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# THE VOICE

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Catholic Archdiocese of Miami

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## OVERWHELMING 238-9 VOTE

# Strong N-pastoral OKd

Full coverage... P11

### Other sidelights:

WASHINGTON (NC)--All American Catholics will be challenged by the U.S. bishops' war and peace pastoral, and many could be led by it to try changing U.S. defense policies or even to civil resistance, said Auxiliary Bishop Thomas Gumbleton of Detroit.

### EX-ENVOY'S PRAISE

NEW YORK (NC)--George F. Kennan, professor emeritus at the Institute for Advanced Study in Princeton, N.J., and former U.S. ambassador to the Soviet Union, has praised the proposed pastoral letter of the U.S. bishops on war and peace.

### BENEDICTINES FOR PEACE

CHICAGO (NC)--Benedictines for Peace named the night before the U.S. bishops' meeting on the proposed war and peace pastoral "holy."

The Benedictines worked to make the night live up to its name by keeping a vigil of song, dance, reflection and testimony from May 1 at 8:15 p.m. to May 2 at 8 a.m. in the Palmer House, the hotel where the bishops met.

### FR. BERRIGAN SAYS

NEW YORK (NC)--The Catholic bishops of the United States are speaking courageous words in their proposed pastoral letter on war and peace because people in their dioceses have previously done courageous deeds, said Jesuit Father Daniel Berrigan, longtime anti-war activist.



### MOTHER LOVE

A young mother enjoys a tender moment with her baby. It is this caring and sharing of mothers all over the world that will be celebrated and honored at Mass in parishes throughout South Florida this Sunday which is Mother's Day. (Voice photo)

### 'Sister Mary Ignatius' protested in other cities

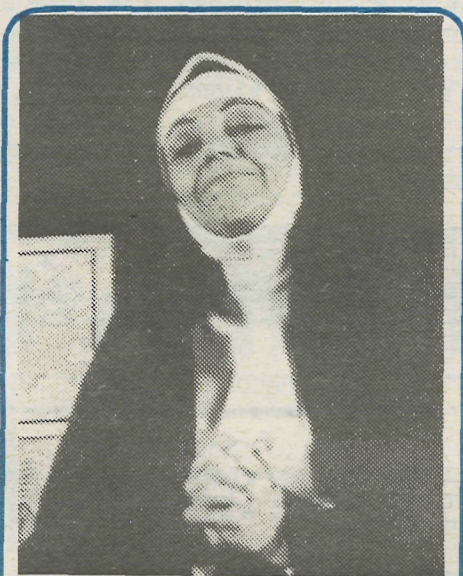
# Local play about nun is vicious

By Betsy Kennedy  
Voice Staff Writer

The Victor Hotel, a shabby, deteriorating art deco building on Miami Beach is a fitting stage for the controversial play, "Sister Mary Ignatius Explains It All To You."

The play itself is shabby — and more, a blatantly anti-Catholic and anti-religious black comedy.

When the play originally ran off-Broadway it met with impassioned opposition by Catholics, Protestants and even B'Nai B'rith. The archbishop of St. Louis urged Catholics not to support the play or attend it. Because it was being performed at a state University funded with public tax money, the Catholic League threatened lawsuits against the production. Pickets mar-



Cruel nun as portrayed in Miami Beach hotel.

ched against it in Chicago and New York.

Miami can thank UpGrove Inc., a Miami-based, non-profit theatrical company and its creator John Morgan, for producing this vicious play in South Florida and using highly talented local actors to star in it.

Thorns also go to *Miami Herald* critic Christine Arnold who totally ignored the play's offensive attacks on the Catholic church, the religious sisterhood and God, in her review of April 23, and in fact adds to the dangerous implications of the play by praising it. She calls it "entertaining," and "a savagely funny one act play."

**SAVAGE IT IS.** Funny? It starts out as what some might consider a parody of a pre-Vatican II nun when Sister Mary Ignatius (Madeline Kimmel) strides on stage and begins to "teach"

her audience as if they were her children. But it soon degenerates.

"This is heaven, this is hell and this is purr-gatory," she says authoritatively, rolling her eyes heavenwards.

She reads from cards as if the audience had submitted them.

"Do nuns go to the bathroom?"

"Yes."

"Why did God put evil in the world?"

Silence.

"God created sex for procreation," not recreation.

"JESUS DIED for you on the cross and you did it," she says, pointing a menacing finger at the audience and hissing like a creature that Merlin might have conjured up.

"Sister" also refers to cities like Fort

Continued on page 4



92 AND RED, WHITE AND BLUE - After becoming a citizen, Mattia Benvenuto, 92, wipes a tear from her eye in the Garland, Tex. nursing home where she lives. She and her sister were granted citizenship 76 years after arriving in the United States from Sicily. (NC photo from UPI).

# Viewers applaud Spanish TV show

By Tracy Early

NEW YORK (NC)--A new Catholic TV series in Spanish that began weekly broadcasts in January is "already a success," said Adan Medrano, head of the company producing it.

Called "Nuestra Familia," it is carried by satellite to more than 200 U.S. cites through the Spanish International Network, he said.

IN EACH broadcast literature is offered to those who call, at their own expense, a phone number given on the screen, and he said from 600 to 1,000 calls are received each week.

Interviewed during a visit to New York, Medrano said he had talked with executives of the Spanish International Network in New York and with management of the local UHF station that carries "Nuestra Familia." He found them "very enthused" and said they reported viewers are "genuinely excited."

Prior to "Nuestra Familia," Medrano said, the only regular religious TV programming in Spanish was from the Protestant "electronic church." That included only a dubbed version of the Jim Swaggart show and a program produced under the auspices of the Jim Baker PTL Club with a similar format.

Medrano said that although both of those pay for their time, time for "Nuestra Familia" is donated. However, he foresees the possibility of having to pay in the future.

"Nuestra Familia" has standard format that Medrano said was based on research into what would satisfy the broadest audience.

"WE ARE trying to reach all Hispanics, whatever their background," he said. "We don't

make specific references to Mexico but give the universal Gospel of Jesus Christ. It is not left or right in politics."

Jesuit Father Alberto Varga, founder of the Center for Educational Communications in Mexico City, serves as host, focusing on a particular theme such as drugs, single parent families or gangs. Hispanics in various cities are shown talking about the topic, filmed by a production team traveling around the country. Then Father Vargas delivers a 10-minute Gospel message from a church in the same city, but our research shows it isn't," Medrano said. "If the priest talks less than 10 minutes, ordinary people don't feel they have got a real message."

With a grant from the Catholic Communication Campaign and assistance from the Oblates, Medrano founded Hispanic. Telecommunications Network in 1982.

PEOPLE WHO call or write to HTN at its headquarters in San Antonio are asked to support the program, and Medrano said that of 10,000 who had so far responded, about 10 percent were making monthly gifts.

The budget is about \$10,000 per week, he said, expressing hope that the program could be self-sustaining by 1985. While in New York he contacted foundations in an effort to secure supporting grants.

But the gifts of viewers give him assurance that the program is reaching its intended audience and touching their lives. "The loyalty is phenomenal," he said. "People who don't have enough money to maintain bank accounts and write checks are sending us money orders. The power this show has developed is even beyond my expectations."

## Pope praises Lithuanian Church

VATICAN CITY (NC)--Pope John Paul II praised "the admirable vitality" of the Lithuanian Catholic Church and urged the Soviet Union to give its members "full freedom of conscience and of religion, in all its individual and communitarian aspects." In an April 22 Latin-language talk to four Lithuanian bishops, the pope summarized the "sorrows and joys" of the church in Lithuania. It was the first time since Lithuania became part of the Soviet Union that communist officials had allowed the bishops to come to the Vatican to report on the status of their dioceses. Among the problems facing the Lithuanian church, Pope John Paul II cited the shortage of priests, restrictions on the ability of parents to "freely transmit the gift of faith to their children," and erosion of the sanctity of marriage. The once-independent nation has been a constituted republic of the Soviet Union since World War II, and Catholics there have suffered decades of harsh persecution.

## Archbishop of Nicaragua calls for 'peaceful reform'

NEW YORK (NC)--"Peaceful reform" which avoids class struggle and collectivizing the means of production is the best way a government can obtain social justice, according to Archbishop Miguel Obando Bravo of Managua, Nicaragua. His comments appeared in a by-lined article appearing in the opposite-editorial page of The New York Times. Archbishop Obando Bravo wrote the article for Latin American Features Syndicate, a Miami-based organization that distributes news features to Latin American newspapers. The article did not mention Nicaragua's Sandinista government, but its positions reflected the growing worry among government opponents that Marxists within the government coalition are gaining more influence and trying to install a communist regime. "The class struggle is no path to social order," the archbishop wrote, "because it runs the risk of turning the underprivileged into the privileged and creating new situations of injustice for those previously better off."

# News at a Glance

## Tax resisters give to Catholic charities

ALBANY, N.Y. (NC)--Catholic and Catholic-affiliated agencies were among 33 social service and community organizations that received donations from a tax-resistance fund in Albany. On April 14, the day before the deadline for filing tax returns, the Military Tax Resistance and Alternative Fund distributed more than \$5,500, in checks ranging from \$50 to \$600, to the non-profit organizations. The money came from people who, for reasons of conscience, refused to pay the portion of their income taxes that they estimated would be used for military purposes. At least five of the recipients were agencies affiliated with the Diocese of Albany.

## Oklahoma bishop denounces death penalty

TULSA, OKLA. (NC)--The Catholic bishops of Oklahoma, Bishops Eusebius J. Beltram of Tulsa and Charles A. Salatka of Oklahoma City, released a statement April 21 calling for the elimination of the death penalty in their state. The bishops released their statement a week before the scheduled execution of an Oklahoma death row prisoner by lethal injection. The execution of Thomas Lee "Sonny" Hays has since been postponed from April 29 to July 12. The bishops' statement, dated April 18, questioned the deterrent value of capital punishment and cited racism as a complicating factor. "The elimination of the death penalty in the state of Oklahoma would best follow the teaching of the Gospel," wrote Bishops Salatka and Beltram.

## Hebrew group mobilizes for nukes freeze

WASHINGTON (NC)--The Union of American Hebrew Congregations launched a campaign to mobilize Jewish support for a nuclear arms freeze. At a press conference in Washington Albert Vorspan, vice president of the union and director of its Commission of Social Action of Reform Judaism, credited the U.S. bishops with providing "inspiration and energy" for the Reform Jewish program. The union also announced the publication of a 307-page educational manual titled, "Preventing the Nuclear Holocaust - A Jewish Response." Vorspan said, "Just as the bishops' statements were a motivational force within the Catholic community, so do we believe that this manual will help mobilize the Jewish community to participate actively" in the public debate on the nuclear issue. The Union of American Hebrew Congregations represents 760 Reform synagogues in the United States and Canada.

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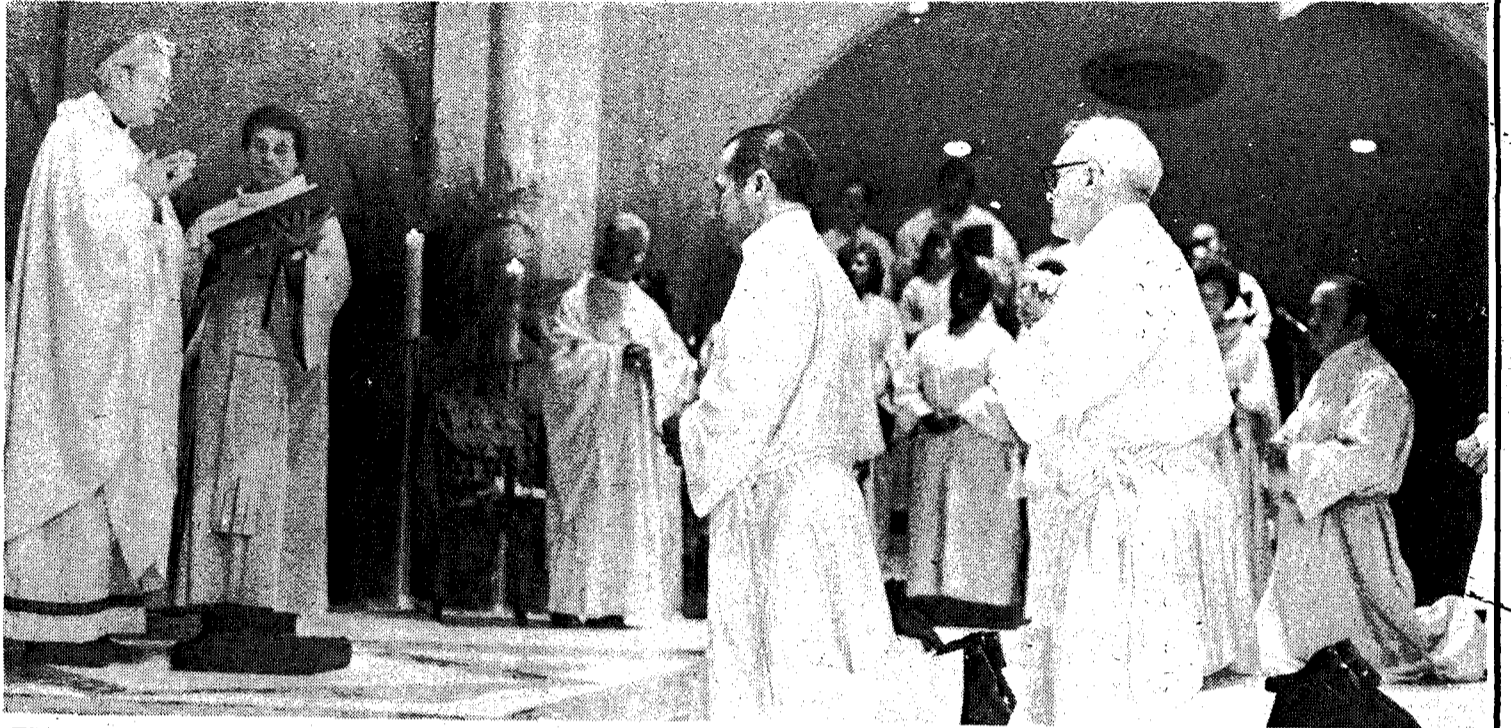
## 12 'Apostles of Christ' ordained

It was a standing room only crowd at St. Mary Cathedral Saturday as relatives and friends gathered to witness the conferring of the Holy Order of Deacon on 12 new candidates.

The twelve new deacons are Antonio G. Bajuelo, Arthur G. DeNunzio, Martin A. Fallon, John D. Friedl, Blas N. Gonzalez, Peter C. Keischgens, John J. O'Neill, Julio Ramirez, Manuel Saavedra, Joseph Sommovigo, Steven E. Wetheimer, Bruno J. Wiencek.

The deacons followed the many priests and acolytes who participated in the ceremony in a procession into the cathedral accompanied by the sound of trumpets and a choir. The candidates for the diaconate at first sat in the pews with their family before being formally presented to Archbishop Edward A. McCarthy.

The candidates individually came forward and put their hands into the



The 12 candidates for the diaconate kneel before Archbishop McCarthy during the ordination ritual (above). Below they await formal presentation to the archbishop.



hands of the Archbishop, pledging obedience to the church.

Following a series of questions asked by the Archbishop relating to their willingness to minister with humility and love the candidates prostrated themselves on the floor indicating their unworthiness to receive the order of diaconate.

The Archbishop then imposed his hands on each of their heads consecrating the men into the holy order.

At the end of the ceremony before they were presented with vestments by their wives or parents, the Archbishop presented each a Bible with the admonition "receive the Gospel of Christ by which you have been named messenger. Believe what you read, teach what you believe, and practice what you teach."

Deacons at last, they performed one of their privileges for the first time, assisting in the distribution of Holy Communion.

## All Archdiocese priests to meet 5 days

It is still in the planning stage but priests throughout the Archdiocese will be meeting together in a convocation for five days Sept. 19-23, it was recently announced.

Priests met last week with Archbishop Edward McCarthy in a discussion of the retreat to be held at the Colonnades Hotel on Singer Island.

The assembly will be modeled on the Collegeville experience of the U.S. bishops in which Archbishop McCarthy and Bishop Nevins participated.

According to Fr. Charles Mallen, director of the Continuing Education of Clergy and Ministry to Priests, the retreat will be both a spiritual and fraternal experience and a chance for priests to relax together.

Fr. Mallen said since "there is no

unified system of training or cultural background" in the archdiocese, the convocation will be an "effort to elevate the trust level (among priests) and to develop a stronger bond of fraternity."

It is currently planned to have speakers of national prominence along with some unstructured time for priests to enjoy some time together.

Asked how the Archdiocese will be able to function without its priests for five days, Fr. Mallen replied that the laity may appreciate even more all the activities and services that priests provide.

"I'm very hopeful it will bring out the critical dimensions of the shortage of priests," Fr. Mallen said.



Archbishop Edward A. McCarthy (center) and Fr. Charles Mallen (far left) meet with archdiocesan priests to plan retreat in September.

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## Local play about nun is vicious

Continued from page 1

Lauderdale as modern day Sodoms. "The reason God didn't destroy these cities is because there are so many priests and nuns there...if it was up to me I would destroy any city with over 50,000 living there," she says.

Enter the nun's former students from the class of '59. Together they represent an alcoholic, an unwed mother, a single woman who had two abortions and a homosexual.

The lessons in hatred really begin at this point of the play. It is disturbing that such talented actors would be willing to use their God-given gifts to attack Christianity as they perform a mockery of a Christmas pageant.

**JESUS IS MIMICKED** in the form of a small doll which is thrown carelessly about the stage and hung with exaggerated gestures upon the cross. "Mary" and "Joseph" are fatuous caricatures who whine and ask irreverent questions.

### OFFICIAL

#### ARCHDIOCESE OF MIAMI

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

**THE REV. BERNARD KIRLIN** - to Vice Rector, St. John Vianney College Seminary, Miami, effective August 15, 1983.

**THE REV. GEORGE GARCIA** - to Archdiocesan Director of Religious Education, effective May 4, 1983.

**THE REV. ENRIQUE PEREZ**, C.O. - to Associate Pastor, St. Catherine of Siena Church, Miami, effective April 25, 1983.

If such irreverence were channeled into anti-Semitism, one wonders if the Miami Beach community would tolerate it.

Two Jewish members of the audience during one Saturday evening performance remarked that it was "insulting" and "offensive" to a person of any religious conviction.

Perhaps Durang is attempting to say that we need to poke fun at ourselves once in a while, even our most sacred institutions, just to make certain that religious teachers don't get in the "habit" of teaching doctrine without a sensitive and human approach. But this play does not poke fun. It pokes poison.

The poison seeps most vehemently into the final scene of the play. Diane Symons (Chole Dart), the student who has had two abortions, confronts Sister Mary with a gun. The nun calmly talks her out of violence and then pulls her own gun and shoots Diane. Then she shoots the homosexual (both without remorse.) This scene is performed in a dramatic mode, without comic dialogue.)

Of the two remaining students, Philomena is allowed to run from the room. But Sister holds her gun on Aloysius and will not permit him to go to the bathroom. As the lights dim, she hands the gun to her black student and he guards Aloysius.

Thus Durang has his most angry revenge on the system he felt was unjust. Whether or not he is still haunted by a childhood ghost in a black habit, only he knows.

**AS FOR THE PLAY'S** more subtle inferences that the Catholic school

system has antiquated values of no use in today's society, someone ought to point out to Christopher Durang that the Catholic schools have long waiting lists, filled with the names of parents both Catholic and non-Catholic, eager to submit their children to these values.

As for *The Herald's* play review, Heath Meriwether, managing editor defended it, saying writer Christine Arnold's assignment was to "deliver an honest criticism and she did that."

The play, he said, was reviewed on its artistic merits, and although its controversial nature was not discussed in the review itself, *The Herald* has "covered this controversy before" earlier this year in articles from New York, where "Sr. Mary Ignatius..." originally appeared.

The play's director, Sandy McConnell, is a Catholic. She could not be reached for comment.

However, UpGrove Theater owner president John Morgan said that McConnell had been disturbed by portions of the play and found it a bit "heavy."

"She actually weakened the play because she was a Catholic. She deleted certain scenes, for instance, one in which the nun bounces her student, Thomas, on her lap in a suggestive manner..."

Morgan said he feels the play is not offensive.

**"IN A BROADER** sense it is about power and control...it goes beyond the church...it's angry. It's based on the author's experience and he is sharing it.

"The Church is an institution that should be able to laugh at itself."

The location of the play was selected because Art Deco Hotels, Inc. offered it to him free of charge, said Morgan.

"We're non-commercial. We're interested in plays that open up communication. Our play entitled "Colored Girls Who Commit Suicide Under Rainbows" was criticized by black men as belittling to them. We expect this sort of reaction," said Morgan.

When asked if he would produce an anti-Jewish play and then present it to audiences on Miami Beach, Morgan said, "No, I don't think I would."

**HE ALSO SUGGESTED** that one other reason for a play about Catholics being staged on Miami Beach was because so few Catholics live there.

But local Catholics and religious authorities of all faiths are urging people not to see the play.

Frank Magrath, the Florida Regional Director of The National Conference of Christians and Jews, says individual NCCJ offices have protested it around the country.

Dr. Donald McEvoy, the national director of the Ordained Disciple of Christ has read the script and considers it "very anti-Catholic."

**"EVERYBODY HAS** a right to make their own judgements about it but you would hope that people, if they feel the play is making great ridicule of Catholic educational values, would exercise their freedom and not attend," said Magrath.

"NCCJ finds it appalling that in so-called sophisticated America of 1983 there would be a great deal of interest in a drama that ridicules any basic religious values of any of our major faith groups in the United States."

### Today's trend is toward SENSIBLE PRE-PLANNING

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COED Session No. 3 \_\_\_\_\_ (Three weeks) \$350.00  
(July 10 - July 29)

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# 'Fashioning a New World'

## Dearly beloved:

I am in my favorite writing perch again--thirty-five thousand feet up, flying home with Bishop Roman from the Chicago meeting of the American Bishops who prayed and debated over the pastoral letter on peace and nuclear war.

I am a little less enamored with flying at this moment. Sunday evening, Bishop Roman and I were at the airport awaiting to board Capitol's flight No.236 from Miami to Chicago. The flight did not reach Miami. It was hijacked to Cuba en route from Puerto Rico. I returned home and took a flight the next morning on another airline. I had to pay \$294.00--three times as much--for the flight. That made me very unhappy with the way people in emergencies are exploited.

It was intriguing the way the Bishops dealt with the 150 page document that was the center of so much interest and no little controversy. I had received a stack of letters and printed material eight inches high.

Any Bishop who wished to propose amendments were asked to do so in advance of the meeting (by April 20--I missed my chance, too busy with the dedication of our new Pastoral Center). Just over 500 amendments were submitted.

The amendments were classified in several categories or groups. The first group dealt with what the committee considered basic issues. These included deterrence, initiation of nuclear war, non-violence, etc. The second group also included what the committee judged would introduce also substantive--

though not "issue oriented"--changes in the text.

It was agreed that each amendment of these two groups would be considered separately. Those Bishops who wanted to speak to the amendments were required to submit their names beforehand. (Thanks to the hijacker, I did not arrive on time to apply!) The one who presented the amendment had two minutes (a whistle went off when time was up!). Cardinal Bernardin had thirty seconds to indicate whether the drafting committee supported the amendment. Two pro and two con speakers were given two minutes each and then a voice vote was called for. If the voice vote was not clear, the Chairman called for a standing vote.

The third group were amendments which seemed less substantive and so needed and received limited discussion. The fourth group included amendments that seemed non-controversial and were accepted by the drafting committee. These were voted on en bloc unless a member requested separate consideration.

In the process, the general attitude of the Bishops soon became clear so that, as the meeting progressed, sponsors began withdrawing proposals that would not be likely to pass.

Generally, the Bishops were supportive of the document as presented. Amendments were concerned with improving clarity, distinguishing clearly between statements that express principles of official Church teaching and others which apply those principles to concrete situation where there might be

legitimate difference of opinion among conscientious Catholics. Many amendments represented an effort by a Bishop to give greater emphasis to a point that was made.

I admired the drafting committee's persistent concern that no amendment distort the careful balance of presentation in this very delicate issue of the development, possession and use of the dreadful nuclear weapons.

As Cardinal Bernardin, Chairman of the drafting committee, stated at the opening of the meeting, the pastoral letter of the American Bishops was written, "to call each person committed to our pastoral care to accept moral responsibility for the issues of the nuclear age. We write this letter as American citizens seeking to contribute to the conscious policy our nation and other nations must choose if humanity is to survive."

The letter seeks to alert our people to the horrors of nuclear war. It probes the moral issues involved in producing, possessing and using nuclear arms, and it devotes over thirty pages to the challenge of building peace. (This attention to peace is especially pleasing to me--I had urged it at an earlier meeting.)

The pastoral expresses the extreme skepticism of the Bishops of the possibility to control any use of nuclear weapons. The very great fear is that, once a nuclear war were launched, not only would both sides be obliterated, but most of humanity and living creatures as well.

Directly intended attacks on civilian centers, even in retaliation, are condemned. The first use of nuclear

weapons on any target is declared to be, in the judgment of the Bishops, an "unjustifiable moral risk," and a "no first use" pledge is urged among the nations.

The pastoral tolerates, under strictly conditioned terms possession of the bomb as a temporary strategy of deterrence of aggression. It calls for an aggressive pursuit by all parties of arms control and disarmament, including a halt to testing, production and deployment of nuclear systems. It calls for voluntary fast and abstinence by Catholics imploring God's help.

The pastoral letter, which went through three drafts, concludes two years of consultation with experts in science, theology and Sacred Scripture, with representatives of our government, with the Bishops of Europe and representatives of the Holy Father. Much reaction has been received from individuals and organizations and commentators.

Our prayer is that, with God's help and the intercession of Our Lady, the pastoral will contribute in these perilous times to the fashioning of a new world where men and women will live under less fear of global suicide.

Devotedly yours in Christ.

Edward A. McCarthy  
Archbishop of Miami

## Winners announced in Annual Festival of Song

Below are the names of winners from last week's competitions at the 7th Annual Festival of Song, a gathering of youth groups from throughout the archdiocese. The event was held at La Salle High School. (See the April 29 edition of The Voice.)

### Winners Interpretation

- Musical Arrangements
1. Ela and Lourdes Pestang St. John Neumann.
  2. St. Francis De Sales
  3. Gesu

### Interpretation of Chorus

1. The Epiphany youth group
2. St. Joachin youth group
3. St. Cecilia youth group

### Soloists

1. Glen Gonzalez St. Cecilia.
2. Angel Rodriguez, St. Timothy
3. Rafael Mendez, Immaculata.

### Original Lyrics and Music

1. St. Cecilia
2. Epiphany
3. St. Joachin.

### Honorable mention:

- St. Michael  
St. John Bosco.
- Category: Posters
1. St. Stephen's
  2. St. John The Apostle
  3. St. Peter and Paul
- Category: Stickers
1. St. John Bosco
  2. St. Cecilia
  3. St. Cecilia



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# Tax credits called good policy

WASHINGTON (NC)--Tuition tax credit legislation is good public policy, Father Thomas Gallagher, U.S. Catholic Conference secretary of education, has told the Senate Finance Committee.

President Reagan sent word to the senators that he has "the strongest personal interest" in the issue.

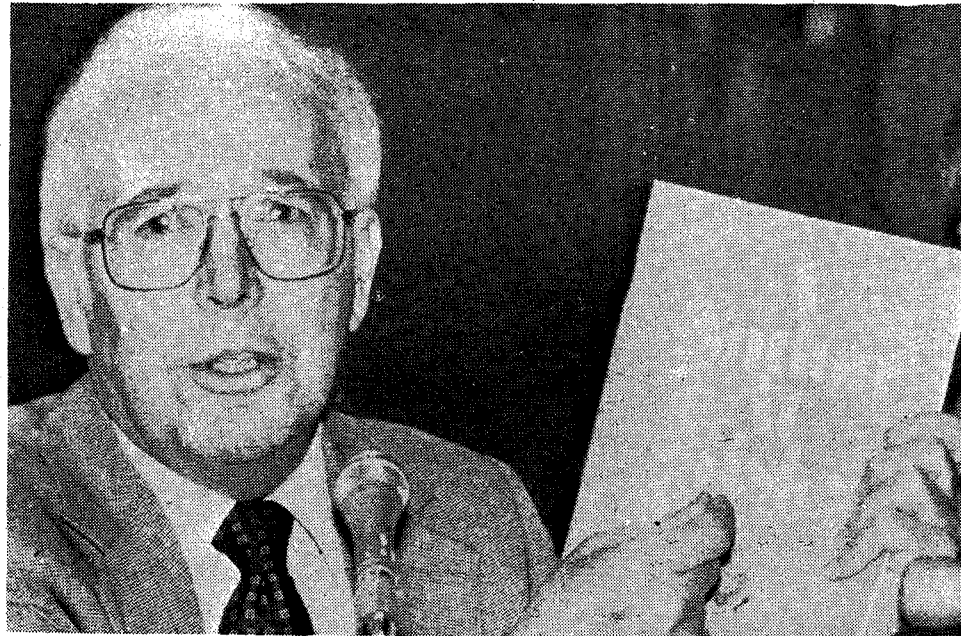
The proposal, S. 528, would allow taxpayers to receive a credit against their income taxes of up to 50 percent of the cost of tuition for each child in eligible non-public elementary and secondary schools. A maximum credit, phased in over a three-year period, rises from \$100 in 1983, \$200 in 1984 and \$300 thereafter.

FATHER GALLAGHER told the committee April 28 that he is "saddened" by implications that "any assistance to non-public school children is, in effect, a diminishing of support for children in public

schools." Public support for non-public school children does not represent a "trade off" with public education, he said, but is good public policy because "if you believe . . . parents are the primary educators of their children, then you . . . must be willing to act on measures establishing public policy that helps parents exercise their responsibilities." Reagan sent a letter to Sen. Robert

J. Dole, (R-Kan.) chairman of the Senate Finance Committee, saying that after reviewing the findings of the National Commission on Excellence in Education "I am more convinced than ever that passage of tuition tax credit legislation is needed now. It will enhance the measures the commission recommends for excellence in both our public and private schools."

The commission's report, released April 26, said U.S. schools need higher



Education Secretary Terrel Bell testified before a Senate committee in favor of tuition tax credits for private schools and went down the hall and told another committee that public school students ought to be allowed to meet after school in classrooms for Bible study or prayer groups. (NC photo from UPI)

## 'Respite' to help aged

WASHINGTON (NC)--The National Council of Catholic Women has organized a new program to help provide home care for the elderly, allowing family members who usually care for aged relatives to spend a short time away from home.

Called "Respite" (from Renewal: Spiritual-Temporal), the program, organized through local councils of Catholic women, provides a trained volunteer who will care for the homebound elderly person while his or her family is away briefly.

A PILOT Respite program was conducted in the Archdiocese of Washington in December 1982. In it, 22 volunteers participated in a one-day training session designed by NCCW and the Greater Southeast Community Center for the Aging.

Courses covered in the training included an overview of the aging pro-

cess, demonstrations of assisted walking, recognition of emergency situations and responses, and emotional support, and were taught by the staff of the Center for the Aging. Participants in that program are now serving as Respite volunteers in the Washington Archdiocese.

A model Respite program has been sent to NCCW-affiliated diocesan, state and national organizations. Diocesan organizations in Florida, Michigan, Kentucky, and Minnesota are organizing Respite programs.

According to Lois Spiering of Powell, Wyo., who chairs the NCCW Community Affairs Commission, which oversees the project, Respite "supports one of the goals in NCCW's recent Statement on Aging: 'to organize community volunteers to assist the elderly with companion services for the family who elects to care for the aged at home.'"

academic standards and better teachers to combat "a rising tide of mediocrity." It recommended raising college admission standards, lengthening the school day or the school year, assigning more homework in high school and raising teachers' salaries.

THE REPORT made no recommendations on tuition tax credits but Reagan told commission members that "our agenda is to restore quality to education by increasing competition and by strengthening parental choice. . . We'll continue to work. . . for passage of tuition tax credits, vouchers, educational savings accounts, voluntary school prayer and abolishing the Department of Education."

U.S. Secretary of Education Terrel H. Bell testified that public schools will benefit from the diversity and "wholesome competition" that tax credits will provide.

"The big question," according to Bell, "is, 'will this hurt the public

school?' I see no evidence that it will." Instead, Bell said he believes that "private schools do an enormous amount of public good."

But tax credit opponents grilled Bell, asking if tax credits for parents who send their children to private schools might not damage the public school system.

SEN. JOHN H. Chafee (R.-R.I.) said tuition tax credits could result in a "two track system," one for private schools which could select the brightest students and the other for the public schools poor, handicapped, minority students and students with language problems.

He asked why private schools should be allowed to "skim" the best students without regulations requiring them to accept all students regardless of race, handicap or religion. The tuition tax credit proposal before the committee prohibits tuition tax credits for parents who send their children to schools which discriminate on the basis of race.

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EVIDENCE CASTS DOUBT  
ON AGCA'S STORY

# Bulgarian suspect in papal plot to go free?

ROME (NC)--Lawyers for Sergei Ivanov Antonov, a Bulgarian charged with "active complicity" in the May 1981 attempt to kill Pope John Paul II, presented a formal request for his release April 28.

Although three previous requests by Antonov's lawyers, Giuseppe Consolo and Adolfo Larussa, have been turned down, judicial leaks to the Italian press indicated that Judge Ilario Martella, who heads the investigation into the papal assassination attempt, may agree to the April 28 request.

SOURCES say the case against Antonov, the 35-year-old station chief of a Bulgarian state airline office in Rome, was significantly weakened by the recent depositions of Donka and Kosta Krastev, a Bulgarian couple who flew to Rome for questioning by Martella.

The couple's testimony and evidence which they presented sharply contradict statements by Mehmet Ali Agca, the convicted papal assailant, concerning a May 10 meeting to plan the assassination attempt, the sources said.

A confession by Agca, who is currently serving a life sentence in Italy for his role in the May 13, 1981, attempt on the pope's life, is believed to be the primary basis for Antonov's arrest last

Nov. 25 and the issuance of warrants for several other Bulgarians.

The so-called "Bulgarian connection" to the assassination attempt has prompted speculation about a possible Soviet link to the attack on the pope, because the Bulgarian secret service often acts at the direction of the Soviets on international matters.

THE ISSUE weakening Agca's case involves Antonov's wife, Rossitza, judicial sources have told Italian newspapers.

The Krastev couple, interviewed by Judge Martella in April, said that Antonov's wife left Italy with them to return to Bulgaria on May 8, 1981, the sources said.

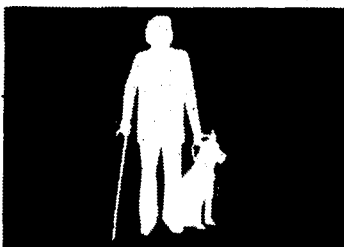
Agca, a Turk, had told Martella that Mrs. Antonov was in Rome two days later when Agca, Antonov and several other Bulgarians met at the Antonov apartment to discuss plans to kill the pope, judicial sources said.

In a statement to the press, Consolo and Larussa said their most recent request for the release of Antonov was based on the same lack of evidence claims as previous requests.

"We hope the investigators will now accept what was written in previous applications about Agca's credibility," the lawyers said.

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--Daytona Beach Evening News, 4/24/81

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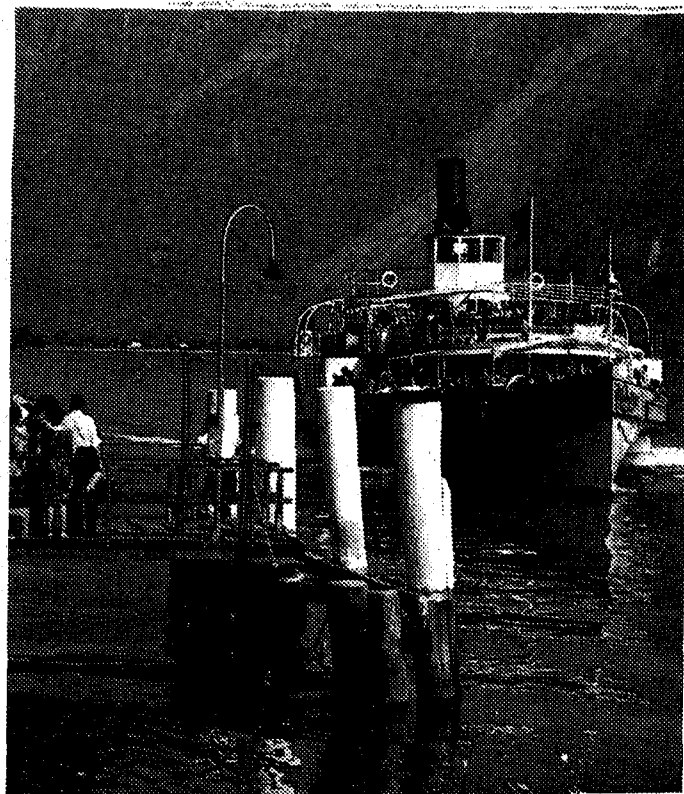
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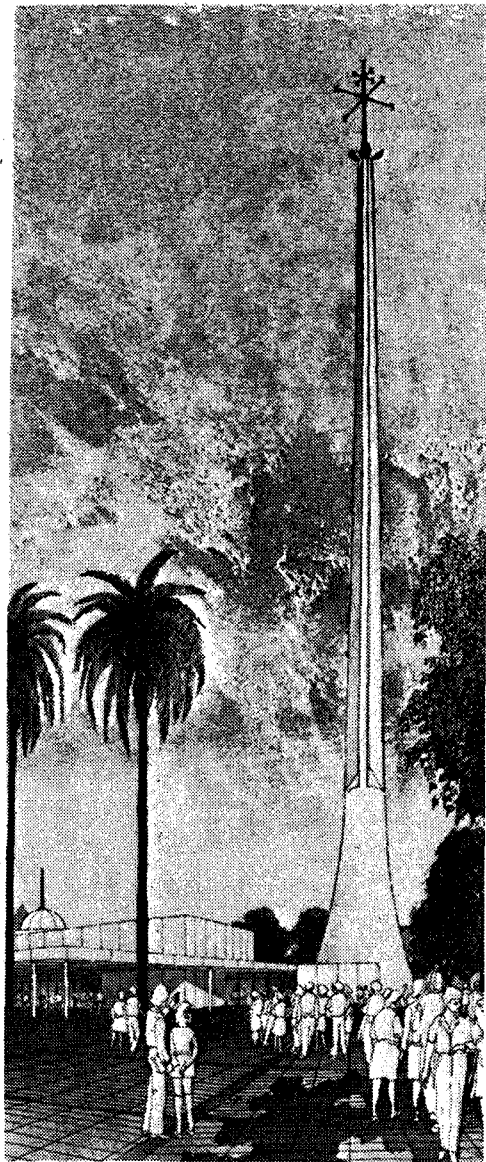
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'Not one shred of evidence that anything other than private monies have been used...'

## Churches get judge's OK on cable channel

PITTSBURGH (NC)--An arrangement allowing an ecumenical group to transmit religious TV programming over cable TV has been upheld in U.S. district court after a challenge brought by two Christian ministers and an atheist.

The challenge sought to have the City of Pittsburgh void the arrangement. The action was brought by the American Civil Liberties Union on behalf of the plaintiffs--the Rev. Jesse Cavileer of the Allegheny Center Unitarian Church, the Rev. Joseph Houle, who was with the Metropolitan Community Church when the suit was brought, and Samuel Lane, identified as a member of American Atheists.

**THE ARRANGEMENT** under dispute allowed Christian Associates of Southwestern Pennsylvania to use one of the Warner Cable Corporation's 60 cable channels.

Warner, which was awarded the cable TV franchise for Pittsburgh by the Pittsburgh City Council, had allocated \$60,000 to Christian Associates for its efforts.

Christian Associates' director of communications is Father Ronald P. Lengwin, who is also the Pittsburgh dioceses communications director.

U.S. District Judge Carol Los

Mansmann ruled in mid-April that the plaintiffs had not demonstrated that they had been injured by the arrangement, that Warner is a private corporation and that no city funds were being used to support the arrangement between Warner and Christian Associates.

"**THERE HAS** been no contention on the part of the plaintiffs that their tax dollars have been expended in support of either Warner's entire cable system or CASP's channel in particular," Judge Mansmann wrote.

"We are therefore at a loss as to why plaintiffs allege that they have standing as taxpayers." She said a careful review of the case "shows not one shred of evidence that anything other than private monies have been used in the Warner system."

**CHRISTIAN** Brother Richard Emenecker, who has been superintendent of the Bureau of Cable Communications for the City of Pittsburgh since November 1978, said that "there

was no government involvement" in Warner's decision to allow Christian Associates to use the channel. "We did not mandate access to the channel" by any group and also did not forbid Warner's granting of access to any group, he said. Warner has also provided cable channels for use by health groups, minority groups and other special interests and such arrangements are a private business matter, he said.

As for the court challenge, he added, "we felt the case was utterly without merit from the very beginning."

By Richard Philbrick

WASHINGTON (NC)--Here are a few of the new books of particular interest to Catholic readers:

**THE NEW CHARISMATICS II**, by Richard Quedebeaux, Harper and Row, \$8.95, 272 pp., is a revision of a book published in 1976 which was widely recognized as the first examination of the emergence of the Pentecostal movement in both Catholic and main-line Protestant churches.

**BONFIRES AT HEAVEN'S GATE**, by Lillian Hyatt, Seabury Press, \$7.95, 210 pp., is a biography by his wife of Dr. David Hyatt, Catholic president of the National Conference of Christians and Jews.

**INTO THAT DARKNESS**, by Gitta Sereny, Vintage Books, \$6.95, 379 pp., spotlights the World War II Nazi extermination camps with material drawn from interviews with one of the camps' commandants.

"A Challenge to Love," edited by Robert Nugent, Crossroad, \$10.95, 290 pp., subtitled "Gay and Lesbian Catholics in the Church," contains 18 statements by theologians and others in the Catholic community. The introduction is by Bishop Walter F. Sullivan of Richmond, Va.

**WISDOM LITERATURE AND PSALMS**, by Carmelite Father Roland E. Murphy, Abingdon, no price given, 158 pp., another volume in a series, Interpreting biblical Texts, contains the insights and comments of one of the nation's most highly respected Bible scholars.

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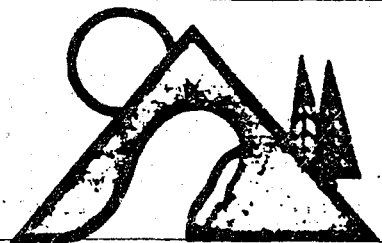
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Mother Pascalina biography calls her hidden power in Vatican

# Bombing silenced Pius XII on Nazis, says nun-confidante

By Edythe Westenhaver  
Religious News Service

NEW YORK (RNS)--The first allied bombing of Rome in July 1943 provoked Pius XII to abandon his plans to condemn Hitler's killing of Europe's Jews in an encyclical, according to Mother Pascalina, the pope's confidante and co-worker for 40 years.

The German nun, now 89, has broken a silence maintained since Pius' death in 1958 to tell her story to Robert I. Murphy, a Boston-born journalist, in a new book, "La Popessa," which describes her as "the most powerful woman in Vatican history."

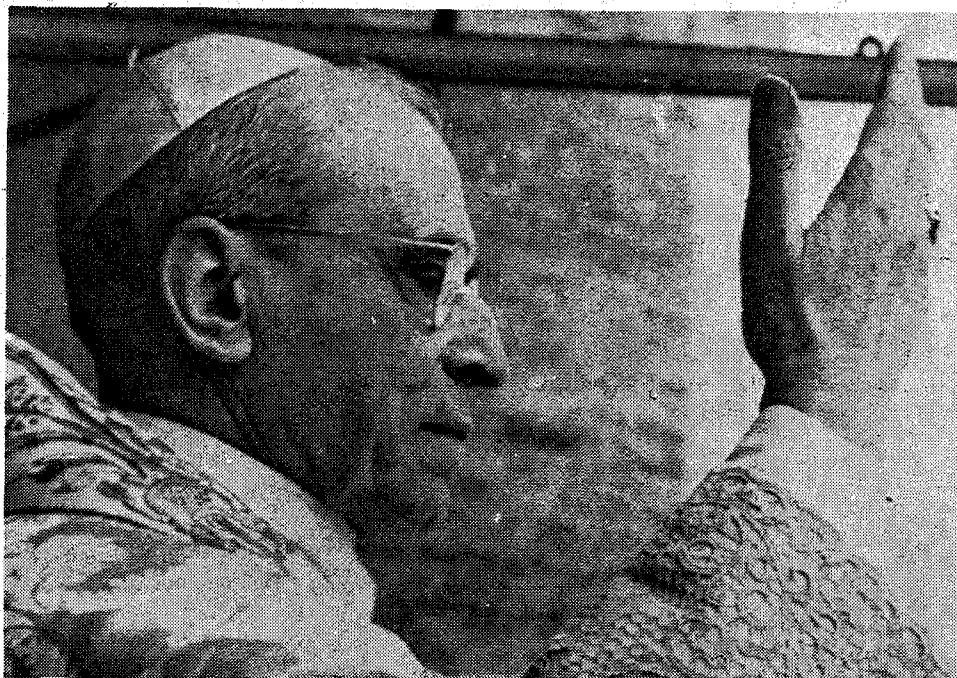
Mother Pascalina says that Pius was horrified by reports confirmed by President Roosevelt, through Cardinal Francis Spellman, of the slaughter of the Jews. He decided to condemn the Nazi atrocities in an encyclical he was writing, *Mystici Corporis*. However, the pope continued to doubt the American president's veracity.

**SHE DESCRIBES** Pius as so incensed at the bombings, which occurred after President Roosevelt promised him Rome would not be touched, that he decided to return to his previously chosen stance of neutrality.

Murphy tells a vivid story of Pius, hearing the first bomb explosions and ordering Msgr. Giovanni Montini, the future Pope Paul VI, to empty the Vatican treasury of all the money at hand--2 million lire--grab the nearest car, and drive him and Sister Pascalina across Rome at breakneck speed to the scene of the bombings, which centered on the railroad station near the ancient church of San Lorenzo and its cemetery.

The three spent the night passing out money and consoling survivors, returning to the Vatican at dawn with bloodspotted robes. Later, Pius learned that the bodies of his parents had been blown from their graves in the cemetery.

Henceforth, Sister Pascalina says, the pope remained deaf to pleas from Cardinal Spellman, Cardinal Eugene Tisserant, the French-born dean of the College of Cardinals, and Sister



Pope Pius XII changed his mind about condemning Nazi atrocities after the Allies bombed Rome. (NC photo)

Pascalina herself to speak out against the Nazis.

**FEARS** that Hitler would take reprisal against Catholics and a sense that Hitler (and Mussolini) were allies in the all-important struggle (to Pius) against atheistic communism were other factors that prompted the pontiff to remain silent, according to the biographer.

However, the pope freely approved Mother Pascalina's plans to help Jewish refugees and he put her in charge of the papal aid program, despite Roman Curia objections to a woman having authority over bishops. She devised a scheme of false identification cards, hid Jews at Vatican property all over the Rome area and spent millions of lire, (money that had been given to Pius) feeding the refugees.

Murphy, an investigative journalist who spent 25 years with the Hearst newspapers, says he got the idea for a biography of the nun in reading the correspondence of her close friend, Cardinal Spellman, given him after the prelate's death in 1968 by his brother, Dr. Martin Spellman.

**THE BOOK**, written with help from Murphy's son, Rene Arlington, fills in a number of gaps in the pre-Vatican Council history of the Catholic Church. The subject of numerous news stories during Pius' lifetime, Mother Pascalina was never an unknown and speculation about her role grew after his death.

Father Andrew Greeley, in his 1978 book, "The Making of the Popes," wrote that "In Pope Pius XII's declining days, Madre Pasqualina, the German nun, was running the church." (The Italian spelling of her name is the one more frequently used in past accounts.)

Officially, the nun was the papal housekeeper and she ran the Vatican Palace with an iron hand, deciding who could and could not see the pope. She once kept Cardinal Angelo Roncalli, the future John XXIII, waiting for two hours while the pope talked with Clark Gable. (Both Pius and the nun were fans of the American movie star.)

**MOTHER** Pascalina was the first woman to work in the Vatican secretariat of state. The future pope

took her with him on his famous trip to America in 1936 (she stayed out of the eye of the press) and she accompanied him into the conclave at which he was elected three years later. Murphy also credits her with having a hand in many of Pius' major decisions.

He describes her as a perfectionist--intelligent, tiny (5 ft., 1 in.), incredibly energetic, and also beautiful, with blue eyes, blonde hair and "a gorgeous ivory complexion."

A Bavarian farmgirl, Josefina Lehnert was 15 when she entered the Teaching Sisters of the Holy Cross and 25 when she met Archbishop Eugenio Pacelli who came to recuperate at a Swiss retreat house for priests where she was stationed. He was the Vatican's nuncio in Bavaria and his health had broken from overwork in trying to negotiate an end to World War I. After she nursed him back to health, he left without saying goodbye but three months later returned to ask her superior to assign her as housekeeper at his residence in Munich.

**EUGENIO** Pacelli was sickly from childhood, prompting the Vatican to give the young priest the unusual privilege of living at home with his mother until he was 38. He met the Bavarian nun several years before his mother's death, and, Murphy says, she took over the task of mothering him.

The author is adamant that the physical contact between the pair was limited to an occasional holding hands and a few chaste forehead kisses. "People have asked me, frankly, if they slept together," Murphy said in an interview. "All I can say is: preposterous. Even to hint at it is ludicrous."

Father Greeley agrees. He describes "La Popessa" in a blurb on the book's back cover as "a powerful and moving love story, no less interesting because the two lovers were always chaste celibates: one a pope and the other his confidante, adviser and friend. Sometimes mistaken but always witty, tough and passionately loyal, Mother Pascalina emerges as one of the great women of the 20th century."

## Traditionalist Archbishop sees ties with Rome

TULSA, Okla. (NC)--Archbishop Marcel Lefebvre, suspended by Pope Paul VI for ordaining priests in defiance of a direct papal prohibition, said he expects the Vatican to issue a decree May 15 which will put it closer to accepting his position regarding the liturgy.

"I think we are much closer" to resolving the 15-year-old dispute, the French-born archbishop said in an interview May 1 with the *Eastern Oklahoma Catholic*, the newspaper of the Diocese of Tulsa. "Rome has made advances to me recently. This document would be a tremendous step."

The 77-year-old Archbishop Lefebvre, head of the International Society of St. Pius X, did not identify the source of his information about the expected Vatican decree.

However, he said he has been having regular talks "each two or three months" with Cardinal Joseph Ratzinger,

prefect of the Vatican Congregation for the Doctrine of the Faith.

**THE SUSPENDED** archbishop added that he had received a letter from Cardinal Ratzinger dated Dec. 23, saying that the Vatican "is ready to authorize the Latin Tridentine Mass."

The Tridentine Mass was dropped as part of the liturgical reforms of Vatican II.

One of the conditions Archbishop Lefebvre expects the Vatican to include in the new decree is that priests who wish to retain the Tridentine Mass must also accept the new Mass. The archbishop said, however, he cannot accept such a compromise.

"I will ask that the pope not persecute the people and not oblige them to accept the new Mass as a condition for saying the old," he said.

**ARCHBISHOP** Lefebvre was in Tulsa to administer confirmation and dedicate the only church in Oklahoma

for his followers. The church, St. John Fisher, is a pre-fab church about the size of a double-width mobile home.

The archbishop, sometimes relying on a French interpreter, said he has resisted ordaining any bishops in hope of eventually obtaining a reconciliation with the Vatican. Ordaining bishops without permission from the Vatican is an excommunicable offense.

Listening to the archbishop's speech in the church were 75 people. The congregation included young couples and many children. Women wore head coverings.

"It is very important during this crisis in the church. . . that you keep the Catholic faith," he told the congregation.

**THE SUSPENDED** archbishop added that "we must remain with Rome. We don't go off in a schismatic way. . . because Rome is the heart of the church. . . We don't want to become a



Abp. Marcel Lefebvre

sect."

The archbishop said he believes the church currently has a valid pope "but he must return to traditional ways. We hope in another month perhaps to begin seeing him return slowly, slowly."

Earlier, in response to an interviewer's question, Archbishop Lefebvre had said he has found Pope John Paul II "far better to work with than Paul VI" who imposed the disciplinary suspension on the archbishop.



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# Historic pastoral voted

## Questions morality of any N-war

CHICAGO (NC)--By an overwhelming margin which surprised and pleased even its chief architect, the U.S. bishops May 3 agreed to issue a historic pastoral letter examining the moral principles surrounding war and peace in the nuclear age.

The vote on the pastoral, titled "The Challenge of Peace: God's Promise and Our Response," was 238-9.

It capped two days of discussion at a special meeting of the U.S. bishops in Chicago at which more than 500 amendments were proposed. Nearly 175 amendments were accepted, although more than 100 of those were of a non-controversial nature.

The others either were rejected, mostly by voice vote, or withdrawn after the committee which drafted the pastoral indicated opposition to their inclusion in the text.

The chairman of that drafting committee, Cardinal Joseph L. Bernardin of Chicago, appeared extremely pleased at a postmeeting news conference that the pastoral--which generated tons of controversy during its two years of development--had been approved by such a large margin.

Cardinal Bernardin noted that many had expressed concern that the document would be divisive both for the bishops and for the Catholic community at large.

"I think what has happened here the past two days is an indication that there really is a great deal of unity among the bishops," he said.

### Rejects war

Though it would take several days to sort out the amendments that give the pastoral its final shape, the more than 150-page document fundamentally rejects any war except as a last recourse. It also:

- Rejects or strongly questions the morality of any form of nuclear war;
- Repudiates the arms race and calls

for an immediate negotiated halt to new nuclear weapons systems;

•Categorically condemns any form of counterpopulation warfare and expresses deep skepticism as to whether a nuclear exchange can be kept within the limits of moral acceptability;

•Urges NATO to move rapidly out of its policy of possible first use of nuclear weapons in Europe, and

•Urges non-violent solutions to conflict and stresses that the avoidance of war involves a comprehensive positive effort to promote peace.

On deterrence, one of the key sticking points in the development of the document, the pastoral offers a "strictly conditioned moral acceptance" of deterrence that requires real efforts at disarmament and a rejection of all nuclear strategies that fail strict tests of morality.

### Halt or Curb

The bishops wasted little time dealing with some of the most controversial amendments. Their first action was to overwhelmingly support a "halt" rather than a "curb" in the testing, production and deployment of new nuclear weapons systems.

A call for a "halt" to new nuclear weapons systems had been contained in the second draft of the pastoral but had been reduced to "curb" in the third, partly to dissociate the pastoral from the political campaign for a nuclear freeze.

But when the issue came to the full body of bishops for a vote, only about 25 of the approximately 275 bishops in attendance stood to indicate their opposition to shifting the pastoral back to "halt."

## 'Freeze' politics not part of bishops' intent

CHICAGO (NC)--The basic purpose of the U.S. bishops' war and peace pastoral is to point out the "moral imperative, the need to turn the arms race around," not to side with particular political initiatives, Cardinal Joseph L. Bernardin of Chicago told journalists.

Cardinal Bernardin said that the pastoral's "halt" language "might be interpreted as a basis for support (for a nuclear freeze), but it was never our intention to equate those two."

How people perceive it "is another matter, but all I can do is indicate our consistent position on the matter. We have indicated that what we are doing is articulating a principle--it is up to people to decide how that principle is to be applied," he said.

Cardinal Bernardin commented, "There is no single freeze resolution. . . They call for different things. That's part of why we didn't want to be identified with any single one."

and the nuclear arms question, in particular, will leave us less naive about the power of money and the aims of numerous foundations spun off from such money and that serve the interests--not always of society--but of their own corporate concerns."

ASKED TO EXPAND on this point in the question period, Archbishop Weakland said this was the first time the bishops had produced a pastoral with such political ramifications and that "they've all been lobbied to death."



RAIN OF PEACE--Hundreds of people, most of them members of Catholics for Peace, parade through the rain along Chicago's Michigan Avenue toward the hotel where 275 bishops were voting on their war and peace pastoral letter. (NC photo).

As a concession the bishops added a new footnote that says they do not want the pastoral "to be identified with one specific political initiative or to have our words used against specific political measures."

Later the bishops also strengthened the pastoral's condemnation of first use of nuclear weapons, passing a series of amendments by Archbishop John Quinn of San Francisco stating flatly that initiation of nuclear war was "morally unjustifiable."

Though the "halt-curb" debate got the most attention, Archbishop Quinn called the vote on his amendments "the real turning point" of the meeting.

But while Archbishop Quinn was successful in getting several of his amendments approved, sometimes over the opposition of Cardinal Bernardin's drafting committee, the bishops almost unanimously rejected another series of amendments by Archbishop Philip M. Hannan of New Orleans that would have softened some

of the pastoral's judgment on first use and nuclear deterrence.

### Archbishop Alone

"I didn't expect to be so alone," admitted Archbishop Hannan, who had been the most outspoken critic of the pastoral. He said the bishops were "blatantly disregarding the will of the holy father" in making specific judgments on complex issues.

In other action on the pastoral the bishops:

Called for legal protection for conscientious objectors but deleted language saying that the church has endorsed conscientious objection itself;

•Voted to add an amendment encouraging devotion to Our Lady of Peace after some bishops objected to a more specific reference to Our Lady of Fatima. Cardinal John Carberry, retired archbishop of St. Louis, wanted the pastoral to call attention to the message of peace given by Mary at Fatima, but Archbishop Francis T. Hurley of Anchorage, Alaska, pushed for the more general reference to Mary because, he said, the pastoral should not exclude devotion to Mary in other forms, such as Our Lady of Guadalupe.

## 'We've been lobbied to death,'

NEW YORK (NC)--After the experience of being lobbied on the war and peace pastoral, the bishops may be less naive about the power of money in American society, Archbishop Rembert Weakland of Milwaukee said in an address here.

"Money for the sake of power, in our age, cannot be ignored. The church in capitalistic nations tends to be naive vis-a-vis such use of money.

"Perhaps the forces that have opposed the bishops' efforts to bring a moral dimension into the arms race

He said that working in his archdiocese he went into meetings with a Vatican II theology of the church, listening to others and contributing and trying to hear what the Spirit was saying. But many people coming from outside the church to talk about the pastoral took a quite different approach. "They came with a political position and wanted to gain ground," he said.

ARCHBISHOP WEAKLAND is chairman of the committee preparing a

pastoral on capitalism. In an interview following his address, he said he expected corporate interests to attack the work of his committee as they have the war and peace pastoral. But he said he did not expect the controversy would become as intense.

Reporting that his committee was a year behind schedule, he said the committee would present a first draft in November and anticipated a vote on the final draft in November 1984.

# Gay Dignity: Group gives homose

## • Editorial

By Betsy Kennedy  
Voice Staff Writer

It isn't easy to have dignity when your life is a secret, hidden from friends, co-workers and even family.

It isn't easy to have dignity when people revile you and claim it is for God's sake.

It is nearly impossible to have dignity when you cry out to the Church for help and in some cases it seems like stone.

This is the plight of many of America's estimated four million gay Catholics, say members of Dignity, an organization formed to improve relations between the Church and its gay membership.

"People feel they are not part of the Church...they feel alienated...the traditions of the Church have evolved for centuries and change doesn't come easy. We want to bring the love of God to people. We want gays to realize they are God's creation," said Maria, the vice president of the Miami chapter of Dignity.

Dignity has approximately 6,000 members nationwide with 100 chapters. The first chapter in Florida was established in Ft. Lauderdale but organizational conflicts led to its demise. Members re-grouped to form the Miami chapter, which now consists of 50 dues-paying members. In the group's official charter their purpose is stated as follows:

"We believe that gay Catholics are members of Christ's mystical body numbered among the people of God. We have an inherent dignity because God created us, Christ died for us and the Holy Spirit sanctified us in Baptism, making us His. Because of this, it is our right, our privilege and our duty to live the sacramental life so that we might become more powerful instruments of God's love working among all people."

### A beginning

Today, the church is beginning to recognize and minister to homosexuals—but it is only a beginning. There are still parish communities — and clergy — who fear and shun their homosexual brethren.

And outside the locked doors, the gays wait. Some in silent agony, some in anger and some in loving Christian patience for those doors to open.

Dignity offers them fellowship and acceptance.

Vincent, the president of the Miami group, doesn't know how he managed

**'We have an inherent dignity because God created us, Christ died for us and the Holy Spirit sanctified us in baptism'**

—From Dignity charter

to get along before he joined. His life of desperation was altered when he began to share his spiritual beliefs with other gay Catholics.

He feels strong enough to cope now. And he must cope with a great deal. Vincent is a Latin. His homosexuality is considered particularly repugnant among his people.

Latins have a long and time-honored image of the "macho" or highly masculine male: He is bold with the ladies, aggressive on the job and 100% all man. Homosexuals are not only reviled by Latins, they are a taboo subject of discussion.

Vincent believes he may never be able to tell the truth to his father. His mother knows, but has not been able to accept his orientation. He cannot tell anyone else for fear of repercussions. He has a daily battle with the devils of shame and guilt that prod him into feelings of worthlessness.

### Are we monsters?

The others in Dignity have experienced similar rejection.

"You have to think of the kid growing up. She has just discovered her sexuality and everyone says, yehh...that is disgusting. So you say to yourself, well, I must be disgusting, I must be a monster. People have so many wrong beliefs. In crimes against children, 96 per cent are committed by heterosexuals, not homosexuals. People are surprised when they find this out. They always think homosexual teachers or other professionals who deal with their

children are going to seduce them. It just isn't true," said Maria.

Ed, the secretary of the group, is one of the lucky ones. His family offered him all the support and love he needed after he revealed the truth about his orientation. He is a happy man today, at peace with his church and himself. Although he went through a few years of turmoil, he resolved his problems without needing outside help.

There are many other gays like him who are happy and well-adjusted.

However, it is true that gays have a higher ration than others of drug and alcohol addiction as well as suicide, conceded the Dignity officers.

Ed explained, "If all of your life you are told you are bad, what do you think is going to happen to your behavior? You are going to act our your low opinion of yourself."

Maria used to feel that way. She attended Mass daily until she was 20 years old, but when she faced up to the fact that she was homosexual it detonated an internal explosion. Confusion tore her apart. She became



Gay Catholics often feel alienated from the church and their community as well.

suicidal.

Healing was a slow process.

"I stayed away from the Church for years because I feared rejection. Now nothing can keep me from my sacramental life," she said.

Maria helps others to find themselves. The compassionate essays she writes in the Dignity newsletters reveal a person who has found wisdom through suffering.

### Moral codes

All three of the Dignity members say their suffering has made it easier for them to relate to other minority groups who are discriminated against; blacks and women in particular. They all champion various social causes they believe in and feel less afraid to speak out when they see injustice done.

Dignity also offers help to troubled gays through practical advice and counseling. Three Archdiocese priests currently counsel Dignity members in Miami. Gays who suffer from alcoholism, drugs or other problems may contact Dignity. However, Dignity stresses that members believe in a strong moral code and live by God's Word in their daily lives.

While members do not condone sexual promiscuity for either heterosexuals or homosexuals, it is difficult for them to accept the Church's position that all homosexual love relationships and the act of that love are still forbidden. To them it is paradoxical that gays are disenfranchised from the support and social acceptance of permanent relationships and yet meet with intolerance if they seek solace in transient affairs.

There are as many homosexuals as there are divorced Catholics. If they are to remain celibate as the church asks, how are they going to live a cloistered life and suppress their natural attraction and desires?

### misconceptions

The solution is difficult when you are dealing with myths and misconceptions, say the Dignity officers.

The Institute for Sex Research at Indiana University dispels one of the more persistent myths about homosexuals.

"Only 15 per cent of males are easily recognizable and only 5 per cent of les-

## 'Gays weren't scum o

By Ana Rodriguez-Soto  
Voice News Editor

She was a child in the 60s, a teenager in the 70s, a college grad in the early 80s. She grew up in a normal home in an average neighborhood somewhere in the Archdiocese of Miami.

All her life, she attended Catholic schools.

'Nancy' even seriously considered becoming a nun.

At 19, she admitted to herself she was a homosexual.

"I had always felt like I wasn't especially attracted to guys and I realized that my strongest relationships were with other women," she told *The Voice* recently. "Some particular women in my life really fulfilled all of my needs."

Nancy is still a devoted Catholic. She is a member of Dignity, the organization for gay Catholics. Her family and close friends know that she is gay but for this story she preferred to remain anonymous.

Having grown up in more liberal times and worshipped in a post-Vatican II Church, Nancy struggled less with guilt and anxiety about her homosexuality than other middle-aged gays.

Nevertheless she struggled, she feared, she didn't want to admit it.

**'I looked at her and I said, "Mom, how would you feel if I told you that I was gay?" She started to cry.'**

She grew up she says, with the idea "that homosexuals were really kind of 'scuzzy' people. I just felt like all they were after was sex. And that wasn't the reason that I felt that I was gay."

While in high school, "I really kind of wondered about myself. (But) I put that out of my mind because I felt this is not an alternative. This is not something that I should think about because it's impossible. I just knew that I couldn't be gay."

### OK people

The possibility resurfaced in college. That's when she decided to investigate homosexuality in a logical, objective way. She wrote a paper on the lesbian subculture for her anthropology class.

"I found that they were OK people, so that made me feel a little bit better," she says "but I still didn't admit to myself that it would be something that I really would like for my life."

Then, a close friend "came out" to

her.

"It was really the first person that I'd ever known in my entire life that was gay. She was a friend of mine... I couldn't believe that someone would admit that. It was definitely surprising. I was totally shocked."

To make matters more complicated, "this was someone that I knew and respected. It just really started to make me feel more comfortable with the idea of being gay."

"Finally, I felt like I had to admit it to myself. I am, and there's nothing wrong with it, and I haven't changed any. My ideas haven't changed. I'm still the same person and there's nothing wrong with admitting that I feel the way I do."

She began attending Dignity meetings and even met someone she knew in the group, although she had never realized he was gay.

One by one, she told her friends. Most of them accepted her. One wanted to know if she was "sure." Another she never saw again.

Nancy also disclosed her homosexuality to her "religious buddy," a man who since the second grade had shared, along with her, a desire to serve the Church. She feared rejection.

Instead, he wrote back saying, "I'm so glad that we can share this part of our lives with each other

because I'm gay, too."

### Phil Donahue

Telling her family was much harder.

When she began going to Dignity meetings, she says, "I had a really hard time not telling my mother where I was going. I wanted to be able to tell her, 'Mom, I'm going to a prayer meeting tonight' and tell her what it's about. I (had) never lied to my mother."

One morning, she mustered enough courage.

"It was really terrible. I really should not have approached it this way, but it just happened," she says today.

"We were watching (the) Phil Donahue (show). They had some people (on) who were (gay) parents and had come out to their kids. My mother just laughed and said, 'How would you feel if I told you that I was gay?' She kept laughing."

"I looked at her and I said, 'Mom, how would you feel if I told you that I was gay?' She stopped laughing. She started to cry. It was very hard for me to deal with her reaction."

Nancy's mother asked her to see a psychiatrist. She complied. "What the psychiatrist wanted to do was change me. I didn't want that because I know what kind of success rate

# Sexual Catholics a home

bians can be identified as Butch," a report reads.

Abigail Van Buren, offers her opinion from those she has counseled:

"Much of the maladjustment in homosexuals is due to the rejection, persecution and guilt imposed upon them by an intolerant and unenlightened society."

Evelyn Hooker in a study entitled "The Adjustment of the Male Overt Homosexual" selected 30 homosexuals who were not in any type of therapy including the Rorschach and

pagan times.

"We can't look at the Bible in a fundamentalist interpretation," she said.

The story of Sodom and Gomorrah (Gen. 19:4-11) is one of six of the most widely quoted scriptural passages used by those who condemn homosexual activity. Yet many contemporary theologians consider it a story about hospitality rather than homosexuality.

Also commonly cited are passages by St. Paul, where he speaks of acts "against nature."

"But he wasn't talking about

preference."

Bishop Warren Boudreaux of Beaumont, Texas, chairperson of the Bishops' Liaison Committee, presented a document at the National Conference of Catholic Bishops in Washington, D.C. in 1975, in support of gays: It reads in part:

"That Dignity hopes the Bishops consider Dignity's proposals as such:

"That the Bishops would use their influence within the Church to see to it that homosexuals are not denied their civil rights, as for example in the question of job opportunity, employment, etc."

## A 'good shepherd'

One of the greatest triumphs for the local Dignity organization was Ar-

chbishop Warren Boudreaux of Beaumont, Texas, chairperson of the Bishops' Liaison Committee, presented a document at the National Conference of Catholic Bishops in Washington, D.C. in 1975, in support of gays: It reads in part:

"Any change requires patience. The Church didn't come out against slavery in the U.S. until after the Emancipation Proclamation. *Humane Vitae*, Pope Paul VI's encyclical on human sexuality, has been encouraging. It indicated that procreation is not the only purpose of the sexual union between married partners."

Further change will evolve from three areas, said Maria.

"First the bishops, second the attitude of the people and third theological phenomenon."

Dignity members make it clear,

## Archbishop would not fire 'gays'

By Ana Rodriguez-Soto  
Voice News Editor

The Catholic Archdiocese of Miami loves "everybody" and would not discriminate against homosexuals simply because of their orientation, Archbishop Edward A. McCarthy told *The Voice* recently.

"We love everybody. Unless it's a question of approving sin, we want to reach out and help people who find themselves in distress."

The archbishop said he would not fire otherwise competent employees, even teachers in Catholic schools, if

their homosexuality were revealed.

"IT WOULD not, provided that they would in no way be influencing the children toward gay activity," he said, adding that a similar policy would apply toward heterosexuals.

"We wouldn't have a (heterosexual) teacher who's 'shacked up' with somebody. That would be contrary to our witnessing," he explained.

Addressing the controversial nature of the topic of homosexuality, the Archbishop said Catholics must distinguish between a homosexual orientation and homosexual activity.

"I would make clear that distinction

between having an orientation and living in a way that's contrary to the teachings of the Gospel," he said.

In the case of a "person who has this orientation but is seriously living the life of the Gospel, we have a responsibility as Christians to love them as we have a responsibility to love everyone," he said.

ARCHBISHOP McCarthy also pointed out that it is wrong to automatically judge homosexuals as immoral.

"A person who is homosexual has an attraction to people of the same sex. A person who's heterosexual has an at-

traction to people of the opposite sex. We don't think that everybody who's heterosexual is involved in immoral activities," so there's no basis for thinking differently about homosexuals.

"I'm satisfied that there are many who had no responsibility (for their orientation) and they are seriously attempting to live a moral life," he said.

Referring to his meeting last September with members of Dignity, the Catholic organization for gays, Archbishop McCarthy said he was "impressed by them as being sincere and seriously attempting to lead good moral lives."

and matched them for age, education and I.Q. against 30 heterosexual males. After a battery of psychological tests, Thematic Apperception, she appointed three colleagues to try and discern the homosexuals from the heterosexuals. They could not make any appreciable distinctions — and it was concluded that homosexual orientation did not reflect any form of mental sickness. (from *Theological Pastoral Resources*, edited by Kathleen Leopold and published by Dignity, 1981.)

Religious myths about homosexuals being aberrant sexual creatures is centuries old.

Said Maria, "In the Old Testament, procreation meant the very survival of the Hebrew people. They were told never to waste semen. And since homosexual acts did not involve the creation of future generations, they were condemned. Thus attitudes toward homosexuality were fixed since

homosexuals in general—he was referring to male prostitutes in the temples. And he didn't have the benefit of modern psychology and knowledge," said Maria.

Church theologians and officials are beginning to recognize these textual ambiguities. But there is still no open support for the freedom of homosexuals to express their love. Instead, the church advocates their civil rights.

**The National Assembly of Religious Brothers, Providence Rhode Island, June 1977 (Resolution):**

"Be it resolved that the National Assembly of Religious Brothers (NARB) support gay men and women in their struggle for human rights and dignity."

**The National Coalition of American Nuns, 1974 (resolution):**

"It is immoral and should be illegal to discriminate against any person because of his or her sexual

orientation. Archbishop Edward A. McCarthy invited them to his home for an informal discussion.

"He really cared, he is a good shepherd of his people," said Ed.

Maria was impressed by the Archbishop's sincerity.

"He didn't do much talking...he listened to everything we had to say. And when the priest who accompanied them suggested it was time to leave, the Archbishop insisted that they stay a little longer.

"I want to hear more of what they have to say," he said.

Not all dioceses have had such benevolent leaders. In Boston, recalled Maria, a Dignity branch in the past collected a large donation for the Catholic Charities. Their contribution was returned with a curt note saying, "we don't want your money."

She is realistic about the process which will bring about further institu-

however, that they are non-political.

"It just doesn't work, said Ed. "People's opinions are too diverse and it creates dissension."

Vincent agreed. Dignity Miami offers retreats, prayer and friendship to gays. If they want to become involved in political campaigns, they must keep it outside the organization, he said.

Many Dignity members also worship together, at the Metropolitan Community Church in northeast Miami, attended by gays of all faiths.

It is part of a network of Community Churches which are among the fastest growing in the nation. There are nearly 600,000 members registered across the country.

Still, gay Catholics hunger to return to the traditional Church — to be accepted, rather than singled out — to partake of the sacramental life with all of its responsibility and fulfillment.

## the earth'

there is and I know there are years of therapy that you have to go through.

"At that point, I was just feeling like it wasn't such a big deal. I mean, God still was going to love me and I was still going to have friends. . . It wasn't going to change my lifestyle at all. Being gay didn't mean that I all of a sudden was going to become promiscuous."

### Silence

Afterward, she could admit to her mother that she was going to Dignity meetings. But on those nights, she received "the silent treatment."

Months later, Nancy spoke to her mother once again about her homosexuality, explaining that there was more to it than just sex.

"It really feels good to feel loved and to really be loved by someone... that I love too," Nancy recalls saying. "All I had to do was open my mouth and communicate that to her and she was ready to respond to that."

She and her mother feel close to each other once again. They often attend Mass together.

"She totally disapproves of homosexuality but she still loves me," Nancy says. "I'm still her daughter."

In a way, her mother's attitude toward her today is much like the Church's attitude toward gays, Nancy

says: "I can understand that you have these feelings, and I can't ask you to stop feeling that way. But there's such a thing as self-discipline and you can control yourself. You don't have to act upon those feelings."

Although she hasn't experienced rejection from the Church, Nancy says both priests and laity still lack an education when it comes to dealing with and understanding homosexuality.

"I've only talked to one priest in the mainstream (not in Dignity or a gay priest)," she says. "He was very accepting. He said that the only time that I was gay was if I was in bed with another woman. Well, I don't think that's really true."

"That's like (saying) homosexuals don't exist unless they're doing something sexual. For me, sex doesn't really have a lot to do with it. It isn't the major reason why I'm a lesbian."

### Intimate partner

For Nancy, being gay means that "I felt the need to be with someone and I felt like I didn't want to be with a man," she says.

"I come from a good Christian family and I've seen many in my life. That is something that I hold very dear (but) that isn't what I wanted for myself. I realized that I wanted to be able to share my life with another

woman in every way, just like a Christian heterosexual couple would."

Although the Church stands opposed to any homosexual activity, Nancy wants "to be able to have an intimate partner in life."

In that sense, "it was a relief in some ways (to admit her homosexuality). I felt like, "Thank godness, there's really nothing wrong with me." I felt like I didn't have to worry that I would be alone all my life."

Some theologians agree with her saying the Church should support, and not condemn, homosexuals who maintain stable, long-term relationships where the partners' commitment to each other closely resembles that of heterosexual couples in a Christian marriage.

These theologians are probably not in the majority, but many liken their dissent to that of the Church's teaching against contraception in heterosexual marriages. Many Catholic married couples are known to use the pill, but for pastoral reasons, the Church still accepts them as participating Catholics in the Church and parish community. Catholic gays feel they should be accepted in the same spirit.

"Nobody takes a poll and asks 'How many times have you committed adultery?'" before allowing people into church on Sunday, Nancy says. "As a community, we can't af-

ford to be pointing fingers at each other."

Nancy's concern about finding that "intimate partner" is not an obsession.

"If things are meant to be, God is going to provide for you," she says. "The thing you have to worry about is your relationship with God. Once you've got that, then things fall into place. You have to be able to put everything in his hands."

### Church is there

Her membership in Dignity does not substitute for active involvement in the Church and in her parish, but through Dignity, "I find over and over again that the Church is really there."

"Dignity was there for me. It makes a big difference. I worry about people who 'come out' to their parish priest (and) he has nowhere to send them. If they didn't have anywhere to send them, like Dignity, I don't know what would happen."

Gays in the Church today are having an easier time because of such support groups, Nancy says, and because "we're talking about it, finally. I don't think we were talking about these kinds of things before. At least there's some communication and that's a step in the right direction."

The important thing for gay Catholics like her, she adds, is "having the community there. . . to be able to grow with."

# Matter of Opinion

## Why write about homosexuals at all?

Why write about homosexuals?

Why minister to them, for that matter?

Aren't they a bunch of degenerates who don't deserve ministry, or at least a group who can take care of their own problems without the Church's help?

This will be the reaction of many people when confronted with the fact that more and more Catholic dioceses around the country are beginning to minister to homosexual Catholics.

Sometimes negative reactions to homosexuals is based on deep-seated sexual hangups and sometimes simply by misinformation amplified by lack of any real contact with an admitted homosexual.

It is almost impossible to deal with someone who has basic hangups about sexual identity and who simply refuses to see how anyone might be different than they are and who are repelled by anyone different.

But, then, we have all been conditioned to a degree by stereotypes, jokes, misinformation, in a manner parallel to racial stereotyping.

And this is where the misinformation comes in and is important in the case of people who are still capable of thinking openly and with compassion.

Sure there are some gays who "dress up," or who hang around gay bars or who approach children. But there are also heterosexuals who are transvestites, or who hang around singles bars, or who approach children.

The point is that the average homosexual is a whole person with a job

### EDITORIAL

and a soul and a desire for a normal life like everyone else.

Even the Church has progressed in its understanding that the old Sodom and Gomorrah condemnation in the Old Testament is a condemnation of an entire licentious way of life and preoccupation with sensual pleasures of all kinds—a condition as applicable to heterosexuals as homosexuals in American society today.

What is recognized by the Church today is that most homosexuals do not *choose* their orientation. Modern science has not yet been able to pinpoint the exact cause of homosexuality, but behavioral scientists are equally as aware that whatever the cause, it is not conscious choice. This would seem obvious would it not? Heterosexuals do not *choose* to be the way they are. Sexual orientation is a gradual awakening that is already in place by the time we are conscious enough of it to start making choices.

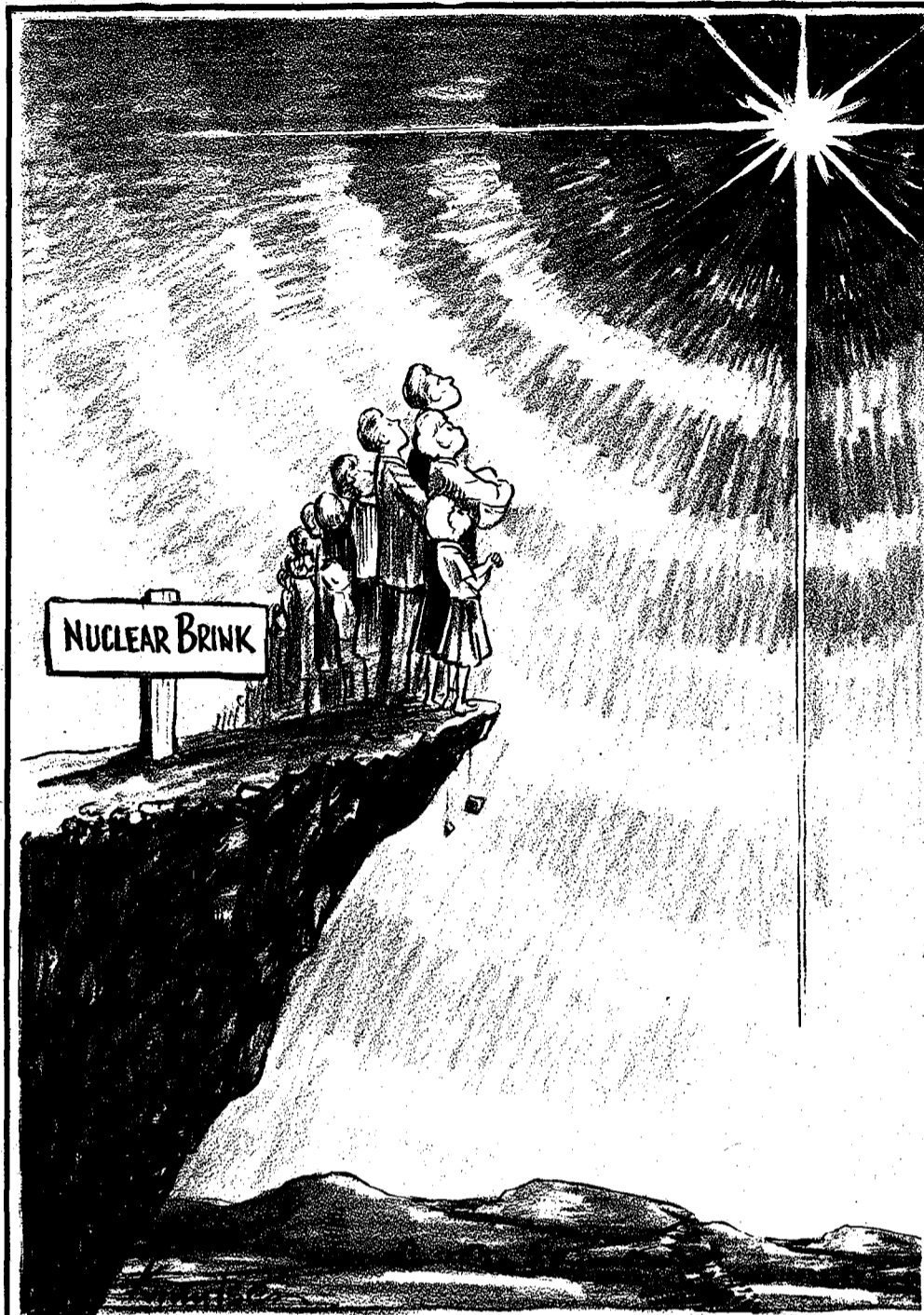
For many decades post-Freudian psychiatrists did in fact treat homosexuality as an illness to be cured and tried to enable troubled homosexuals to change their orientation. Yet the vast majority, with the possible exception of borderline cases or "bi-sexuals," could not change no matter how much they wanted to be like every one else.

And this is the core of their problem: The feeling of being somehow evil, different, "queer," of having to constantly hide their true identity, of having to laugh at "fairy" jokes.

That is why homosexuals, especially older ones who grew up in a repressed era, have a high rate of alcoholism and suicide. And that is why nowadays, counselors, including enlightened ones in the Church, minister to homosexuals and accept them as they are, thus relieving the intense guilt feelings and frustration of trying to change something they cannot change.

The Church today tells gays that they are whole people with more to their lives than just sexuality, as is true with heterosexuals. There is work and spirituality and vocation in personhood.

The Church also states that while sexual orientation is usually unchosen, sexual activity is to some degree controllable and homosexuals are called to



Let's go down and adore Him

do so as are heterosexuals in many aspects of their lives.

But the central pastoral concern today is understanding.

There was a time, for instance, especially in the South, when few whites had ever talked to a black person on a level of honesty about their true feelings, aspirations and problems. President Reagan was a perfect example when he referred to the old days when "we didn't even know we had a (racial) problem." Well, of course, if he had ever had an honest talk with a black person thirty years ago, he would have known they had a problem all right, with bad schools, low income, poor health and high mortality.

This, then, is the reason for *Voice* coverage of homosexuality: to increase understanding of this group.

The problems many of them suffer due to negative reaction of the heterosexual community need not be. It is the Christian's duty to love and understand his neighbor. When enough understanding and compassion is forthcoming, then perhaps the Church will not need to minister to homosexuals as a group apart.

## Letters to the Editor

### Member of gay church thankful- however...

To the Editor:

Many thanks to you and staff writers Ana Rodriguez-Soto and Betsy Kennedy for your very fine examination of the problems facing gay Catholics (and hence all gay Christians) in the world today. The articles were written with a great deal of forethought and open-mindedness that was heartening in the light of the traditional treatment of the subject of homosexuality by the Christian Church.

I am a member of Metropolitan Community Church of Miami, to which Ms. Soto referred. Our denomination was started in Los Angeles, Ca., in 1969 to meet the spiritual needs of gay persons who could not find a fulfillment of those needs in their traditional churches. It

has grown by leaps and bounds, and we now find ourselves with over 150 churches in the United States and 9 foreign countries. As a Catholic who left the Church because of my sexual orientation, it was gratifying for me to meet several members of the Dignity Group (gay Catholics) who came to our church to explain about the work of their organization. We were also fortunate to host groups of gay Christians who came from various Protestant Denominations.

I must take issue with the official position of the Catholic Church—that a homosexual orientation is acceptable, but that all sexual acts between persons of the same sex are necessarily sinful. Homosexual persons, according to the

Church's teaching, are therefore bound to a life of sexual abstinence and celibacy. One thing cannot be separated from the other. To deny persons of same sex orientation the same mode of physical communion as their heterosexual brothers and sisters is to deny an authentic part of their personhood. It is to remove an important element of their humanness. It is to take away the capacity for intimacy and human wholeness that the Creator intended for all of us.

It is interesting to note that we treat Biblical references to homosexuality with an unchanging literalness; and yet, we "explain away" other things that are condemned in the very same passages and treat them with a great

deal of flexibility and non-literalness. The questions as to the "Why's" and "How's" concerning homosexuality could fill up volumes; the issues concerning all sexual activity, homosexual and heterosexual, involve an extremely complex series of ethical questions to which no church, including my own, can claim an exclusive monopoly on the truth.

Again, thank you for at least bringing these issues to light—issues that, just a few short years ago, could not even be discussed openly. In the true spirit of the One who we follow, let us hope that this will expedite the day in which all persons can live together, openly, in the light of God's love.

Mike Nikolaus, Deacon  
Christ Metropolitan Community Church, Miami.

# Liturgical music of today

The United States Bishops' Liturgy Committee issued in 1972 a statement on "Music in Catholic Worship" which became as it were the basic bible for our Church musicians. Now, on the tenth anniversary of that document, the same group has published "Liturgical Music Today" which reaffirms the earlier text's principles and provides fresh encouragement as well as new practical guidelines for those in the music ministry.

Below are some recommendations from it which may challenge liturgical leaders because they represent generally different patterns from those followed in current parish worship.

\* It encourages an acclamation after the homily or profession of faith.

\* Different languages, musical idioms and media may be used in the same celebration. For example, "pastoral reasons might suggest in a given liturgical celebration some music to reflect classical hymnody,



BY FR. JOSEPH  
M. CHAMPLIN

\* The gospel acclamation (alleluia or Lenten verses) must always be sung.

\* The Lamb of God achieves greater significance at Masses when a larger sized eucharistic bread is broken for distribution and, when communion is given under both kinds, chalices must be filled. The litany is prolonged to accompany this action of breaking and pouring."

**'The pastoral musician is not merely an employee or volunteer but a minister who shares faith, serves the community, and expresses the love of God and neighbor through music.'**

with other music drawn from gospel of 'folk' idioms, from contemporary service music, or from the plain-song or polyphonic repertoires."

\* In the same celebration music may be rendered in various ways: unaccompanied; or accompanied by organ, piano, guitar or other instruments."

\* However, acclamations during the eucharistic prayer should follow one musical style not, for example, organ and choir for the sanctus and the folk group for the great Amen.

\* A diocese or a parish should have definite but flexible policy regarding wedding music. A process of dialogue between an engaged couple and the pastoral musician is preferable to an absolute list of prohibited or permitted music for nuptial celebrations.

\* Many parishes have found it helpful to form choirs of retired parishioners or others who are at home on weekdays, whose unique ministry it is to assist the grieving members of a funeral assembly by leading the sung prayer of the funeral liturgy."

\* Metrical psalms, hymns or songs should not replace the responsorial psalm in the liturgy of the Word.

\* Great care must be shown in the selection of music for seasons and feasts. Contemporary culture seems increasingly unwilling either to prepare for or to prolong Christian feasts and seasons. The Church's pastors and ministers must be aware of cultural phenomena which run counter to the liturgical year or even devalue our feasts and seasons, especially through consumerism.

\* "The proper place of silence must not be neglected, and the temptation must be resisted to cover every moment with music."

\* Music ought to be "live." "While recorded music, therefore, might be used to advantage outside the liturgy as an aid in the teaching of new music, it should, as a general norm, never be used within the liturgy to replace the congregation, the choir, the organist or the other instrumentalists."

\* "Some exceptions to this principle should be noted, however. Recorded music may be used to accompany the community's song during a procession out-of-doors and, when used carefully, in Masses with children. Occasionally it might be used as an aid to prayer, for example, during long periods of silence in a communal celebration of reconciliation. It may never become a substitute for the community's song, however, as in the case of the responsorial psalm after a reading from Scripture or during the optional hymn of praise after communion."

\* The pastoral musician is not merely an employee or volunteer but a minister who shares faith, serves the community, and expresses the love of God and neighbor through music.

\* Proper compensation should be made to musicians and parishes ought to budget annually sufficient monies for liturgical music.

*All Publishing Co.*

# The death of a bishop

I'm glad the St. Louis Cardinals were in first place in their division in the National League the day that Bishop Joseph McNicholas died. He was a red-hot fan of the St. Louis Cardinals—baseball and football but especially baseball. He was a happy man last fall when the Cards took that seventh game from Harvey's Wallbangers of Milwaukee and with it the World Series.

Maybe that doesn't seem a very respectful way to begin a column about the death of a very distinguished member of the hierarchy of the Church in the United States, The Most Reverend Joseph A. McNicholas, Bishop of Springfield, Ill. But it is, nothing respects Bishop McNicholas more than what helps you know the whole man.

Most Catholics don't get to meet bishops except at diocesan events or at confirmations and the image they may get of their bishop is of a formal man in the robes of his office. Every bishop is an individual,

**"He chose as his motto when he became a bishop: 'I come to serve.' He understood being a bishop as a call to serve and that's the way he lived his life."**

uniquely himself, as varied as persons as individuals always are, none really fit that image of the formal man in robes, least of all, Bishop Joseph McNicholas who was by nature a truly informal man.

**I WRITE** this out of the hurt of the loss of him. I just never thought of him dying. He was only 60 and so thoroughly alive, interested in everything and everyone. I know every one dies, I just never thought



BY  
DALE FRANCIS

of this man I've liked and admired for so long as dying.

I don't want to emphasize him as an informal man, a sports fan, interested in everything happening in the world, at the expense of missing what was foundation in his life—his faith. Before anything else he was a priest, when he was called to be a bishop he accepted this as a call to service. He was a devout and

prayerful man, this was foundation for him.

He chose as his motto when he became a bishop: "I Come to Serve." He understood being a bishop as a call to serve and that's the way he lived his life.

When he came to Springfield, a little more than seven years ago, he traveled across the diocese, visited 204 parishes, missions and institutions in the first nine

months. He kept it up, drove an average of 27,000 miles every year, visiting the people and when Bishop McNicholas came to a parish for a confirmation or some other event, the people didn't just meet the bishop, they met the man.



# Different sides of anger

One of my earliest memories comes from when I was about 3 and my father, then a young man of 28, was in a rage. The table had been set for dinner and, with a swing of his arm, he knocked everything crashing to the floor.

My head was about level with the table and I remember running away from the horrible sound and into my mother's arms. She was crying. The scene left me in mortal fear of seeing anger expressed.



BY  
ANTOINETTE  
BOSCO

Later, when I learned in catechism classes that anger was one of the seven deadly sins, I felt vindicated. God too knew that anger was an evil, ugly thing. I pledged to myself that I always would try to control anger.

MANY A time since then I've been called "repressed," "dishonest" and "overly controlled," and said to be in some terrible, terminal fate because I always remained calm in the presence of others.

About 20 years ago psychologists started to analyze anger and its role in the continuing development of persons. Some psychologists began to preach a new doctrine. They said that anger was a deadly sin, indeed, but only if it were not expressed. If anger were held in, it was a destroyer; it would give people ulcers; headaches and chest pains.

The idea that it was essential to one's good mental health to scream and rage and get anger out of one's system caught on famously. "Let it all hang out" became a kind of rallying cry. No one dared suggest that persons engaged in ventilating

fury needed to exercise an alternative, what was called self-control in the old days.

No one dared to contradict the experts with the observation that all this expression of anger seemed to lead to was more of the same.

WELL, THINGS are beginning to change. Some recent studies by psychologists reported in Psychology Today and The New York Times report that expressing anger can have the dark and dangerous side effect of reinforcing anger.

"People who are most prone to give vent to their rage get angrier, not less angry" when they do so, said Carol Travis, a social psychologist. Willard Gaylin, a New York psychologist, called the ventilation of anger "a form of public littering."

Anger even can be dangerous to one's health, according to some new research. On occasion, ventilating rage does not "get rid" of hostilities, purifying a person and bringing peace. Excessive hostility, ventilated or not, can even increase the risk of heart attack.

If you think about the evil anger can lead to, it is unbelievable that the myth about the therapeutic nature of expressing it was held so long. Anger has been known to cause destruction, from vandalism to murder, in people young and old. It is a terrible emotion when it gets out of hand and, as the church knew long ago, a deadly sin.

I'M NOT IMPLYING that anger isn't a legitimate emotion. It is justified many times. If you are the victim of an action that leads you understandably to anger, you have a right to express it.

But this should be done maturely; anger should not be slung around to threaten everyone within range. One shouldn't smash the dishes off the table.

Anger is a fact of life, so much so that some people really get attached to it. They let it all hang out and in doing so hang on to it, adding to the discord in this world.

(NC News Service)

# Living with illness

In March I was invited to give a day of recollection at the Naval Training Base in Newport, R.I. There I heard of a contemplative religious community which admits women who are physically handicapped. The Sisters of Jesus Crucified, as they are called, was founded in Paris in 1930, and has spread to six countries.

I stopped by to say hello, and after a delightful visit, the Sisters gave me a copy of a book written by their foundress, Mother Marie Des Douleurs, entitled, "Joy Out of Sorrow." Her personal life of suffering endowed her with great wisdom and a no-nonsense approach in caring for the sick. The following excerpts will give you an idea of her spirit.



BY FR.  
JOHN CATOIR

"The first duty of the sick is to try to get well ... we must accept God's will peacefully with love as it is manifested to us. But ... to resign ourselves lazily to illness or to ignore it through pride is self-annihilation. We must become tyrants in our own homes, poor wretches who are burdens to everyone and useless to the human race."

"If we are afraid of illness we will bring it on. If we spend three quarters of an hour in swallowing our breakfast in order to avoid constipation, we poison our day at its very start ... the obstinacy of a mind obsessed with itself forges a thousand chains from which it is impossible to free oneself."

"As are all human beings, we the sick are called upon to be dispersers of divine bounty. The more we give the more we ourselves shall have ... every day we have a duty to smile and be amiable, to give good example and advice, perhaps to help those around us in some major way or perhaps only to please them in some small way."

"When we are bored, let us try to conceal it from our visitors; when we are pleased let us openly show it. When our

difficulties are even greater than usual let us accept what the Lord sends with gratitude and not withdraw into ourselves and cruelly upset and embarrass other people."

"LET US no longer be defeated in advance ... let us learn to praise ... to be content every minute we can recognize the face of Our Lord leaning over us. Suppose we tried to smile at Him?"

You don't have to be an invalid to benefit from advice such as this.

(Fr. Catoir is director of the Christophers)



"IT'D BE NICE IF SOME OF OUR MONEY COULD BE SPENT FOR HEAT."

# Sugar-coated modern-speak

Q. Would you please write something about premarital sex? My friends and I talk about it a lot and sometimes I'm not really sure what I feel about it. (Iowa)



BY TOM  
LENNON

A. Some of your confusion may stem from what Time magazine calls "modernspeak." There an amusing article by John Leo titled "Cleansing the Mother Tongue" poked fun at today's sexual euphemisms.

A euphemism, the Random House Dictionary says, is "the substitution of a mild, indirect or vague expression for one thought to be offensive, harsh or blunt."

An example: A woman who sleeps with several men in one week, editor Helen Gurley Brown suggests, might now simply be called "multifrieded."

ANOTHER EXAMPLE: a one-night stand could be thought of as a "satellite relationship, one with a partner you have just met and may not encounter again."

A prostitute could be called "a strolling sexual facilitator." And still other examples: pornography is now "erotica"; mate swapping might be called "expanding the circle of love" and an orgy could be, quite simply, "sharing."

Get the idea? And do you notice that with this new vocabulary, the idea of sexual sins vanishes? Whatever turns you on is apparently OK.

So it is with the phrases "premarital sex," "extramarital sex" and "non-marital sex." Those phrases are sugar-coated substitutes which attempt to cover up what is really going on.

SUGARCOATED EUPHEMISMS can be dangerous.

It is important to see clearly what fosters God's plan for human love and happiness and what works against it. In my reading of the Christian view, premarital sex is not an evening of harmless fun because ultimately it contributes in some way to a person's unhappiness.

Jesus' way of living, on the other hand, builds up love, fidelity, peace and happiness. These are what he wants us to experience at a very deep level.

I would like to invite my readers to contribute some of their views on this important topic. From what you have observed among young people and adults can you think of some reasons why self-discipline in the area of sexuality builds up love, fidelity, peace and happiness?

If you would like to share your ideas with other readers, send them to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.



## A family comes unraveled

Dear Mary: My in-laws have been close to us and supportive throughout our marriage. We have also been close to my husband's sister and her family. All the children had a very special and happy relationship with their grandparents. We all enjoyed doing things with one another, when suddenly my brother-in-law shocked us by getting a divorce.

Gradually my in-laws saw less of all of us. My mother-in-law told me that the children did not need her anymore and that she was going to start a new life. They go to bars and some pretty shady places and brag about staying out all night. They refuse to come to family get-togethers.



BY DR. JAMES AND MARY KENNY

My 4-year-old does not understand why he sees so little of his grandparents. They did not even come to his birthday party last year. I have tried to be a good daughter-in-law. Am I so wrong to feel hurt when

they ignore my son? I am beginning to not want them around because of their general unpleasant attitude. -- Kentucky

Crises arise at various stages of life. Parents must support children through the "terrible two's" and the crisis of adolescence. Spouses need special understanding during the midlife crisis. Perhaps, as your letter suggests, grown children must sometimes support their parents and in-laws through a late-life crisis.

You suggest that the change in behavior of your in-laws dates from the divorce of their child. We receive many letters of anguish from parents whose children have divorced. Often these parents blame themselves. Always they suffer.

Perhaps your in-laws responded to the divorce by giving up on family. Perhaps they thought, "We have raised our children to be decent people, approved of their spouses, supported them in their marriages, loved our grandchildren and still this family broke up. What's the use?"

Of course you feel hurt. Your feelings are honest. Now you must try to support your in-laws despite your own hurt. Here are some ways.

1. Remember the good times. As parents become elderly, perhaps bad tempered and even senile, it is important to remember the fine people they were.

Tell your young son stories from the early years of your marriage when your mother-in-law was so supportive. Stories will keep your own view positive and give your son a positive impression of his grandparents.

2. Invite, but don't insist. This is most difficult when you yourself are hurting from frequent rejections. Your own feelings seem to be ambivalent. You resent their not coming when invited, but you are not sure you want them around. This is understandable. When you invite them, even if they refuse, you are showing that you care about them.

3. Grant them their freedom. Parents do things that upset their adult children. You need not endorse their choices of a lifestyle, but you must recognize their right to choose.

4. Recognize that your husband is probably as you are, perhaps more so. Do not hold him responsible for their behavior and do not expect him to get them to change. Tell him when you hurt, if that helps, but do not tell him how to feel or act. Your in-laws cannot come between you and your husband unless you let them.

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

(NC News Service)

## How to write an angry letter

Often when you read this column or another, you're tempted to write a letter in protest. I, along with most other columnists and editors, encourage you to do so because the Letters to the Editor page is your column and, as such, should give you the opportunity to be heard, to react, to inform, and to disagree.

But if you're going to take the time to write, make your letter count. Some letters are taken more seriously than others, not because they're better written or written by "important" people, but because they avoid the three most common pitfalls of the angry letter.

The first is *anger*. The letters which cause the most reflection of our part are the least angry, even though they may disagree with us strenuously. Emotions are kept under control while errors in reasoning are noted.

**TO MIND** comes the response to my column on the handicapped couple who were denied marriage, in which I wrote that the church should realize that procreation is not the only reason people marry. Many readers wrote that I needed updating - that companionship is an equally theological reason for marriage today. On that basis, my column was weak and they were respectfully heard. If, however, they had begun with hateful invectives, threats, and diatribes, I would have tossed their letters without finishing them.



BY DOLORES CURRAN

The same goes for my second suggestion: avoid *name-calling*. Whenever I pick up a letter that starts out by attacking me as a communist, a bishops' stooge, a women's libber, or the like, I put it into a little slot in my mind that says this person is not as interested in the issue as in a personal attack. Often this kind of letter grows like a fight in which every past transgression is dredged up. It gets more hostile by the line. My record is a 67-page litany responding to columns the preceding five years.

Avoid *word-quibbling* as well. When you write an angry letter, don't focus on one word or phrase taken out of context. It tells readers that you are a one-issue reader looking for a cause. A good example is the priest who labelled me an abortionist because I used the word "anti-abortion" in my pro-life column on adoptive parenthood. According to him, only abortionists use the word, anti-abortion, while true anti-

abortionists use the term, pro-life. It's this kind of quibbling that weakens a protest.

**I ADMIT** that columnists sometimes use the above three techniques but they don't last long in a balanced newspaper. Sooner or later they are dropped or gravitate to a single-opinion paper where anger, name-calling and word-quibbling are common.

On the other side, write a positive letter occasionally. Some prolific letter writers write only when they are critical, like parents who never give their children praise but never miss their faults.

Consider offering a guest editorial in rebuttal. Do your homework. Get statistics, quote respected people who feel as you do, and read everything you can on the subject. Synthesize your ideas and offer them to the editor in a succinct balanced way. Once you do this, you will realize you no longer need anger to propel you because you have reason on your side.

Finally, if you're going to cancel your subscription in protest, don't make the point in your letter. Editors don't recant or respond on the basis of a threatened dropped subscription but on the basis of reasoned objection. Besides, if you're cancelling, they know they won't need to please you, and that's what editors and writers exist to do. So stick around, write good letters, and make your paper better because of you.

(Alt Publishing Co.)

## Family Night

(Contributed by Mimi and Terry Reilly)

### OPENING PRAYER

Dear Lord, you really want us to be happy, happy as individuals and happy as a family. You even gave us the formula for finding this happiness in your Eight Beatitudes. During this Family Night help us to explore your Beatitudes, focus on the meaning of a particular one, and decide how we might live it so that our family will truly enjoy the happiness you intend for us.

### SOMETHING TO THINK ABOUT

Total happiness comes only from union with God: "Our hearts are restless until they rest in You." God

wants us to be happy with him for eternity and now on this earth. It is natural for Christians to laugh a lot and be happy. In fact, something is wrong when they don't.

### ACTIVITY IDEAS

Young Families

**"HAPPY TIMES" MURAL**  
Materials: shelf paper and crayons. Talk about what makes you happy. Think about the happy times you have shared. Roll the paper out on the floor or table. Divide it into sections, one for each family member to draw his or her happiest times. After the mural is finished write "Happy Times" in bold letters across the top. Hang the mural in the kitchen for the week.

Middle Years Family

**CHARTING THE BEATITUDES**,  
Materials: Bible, large sheet of paper, pen. Read the Beatitudes in the Sermon on the Mount, Matthew 5. Write them out on a large chart. Underline the key words and talk about what you think Jesus is telling us in each.

Adult Families

So many of our happy times may have depended upon the use of some form of gas or electricity. With the shortage of energy, talk about how your family can conserve energy and still find happiness. What kinds of things can you do without using a lot of energy sources?

### SNACK TIME

Black cows, made with root beer and vanilla ice cream.

### ENTERTAINMENT

Plan a picnic in a park you can walk to.

### SHARING

-Have each tell of the one material thing it would be hardest to give up.  
-Complete the phrase: I am most happy when. . .

### CLOSING PRAYER

Form a prayer circle and invite (do not require) each to ask forgiveness for what he or she has done to make others unhappy.

# Scriptural Insights

## We continue to grow

Readings: 1. Acts 15:1-2, 22-29

2. Revelation 21:10-14, 22-23

3. John 14:23-29

By Fr. Richard Murphy, O.P.

Immanuel Kant, the German philosopher, went out for his daily walk so regularly that people used to set their clocks by him. We have other ways of finding out the correct time, but the story tells us what creatures of habit we can become.

It is so easy to learn certain natural ways of doing things, how to walk, talk, use forks, etc. With repetition these things become second nature to us. In matters of religion, we learn the Our Father, the Hail Mary, how to genuflect, make the Sign of the Cross, etc, and there is nothing wrong with that. Unless of course we stop growing and do not develop physically and mentally and spiritually.

Habits help us do many things briskly and with ease. But nothing can exempt us from change, something many people resent with a passion. The church changes all the time in response to the changing patterns of human living. The apostles soon ran into a situation they had never had to face before, namely, what to do with the pagans who sought to embrace the Good News? Make Jews out of them by circumcising them and imposing a kosher

diet on them? It took a hundred years to settle this problem which sent Paul and Barnabas back to Jerusalem to discuss with the apostles and elders.

Vatican Council II (1962-65) opened the door to changes in an inspired attempt to present the gospel to a modern world. The changes have not been universally welcome, at least the

liturgical changes, such as Communion in the hand, the Mass in English, and singing. These are peripheral, not essential changes, and (successfully or not) are designed to help us grow in our faith and devotion.

**WE ARE** insistently and urgently invited to develop a strong spiritual life, to grow inwardly. Inside, there is where the real action is. But how does one grow?

Inner growth involves an ever-expanding awareness of God's presence everywhere. You could call it a "centering" process, a seeing all things in God's light. Some have thought that this development is reserved to the great saints (Dominic, Teresa, and the others); in reality, the church has always urged this on everyone as normal procedure. Jesus Himself made the sweeping statement "Be perfect!" that includes everybody.

Strange things take place in that inner citadel of our souls where God is at home as in a holy city. Who has not known moments of non-verbal communication with a loved one, moments of blinding insight and understanding,

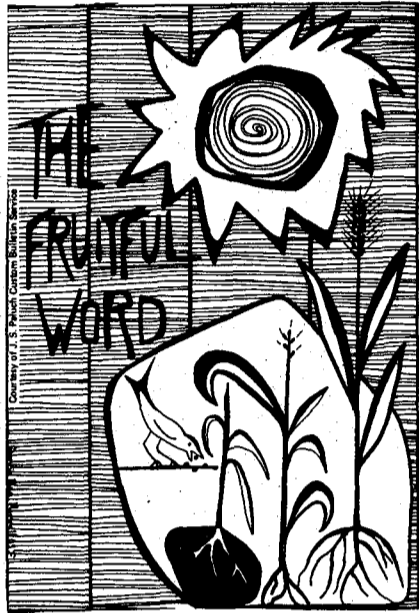
of knowing and feeling what it is like to be known and loved? The great saints speak of contemplation as a kind of experimental knowledge of God, more real than life itself.

How far do we wish to go with God? He deserves more than a hasty genuflection, a hurried Sign of the Cross, and a few distracted prayers. Jesus summons us to heights of holiness. "If you love me and keep my words, the Father will love you, and we will come and make our dwelling place with you!" To become a living temple

requires no special talents, no special building, no special people. It is a meeting of two loves in the depths of the soul. That is what spiritual growth means.

**INSIDE** every saint is a great love, peace, awareness, astonishment, admiration, attachment to the church and her teachings (they are His teachings), a maturing in faith. This vigorous inner life is anything but mechanical; it spills over on to the world in torrents of patience, courage, and confidence in the God whom we all know and love. "This outer man of ours may be falling into decay, but the inner man is renewed day by day" (2 Cor. 4:16). May it be so, Lord, with all your loving children.

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## A priest's authority

**Q.** I have a teen-age granddaughter who is unmarried and pregnant. This girl regrets her action and went to confession a couple of weeks ago. She went home very upset. After she confessed the priest refused her absolution, told her she could not receive the sacraments and said she was excommunicated from the Catholic Church.

**Did he have the authority to do this? I know there are a lot of changes and maybe I'm too old (75) to adapt. (Pennsylvania).**

**A.** I know from experience, and even more from my mail, that priests can do strange things. I have a strong feeling, however, that in this case there is gross misunderstanding somewhere along the line.

Even if the priest reacted perhaps more harshly than he should have, there's nothing in your letter that could remotely bring up the subject of excommunication. The subject is irrelevant to the kind of sins you speak of and would not even arise in the sacrament of penance.

My guess is that either your granddaughter misread what the priest said, or there is perhaps more to the situation than she has told her family, or than they have wanted to tell you.

If you are still confused, talk it over with a priest, the same priest or



BY FR. JOHN DIETZEN

another, and explain your concerns. Without violating the confidentiality of the sacrament of penance, he might be able to help you, or at least ease the hurt caused to your granddaughter and her family.

**Q.** What is the reason for changing the word "creator" to "maker" in our Profession of Faith at Mass? The word "maker" has a downgrading and untrue implication of the beginning of the world. Why the change in the Nicene Creed? (New Jersey).

**A.** The change was made because the word "maker" is a more exact translation of the Nicene Creed, both in the original Greek and in the Latin versions.

The creed which resulted from the first ecumenical council which took place at Nicaea in Asia Minor, uses the Greek word "poietes." The usual Latin translation of that is "factor." Both words literally mean maker rather than creator.

As long as we're on the subject, this same reason explains some changes in the wording of several parts of the Mass during the past 20 or 30 years. The new wording is simply a more exact translation.

I get some questions, for example, asking why in the same creed we now say "we believe" when the Latin of the so-called old Mass said "credo," I believe.

The reason is that the most authentic

texts of the Council of Nicaea use the plural both in Greek and in Latin for that verb. "We believe" is a more correct translation, therefore, than "I believe."

For anyone familiar with the texts involved, all of them in our new Mass are remarkable, at least in their accuracy and fidelity to the ancient texts of our faith. From this viewpoint, at least, the scholars performed a remarkable and highly professional service to the church in the English-speaking world.

(A free brochure outlining the laws of the Catholic Church on marriage, and explaining the promises in an inter-faith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701).

(Questions for this column should be sent to Father Dietzen at the same address.)

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## 'I love ya, podner'



BY  
**JAMES  
BREIG**

My father once posed an intriguing idea for a song-off. We were watching TV—this was, oh, maybe 20 years ago, probably during a commercial break in one of his favorite shows—Jackie Gleason or Lawrence Welk.

Why was I watching those at my tender teen age? Folks, this was back in the dim days when families had only one TV set. You watched what your parents watched in them times or you watched Little Lulu in a comic book.

Anyway, he mused a hypothetical singing contest. "What if," he said, "you got Bing Crosby, Frank Sinatra and Perry Como to sing the same song with the same arrangement? Who do you think would come out the winner?"

(I BET you think I said, "Fabian," but I didn't like rock then—or now.)

Before I could reply, he suggested his victor: "I think Como would be the best."

It's one of those "mind contests," of course, like "Would Ali have whipped Louis?" or "Who was better, Mays or Ruth?" But I think my dad left out a singer just as good as those three, but one never thought of when solid, at-ease, no-effort singing is

discussed.

Roy Rogers.

**GO AHEAD**, laugh. It's one of my weirder thoughts, I know. But I think Roy could hold his own with those crooners and groaners.

I've been thinking about Roy lately because two cable networks have been blowing the dust off his movies and showing the old sagebrush dramas on weekend afternoons. (If you get the Christian Broadcasting Network or the Nashville Channel, check it out.) I find myself switching away from the living color presentations on the networks to ride the range with Roy in Black and white and palomino.

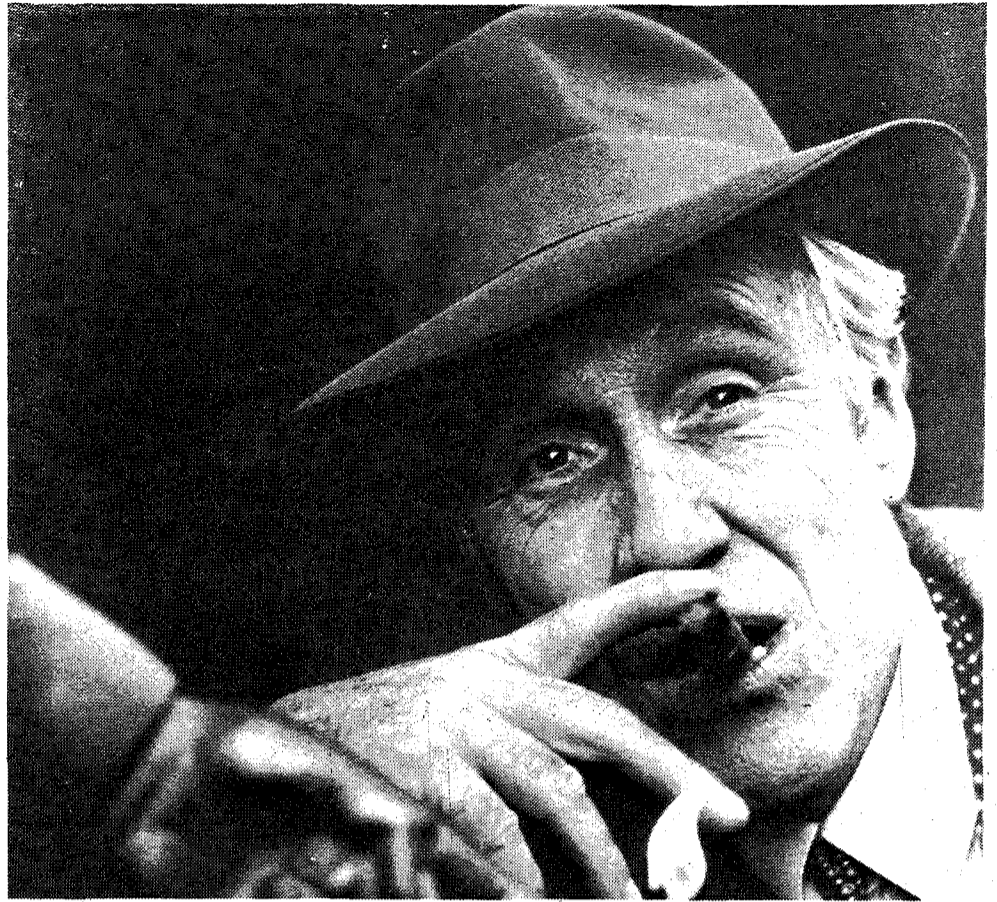
My wife, Mary, often wonders why Superman isn't real. "We need someone like him around," she says. "Wouldn't it be great?"

Well, Roy is real. Okay, so he never actually captured a real live outlaw or turned back a thundering herd of rampaging cattle, but he's good enough for me.

That's why he was the King of the Cowboys. In his movies, he was respectful to the ladies (doffing his hat, saying, "Yes, ma'am"), gentle to his faithful Trigger, loyal to his pals (the Sons of the Pioneers who could handle a guitar as well as a six-gun) and always on the side of goodness.

In real life, Roy was good, too. He adopted children by what seemed like the scores, lived a clean, Christian life and stuffed Trigger so he could be ridden by generations of children visiting the ranch.

I'll bet no one will ever do a job on Roy like they did on Joan Crawford



**SOMETHING WICKED**--Jason Robards plays Charles Halloway, a meek librarian who finds inner strength when his family and friends are threatened by a mysterious traveling carnival in Ray Bradbury's "Something Wicked This Way Comes," a Walt Disney release currently playing in Miami theaters.

and Bing Crosby. Even if they do, I'll close my eyes and ears. Roy is good. Period.

I find that Roy stays with me through the years. I remember watching his TV show in my childhood ("Happy Trails to You" sung at the gate), seeing him in personal appearances, and even crayoning in coloring books dedicated to him, Dale and the gang. All that gold on Trigger! Yikes, it took hours to fill in those flanks.

**WHILE HOPALONG**, Lash LaRue, Gene Autry and others have faded from my memory, Roy remains: straight, true, clean.

And always smiling, those slit eyes crinkled.

Roy began life as Leonard Slye and he hailed from Ohio. But Saul the persecutor, and Simon the denier and Abram the unsure needed fresh names to suit their new commitments so Roy Rogers is right and permanent. And don't you think he really comes from Oklahoma? They both begin with "O" so maybe someone got confused.

Before I close, can I also sing the praises of Gabby Hayes? I loved that old man and no one can convince me that he was probably my age when he made all those movies as the crusty, dusty sidekick with the hat apparently pre-chewed by wolves.

**BELIEVE IT** or not, Roy has been making movies for about 50 years. It's been exactly half a century since he joined The Pioneer Trio, which soon became the Sons of the Pioneers.

That anniversary will be saluted May 18 on CBS in a two-hour special called, "Country Comes Home." Roy will be on hand, the only original member of the group which still goes on looking for cool, clear water amid the tumblin' tumbleweeds.

Keep singing, Roy. I love ya, podner.

**TV special:** The deaths of four women (three nuns and a lay missionary) in El Salvador inspired a PBS documentary and changes in foreign policy. Now NBC-TV plans to do a movie entitled, "Roses" which will also focus on their lives. Slated for a fall premiere, "roses" will star Martin Sheen, Melissa Gilbert and Mike Farrell.

## A sappy shoot-out

### LONE WOLF MCQUADE

Chuck Norris, star of several martial arts epics not likely to live in the folk memory, plays a modern Texas Ranger this time out, matched against a nasty smuggler of arms to Latin American revolutionaries, a villain played by David Carradine of "Kung Fu" fame. So naturally, even though there is an awful lot of shooting, it's all just a

preliminary to the big bare-handed showdown between these two. Barbara Carrera is on hand to look sultry and utter her share of the sappy dialogue, though it's perfectly suited to the comic-book style of the whole enter-

prise. Steve Carver directed. Much violence, though it's rather stylized and

unrealistic. The U.S. catholic conference has rated it A-III, adults.

### FLASHDANCE

An 18-year-old welder from Altoona, Pa., (Jennifer Beals) does trendy, exotic dances by night in a workingman's bar and yearns to try out for an elite dance school in Pittsburgh. Her nice-guy boss (Michael Nouri) uses his pull as a captain of industry to get her an audition, but she becomes miffed when she find out about it, and so blight threatens both love and the dream. How does it all turn out? A badly constructed, almost plotless, supremely silly movie, it has a pervasive air of unreality--how, does an 18-year-old from Altoona, of whatever sex, land a high-paying job in so heavily unionized a profession?

"Flashdance," directed by Adrian Lyne and written by Joe Esterhas, attempts to get by on flashy eroticism. Its heroine also has a mount notably foul even by today's standards. Because of the absence of any kind of moral perspective and because of sexual exploitation, the U.S. Catholic Conference has classified it as O--morally offensive.

## ON MOTHER'S DAY 1983

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# Cassette library launched at St. Mary's hospital

WEST PALM BEACH, FLORIDA (April 29, 1983) The Jewish Guild for the Blind has chosen St. Mary's Hospital, West Palm Beach, Florida, to launch their very first JGB HOSPITAL CASSETTE LIBRARY PROGRAM in the world. From St. Mary's, the project will be expanded to many other areas of the USA and the world for the blind, visually impaired or reading disabled persons.

Heading this project for the Jewish Guild for the Blind is Mrs. Jerome Newman, President of the Palm Beach Chapter; and, Mrs. Ethel Jacobs, Chairman of the Annual Fund Raising Luncheon.

In the presentation ceremony in The Health Sciences Library at St. Mary's Hospital, Mrs. Newman said, "It gives the members of the Palm Beach Chapter of the Jewish Guild for the Blind great pleasure to present more than 50 Cassettes and mini-cassette tape recorders to The Health Sciences Library at St. Mary's Hospital to begin

our international project. The members of the Palm Beach Committee join me in adding our good wishes to the many patients who will be served by this vital project for the blind, visually impaired or reading disabled people who are hospitalized at St. Mary's Hospital."

The world's largest circulator of taped best sellers and other books to blind people, the Guild's Cassette Library now lists more than 600 titles (three-quarters fiction) in its catalogue. It adds about 100 titles to the collection. . . annually.

Now that the project has been launched at St. Mary's Hospital this week, the tapes will now begin to circulate, without charge, to nearly 2400 individuals and 86 libraries, schools, centers, organizations, institutes, universities, nursing homes and hospitals in all 50 states of the Union, and in 32 countries including Canada, most of Europe, Ghana, India, Israel, Malaysia and Singapore.

## Barry announces black scholarship recipients

(MIAMI SHORES-) Two students from Metropolitan Dade county's black community are the recipients of medical scholarships in a program co-sponsored by Barry University and St. George's University School of Medicine, in Grenada, West Indies.

Sister Jeanne O'Laughlin, president of Barry University, and Charles R. Modica, chancellor of St. George's University School of Medicine, announced the names of the applicants who were interviewed and chosen by a

committee of prominent Miami civic leaders.

Karl F. Love of Liberty City and Randy A. Edes of Miami will start their first semester at St. George's on May 4, 1983. Love is a senior at Notre Dame University. Edes is graduating from the University of Miami.

Both students plan to practice medicine in the black community of Dade County, where more physicians are needed.

## "Man of Destiny" to be performed in Palm Beach

"The Man of Destiny" is a musical drama about the earthly ministry of Jesus Christ that will soon be presented at St. Juliana Church. This musical was written by Mosie Lister as a Christian cantata to have people think about the destiny of Jesus and each one of his followers - you and me.

"The Man of Destiny" is about the life of Jesus from His baptism by John at the river Jordan to His death on the cross and His resurrection at Easter.

It will be presented at St. Juliana's Church in West Palm Beach on May 16

at May 21, 1983 at 8 p.m. For the first time South Florida will have a chance to view this cantata since its release less than a year ago.

"The Man of Destiny" is being performed by "The New Beginnings" an ensemble that started last Christmas and presented "Specially for Shepherds" to St. Juliana's Parish as a Christmas gift.

For further information contact Jim or Terry Shannon at 305-6594293 or the rectory of St. Juliana in West Palm Beach.

## Biscayne announces commencement

Biscayne College, which this year was determined to be America's largest private four-year bi-lingual college, will mark the end of Biscayne's most successful year - a result of the success of tuition reduction last fall and begin its third decade with commencement exercises Sunday May 1, at 3:00 p.m. at Gusman Hall in downtown Miami.

Biscayne will graduate 450 students from its three campuses including two bi-lingual campuses in Little Havana and Hialeah.

Until this week Mother Theresa of

Calcutta had been scheduled to be the keynote speaker, but she had postponed her visit to Biscayne until the fall and instead will address the graduating class in a written message.

Fr. Patrick O'Neill, the president of the college, will deliver the keynote speech. Gusman Hall is located at 174 East Flagler St.

Biscayne College is the largest four-year private institution in the country with a predominantly Hispanic enrollment, as determined by a U.S. Department of Education study.

## Barry nun conducts China tour

(MIAMI SHORES)--Sister Eileen Rice, O.P., professor of history of Barry University, invites you to accompany her on a trip to the People's Republic of China, July 23-August 9, 1983.

"The China Explorer" and the "Japan Extension" are being operated by Firstours, a division of First Travel Corporation.

The "China Explorer" will be \$1895 per person for ground arrangements, plus \$1453 for transpacific airfare on Japan Air Lines. The "Japan Extension" is an additional \$575 per person.

Ground arrangements include: small group size, information literature on

areas visited, plus practical China Travel Tips prior to departure; all transportation in China by air, train, coach or steamer; comfortable accommodations in China, all rooms with private bath and first-class hotels in Hong Kong and Tokyo; all meals while in China and all breakfasts, and one dinner each in Hong Kong and Tokyo; all sightseeing and transfers with English speaking guides; all admissions to places of interest visited, such as museums, theatres, opera and circus.

For further information call Sister Eileen Rice at home, 751-3961, or at Barry University, ext. 231.

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## It's a Date

Single/divorced widowed

THE MEMORARE SOCIETY, a social club for Catholic Widows and Widowers will hold their monthly meeting at St. Thomas school library on May 13th at 8 p.m. A special welcome to widowers. Call 274-0244.

THE DADE CATHOLIC SINGLES CLUB

will go bowling at May 7th at 8:30 p.m. at the Don Carter-Kendale Lanes. All Catholic Singles ages 20-39 are welcome to attend. For more information call Brian at 441-0594.

THE FRANCISCAN CENTER is offering a one day retreat for Separated and Divorced Catholics on May 22nd from 10 a.m. to 4 p.m. Cost is \$10 per person. The center is located at 3010 Perry Ave. in Tampa.

### Card parties

THE DAUGHTERS OF ISABELLA, Circle No. 884, will host a Desert and Card Party on Monday, May 9th. It will be held at the Knights of Columbus Hall, 270 Catalonia Avenue, Coral Gables, and will begin at 7 P.M. There will be refreshments and door prizes. The ticket donation is \$3.00.

ALL SAINTS WOMENS GUILD are sponsoring a card party, Wednesday evening, 7:30 P.M. May 11, 1983 at Welleby Center, 9525 W. Oakland Pk., Blvd. Sunrise. Donation 1.25, refreshments. Please bring your friends and cards.

### Potpourri

THE BLUE ARMY will be sponsoring a procession in honor of Our Lady of Fatima on May 13th. Parish organizations are invited to bring their banners. Children who have recently made First Communion are also asked to take part in this occasion. If interested in partaking, please meet in front of St. James Catholic Church located at Seventh Avenue and 131 Street, Miami, Florida, at 7:00 p.m. The procession will begin at 7:30 p.m.

LAY CARMELITES meet on Sat. May 7 at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 P.M. We welcome visitors or phone 621-0967.

OUR LADY OF THE LAKES CHURCH will hold its annual Mothers' Day Pancake Breakfast on May 8, following the 9:00 am, 10:30 am, 11:30 am and 12 noon masses, in a beautiful outdoor setting on the patio at 15801 N.W. 67th Avenue, Miami Lakes. The meal is free for all Mothers who are accompanied by a paying adult or child. The cost for adults is \$3.00 and for children-ten years of age and under-\$1.50.

THE SECULAR FRANCISCAN ORDER (3rd Order) will hold its regular monthly meeting on the second Sunday of each month. May 8th 1983 in St. Ann's Parish Hall at 1:30 P.M.

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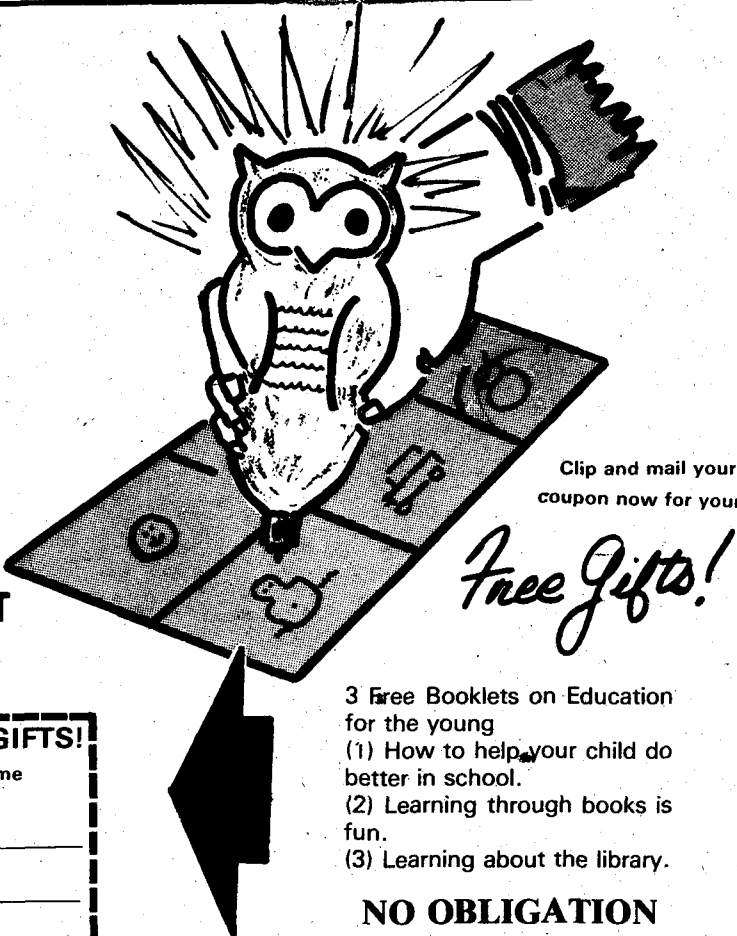
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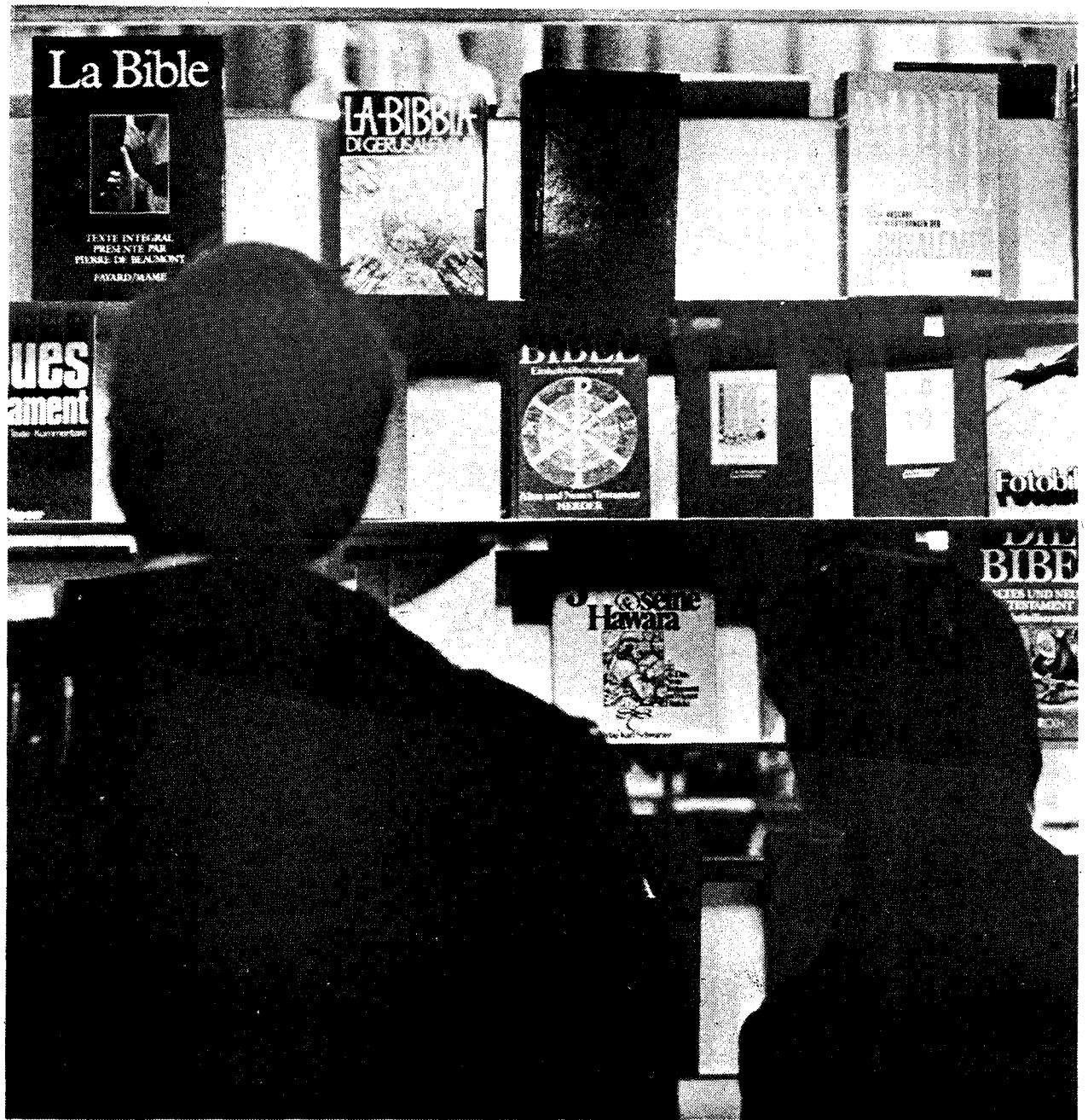
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# Seeing with the eyes of Scripture

By David Gibson  
NC News Service



Two people look over Bibles and other scripture study aids in a religious store in Frankfurt, West Germany. People all over the world are discovering that the Bible is not just a book about people who lived long ago; it also is a book about ourselves and people we know. (NC photo from KNA)

The woman walked briskly through the corridors of the large metropolitan hospital toward the front entrance. Once outside, her pace quickened as she ran, then walked, then ran again toward her bus stop.

She knew she had cut time close tonight and risked missing her connection home to the suburbs - as she had risked missing it last night and the night before.

THESE DAYS she went to the hospital every evening to be at her teen-age son's bedside - even though she wasn't sure he even knew she was there. He had lapsed into a coma more than three months earlier. The prognosis wasn't good.

For this woman, the weekdays began early, just after 5:30 a.m. when her alarm sounded. Each day, long hours in a demanding job were followed by a journey across town to the hospital. Then night after night she raced to make her connection home again.

When she arrived home she was exhausted. The physical pace of her life was taking its toll.

But though the physical strain was heavy, it was the least of her problems. The heaviest weight was her concern about the quality of care her son was receiving. This was, after all, her son. Because he was in a coma, she needed assurance and reassurance that everyone who took care of him kept it in mind.

AND SHE HAD other needs. She needed to talk, for example. She needed to communicate with other people about what was happening in her life. It wasn't easy for her right now to talk about anything other than her son's illness. Would people

grow tired of listening?

She also needed to grieve. She needed to think about what her son's life had meant, and still meant, to her. She needed to express her sense of loss over the extremem turn for the worse his health had taken - a turn for the worse she had known, and feared for years, might eventually come.

*"Blessed too are the sorrowing;  
they shall be consoled."*

Perhaps it will seem curious to readers that an article about Scripture begins by telling the story of this woman. The Beatitudes kept calling this woman to mind.

The Beatitudes are about her, and others like her.

That is what really is curious: Scripture is about us. It isn't just about people who lived 2,000 years ago, though of course it is about them too.

But it is about us and about the people in our lives. The attempt to discover how Scripture is about us - about our worst fears, best hopes, current needs - accounts to a large extent for the mushrooming interest among all sorts of people to-

day in Scripture.

SCRIPTURE is more than people sometimes realize. It can generate a whole way of thinking.

When people begin to think in a scriptural way, it changes their view of the world and the people in it. Scripture gives them a new perspective.

But it can be confounding. It means that the woman whose story was told here is blessed by God, as the Beatitudes say. How can that be, when the circumstances in her life are making her so miserable?

We can't say what God's blessing means to her personally.

But the blessing benefited others.

In the first place, this woman, a divorcee, is a reminder to all the people who are somewhat alone with pain and who need the gifts of others can offer.

But there is more to it than that. For this woman's precicament captures our attention and reminds us to concentrate on life's meaning and value. Rather than a sign of God's absence, she is an ongoing sign of God's presence.

That is a blessing.

## A new exodus ...

By Father John Castelot  
NC News Service

After 60 years of exile in Babylonia, God's people were in desperate need of comfort and encouragement. Surrounded by the crass polytheism of people who worshiped a number of gods, the Jews had become more sincerely attached to the one true God, Yahweh.

The Jews' personal religious life

had become deeper, more intense. Their pride in their own national and religious heritage had grown. Frequent gatherings for prayer and meditation based on their sacred writings had made them realize more keenly how much God had done for them and how blessed they were.

But now it was only natural for the Jews to get downhearted. The prophets Jeremiah and Ezekiel had both promised them that if they repented

they would one day return to their homeland; there would be an end to their bitter exile.

BUT THE END appeared nowhere in sight. The people had repented. When would God's promises be fulfilled?

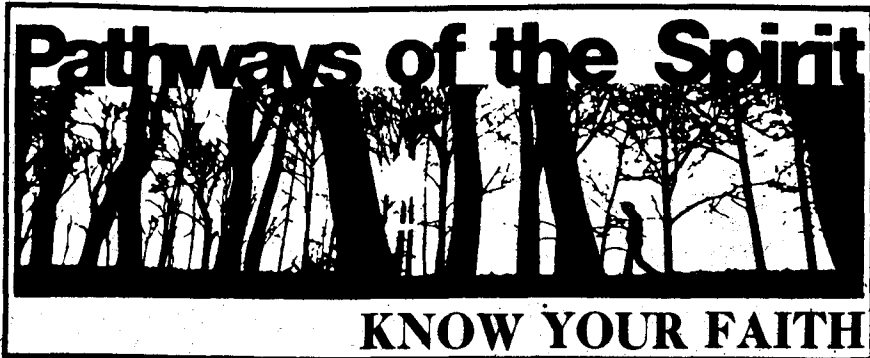
If the people were not to despair and give up the valiant fight, they had to receive some strongly reassuring encouragement.

That is the central theme of Isaiah

40-48. In those chapters, the remarkable prophet-poet known as Second Isaiah announced the imminent end of the Babylonian Captivity and the glorious return to Jerusalem.

The great Persian, Cyrus, was known for his clemency, for the way he respected the religious convictions of conquered peoples. Second Isaiah, then, had every right to expect that Cyrus would treat the Jewish captives with consideration.

# Old clues, new insights



## *How archeologists and scholars help us find the Spirit of the Bible*

By Father Alfred McBride  
NC News Service

Throughout history the renewal of the church always has been associated with a return to the sources.

Such a return seeks to get in touch with the spirit and enthusiasm and vision that existed at the beginning of the church. This is why so many saints attributed their success to a rediscovery of gospel simplicity.

The recent renewal in the Catholic Church may be traced in great part to the rediscovery of the Bible in 20th century terms. Thanks be to God we have been able to go back to the rich sources of the Bible. For the power of the Holy Spirit resides there.

But what elements went into this adventure of rediscovery?

**1. ARCHAEOLOGY.** In the 19th century there were some extraordinary discoveries of documents and texts from biblical times. Many were the moral and religious literature of people whose religions differed from the Hebrews. Scholars then were able to compare their writings with those in the Bible.

In these texts from other religions, scholars found stories about creation that possessed some similarity with those in the Bible. They came across moral codes that resembled the biblical Ten Commandments. They found documents about the various kinds of covenants diverse peoples as well as the Hebrews experienced in biblical times.

What was the value in such findings?

First, those documents make it easier for us to believe that there is true history in the Bible. They provide a partial answer to those skeptics who deny that the Bible contains any accounts of historical events.

For example, when a contemporary of the Hebrews talks about a flood, it gives credibility to the biblical account. With two independent accounts reporting a flood in the same area at the same historical time, we have an indication that some kind of flood inundated the biblical lands. The event helped teach the Hebrews about the God who saved them.

Second, archaeological findings situate the biblical people in the broader culture and history of their times. They show us what the



In Jerusalem, travelers now can participate in an unusual "Dig-for-a-Day" program under the supervision of an Israeli archeologist. Participants stand atop a wall built by ancient Israelites in the 7th and 8th century B.C. while part of the city-wall tower built by the Hasmoneans in the 2nd century B.C. stands in the foreground. Digs such as this add to our total knowledge of past cultures and the Bible and the moral values that governed these peoples' lives. (NC photo from Israeli Ministry of Tourism)

neighbors of the Hebrews were like, what their customs and their religious beliefs were.

*When a contemporary of the Hebrews talks about a flood, it gives credibility to the biblical account.*

Third, the ancient documents afforded experts in ancient languages

new languages to master as well as a better appreciation of the Hebrew language itself.

In the mid-20th century the discovery of the Dead Sea Scrolls at Qumran in Jordan helped us appreciate the biblical texts. The scrolls were found in a cave in 1947. They

contain some of the most ancient copies of the Hebrew Scriptures now available, as well as writings about the religious tenor of the times just preceding the birth of Christ.

### **2. LITERARY ANALYSIS.**

Scholars in language and literature built upon the work done by the archeologists. They were able to show that the Bible is a collection of many kinds of literature—history, poetry, biography, autobiography, hymns, songs, proverbs, parables, prophetic teachings, legal writings and theological reflection.

Those scholars made it possible for us to have a deeper appreciation of the imposing complexity of the scriptural writings from the viewpoint of literature alone.

### **3. THEOLOGICAL REFLECTIONS.**

Once the archeologists and the language scholars had done some of their major work, the church's theologians were able to take a fresh look at the Scriptures. They saw emerging a more profound sense of the unity of the revealed word.

The scholars awoke to a more impressive understanding of revelations as a mysterious process whereby God interacted with his people and those who would record that interaction on the sacred page.

For example, theologians present us with an understanding of what prophecy means in a far richer light than that of merely predicting the future. They see prophecy also as the capacity, in faith, to read the "signs of the times" and seek out God's will for people. They discern a prophecy that occupies itself with the cleansing of the faith of a people.

Third, the theologians have been most helpful in recovering the biblical sense of the church as the people of God, or more plainly, the church as people.

In so doing they offer us a vision of church which prizes both human dignity and the need for communal identity and behavior and support. Thus the aspect of the communal identity and behavior and support. Thus the aspect of the church as an organization and institution is balanced by the human touch of personal worth and communal importance.

Archaeologists, language experts and theologians have given us a new look at an old page. Our personal renewal awaits us there.

## .. when the desert will bloom

In addition, the spirit of prophetic inspiration gave Second Isaiah the conviction that Cyrus would allow the Jews to go home.

**SECOND** Isaiah hails this mighty Persian conqueror as "Yahweh's anointed" — a bold expression, considering the fact that Cyrus was a pagan who probably never had heard of Yahweh.

But for the Jews, an anointed one was a person selected by Yahweh for

a special task. In all truth, whether he knew it or not, Cyrus had been chosen as Yahweh's instrument in the liberation of this people.

Second Isaiah bursts into an enthusiastically poetic description of the return of the people to the Promised Land. It will be a new Exodus, a repetition of their ancestors' exodus from Egypt centuries before.

As the Jews march homeward, the desert will become green and lush and

its scraggly little bushes will burst into blossom, says Second Isaiah. God himself will accompany his people to take up residence once more in the temple on Zion, his holy mountain.

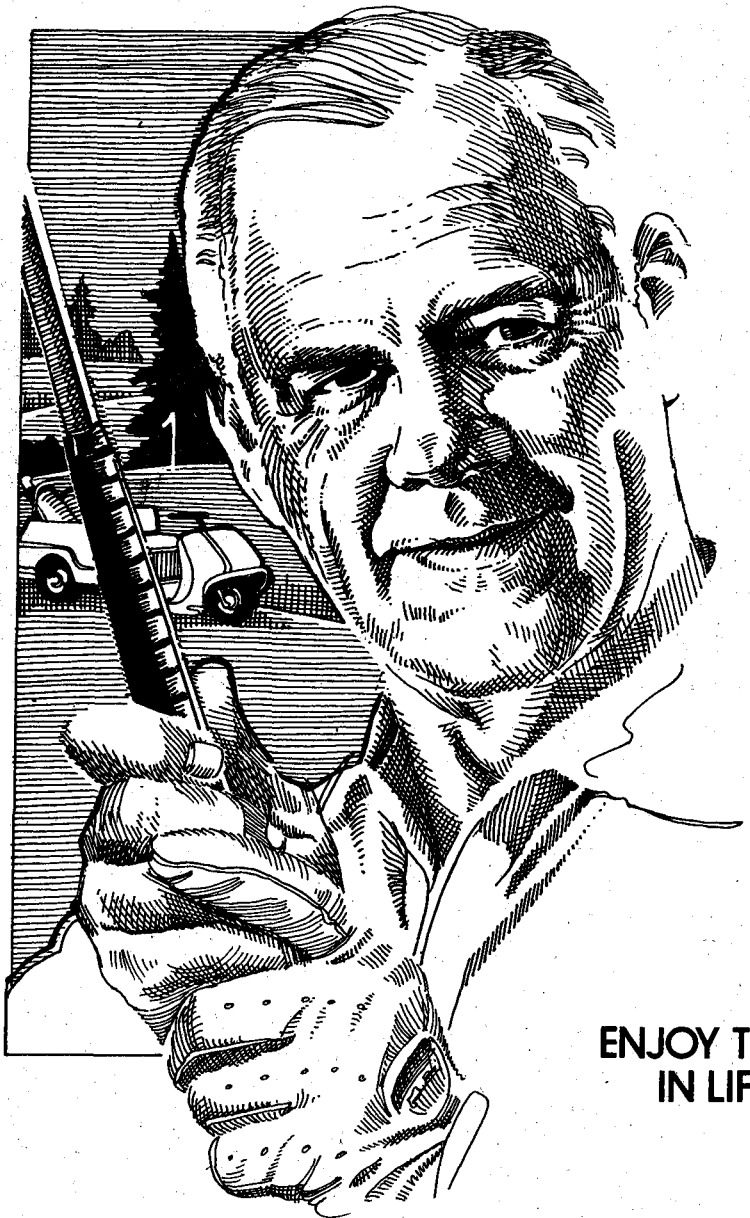
Second Isaiah also emphasizes Israel's mission to the rest of the world. The return from exile becomes the point of departure for the conversion of the nations of the earth, though this is not yet the universalism of the Gospels. In the prophet's view,

other nations will arrive at the truth and eventual salvation in dependence on Israel, even under its domination.

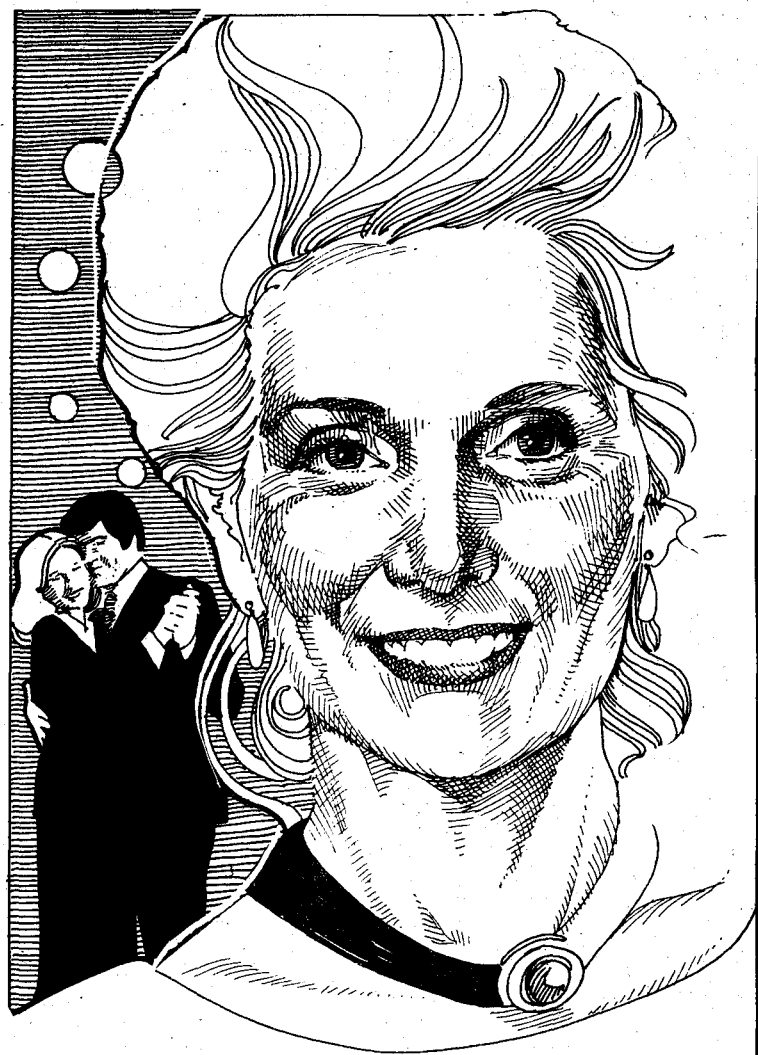
The recognition that the covenant, the bond, between Yahweh and his people is for the benefit of the whole human family is a great stride forward. And now Second Isaiah casts further light on how Israel will carry out its mission in four poems that deal with the mysterious servant of the Lord. (Is. 42:1-9; 49:1-7; 50:4-9; 52:13-53:12).

... plan for a long life, says author

# Will future man live to be 300?



MORE TIME TO  
ENJOY THE GOOD THINGS  
IN LIFE TOMORROW.



NC News Service

**LOOKING FORWARD: NEW OPTIONS FOR YOUR LATER YEARS**, by Bert Kruger Smith. Beacon Press (Boston, 1983). 173 pp., \$12.95. Reviewed by Mary Mueller

**THIS BOOK** is directed toward readers young enough to plan well in advance for living as senior citizens. To encourage them to do so, the author points out that advances in gerontology will continue to increase the life expectancy of the average person, now almost 74 years. "Some

researchers believe," she says, "that it is possible that future man may live to be 200 to 300 years old."

Content to look only at the next six or seven decades, Mrs. Smith urges the young to examine carefully the Social Security System, Medicaid and other government provisions for the care of the elderly and infirm. Also, she says, they should have a firm grasp of pension plans, annuities and other means of augmenting benefits from government sources.

Mrs. Smith surveys the reforms in social programs, alternatives in housing, job structures and education opportunities that must be provided for future generations of the elderly who

are likely to be physically and mentally active far longer than their counterparts today.

The only real fault with "Looking Forward" is that it gives general rather than detailed information.

Too, in the all too few instances where it is specific only one source of assistance is mentioned, and others of equal merit are ignored. Sometimes, in fact, a source not mentioned is better and cheaper.

**THE BOOK** is handy as a round-up

of a large quantity of information that has been made public in piecemeal, somewhat incoherent fashion. And it does make planning for old age something a person should do not only for his own well-being but in the best interests of spouse and children.

(Mrs. Mueller, a free-lance writer, specializes in current affairs.)

## the Saints *by Luke*

**ST. HUMILITY** BORN AT FAENZA, ITALY, IN 1226, OF A WEALTHY FAMILY, ROSANA WAS MARRIED AT 15 TO A NOBLEMAN NAMED UGOLETTO. THEY HAD TWO CHILDREN WHO DIED IN INFANCY. AFTER UGOLETTO RECOVERED FROM A NEARLY FATAL ILLNESS, THEY BOTH ENTERED ST. PERPETUA DOUBLE MONASTERY NEAR FAENZA, HE AS A LAY BROTHER AND SHE AS A NUN WITH THE NAME HUMILITY. AS A RECLUSE IN A CELL ADJOINING ST. APOLLINARIS CHURCH FOR 12 YEARS, SHE LIVED A LIFE OF GREAT AUSTERITY UNDER THE DIRECTION OF THE VALLOMBROSAN ABBEY OF ST. CRISPIN. AT THE SUGGESTION OF THE ABBOT GENERAL OF THE VALLOMBROSANS, SHE BECAME FOUNDING ABBESS OF SANTA MARIA NOVELLA CONVENT AT MALTA, NEAR FAENZA (THE FIRST VALLOMBROSAN CONVENT FOR NUNS). SHE ESTABLISHED A SECOND HOUSE IN FLORENCE, ITALY, WHERE SHE DIED ON MAY 22, 1310. HER FEAST IS MAY 22.

## 'I can't find my pants...'

By Hilda Young

Instructions for a 6-year-old on preparation for Sunday Mass:

Ask your mother, "Are we going to Mass today?" Watch her eyes become large. she will say, "Can you remember one time in your life that we did not get ready for Mass on Sunday morning except the time your brother Michael was born?" Shrug your shoulders.

**ASK:** "How long until we have to go?" If she answers, "We are walking out the door this instant," go put on your shoes. Don't tie them. If she says anything else, turn on the television. Plunk yourself in front of the set.

Your older sister will tell you how much trouble you'll be in if you don't get dressed. Pretend you don't hear her. When your father snaps off the TV set and looks at you like he did when you broke his favorite coffee cup, say, "I couldn't find my good pants." Head for your room.

Put on your good pants. Put on one sock. Put on your favorite T-shirt, the one you wear to soccer practice with the luminescent orange race car ironed onto it. Become intrigued with the torn kite you've been meaning to repair since last fall. Ask your mother if she knows where the Scotch tape is.

She will yell, "If you're not ready to leave in two minutes, young man, we're going without you." do not say, "That's OK, I'll watch television until you get back," Remember what happened last time you did.

**SAY:** "I'm ready." Protect your ears as your mother yanks your favorite shirt off your head. Put on your white shirt. Fast. Button the buttons out of order. Realize you cannot find your other sock. Put on one of your brother's. Make sure it is yellow if the one you have on is brown. Put on your shoes. Comb your hair with your pillow.

Go tell your mother, "I'm ready. Let's go." Don't expect applause.