce tan bien las penas y alegrías de nuestro pueblo, el primer pueblo de América que ha vivido la experiencia de un sistema basado en el odio, elevo mi plegaria para que sus ruegos nos alcancen del Señor la caridad, que es "la clave para solucionar los problemas de nuestros días" (Arz. Edward A. McCarthy, "Tu Luz Debe Brillar," 5-8-81).

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