



Do Catholics worship her? An analysis Page 9



Archbishop says to keep saints in holiday Page 10



Christ the King parish sings, dances for God Page 12

# THE VOICE

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## WORLD'S BISHOPS LIKE NUKE STAND

# U.S. bishops get feedback

## No conflict with Pope — Cardinal

VATICAN CITY (NC)—The U.S. bishops' peace pastoral and a news magazine's implication of conflict between Pope John Paul II and the American hierarchy have caught the attention of bishops from around the world.

"We're getting very much feedback on our nuclear disarmament letter," said Cardinal Joseph L. Bernardin of Chicago at a press conference sponsored by the U.S. delegates to the world Synod of Bishops.

"They have been very supportive and encouraging and very grateful that we took the initiative," he said. "A number said that our letter gave them the motivation to work on their own statements."

Archbishop John R. Roach of St. Paul-Minneapolis, said that the bishops also have received some attention because of an article in the Oct. 10 issue of *Newsweek* which said, "Quit picking on the pope."

"WE'RE NOT PICKING on him and he is not picking on us," Archbishop Roach said. He noted that the pope has spoken strongly to groups of U.S. bishops recently on numerous controversial church issues such as individual confession, the role of Religious and the need to combat breakdowns in family life.

"He speaks directly to us," Archbishop Roach said, but this is simply "a new chapter in collegiality" and an example of how the pope relates to a large bishops' conference.

Archbishop Roach called the U.S. hierarchy "a big conference, one which hard to ignore." He added, "If I



COLORFUL FESTIVITIES of 30 youth groups marked Hispanic Heritage Week at the Shrine of Our Lady of Charity on Biscayne Bay this week, with twirling dancers, clapping hands and rhythmic music representing dozens of nations. The St. Francis de Sales group (above) is in Costa Rican costume. The festivities followed the annual Pan American Mass in the Shrine. (See Pastoral Letter to Hispanics, Pages 1A-4A) (Voice photo by Prent Browning).

were the holy father I'd watch us carefully too."

Cardinal Bernardin and Archbishop Roach said that they do not ascribe any negative meaning of the pope's strong words to U.S. bishops nor to a study of U.S. seminaries which the Vatican has ordered.

"SOMEONE ASKED me why the holy father speaks to certain countries

about human rights but focuses on moral or internal church issues when he speaks to the United States," said Cardinal Bernardin. "There's no sure way of knowing, of course, but one consideration is that in our country, we enjoy freedom protected by the government. There's no need to talk about it so other topics are the focus."

Continued on page 5

## Reach out, Hispanics are urged

Pastoral letter...Pages 1A-4A

By Araceli Cantero  
Local News Editor, La Voz

On the anniversary of America's discovery by Columbus, Archbishop Edward A. McCarthy has issued a pastoral letter to Hispanics urging them to become more involved in their rich Catholic heritage, to reach out to unchurched brethren and be active in social concerns here and abroad.

He also urges them, in the letter dated Oct. 12, not to be distracted by the hunger for too many material goods available in this country.

"The purpose of this letter is the evangelization of the Hispanic people, who already number more than half a million in the Archdiocese," auxiliary bishop Agustin Roman explained.

But it does not apply only to Hispanics, since "in the Church we are

Continued on Page 3

## ETHNIC, RACIAL BLEND

# Cathedral's joyous 25th

By Ana Rodriguez-Soto  
Voice News Editor

What's black and white and love all over?

The multi-racial, multi-lingual, multi-national community of St. Mary Cathedral.

There, unity under God is no joke. Racial tension has been turned to harmony. Trilingualism has become a

fountain of unity, not division. And differences are praised, not slighted.

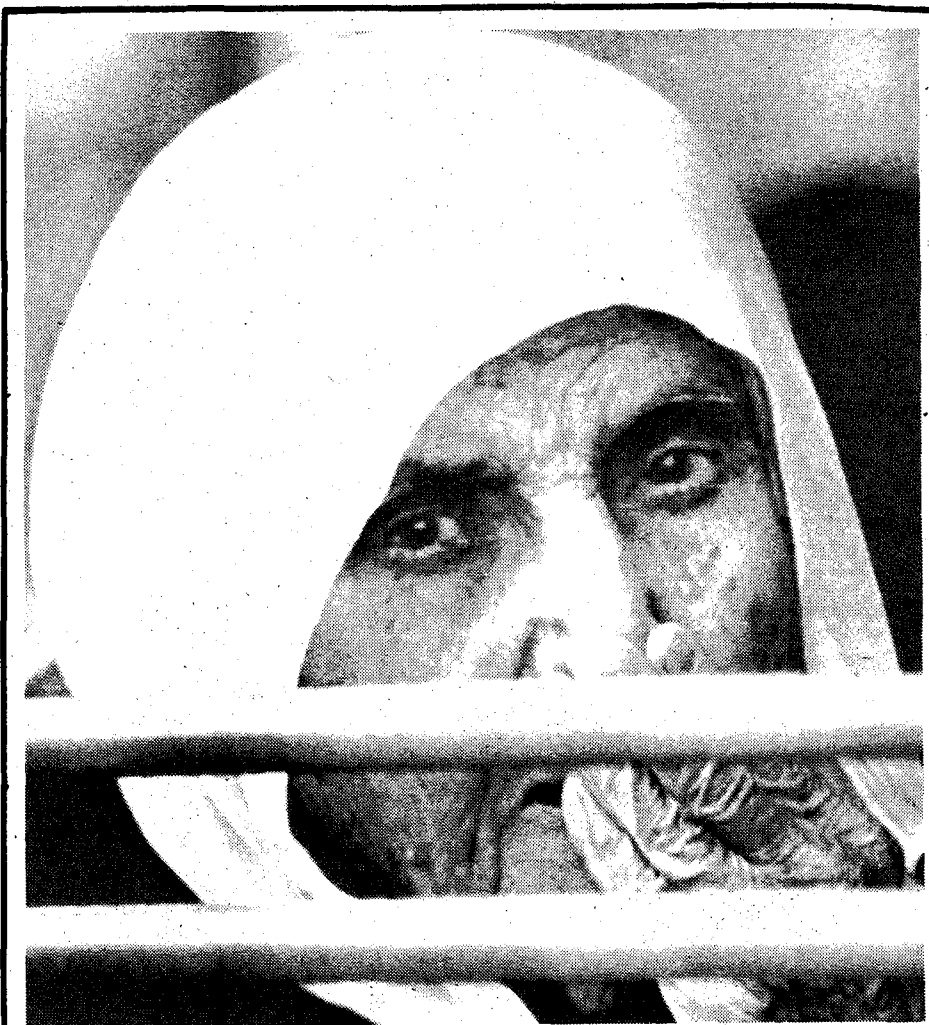
The harmony was quite audible last Sunday, when the parish celebrated its 25th anniversary as the Mother Church of South Florida Catholics.

The liturgy, a two-hour party of peace and love, was sung and celebrated in English, Spanish and Creole. During the offertory, colorfully-clad Haitian women swayed

to the soft, quick beat of a Creole hymn.

Children, fifth-graders from the Cathedral school, began the celebration by joining hands and circling the new wooden altar, each one dressed in the native costume representative of the many different nationalities which make up the Cathedral parish.

Continued on page 13.



**RELOCATING**—Looking forlorn, a Druze woman awaits transportation to Beirut from the Christian-held village of Ghosta, Lebanon. She and about 100 other Druze were released after spending nearly a month in the Christian-controlled part of the country. They were bussed to the Moslem sector of Beirut. (NC photo from UPI).

## Pope blesses newlyweds

By John Thavis

VATICAN CITY (NC)—Pope John Paul II witnessed the marriages of 38 couples from nine countries in St. Peter's Basilica. He told them to "recognize the rhythms of human fertility" and follow them in "responsible procreation."

By endorsing "responsible parenthood" within the framework of natural fertility rhythms, the pope reaffirmed church teaching allowing the limitation or spacing of births for sufficient reasons but rejecting artificial means of birth control.

NATURAL FAMILY planning methods approved by the church may use a number of different techniques to determine accurately the woman's natural fertility cycle, but all the methods rely on abstinence during the fertile period rather than artificial suppression of fertility or artificial barriers to conception.

The pope spoke during a three-hour ceremony at the basilica's main altar before he delivered his noon Angelus blessing to thousands of visitors in St. Peter's Square.

The newlyweds, ranging in age from 20 to 69, took part in a nuptial Mass which the pope celebrated mainly in Latin, with songs and readings in the

couples' diverse languages. The couples were from Italy, Germany, the United States, Canada, Ireland, Norway, Poland and Lebanon.

AN ITALIAN GYPSY couple, scheduled to be part of the ceremony, had to miss it when the 20-year-old woman was hospitalized with appendicitis.

"Your responsibilities are great," the pope told the couples. "The creator is calling you as newlyweds to procreation, to responsible procreation. To assume the task of responsible parenthood in marriage means cooperating consciously with the love of the creator."

"Responsible parenthood also means to treat the mystery of life with the greatest worship," the pope said.

The ceremony was one of several special papal celebrations highlighting the seven sacraments during the 1983 Holy Year of the Redemption.

POPE JOHN PAUL arrived at his window above the square a half-hour late for the Sunday noon blessing. He asked those in the square to excuse him for the delay, saying the nuptial liturgy had to be long "because it concerned the whole lives of the newlyweds."

He asked for prayers for the couples on "this day of their great sacrament."

## House approves human right legislation

WASHINGTON (NC) — Legislation extending for at least another year the requirement that President Reagan periodically certify human rights progress in El Salvador was approved by the House Sept. 30. The measure, introduced three days earlier by Rep. Michael Barnes (D-Md.), was intended to serve as interim legislation until Congress enacts a new foreign aid bill, which would include new certification requirements. That bill was still pending in committee.

## Pope is willing to give authority to synod

VATICAN CITY (NC) — Pope John Paul II is willing to give decisions of the world Synod of Bishops binding "juridical authority," said Archbishop Jozef Tomko, synod secretary general, at the synod's first business session Sept. 29. Doing so would increase the status of the synod and expand the practice of collegiality in the church. The synod, a gathering of representatives of the world's bishops, has only advisory powers unless the pope grants it decision-making power.

## Church needs to strengthen call for justice, bishop says

LONDON (NC) — The church needs to strengthen its call for justice and its image as a church promoting justice, Asian and African bishops said at a meeting in London in late September. They addressed a forum held in conjunction with the world assembly of Pax romana, the international Catholic intellectual and professional organization. Speaking of the need for the church to work for justice were Bishop Michael Bunluen Mansap of Ubon Ratchathani, Thailand, and Bishop Peter Kwasi Sarpong of Kumasi, Ghana.

## Presbyterians and Catholics open joint center

ABERDEEN, Scotland (NC) — In what many regard as a major step forward in ecumenism, Scotland's Presbyterians and Catholics have opened a joint church center in Aberdeen. The building, named after St. Columba, the sixth-century missionary honored for fostering Christianity in Scotland, will house churches for the Church of Scotland (Presbyterian) and a Catholic parish, a vestry and a meeting hall.

## News at a Glance

### Planned parenthood gets reprieve

WASHINGTON (NC) — Planned Parenthood will be allowed to remain in the Combined Federal Campaign, a federal employees' charitable drive, despite opposition from pro-lifers. Planned Parenthood got a reprieve from its removal from the campaign when a federal judge overturned its expulsion and the Justice Department, in an announcement Sept. 26, said it would comply with the judge's directions. Fourteen members of Congress had opposed the judge's decision, saying the government should fight the inclusion of Planned Parenthood in the drive.

### Anti-abortion books banned in Spain

MADRID, Spain (NC) — A section on abortion in two catechism texts has pitted Spain's Catholic bishops against the nation's 10-month-old Socialist government. Education Ministry officials banned the use of 200,000 copies of catechisms prepared by Catholic education specialists for fifth and sixth graders. The books repeated church teaching against abortion. A government official said the books were withdrawn because the church had failed to submit them for government approval. Church officials said the books were submitted, but they had received no response by the time it was necessary to publish them for the new school year.

### Hispanics oppose immigration bill

WASHINGTON (NC)—The comprehensive immigration bill will not be considered this year because of opposition by Hispanics, House Speaker Thomas P. O'Neill Jr. (D-Mass.) said Oct. 4. The bill, which passed the Senate in May, would give legal status to some illegal aliens in the United States and penalize employers who knowingly hire illegal aliens. Hispanics have argued that employer sanctions would cause them to be discriminated against because they look "alien" to the employers.

### Fr. Pittau appointed general counselor

ROME (NC) — Father Joseph Pittau, one of the two men chosen by Pope John Paul II to head the Jesuit order for the two years prior to the recent election of Father Peter Hans Kolvenbach, will be one of Father Kolvenbach's general counselors. Announcement of 55-year-old Father Pittau's appointment by Father Kolvenbach was made by Jesuit officials in Rome. Jesuit constitutions require that the superior general name at least two other general counselors to work alongside the four elected by the order during their general congregation.

## The Voice

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## 'No apology' needed for nuke, abortion stands, bishop says

WASHINGTON (NC) -- The church has "no apologies to make for failing to fit a political label" when it takes controversial stands on abortion and the nuclear arms race, Archbishop James A. Hickey of Washington told a group of public officials, lawyers and diplomats.

The archbishop spoke at the Oct. 2 Red Mass, named after the traditional red robes worn by judges in the Middle Ages. The color red also symbolizes the Holy Spirit.

The purpose of the annual Mass, sponsored by the John Carroll Society at St. Matthew's Cathedral, was to invoke the Holy Spirit's guidance on government officials.

**THE CHURCH'S** stands on abortion and nuclear arms are not based "on some partisan goal or ideological

**'Others applaud our defense of the unborn, but think we are naive when we talk about other threats to human life such as capital punishment, grinding poverty and nuclear war.'**

program" but on the "fundamental dignity of the human person," the archbishop said.

Because of its defense of human rights, the church faces criticism from some groups, but must stand firm in its concerns, he said.

"Some say we like your advocacy of arms control and the defense of the poor, but this constant drumbeat over abortion is misplaced and unenlightened," he said.

"Others applaud our defense of the unborn, but think we are naive when talk about other threats to human life

such as capital punishment, grinding poverty and nuclear war," the archbishop continued.

The church, despite these criticisms, "has a special obligation to raise its voice on behalf of 'the least of these,'" he said.

**THE ARCHBISHOP** urged public officials to re-examine "public policies which may be eroding respect for human life and threatening the very survival of our world."

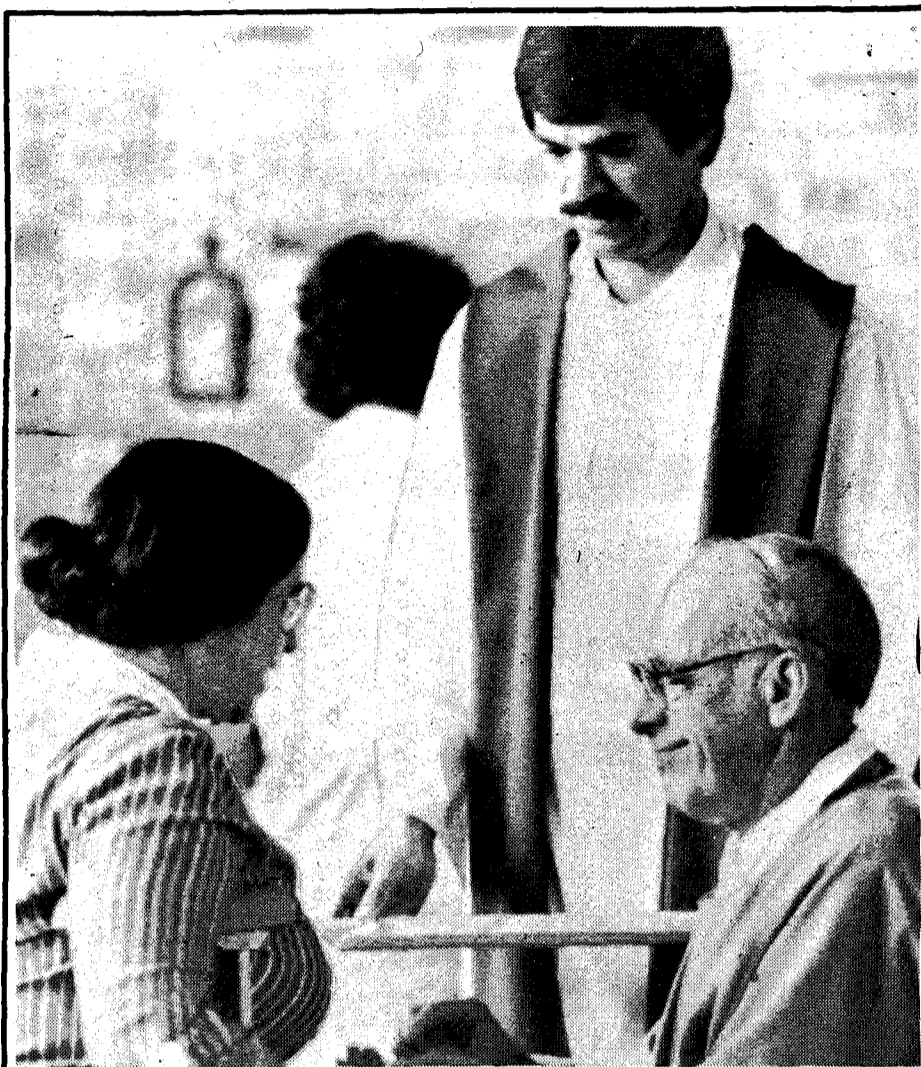
Calling public service "more than a job...a vocation," Archbishop Hickey said that government is "an instrument to safeguard human rights and seek the common good."

Citing the increasing number of abortions, the numbers of hungry and homeless people, and nuclear warheads "threatening so much of mankind," the archbishop said that Jesus' message of justice and peace is "far from realized."

Historically, he said, the church has had a "right and duty" to speak out on the moral issues before government. "It is no less our obligation today," he said.

Members of the religious community, when engaged in public affairs, must provide competent analysis, informed debate, respect for the rights of others and a consistent concern for the common good, the archbishop said.

"No debate is advanced by impugning the motives of others or engaging in shrill attacks or narrow appeals," said Archbishop Hickey.



**PEACE VOLUNTEER**—Bishop Arthur O'Neill of Rockford, Ill., commissions Maureen McLain of the McHenry deanery as the diocese's first peace volunteer at the Bishop Lane Retreat House. The bishop commissioned 35 priests, sisters and lay people to help carry the message of the U.S. bishops peace pastoral to the people of the diocese. (NC Photo).

## Vatican aide reems '1st World' values

By Religious News Service

NAIROBI, Kenya (RNS)—The new head of the Vatican's Pontifical Commission for the Family has accused developing nations of giving aid to poor countries to keep them in economic slavery.

"The reason why we give you aid is to make sure that you remain our slaves," Bishop Eduoard Gagnon, a French Canadian prelate named on July 16 by Pope John Paul II to head the Vatican body, told a gathering of married couples and clergy.

"If the poor countries didn't need aid, where would the developed countries take their business or with whom would they trade? So long as you need their aid, you will remain their slaves."

Bishop Gagnon also scoffed at the notion that overpopulation was the greatest threat to developing nations. "There is enough food to feed all the souls in the world," he asserted. "No one need starve if only countries would agree to share. After all, very little of the world is being utilized for the benefit of mankind."

## Pastoral urges Latins to deepen roots

Continued from Pg. 1

all brothers and sisters in the same family," he added.

The letter, published in a special section in this week's *Voice*, personal prayer of Archbishop McCarthy upon re-discovering the situation of Hispanics in the Archdiocese within the context of this year of Prayer," he said.

Bishop Roman added that the letter was written after extensive consultation with Hispanic priests, religious and laity. It deals with the

past, present and future of Hispanics in Florida and strongly calls them to evangelization.

The letter recognizes the contributions of Hispanics to the growth of the Archdiocese of Miami and the South Florida area while challenging them to move beyond the past.

It urges Hispanics to maintain their cultural and spiritual values, such as respect for life and love of family, including parents, grandparents, uncles and cousins.

It invites them to participate more

fully in society and the Church, to integrate themselves in political and pastoral processes without losing their identity.

It also calls Hispanics to conversion and to the evangelization of their brothers and sisters, those with less knowledge of the Catholic faith.

According to Bishop Roman, the letter is an effort to meet Hispanics where they are, rather than wait for them to find their way into the Church.

For more than a year, the bishops of

the United States have been preparing a pastoral letter on Hispanics in the nation.

The letter, currently in its final draft, will be discussed during the next U.S. bishops' meeting in November and already has been distributed for consultation among bishops in dioceses with large Hispanic populations.

According to Bishop Roman, the national letter has spawned similar letters at the local level. Archbishop McCarthy's is one of them, an effort to respond more concretely to the need for evangelization in South Florida.

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# Book defames pope — Court

ROME (NC) — After a legal battle lasting 10 years, Italy's highest court has ruled that a book by American author Robert Katz defamed Pope Pius XII when it portrayed him as negligent during a massacre of Italians by Nazi soldiers in 1944.

Meanwhile, an Italian magazine reported that Pope Pius secretly met with German Commander in Italy in 1944 to urge an early surrender to the allies.

In striking down a 1978 appeals court decision, the supreme court upheld an earlier finding that the book, "Death in Rome," defamed the honor and reputation of the late pontiff.

Katz was fined and sentenced to 13 months in prison after the original trial, but the prison sentence was later suspended.

**THE BOOK** described the rounding up and execution of 335 people, including many Jewish Italians, by the Germans after a bomb explosion in Rome killed 35 members of the German secret police.

The book portrayed Pope Pius as able, but unwilling, to act to stop the reprisal massacre.

The legal action — a penal and not a

civil case in Italy — was initiated by a niece of Pope Pius, who said the book misinterpreted and deformed the historical facts.

Among the witnesses at the trial were Italian Foreign Minister Giulio

**'The book described the rounding up and execution of 335 people' including many Jewish Italians' by the Germans... (and) portrayed Pope Pius XII as able but unwilling to act to stop the reprisal massacre.'**

Andreotti and the head of the German secret police in Rome at the time, Col. Herbert Kappler.

Trial witnesses argued that Katz's thesis was unhistorical, and that there was no evidence Pope Pius could have known about the reprisal before it took place.

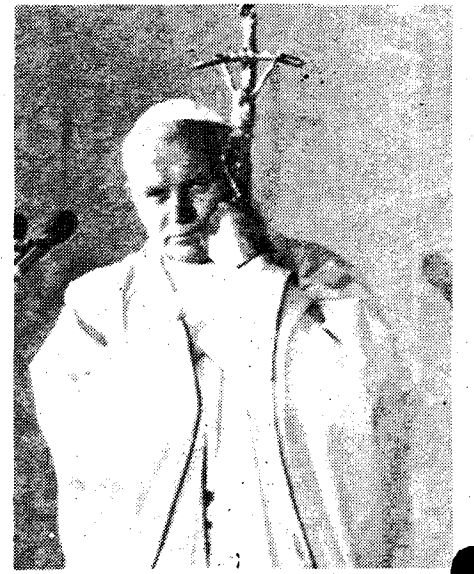
ON SEPT. 30, the same day the supreme court made its ruling in the Katz case, the magazine *Gente* reported that Pope Pius tried in a secret meeting to convince the commander of Nazi forces in Italy to give up. The report said the meeting took place a year before the Germans finally surrendered.

The magazine based its report on an interview with the commander, Gen. Karl Wolff, now living in West Germany, Wolff said his secret meeting with the pontiff occurred at the Vatican on May 10, 1944, two

months before Rome fell to the allied forces.

The article quote Wolff as saying Pius XII offered to act as an intermediary in negotiations with the allies, Wolff said he considered acting independently on the Pope's advice to surrender immediately, but did not do so.

"No one ever made such a profound impression on me. I was so struck by the passion and goodness of this man that in my heart I already felt with repugnance the useless bitterness and hatred of the Italian civil war," said Wolff about Pope Pius.



## Bishops speak on prisons

PHOENIX, Ariz. (NC) — Gov. Bruce Babbitt of Arizona called a special session of the state legislature after religious leaders, including a Catholic and an Episcopal bishop, and lay people in Phoenix urged the legislature to address "the crisis situation facing the corrections system."

Corrections facilities in the state now hold 1,100 more people than they were designed to accommodate, according to the governor's press office. On Sept. 28, Gov. Babbitt announced the special session scheduled to begin Oct. 3.

Religious leaders and others concerned about the problem held a press conference Sept. 20 at which a joint statement by Bishop Thomas J. O'Brien of Phoenix and Episcopal Bishop Joseph Heistand of Arizona was read.

## Latin America Church called refuge from dictatorship

WHITFISH BAY, Wic. (NC) — Joyce Horman, the woman whose effort to find her husband was portrayed in the 1981 film "Missing," said that in many Latin American countries the Catholic Church has become the only place of refuge from dictatorship.

"It is the church that has realized that suffering and poverty have to be fought," Horman said. "The church is the base of change, the base of resistance in Latin America."

Horman is the widow of Charles Horman, a young American journalist who allegedly had evidence of covert

**'It is the Church that has realized that suffering and poverty have to be fought. The Church is the base of change and the base of resistance in Latin America.'**

United States involvement in the overthrow of Chilean President Salvador

Allende, a Marxist, in 1973. Mr. and Mrs. Horman were living in Chile at the time.

HORMAN said that five days after he discovered the evidence, Chilean soldiers dragged her husband from his home. His family never saw him alive again.

Joyce Horman, who was in Wisconsin to participate in events marking the 10th anniversary of the Chilean coup, said the 90 percent of the people in Latin America are Catholic.

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## Cathedral sets example of unity for S. Florida

Continued from page 1

White ribbons, symbols of the "new life" won for all by Jesus Christ, then were distributed throughout the filled church.

**TO FATHER** Gerald LaCerra, chancellor of the Archdiocese and rector of the Cathedral, the parish is living proof that the multi-ethnic residents of South Florida can, with God's help, become a many-splendored sign of the living kingdom of God.

"We truly do reflect the universality of the world. We do reflect that it is possible... to overcome sin and live as one," he said during the homily.

Alluding to "The Man of La Mancha," a Broadway play based on a classic Spanish novel whose hero, Don Quixote, tilts at windmills and pursues a dream, Fr. LaCerra said, "Perhaps the greatest madness of all is to see the world as it is and not as it ought to be."

he called Jesus Christ "a dreamer" who sees humanity as capable of creating "true peace."

Christ asks, Fr. LaCerra said, "dream this dream with me. Dream that all can be one and we can all live in dignity."

"**THE CHURCH** is full of dreamers," he continued, pacing back and forth along the newly-remodeled sanctuary of the Cathedral. "It is the continuation of Christ among the wallows of the world."

For 25 years, he said, the Cathedral and South Florida's Church have edge, making the dream of Christ a reality... We stand as an open sign, an open invitation that we have not forsaken the dream."

Although the parish of St. Mary was founded 57 years ago, it was elevated to the rank of cathedral when the Diocese of Miami was established, Oct.



Lisa Genuardi (left) and Maria Cadet, dressed in typical costumes, were two of the fifth graders from St. Mary School who circled the altar and distributed white ribbons as a sign of unity. Above, a Haitian dancer during the offertory procession. (Voice photos by Ana Rodriguez-Soto)

7, 1958. (See last week's *Voice*).

Parishioners who remember the early days have seen the predominantly white, upper-class neighborhood, change into a less affluent area populated by Haitians, Hispanics from almost every country in Latin America, black Americans and remaining whites. Currently, even Bahamian, French-Canadian and Korean families are listed in the parish registry.

**ADAPTING WAS** difficult at first, everyone agrees, and Christian brotherhood reached its lowest point in the summer of 1980, when riots, refugees and a surge in street crime discouraged many people, including parishioners, from journeying to the Cathedral.

Fr. LaCerra succeeded Msgr. John Donnelly, now pastor of St. Malachy Parish in Tamarac, as rector in 1980.

On Sunday, Fr. LaCerra praised God for the parish's location and for the witness of peace and brotherhood it

has been called to give.

"God has blessed us to be here with Little River on one side and Liberty City on the other, in the midst of pornography, crime, prostitution and immorality," he said. "My God, isn't it magnificent?"

"We're the people of dreams. We're the ones to make God's kingdom a reality where all can love as one, all can live in peace and the glory of God may be manifest," Fr. LaCerra said.

**THE CATHEDRAL** is an appropriate selection for such witnessing, he explained, because it is the seat of the diocese, the first among equals from which flows everything Catholic in South Florida.

In remarks after the liturgy, Archbishop Edward A. McCarthy, actual pastor of the Cathedral, thanked parishioners for "making my dream come true."

He commented on the symbolism of all altars as "the center of our Church (which) stands for Christ's sacrifice."

During this summer's remodeling, the Cathedral's altar was moved closer to the people, toward the front of the sanctuary, but it can be moved further back when ceremonies such as ordinations require it.

"The meaning of the altar has been rediscovered," Archbishop McCarthy said, explaining how the changes of Vatican Council II have made the Church resemble more closely the early Christian communities.

On the anniversary of St. Mary's elevation to a Cathedral, "We're living in the present," he said, "thanking the Lord for those who are here today and for the life of this parish, for the enthusiasm and the love."

After the celebration, parishioners agreed with Fr. La Cerra's glowing assessment of St. Mary's unity.

"**THIS PARISH** is a unique one," said Ferdinand Forte, a native of Haiti who joined the Cathedral 15 years ago and "witnessed everything."

He compared the parish, with its many different nationalities, cultures, languages and ethnic groups, to "a flower blossoming in nature."

"No matter what nationality or race you are, (the people of the parish) still accept you as a family," commented 12-year-old Regime Monestime, a student at the Cathedral school, which also celebrated the 44th anniversary of its founding Sunday.

"All the people, like from Haiti and all the different countries, are still welcome," added Michael Peters, also 12. "We welcome them even though they speak a different language."

Helen Gernat, a member of Holy Family Parish in North Miami who attended the celebration, was more enthusiastic.

"I love everything. My hair went up and chills went through me (during the multi-lingual Mass). Let them keep up the good work."

## Alumnus Ralph Renick recalls his Cathedral school days

By Prentice Browning  
Voice Staff Writer

"Roots" may have been the theme for the night.

But in this case roots meant not a historic trek to Africa but a quiet remembrance of the educational and spiritual foundation set down by the St. Mary Cathedral and school. Both were honored at a fund-raising dinner for the Cathedral last week held in Miami Shores.

Over 400 people attended the \$50 a plate dinner and heard Renick speak both about personal anecdotes and about the changing role of the Cathedral over the years.

Leading in reminiscences was Ralph Renick, renown commentator and producer of the Channel 4 evening news, who was, himself, a graduate of the Cathedral High School.

Renick, who said that when he thinks of his roots he looks back to his early Catholic education, recalled discrimination against Catholics during the early 1940's.

**TODAY THE** churches are much more ecumenical, he said, "maybe because its like Noah's Ark, we're all in the same boat together."

Renick praised the nuns who taught at the school.

"They were the most dedicated, the smartest women."

He recalled one day when the principal called him into the office after school. Renick thinking he was in trouble was surprised when the principal, Fr. Ambrose, handed him a book titled "The Careers that Changed the World."

"There was a chapter on journalism. I guess it made some impression on me."

Even then Renick was showing signs of his future destiny. Renick's high school yearbook resolution was to "stop talking like a radio commentator."

**PUTTING ASIDE** personal recollections, Renick spoke of the current role that the cathedral plays surrounded by a Community in need.

"It may have been God's will to build at N.W. 2nd ave. and 71st St., to become a cathedral and be in an area of what is a microcosm of a world in need, of a community in need."

**RENICK CONCLUDED** his address by praising the Cathedral for holding out a hand to the many nationalities that live near the church and yet "doing it very quietly, just simply carrying out the word of Christ."

"And doing it with faith, and that faith has paid off."

'The complaint (is) that the high-level (theological) agreements don't have much effect on the grassroots or on church leadership.

# Progress without fan-fare marks latest ecumenical talks

By Jerry Filteau  
NC News Service

Gone are the heady days of the late 1960s and early 70s when every new ecumenical agreement drew splashy headlines and excited discussion.

But the American Catholic and Lutheran scholars who have just reached a major new agreement on justification—a central issue that split Lutherans from Rome more than 450 years ago—are not disheartened by the apparent ecumenical doldrums today. Instead they see the drive for church unity as a strong, living force within their churches.

They view their own new agreement as a significant contribution to church unity; not as dramatic as some earlier agreements but in some ways more far-reaching.

There is a "new realism" about ecumenism in the churches, said practically every Catholic or Lutheran dialogue participant in a series of interviews with NC News Service during the mid-September meeting in Milwaukee at which they completed five years of work on justification.

**THE PERIOD** of high optimism and avid enthusiasm for ecumenism that accompanied the Catholic Church's serious entry into the Christian unity movement with the Second Vatican Council (1962-65) has disappeared; they said. Also gone; however, is the kind of bitter opposition to ecumenism which that enthusiasm used to provoke.

Instead; the dialogue participants said they see a deeper more sustained and more realistic interest in and commitment to church unity.

"One of the constant themes both inside and outside ecumenical circles,"



**ECUMENICAL SITUATION**—Sen. Edward Kennedy applauds Rev. Jerry Falwell's comments following a speech by the senator at Falwell's Liberty Baptist College. (NC photo).

said Lutheran dialogue participant George Lindbeck, "is the complaint that the high-level (theological) agreements don't have much effect on the grassroots or on church leadership.

"But within the last two, three, or four years; we've begun to see a momentum developing. Larger and larger numbers of people are saying something should be done to implement the agreements.

"Now the fact remains that the dialogues tend to be a long distance away from what the rest of the church is doing."

"These statements of convergence won't make much difference until practical reasons arise for effective rapprochement," he added.

But when that time comes; the theological groundwork will already have been laid, said Lindbeck, a theology professor at Yale Divinity School. Then he said, the scholarly work "already in place" will show the members and leaders of the churches "how fast they can move with effective theological responsibility."

**FATHER CARL Peter**; Dean of the Catholic University of America's School of Religious Studies and another dialogue participant seconded Lindbeck's views.

"There's a great deal more realism today" than 10 years ago about the amount of work that has to be done to achieve church unity, he said. "We're more realistic about moving institutions and realize it takes patient persuasion.

"This is not just a matter of a few years—it may take a long time. But because of the dialogue, I don't think the biases are going to be handed on."

After the "euphoria of the 60s and 70s" there has been "a certain tendency among a fair number to foster institutional identity," Father Peter said.

"If that means a backsliding with regard to the understanding of other Christians' if it means falling back into ignorance, then it is something I have to oppose," he said.

But fostering institutional identity does not have to mean that; he said. "I always tell (interfaith) groups, "If you really want to be ecumenical, learn your own tradition," he commented. "If you really learn your tradition you're going to learn its strengths—and you're going to be more ecumenical."

**HE CITED** the just-completed Catholic-Lutheran agreement on justification as an example of that principle. In a notable section near the end of the 21,000-word statement; the Catholic and Lutheran participants in the dialogue discuss in depth both the strengths and the weaknesses or dangers in each side's tradition regarding justification, faith, merit, sin, grace, satisfaction and related issues.

"We (Catholics) say, 'The strengths of the Lutheran position are simply undeniable. On the other hand; these are accompanied by weaknesses that make me apprehensive.' And they (the Lutherans) in turn do the same thing," Father Peter said.

He suggested that was at the core of interfaith dialogue. "Both sides teach, and both sides learn," he said, "because the word of God' despite the human sin of division, has been preserved in both traditions -- and has brought life to millions in both traditions."

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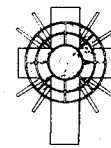
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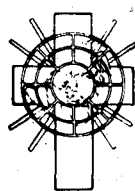
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## More questions than answers offered at conference

# TV violence

WASHINGTON (NC) -- The issue of violence on television prompted more discussion than easy answers when academic researchers confronted network executives at a Washington workshop Oct. 6.

In fact, Dr. C. Everett Koop, U.S. surgeon general, suggested that although violence is "epidemic" in society and prevalent on TV, the real questions are why many people continue to watch violent programs; are fearful, or withdraw from reality to hide at home -- watching TV.

**THE CONFERENCE**, "Violence on Television: a National Health Issue?" was funded by the American Medical Association and sponsored by the National Coalition on TV Violence; one of various parents' and TV viewers' organizations worried about the issue.

Koop noted that the murder rate for young white men has gone up about 400 percent since 1965, the suicide rate has tripled for both young white and black men since 1950, and reported cases of child abuse "have more than doubled" in the last six years.

Thus, government must be concerned about violence, including violence portrayed in TV shows, he said.

Koop said in his 40 years as a surgeon, "every day I saw the human toll of violence" in society, but the violence he sees on TV programs bears little resemblance to the kind that left

its marks on victims in his operating room.

"The real world of violence is a nightmare, one from which the victim may never entirely recover," the surgeon general said. In contrast; TV heroes slug it out with criminals or are shot routinely, only to continue fighting and get the crook by the end of the show, he said.

**FOLLOWING** years of study of TV violence; including by the government itself, "we know too much about the problem to look the other way," Koop added.

Nonetheless, he said he does not want research reporting a link between TV violence and real-world violence to be used as an excuse for regulating the content of TV shows.

One researcher, Dr. John Murray, director of Youth and Family Policy at the Boys Town Center, Boys Town, Neb., noted that there have been some 1,000 studies on the TV violence issue since the 1950s.

While many reports have alleged a cause-and-effect link between violence on TV and violent acts in society, research by the TV networks themselves rejects such conclusions.

Koop said experts on either side of the issue "should no longer have to trade research studies like cannonballs" and instead should cooperate in addressing other ques-

tions: Why viewers watch violent programs; why there is fear in society; why some people withdraw from the "real world" and become "mute bystanders" in society, unwilling to aid their neighbors.

He cited two examples of the latter behavior: The refusal about 20 years ago by 38 neighbors of a young New York woman to get involved when she was attacked for 30 minutes and then murdered outside their windows, despite her cries for help, and the recent case of a New England woman raped in a bar while other men watched without intervening to assist her.

**'Although violence is "epidemic" in society and prevalent on TV, the real questions are why many people continue to watch violent programs, are fearful, or withdraw from reality to hide at home -- watching TV.'**

But whether TV shows promote violence sparked much debate from other conference participants.

**THE "DILEMMA** of the detached bystander" needs to be addressed,

Koop said. "That's a far more significant issue than whether or not one TV show or another promotes violence."

Murray, of Boys Town, said that "I believe we do have evidence...that TV violence can cause aggression."

"Television can influence the attitudes, actions and values of viewers," he said. Although TV violence research reports differ in some aspects, the consensus is that "violence on TV does lead to aggressive behavior by children and teen-agers who watch the programs," Murray added.

But Dr. Alan Wurtzel, vice president for broadcast standards and practices for the ABC network, disagreed.

"We don't believe that's the case at all," he said, adding that it is "simply unwarranted" to claim a cause-and-effect relationship between TV violence and violent behavior.

He said cause-and-effect theories do not explain whether TV show violence prompts youths to be violent or whether, in contrast, youths prone to violence primarily watch violent shows.

Mary Megee, producer of a planned Public Broadcasting Service series on the TV industry, said journalists should cover issues involving the mass media, including the question of TV violence, more thoroughly. "We have a policy question here but one which the American public is not privy to," Megee said.

## Passion Play marks 350th year

### Several package tours available to Oberammergau, other attractions

Oberammergau, with a population of about 5,000, is world famous for an event in the town's history having nothing to do with its picturesque and story-book setting. Next year, 1984, marks the 350th anniversary of this event -- the miraculous deliverance of the town from the deadly Black Plague.

When in 1633, the Parish Fathers watched in horror the death and devastation brought about by the Plague throughout Europe, they took an oath: they, and the people of Oberammergau would enact the last days of Christ's life in the form of a Passionplay if the village would be spared. Indeed, the miracle took place, and thus began a tradition which has been carried on faithfully by each generation.

The play is performed only once every decade, on the year ending in zero.

Nineteen eighty four will mark the first time that this tradition will be broken, due to the 350th anniversary.

The play depicts the story of Christ's Passion, beginning with His entrance into Jerusalem, ending with the Resurrection and Transfiguration. Each performance lasts an entire day with only a break at midday for lunch.

The production itself involves most of the townspeople, including up to 500 children and even live animals. There are about 125 speaking parts, as well as a full orchestra with a chorus of over 100 persons. It is a totally local endeavour; only legitimate village residents may participate, none of whom are professionals.

The requirements to be met by each actor are strict. He must be either born in Oberammergau or have resided in the town at least twenty years. Nothing is artificial. Almost a year prior to the play's opening, the men who will participate in the presentation begin growing their beards and allowing their hair to grow long. There are no wigs or false beards allowed. Characters chosen for their parts are carefully screened, bearing in mind the roles which they are about to play. In the case of Jesus, a great deal of physical exertion is required. In one scene, the man taking His role hangs on the cross for almost twenty minutes.

The specially-built Passion Theatre can seat almost 5,000 spectators under a vast roof,



▲ The Oberammergau Passion Play

however, the first few rows and the stage, and of course, the actors, remain in the open, framed with the beauty of the mountains as the play's natural backdrop. Performances take place four days each week commencing on May 21. In all, over 300,000 visitors from all over the world will have attended the Passionplay when the last actor walks offstage.

Tickets to the play are purchased through an office in Oberammergau solely responsible for their allocation. Entrance to the play can only be obtained together with accommodation in this village or others, within a radius of 30 miles. Visitors stay for either one or two nights only, with all meals included. Rooms are provided in hotels, inns or possibly in one of the many spotlessly clean homes of the town's inhabitants. Who knows, you could be the guest of one of the actors!

A few miles from Oberammergau itself, stands the Benedictine Abbey at Ettal, set in Alpine solitude in 1330. It is very likely that the original text for the Passionplay was written here by the monks of this community.

Also close by are some very famous attractions. Following the German Alpine Highway, towards Switzerland, one is able to visit the Royal Castle of Hohenschwangau built by Maximilian II of Bavaria between 1832 and 1836, and the better

known Castle Neuschwanstein constructed in 1869 by King Ludwig II. Another one of Ludwig's famous castles is found even closer to Oberammergau at Linderhof. Between 1874 and 1879, amidst terraced gardens and pools of cascading waters, he built a palace whose interiors rival those of Versailles in luxury.

Following are several package tours available through the Catholic Pilgrim next year. Four of the tours include Oberammergau Passion Play. Two are sponsored by *The Voice*:



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- (6) Jun.16-Jun.25 The Holy Land
- (7) Jun.16-Jun.30 The Holy Land & Greece  
Optional Extension in  
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- (9) Jul.20-Aug.09 Romantic Germany, Scandinavia
- (10) Aug.10-Sep.01 Holy Land, Switzerland  
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**ORDER OF MERIT**—Auxiliary Bishop Joseph O'Keefe displays the Lebanese Order of Merit awarded Oct. 5 to Cardinal Terence Cooke of New York for his promotion of "peace and justice in the Middle East." Cardinal Cooke died of leukemia the following day. Bishop O'Keefe has been appointed apostolic administrator until a new archbishop is named by Pope John Paul II. (NC photo from UPI).

# Women's role elicits studies

By NC News Service

Questions surrounding women's roles in the church have sparked preparation of a pastoral letter on women in Chicago, creation of a diocesan commission in Syracuse, N.Y., and plans for two national conferences in November.

Citing the need to "bring women more into the mainstream" of the church, Cardinal Joseph Bernardin of Chicago said he will prepare a pastoral statement on the role of women during the next year.

**WOMEN**, he said "Need and desire to experience, in every sphere of life and activity, that radical equality with its consequent rights and duties, which God intended all people, male and female, to have."

But equality "is unfortunately not always respected," the cardinal said.

He cited as examples the crime of rape and the "feminization of poverty," a phenomenon in which women's poverty is aggravated by discriminatory hiring procedures.

The church also should open up more roles to women, he said.

He noted that the revised Code of Canon Law has made a number of changes which acknowledge women's talents and dignity.

"Still more needs to be done," he continued, "both to open up to women various areas which traditionally have been male-dominated and to clarify some of the problematic matters which have arisen."

**BISHOP** Frank J. Harrison of Syracuse has approved establishment of a Diocesan Commission on Women in Church and Society.

The commission is intended to

"facilitate the full recognition of women as persons in our church and in our society," according to the commission's statement of direction.

The commission, as outlined in the statement, will also:

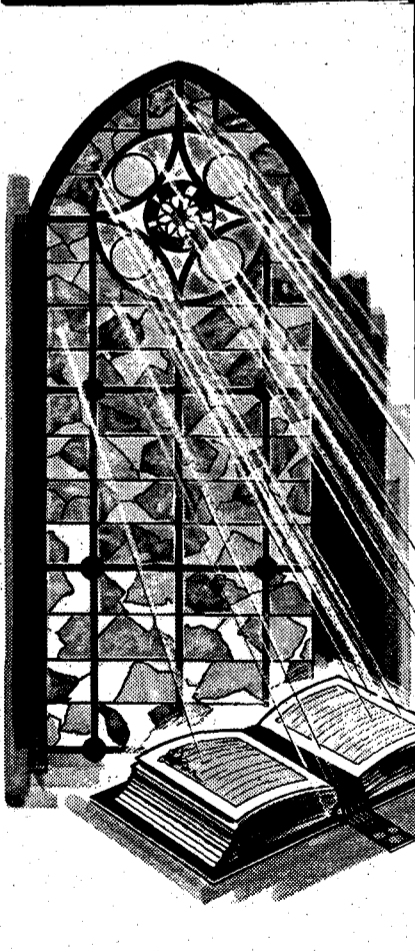
- ◊ Work toward the fullest possible participation of women in the church;
- ◊ Commend the positive ways women have been recognized;
- ◊ Break down male and female stereotypes;
- ◊ Recognize the hurts women have experienced within church structures and the need for healing;
- ◊ Examine the Syracuse Diocese's practices toward women; and
- ◊ Promote social progress and legislation which will enrich the role of women in society.

**MEANWHILE**, a conference on women in the church will be held in Chicago Nov. 11-13. "It becomes more imperative than ever that women no longer remain voiceless," in light of recent papal statements, said Maureen Reiff, coordinator of the conference sponsored by the Women of the Church Coalition.

On Sept. 5 in an address to U.S. bishops at Castelgandolfo, Italy, Pope John Paul II urged bishops to zealously manifest support for "the dignity of women" and to teach clearly that exclusion from the ordained priesthood for women is "extraneous to the issue of discrimination."

The coalition's conference, titled "From Generation to Generation: Woman Church Speaks," will include presentations on militarism, classism, racism and sexism, a statement from the coalition said.

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# Do Catholics worship Mary?

By Henry Libersat  
Editor  
The Florida Catholic

First of two parts

They don't—at least not those who understand Catholic teaching about the communion of the saints.

However, considering some of the pietistic language used in Marian devotions and the historical development of those devotions and of doctrine itself, it is no wonder many Protestants con-

## ANALYSIS

clude that Catholics do worship Mary and consider her somehow equal with Jesus Christ in the plan of redemption.

It is hard to know where to begin in treating this complex and confusing subject.

In the first place, Catholic readers may not fully realize that Protestants are correct when they say that Marian doctrine wasn't formulated until many centuries after the beginning of Christianity.

As we look at the New Testament, Catholic security in Marian doctrine faces a little challenge. The first gospel written (Mark) had little to say about Mary, and some scholars place her, in Mark's gospel, with family members who thought Jesus was out of his mind (Mark 3:21).

In Mark (3:20-35), Jesus' sharp question, "Who are my mother and my brothers?" sounds like a rebuttal. However, later, in Luke (8:19-21), the sense of Jesus' answer is that "while she is my mother, it is more important that she hears and follows the Word of God."

Matthew, the second gospel to be written, provides only a little more about Mary than does Mark. Luke, however, attributes words of praise to an angel and Elizabeth and records Mary's own Magnificat.

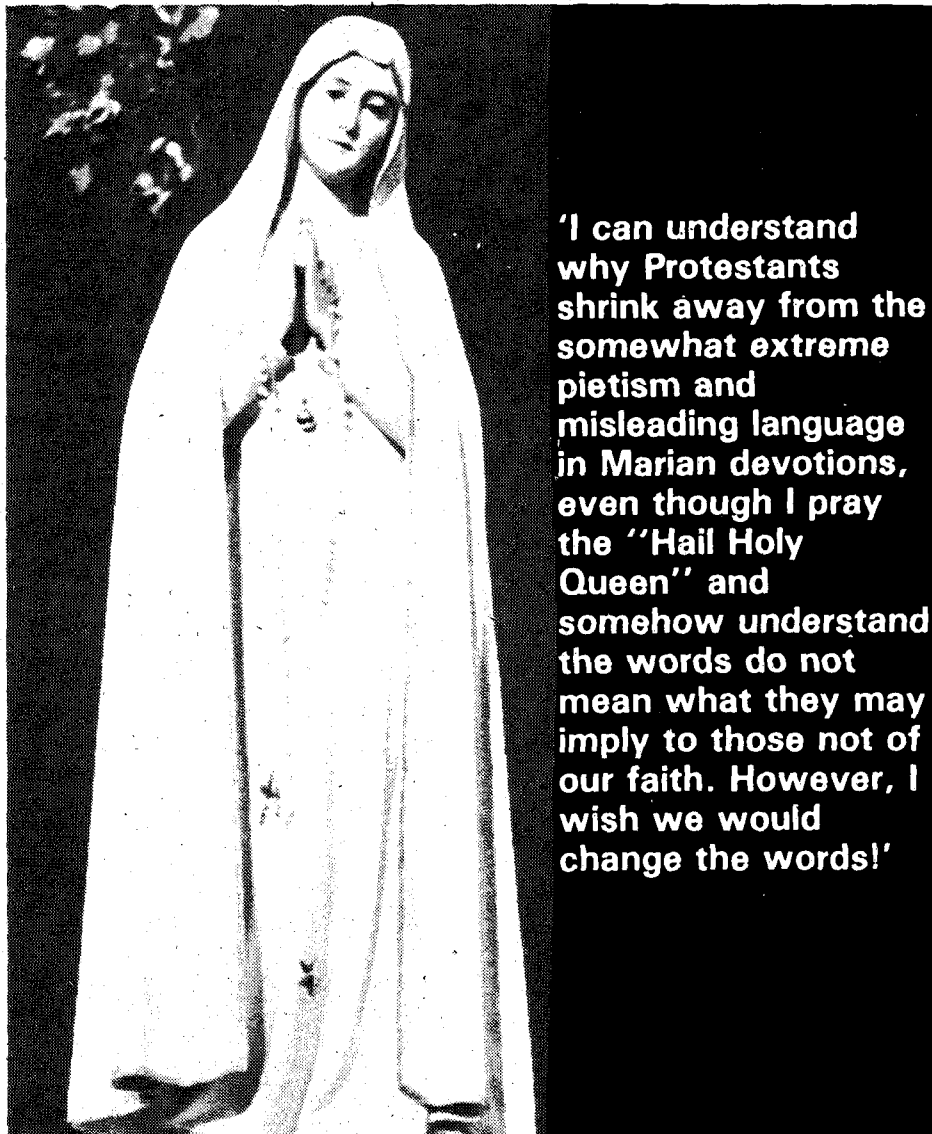
Even in the gospel of John, the last gospel to be written, the gospel of the beloved disciple, the gospel of the one who truly understood Jesus' divinity, Mary does not receive the praise accorded her in Luke.

And in the Book of Revelation, Marian devotees are sometimes shocked to learn, the "woman clothed with the sun and crowned with 12 stars" is not Mary, but the Church.

John does, however, in the scene on Calvary when Jesus gives Mary and John to one another as mother and son, place Mary in the heart of the Johannine Christian community.

Mary is mentioned only briefly in the Acts of the Apostles—and St. Paul refers to her only vaguely when he says that Jesus was "born of a woman."

For the first 150 years of Church history, little was said about Mary. About 150 A.D., the Protevangelium of James (an apocryphal document first known as "Birth of Mary: Revelation of James") contains stories about the "early family life of Mary, her birth, her betrothal to Joseph, the annunciation, the birth of Jesus, the coming of the Magi, etc." ("Catholicism,"



**'I can understand why Protestants shrink away from the somewhat extreme pietism and misleading language in Marian devotions, even though I pray the "Hail Holy Queen" and somehow understand the words do not mean what they may imply to those not of our faith. However, I wish we would change the words!'**

Richard McBrien, Vol.2, p. 870). Yet, this document fails to provide a reliable history of Mary's early life—or her later life. No other documents provide such a reliable history.

In the first century, Ignatius of Antioch gives witness to her virginal conception; Justin draws a parallel between Eve and Mary—Eve heard the serpent and disobeyed God; Mary heard God and obeyed him; Irenaeus parallels this Eve-Mary concept with St. Paul's juxtaposition of Adam and Christ.

Late in the second century came the first thoughts of Mary's remaining virgin during the birth of Jesus and after the birth as well.

The Church believed that Mary's virginity was proof of Jesus' messiahship, of his unique sonship under the Father. He was both God and man. But the emphasis on the virgin birth actually fed the Docetist and Gnostic heresies which denied the humanity of Christ.

From the beginning of the third century to the Middle Ages, Mariology grew. From the early 200s onward, Mary's perpetual virginity was almost universally accepted.

She was seen as a model of all virtues—with John Chrysostom (the Golden Voice) standing out as an exception. John came down hard on Mary and did not believe her to be as

virtuous as did the rest of the Fathers.

The Council of Ephesus in 431 ruled against the Nestorian heresy which gave Christ two persons. Ephesus called Mary the "Mother of God" showing that the Child she bore was both God and man.

But Mary's perpetual virginity was still a topic for debate. The highly esteemed St. Jerome (d. 420) called "delirious nonsense" the belief that she remained virgin even during the physical birth of Jesus.

From the Council of Ephesus onward, Marian feasts increased in number. The proposition that Mary was assumed into heaven developed from the so-called "argument of convenience and fittingness" (Ibid, p.873). It was fitting that Jesus should preserve his mother from corruption, so he must have.

Faith in Mary's power of intercession grew and received encouragement under Germanus, patriarch of Constantinople (d. 713). Germanus put forth the idea that Mary had a maternal influence over God, that she could turn away God's anger and vengeance.

So, the theology surrounding Catholic devotion to Mary is not cut and dried. Present, post Vatican II theology didn't just drop from heaven any more than did Germanus' somewhat exaggerated views.

From this time onward, there

developed the notion that Jesus was not approachable because he was the "just judge," that he was made by God the dispenser of justice while Mary, his mother, was made the dispenser of mercy.

Jesus, who once had been the way to the Father was now as unapproachable as the Father—and so was his Spirit since the Spirit proceeded from the Father and the Son.

Now people needed an intercessor to reach the Intercessor.

Thus the somewhat extreme pietism and misleading language in Marian devotions which call her, for example, "mother of mercy, our life, our sweetness and our hope."

It is Jesus who gives mercy, who is our life and our hope.

I can understand why Protestants shrink away from this language, even though I pray the "Hail Holy Queen" and somehow understand the words do not mean what they may imply to those not of our faith. However, I wish we would change the words!

Does this mean the Church has taught error, that Mary does not deserve honor, that praying to and with the saints is actually wrong, actually idolatrous?

No. Mary is the Mother of God. While she was protected from sin even from the moment she was conceived in her mother's womb (doctrine of the Immaculate Conception), her purify comes to her through Jesus; she is daughter of Adam and needs Jesus to be made pure; she is virgin.

How can this be? Is this not contradictory? Again, no. The fact that Scripture does not proclaim her ever virgin does not mean she was not ever-virgin.

As Catholics, we know that the authority to teach without error resides in the Church, not in individual interpretation of the Bible; we know that Tradition embodies revelation just as surely as does Scripture. We cannot understand Jesus without Tradition; nor can we understand Scripture without the understanding provided by Tradition.

There are many respected scholars who now question whether Mary was ever-virgin, whether there was a miraculous conception when Jesus was conceived in her womb. They reason correctly that God is not limited and could have made Jesus the Son of God even if Joseph had been his natural father.

However, scholars are not the authentic teachers of doctrine—the pope and bishops are. To date, both dogmatically and pietistically, the pope and bishops adhere to the view, developed over the centuries but rooted in what I call the Fundamental Marian Thread, that Mary was conceived without sin, remained ever virgin and was assumed into heaven.

Next week, the Fundamental Marian Thread, a contemporary view of Mary.

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## ARCHBISHOP SPEAKS

# Keep the saints in Halloween

### My beloved:

I receive recently a very well written letter from one of our Catholic doctors who is engaged in family practice, expressing concern over the way we celebrate Halloween.

He very properly pointed out that we are permitting this beautiful religious festivity to be perverted to a pagan observance.

All Hallows Eve is intended to be a celebration of the vigil of All Saints Day, when we honor and give thanks for the saints. It can also be an occasion for giving thanks for the harvest of the season. Instead, as my correspondent writes, "monsters, witches, demons, pumpkin faces, ghosts, black cats, the occult, the demonic, etc. get worshiped innocently by people of all ages, creed and races."

He is unable to understand how any Catholic school in Miami or in all the world must yield to these pagan pressures. He points out, "classrooms get decorated with 'cute' but still horrible pictures of things that go contrary to our faith. Witches are hanging on the walls; ghosts are in the doors, all kinds of monsters are depicted as 'fun and nice.'"

"Is that what Christ would have liked for our children to celebrate? I don't have to tell you that, for Satanists, of which there are many cults here in the United States, for witches, 'Santeros' and all the other people that deal with the occult, the day of Halloween is a very important day."

I think what my correspondent has to say is "food for thought."

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



## Write, fight pornography

The following statement on pornography was released this week by Archbishop Edward A. McCarthy of Miami.

The effects on our society of the burgeoning traffic in pronography are reaching a stage of crisis. The consequent permissiveness it breeds is engulfing our young, who are bom-

barded with the wares of the sex entrepreneurs wherever they turn.

Now, in many areas of our nation, they are being confronted with it in their living rooms, as pornography moves into the home by way of cable television. This brazen assault on our young, our families, cannot help but drive countless souls away from Christ.

President Ronald Reagan in March

of this year privately expressed his own concern about the traffic in pornography when he was asked by a group of religious leaders to mount an attack on the vicious traffic by directing aggressive enforcement of federal anti-obscenity laws. He has formed a White House Working Group on Pornography to coordinate and investigate enforcement of those laws.

It is important that the President now hear from the people on the matter. Therefore, we suggest that concerned citizens write the President, thank him for his own concern, and request that he publicly voice that concern so that enforcement of the laws will be expedited.

At stake is the very soul of our nation.

### OFFICIAL

Archdiocese of Miami

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

**THE REV. THOMAS VENGAYIL** - to Chaplain of the Palm Beach Council No. 2075 of the Knights of Columbus, West Palm Beach, effective September 26, 1983.

## Missions are sent from God

### Dear Friends in Christ:

Our Divine Lord has commissioned all His followers to be Missionaries of His Gospel. We are all called to evangelize:

**"Go therefore, teach all Nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."**

Each year, on Mission Sunday, we are reminded of our obligation to teach

the good news of Christ and His Church, and to support the Propagation of the Faith Appeal.

The Mission Sunday collection supports over 135,000 Catholic Missionaries throughout the world. You share in this magnificent Missionary Apostolate of the Church when you generously support this Mission Appeal.

I ask your customary generosity to

this important appeal which will be held next Sunday throughout the Archdiocese.

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

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

## Miami-Palm Beach walk planned to raise funds for Lord's Place

By Dick Conklin  
Voice Correspondent

Deacon Joe of St. Juliana's Parish, alias Brother Joe of the Lord's Place soup kitchen, migrant ministry and family shelter, is beginning a long walk

-- one he hopes will call attention to his unique project and raise enough money to pay for it. (His walk -- from Miami to the new Lord's Place Shelter in West Palm Beach -- will publicize the plight of Brother Joe's "street people" and ask friends along the way to make Lord's Place Shelter a reality.

The shelter is a converted motel in West Palm that already houses a dozen families. The tenants, all couples with children, are people who can't afford a place to live. They stay at the shelter for six weeks while Lord's Place volunteers help them get back on their feet.

This means taking a job and setting aside 75 per cent of the income for their permanent home. The system works and (there is) already a waiting list of families for the shelter.

**'Brother Joe will walk the 70 miles from Miami to West Palm if sponsors give just 10 cents per mile -- \$7.'**

**BROTHER** Joe's well-publicized month-long vigil in downtown West Palm helped raise nearly half of the \$285,000 needed to purchase the shelter.

That's when a new Lord's Place "angel"--an anonymous donor with a special offer -- contacted Archbishop Edward McCarthy. Raise 90 per cent of the money by the end of the year, he said, and he would contribute the final 10 per cent or \$28,500.

Brother Joe and his volunteers wasted no time in putting a new plan together: he will walk 70 miles from Miami to West Palm if sponsors give just 10 cents a mile -- \$7.

He'll start at the *Miami Herald* building in Miami on Friday, November 4 at 9 a.m. and arrive at the West Palm Beach City Hall two days later, at 2 p.m. on Sunday, November 6. Then he'll walk the last mile to the

new shelter, joined by hundreds of local supporters.

**CHRISTIANS** of many denominations have offered to join Brother Joe on his walk and help sign up supporters. Church leaders like Episcopal Bishop Calvin Schofield will participate.

Volunteers are confident they can reach their formidable goal, but just in case, they are planning a big "Thanksgiving Fiesta" fund-raising luau for November 18 at Singer Island's Colonnades Hotel. The event will cost \$25 for individuals or \$45 per couple.

People interested in helping the Lord's Place by participating in either the walk or the dinner may write to P.O. Box 7117, West Palm Beach, FL 33405 or call 659-6006.

# Ladies' Gospel Gourmet

By Betsy Kennedy  
Voice Staff Writer

While the rest of the world is reading bad news in the morning papers, a group of women meet to share the Good News they find in the Gospel of the Lord.

These are the "Women of Light," representing parishes throughout the Archdiocese. Once a month on Saturday morning, they set aside their busy schedules and gather at the Sheraton Riverhouse Hotel in Miami for a Bible brunch.

Myrna Gallagher of the Archdiocese Office of Lay Ministry leads the group in scripture readings. Kitty Janelle, lay minister from St. John the Apostle, assists in organizing the event, and Mary Beth Kunde, office of worship, arranges for musical entertainment from various parishes. The group also listens to a personal witness story of faith.

Last Saturday, the reading was Luke 5:12-16 wherein Jesus cured the leper and told him to "offer for your healing what Moses prescribed: that should be a proof for them."

In a riveting interpretation of the scripture, Gallagher told the group "the first time I saw a leper I could feel the fear rise up in my heart—it took every ounce of my courage to approach him."

We can all learn by Jesus' example, she told the attentive listeners, because he saw the leper and "pain him honor."

"God created us whole. He didn't want us to suffer. He wants us to be one."

But healing requires the most challenging kind of faith, she said.

Faith comes on three levels: first is the book learning kind, a necessary building block, next is the temporal one, where we say for example, 'the plane is going to take me where I am going,' and last is the deepest level, the healing faith we're called onto have in scripture when we ask 'God help me, I can't do this alone.'

God also forgave the unforgiveable, but people don't show the same forgiveness in their lives. rather they 'forgive but don't forget' when someone transgresses against them.

Gallagher also dealt with the issue of confession, which she said is a necessary sacrament because when we sin we sin "against the community."

"If we sin the family of God isn't whole. The priest is the symbol of that community and when we confess to

him we are telling the community we are sorry, that they too are receiving the sacramental grace."

To illustrate the need for forgiveness, Gallagher also told the story of a woman who lived in Jamaica. The woman's life was very blessed until her father contracted leprosy (Hansen's disease). After years of torment and anguish, he was cured. When he was reunited with his family, an aunt and uncle came to visit who had simply deserted the family during the father's long illness. Their fear had driven them away.

The woman was filled with anger and resentment. The mother instead forgave them, showing Jesus 'healing touch.'

"Pray to God this week, who do you want me to touch and lead back to the sacramental church?" she told the Women of Light.

Focusing on the same subject of healing, Jennifer Block addressed the group.

WITH A RADIANT smile on her face throughout her remarks, she said, "I often speak in public about my work with the retarded, but I rarely get to witness about my whole reason for being—Jesus and God my father."

She also shared Gallagher's initial reaction to the sight of lepers. Block worked with them at one of Mother Teresa's homes in India and at first she admitted it was a shocking adjustment. She overcame her revulsion when she found them "appreciative and beautiful" and alight with wisdom that could illumine the way for healthy people.

No matter what befalls us, whether a debilitating illness or any tragedy, we have to realize "what we have at any given moment is what we need and what God has given to us."

"In every situation we can turn to Jesus and he will transform that situation."

Block re-lived her personal healing experience. Two years ago she was told by doctors at Jackson Memorial Hospital that she had cancer of the breast. She accepted the burden of illness because there was something positive in it, she said.

After undergoing a radical mastectomy and beginning chemotherapy treatments she realized, "I was to share



At the Women of Light monthly Bible brunch, Myrna Gallagher of the Office of Lay Ministry delivers an impassioned talk on the gospel of Luke.

in a small way the spiritual and material suffering of others in the world," like the poverty stricken people she saw in India.

BLOCK TOLD her audience that God must have wanted her to finish some work in her life because she was now cured and lives a healthy life.

"We have to be open to God in our lives every moment, we have to be receptive every moment."

"Our entire lives can change with one telephone call."

In closing, she told the group to "pray for me to continue to know God's love and healing."

The group shared a few final moments of reflection and prayer.

Then, with bibles tucked firmly under their arms and good news in their thoughts, they went back to their daily schedules.

\*\*\*

The Dade chapter of Women of Light will meet again at 9:30 a.m. on November 12 at the Sheraton Riverhouse. To make reservations, call Dade, 948-6152 or Broward, 584-4786. Ursula Bleasdel from the Caribbean Service Team Advisory Committee from Arima, Trinidad, will be the guest speaker. Early reservations are recommended.

A Broward group will meet for the first time on November 19th. Contact Sharon Coe in Broward, 721-8486. A Palm Beach group is also forming soon.

## Aquinas High unit keeps the values going

By Clara Borrego  
Voice Writer

In this day and age, when teenagers tend to create their own set of moral values, one institution works to ensure the survival of Catholic Education and its values.

"The St. Thomas Aquinas Foundation is helping provide an environment where the young generation can encounter Jesus," Robert Matt, chairman of the National Council of Catholic Education (NCCE) told the Fourth Annual St. Thomas Aquinas Foundation Dinner, in Fort Lauderdale.

According to Julie Adams, chairperson for the dinner, the foundation is a separate corporation formed to raise money for the high school through pledges and donations of cash and goods.

Adams said St. Thomas Aquinas High School depends solely on those donations and tuition for support of teachers' salaries, scholarships, building plans, and any additional needs.

Matt, also Board Member of the National Catholic Education Association, gave a "layman's overview" of Catholic education and stressed the need for integrating Catholic values in the learning process.

"Catholic education has an added dimension, the presence of Jesus Christ as God," he said.

If parents expect the younger generation to practice the Catholic faith, they better place their children in an environment where they feel comfortable with Jesus and at home with religion.

"In order for the young generation's faith to survive intellectually in this culture it becomes obvious that we must provide them with a well-

organized, highly-structured, educational process that integrates that message of God into all of the learning process," Matt said.

Foundations such as St. Thomas Aquinas' enable Catholic education to happen, he said.

"Catholic education then provides three things: knowledge to become permeated with Catholic doctrine; attitudes which reflect values based on Christian charity; and habits conditioned by Catholic morality," Matt said.

Matt said his primary reason for getting involved in Catholic education was that all of his 14 children have attended Catholic schools.

"Most successful business people at one time in their life want to pay off the community for what they have gotten," Matt said. "Therefore, I took a pledge about 16 years ago to dedicate all my public time to the ministry of

educating the public about Catholic schools."

Father Vincent T. Kelly, superintendent of Education for the Archdiocese of Miami, said the distinguishing factor in a Catholic education is the atmosphere of caring.

Sister John Norton, principal of St. Thomas Aquinas, said the relationship between teachers and students at the school is unusual.

"The school is people, not a building," Sister Norton said. "The administration has certain control and discipline which leads to high academic standards."

Father Harris, chaplain at St. Thomas Aquinas, said togetherness is the distinguishing factor within the school.

"Whether Catholic or not, black or white, there is no color line," Father Harris said. "We are all a part of one."

## CHRIST THE KING'S

### Festival of love

It was a music festival in the best sense of the word: dancers, instrumentalists, choruses, and good participation from both the performers and the audience.

These were the elements that made a spirited concert at Christ the King church in Perrine a rousing success last Saturday night.

It seemed obvious that this parish with as many as 25 different nationalities represented has achieved a special closeness that was expressed beautifully through a night of sharing song.

Parishioners joined hands, clapped, and were led by music director J.W. Snyder in songs such as a musical version of the Lord's Prayer. Dancers led by Deborah Mello-True weaved in an out of several numbers and became the center attraction when they danced to "Graceful as Morning" sung by a church chorus.

Playing the trumpet, Hector Lomily brought the audience to its feet with a moving rendition of Ave Maria.

An added ingredient was the warmth of the audience participation "I hate to put them in the charismatic category," says associate pastor Fr. James O'Shaughnessy, "they are basically people who are very fond of each other."

Fr. O'Shaughnessy attributes the parish spirit to a parish renewal program. Before the first parish renewal two years ago, he said, there was "a very subtle tension."

The barriers between Jamaicans,



Dancers, led by Deborah Mello-True (right) perform a lively interpretation of a choral number while musical director J.W. Snyder conducts. Many families participated in the festival, linking hands (above) while singing several religious songs. (Voice photo by Prentice Browning).



Text and photos

by

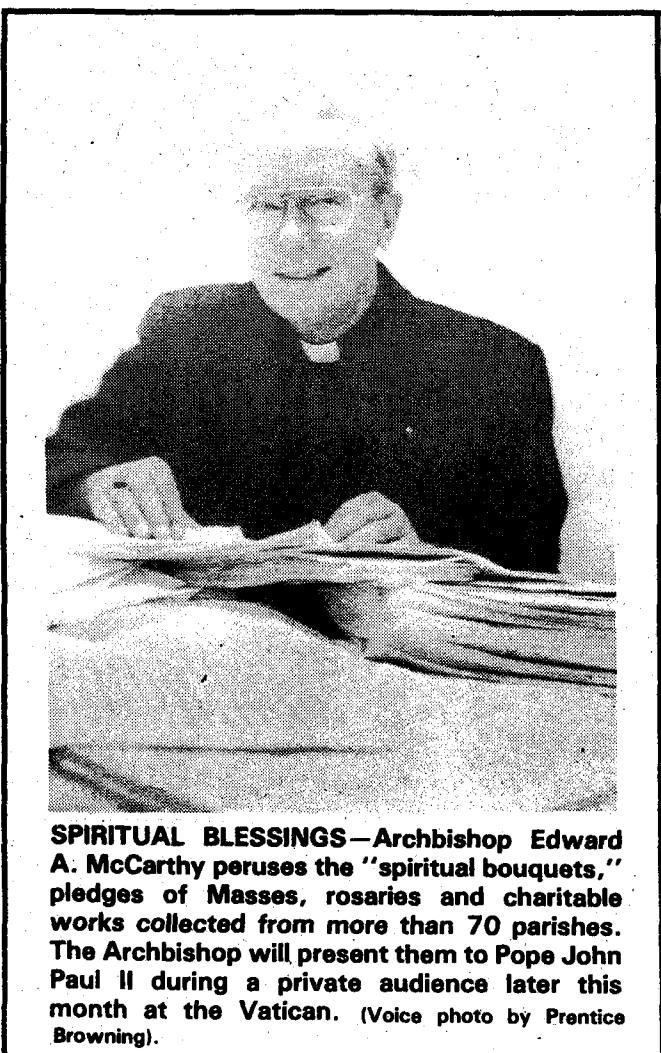
Prentice

Browning

Haitians, and other nationalities have been broken down, Fr. O'Shaughnessy says, through about ten parish renewals.

This parish spirit, he says, is spreading to other parishes as well.

"This sort of love knows no bounds," he says.



**SPIRITUAL BLESSINGS**—Archbishop Edward A. McCarthy peruses the "spiritual bouquets," pledges of Masses, rosaries and charitable works collected from more than 70 parishes. The Archbishop will present them to Pope John Paul II during a private audience later this month at the Vatican. (Voice photo by Prentice Browning).

### LETTERS OF THANKS



Grade-school students at St. Jerome Catholic School in Fort Lauderdale hold up the letters they received from priests after Convocation '83. The students, under the supervision of Principal Sister Maria Cartaya, wrote several letters each to every priest in the Archdiocese letting them know they were praying for the success of the Convocation and offering Rosaries said and sacrifices made on their behalf. The priests wrote moving letters back, thanking the children. (Voice photo by Prentice Browning).

# 'Numbers crisis' on absolution

VATICAN CITY (NC)—When it comes to persons receiving the sacrament of reconciliation, the church has a "numbers crisis." And as the 1983 world Synod of Bishops develops, it is becoming clear that the term "numbers crisis," has two different meanings depending upon where one stands on the globe.

For those in underdeveloped mission areas, such as South America and Africa, the crisis is one of not enough priests to hear the confessions of all the penitents who seek absolution.

But for those in the developed world, such as the United States and Western Europe, the crisis is one of too few people seeking sacramental absolution from a priest.

The views were presented in interventions to the month-long synod, which began Sept. 29.

To alleviate the crisis in the underdeveloped countries, several bishops have recommended use of general absolution without prior or subsequent individual confession of sins. To alleviate the crisis in the developed countries, several bishops have recommended education to enable Catholics to appreciate what the sacrament of reconciliation can mean.

Bishops from both regions also sought to enhance the meaning of the sacrament for their people.

## Celebration asked

The bishops of Africa have said that the rite would mean more to Africans if it were adapted to an African culture marked by festive celebration and personalism. Bishops of the United States have said proper use of all the rites of reconciliation approved by the church would allow them to exercise

pastoral creativity to meet the needs of different groups of people.

Archbishop Gabriel Wako of Khartoum, Sudan, noted that from 1962 until 1972, his priests had the Vatican's permission to practice general confession and absolution. The removal of that permission by Pope Paul VI, he said, has caused "considerable pastoral problems."

"It is physically impossible for most faithful to confess their sins individually once a year to a priest whom they can see only one or twice a year," he said. "It creates confusion in the minds of the people regarding the purpose and meaning of this confession after their sins have been forgiven and regarding the value of the general confession and absolution."

Archbishop Wako asked "that the

rite of general confession and general absolution be improved and that the obligation to confess sins afterwards be removed."

Some bishops cited a loss of the sense of sin as a reason for the decline in penitents while the Canadian bishops said it was a "loss of a sense of God."

"For many a sense of mystery, holiness and importance of God has been lost," said Canadian Archbishop Adam Exner of Winnipeg, Manitoba.

## More attractive

Other bishops said that even among those sensitive to the reality of God and sin, a decline in the use of penance has occurred. These bishops suggested that the church has to make the sacrament more attractive. One means

## Bishops get feedback

Continued from Page 1

Cardinal Bernardin also noted that when the pope speaks in strong words to the U.S. bishops he quotes from their own documents.

"He is not telling us what we don't know," said Cardinal Bernardin. "He is affirming positions that we already have taken."

Cardinal Bernardin pointed out that some Vatican actions may appear negative when they really are not. He cited the seminary study and noted that in his former Archdiocese of Cincinnati and in his current Archdiocese of Chicago, he volunteered the diocesan seminary for study. Shortly afterwards, St. Mary of the Lake Seminary in the Chicago Archdiocese became one of the two

of doing so, said Bishop Albert Obiefuna of Awka, Nigeria, would be to improve the liturgy for the sacrament of reconciliation.

"We priests and faithful have not to date felt the impact of any celebration worthy of the name in connection with this sacrament," said Bishop Obiefuna. "It is precisely for this reason that this sacrament has become so unattractive."

He recommended that the delegates use "this providential moment to devote all our energy especially in our group discussions to evolve a liturgical celebration worthy of the name for this sacrament. It should be such a celebration as will attract sinners back to the home of the father of mercies like the prodigal son."

Numerous bishops have recommended different kinds of education to attract people to the sacrament.

## Clergy reach out

Several delegates, including a cardinal representing lay viewpoints, said priests share the blame for the decline in penitents and told the clergy they must reach out to the faithful.

Cardinal Opilio Rossi, president of the Pontifical Council of the Laity, read from a paper prepared for the synod at a meeting of lay people. The paper said that "the priest should not content himself with awaiting the return of the prodigal son: He must go out to meet him, using the contribution of the human sciences. He must know how to communicate the love of the father."

Several bishops called for change in the church's attitude toward the sacrament.

pilot studies.

"The study was extremely valuable and positive," said Cardinal Bernardin. "We had a good instrument to work with and it gave us an opportunity to look at ourselves. We came out quite well. It was a motivation to improve ourselves."

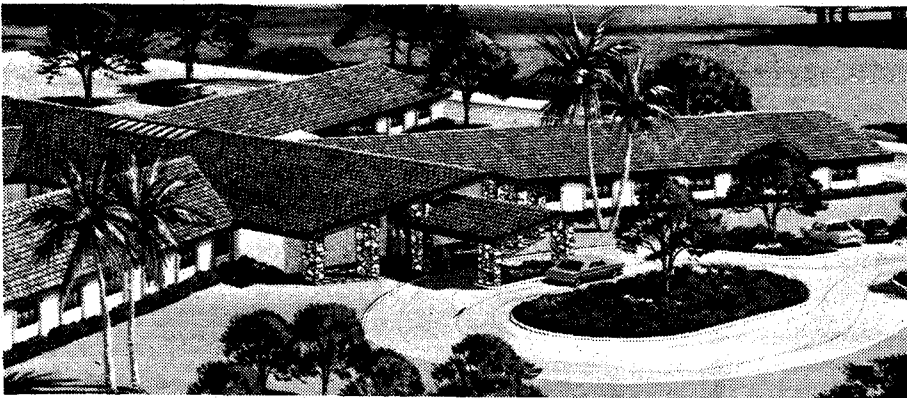
At a separate press conference, Cardinal Joseph Hoffner of Cologne, West Germany, said the German bishops agreed with the U.S. pastoral.

"The American bishops published a well thought out letter on disarmament. We talked with the Americans about it and agree all across the line," said Cardinal Hoffner.

The cardinal said nuclear deterrence was only "tolerable" if it was part of a plan to stimulate arms reduction.

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# Matter of Opinion

## Priests can't avoid all political action

Once again, Pope John Paul II has advised priests to "stay out of politics." Speaking to a group of 36 U.S. bishops during an audience at his summer residence, the pope reminded them, as he has similar contingents, that the priest's primary role is to celebrate Mass and administer the sacraments. The priesthood, he said, is a "full-time occupation."

Few Catholics would argue with this job description in theory or principle. But how can it be implemented in a world where reality impinges upon theory and expediency demands an alteration of principle?

Kenneth Briggs, religion editor for the "New York Times," intimated in a recent column that it is almost impossible to divorce politics from anything taking place today. For example, it has become ordinary, rather than rare, for bishops' conferences to denounce governments that are oppressive or insensitive to human rights. While such pronouncements are based on moral and religious criteria, they cannot help but have political reverberations.

And how does one remain aloof from politics in the U.S. where questions with profoundly moral dimensions are energetically discussed in the public arena. A priest who strongly supports tuition tax credits

understands that the matter ultimately will be resolved on the legislative level. Does he get involved in "politics" by writing a letter to his state or federal representatives or counseling the parents of parish school children to do the same?

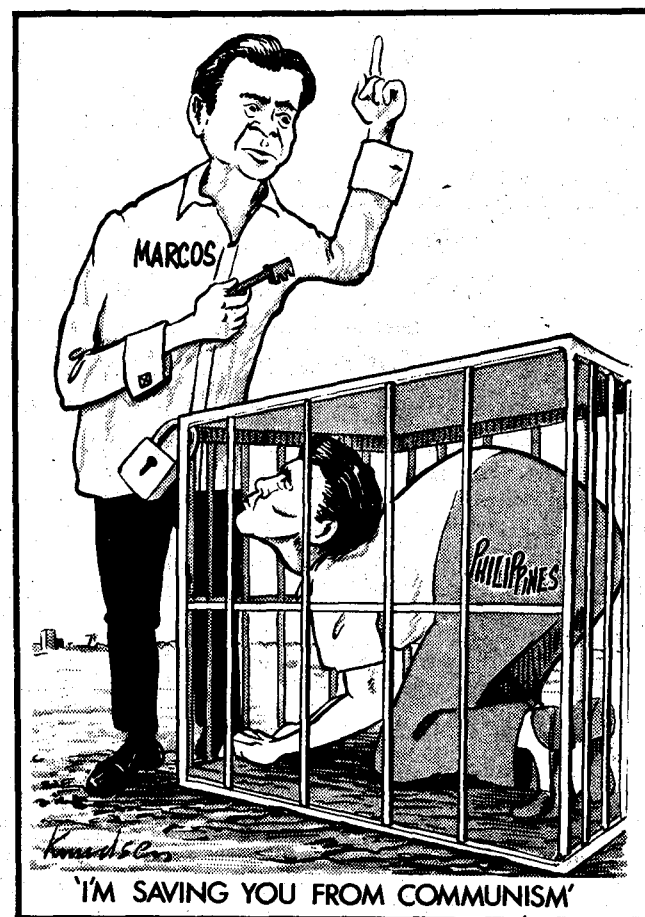
Catholics are taught that abortion is an objective evil and are expected to do everything in their power to protect the lives of innocent, unborn children. They also realize, since the 1973 U.S. Supreme Court decision, that the evil will be eradicated or limited only if they can assert enough political influence to change the Constitution. Do they expect their priests to be any less concerned with this process than they are?

It is prudent for priests to refrain from using the pulpit to explicate partisan political views. It is sound practice to have them avoid seeking elected political office. It is also wise to keep ministerial roles within the church distinct. Priests by virtue of their ordination receive specific powers which only they can exercise.

But in a democratic, pluralistic system, few things happen that do not have political implications. How does a priest, as citizen and leader of the Christian community, avoid getting caught up trying to rectify obvious injustices? To expect neutrality

in such cosmic affairs as war and peace, world hunger and exploitation of the poor is to dilute Christ's message of its substance. Yet all are political as well as moral and social issues; none will be decided in a vacuum.

The Catholic Herald



## Letters to the Editor

### Better immigration bill needed

#### The Editor:

On reading "Legalize all immigrants—priests" (9/2/83) I was struck by the strength of Msgr. Walsh's concern and its fidelity to our Catholic tradition. I was also struck by the conspicuous absence of such concern in the Simpson-Mazzoli Immigration Reform and Control bill presently under consideration by the US Congress. For every "blessing" in the bill there is a corresponding "curse."

Of the 6 million undocumented people presently in the US, Immigration and Naturalization Service (INS) estimates that only 3/4 million will actually qualify for legalization (surveys done in farmworker communities reveal that only 1 of 35 will be eligible for legalization). This 3/4 million legalized will be balanced out by the deregulation of the H-2 program which would allow as many as 500,000 H-2 (guest-workers or off-shore workers) to enter this country. The attorney general's office says that 375,000 H-2's would be employed by US companies in the first year. One is forced to wonder how an industry can justify the importation of laborers when unemployment in the US is so high, especially among minorities. Dr. Marshall Barry, a Tampa based economist marvels that an industry so heavily subsidized by US taxpayers can be allowed to "not hire" US workers. Furthermore, US workers will be displaced by H-2 workers. One need only look at Belle Glade where 6000 Haitians are unemployed and yet the

sugar industry is requesting 6200 H-2 workers and will hire 9000 before the end of the season.

While some contend that it is charitable and honorable to provide jobs for 3rd-World people, studies at St. Leo College and University of Florida show that participants in the H-2 programs who must endure separation from their families, their homes, their culture, are financially no better off than their countrymen who remained at home. Worse yet is the exploitation suffered by the H-2 workers. Congressman Miller in a report prepared by the Committee on Education and Labor of the U.S. House of Representatives (July 1983) states that the H-2's "cannot organize, strike nor effectively protest." Miller further states that a worker may be "U-listed" (blacklisted) which means that he "is not only fired and banned from the industry, he is for all practical purposes barred from the US labor market for life." (Emphasis mine).

Perhaps it is time that U.S. Catholics cried out loud and clear that, although immigration reform is desperately needed and long overdue, Simpson-Mazzoli is not a good bill and therefore should not be made the law of the land. We must send our congressmen back to the drawing board to produce a truly compassionate bill which reflects the dignity of man, the priority of labor, the sanctity of life and the God-given right of each person to develop the fullness of his humanity and to participate in the shaping of his destiny. Such a bill should look more closely at

the causes of migration, some of which are:

- \* the disproportionate wealth between US and 3rd World (much of which is related to US economic policy)
- \* severe unemployment in 3rd World and mounting unemployment at home, especially among minorities
- \* political and economic oppression.
- \* human and civil rights violations.

No matter how strong the US immigration control may be made, as long as 3rd World men and women sit hungrily at our borders eyeing the possible chance to get jobs and feed families, our immigration problems will remain unsolved. I recall a young couple who crossed the US-Mexico border on a freight train—not "in" the train, but "under" the train, the husband supporting the weight of his wife and himself by holding on to whatever could be grasped and traveling in this position, hanging onto the undersurface of the train, for nearly 100 miles. A hungry man and a hungry woman. They didn't want a handout, only a job and they were willing to risk death for that job.

Unless we as Catholics push strongly for a good bill, a humane bill, vast numbers of people will remain on the fringes, in the shadows, their humanity and dignity compromised and filled with hungers few of us can comprehend. Let us not forget that these are our brothers and sisters in Christ.

Nancy L. Couch  
Catholic Committee for  
Justice and Peace  
Palm Beach Gardens

### Where are Halloween saints?

#### To the Editor:

As a child attending Catholic school in Miami many years ago, I remember always celebrating October 31st as All Hallows Eve. Each child dressed on that date as his or her patron saint. A part of the day was set aside so that we could each share something about the life of our patron saint. We were always encouraged by the sisters and the parish priest to have a sense of holiness in preparation for All Saints Day.

Why is it that in recent years some Catholic school classrooms have had ghosts, goblins, and black cats - things associated with satanism, paganism, and witchcraft - displayed as prominently as pictures of Jesus, Mary and Joseph on All Hallows Eve? Why is it that at a recent Catholic church picnic, a priest walked among the people drinking a can of beer, and the big event of the day was to raffle a bottle of wine?

The bible says that man cannot serve two masters. Let us, in God's name, get back to filling our children's minds and lives and our own with heavenly visions of angels and saints and to serving our Master, Lord and Savior, Jesus Christ. Let us cling to our baptismal vow to denounce Satan and all his works and all his pomp. Perhaps, then, our young people will once again be able to distinguish between being in the world and being in the church and will begin to choose to live the religious life once again.

Judy L. Nelson  
Miami

# Rediscovering the rosary

"I have taken to praying the rosary again. It must be a good dozen years since I last prayed in this particular 'mode' (as they say) and there is a sense of homecoming about it."

The speaker is Mitch Finley, a free-lance writer from Spokane, Washington who also co-authors with his wife a regular Catholic newspaper column. He likewise, I believe, teaches theology at a west coast college.

Those remarks, however, appeared last spring in "American" (May 7, 1983) as a brief opinion article, "Rediscovering the Rosary."

Finley describes his new nightly devotional practice: "Daily, once our three children are off to sleep, when dark has fallen, I take my regular walk around our nearly urban neighborhood. I walk about a mile in one direction, then return by the same route. With beads held in my coat pocket, I walk, rather briskly, and pray. Once I have finished the rosary, I continue grasping the beads but I move over to the Jesus Prayer."

series of gatherings to pray for marriage in general, and for marriages in particular—our own and those of couples we know who seem in need of



BY FR. JOSEPH  
M. CHAMPLIN

some prayer right now. A small purpose, really, but one with vast implications.

"We lit the living room with fluttering candles and, yet prayed the rosary — not without self-consciousness, to be sure, since none of us had thought of ourselves as rosary types for a good long time."

Finley's article triggered several letters to the

was or that she would not get home to see her year-old baby again.

"I went in to see her one night. She was too weak to talk, and I sat with her. She had a rosary at her bedside, and I asked her if she wanted me to say the rosary with her. She nodded 'yes' but was too weak to answer so I said all the prayers.

"The first time I said 'pray for us, now and at the hour of our death,' she opened her eyes and looked at me with such knowledge and understanding that I knew too well she knew she was dying."

In the center south section of the United States, an Episcopal clergyman gently chided Finley for stressing that the rosary has "Catholic" written all over it, thus implying no others except Roman Catholics pray the beads.

"BUT I WOULD just like to add that the rosary is widely used and valued by Catholics who are in exile from the Roman obedience.

"The rosary has long been recited daily in the Holy House at the (Anglican) Shrine of Our Lady of Walsingham in England. It is said that John Wesley always had a rosary with him as he traveled on his preaching missions. And perhaps the best book in recent years on the mysteries of the rosary is *Five for Sorrow, Ten for Joy* by J. Neville Ward, who is himself a Methodist minister — though I doubt that this implies a widespread use of the rosary among Methodists."

**'We lit the living room with fluttering candles and, yes, prayed the rosary — not without self-consciousness, to be sure, since none of us had thought of ourselves as rosary types for a good long time.'**

**THAT WRITER'S RECENTLY** rediscovered fondness for the rosary has influenced or perhaps been reinforced by a similar shift in attitude among several acquaintances. We see this illustrated by a noble joint project they undertook which included, for some reason, a Marian component.

"A few weeks ago, my wife and I joined eight other married couples for prayer. We began a

editor in a subsequent issue (June 11, 1983).

**A WOMAN FROM** the east coast recounts her own rosary experience in the health care field with desperately ill persons: "As a hospice nurse, I spend a great deal of time with people who are dying or are close to death. One was a young Philippine woman dying of cancer. She was a fairly recent arrival in Philadelphia, and the nurses taking care of her were not sure if she knew how ill she

## A man of faith

Things moved quickly in those days. In December 1945, when I got word I would be returning to the States, I was on the island of Guam and I stopped by to say a farewell to Bishop Apollinaris Baumgartner, a Capuchin who had graduated from the School of Journalism at Columbia University. He knew I'd become a Catholic only a few months before so he asked me if I'd been confirmed. When I said I hadn't he said we'd take care of that right then and we did.

The afternoon of my confirmation, I was at Mass, outside, the priest had a portable altar, those of us there were in shorts.

It was two months later, February in Manhattan, the wind whistling through the canyons of skyscrapers, the snow stinging the face. I'd gone back to the daily newspaper I'd left on Pearl Harbor Day and I was at the Hotel Pennsylvania because a Catholic Bishop wanted to talk to me about starting a diocesan newspaper. Whatever that was. I'd never seen one although I knew *Commonweal*, *The Wage Earner* and *The Register*, three I'd encountered in the service.

**I REMEMBER MANY** things about that brief stay at the Pennsylvania. Les Brown and His Band of Renown was playing the ballroom, I remember that. What I remember most, though, since it was not my intention to leave daily newspaper work, was that North Carolina's Bishop Vincent S. Waters really convinced me by the people he arranged for me to meet.

And the one I remember best, for I'd met no one like him before, was a priest so filled with love of Jesus and Mary that the warmth of his love was overwhelming. Time has passed so quickly, I've never lost touch with this gentle man and it is difficult for me to realize that anniversary of our first meeting rolls around again he will be 75.

I've thought sometimes about Catholics a century from now, who among the Catholics living today will they remember? There's no way we can know. The Catholics who lived with them might not have guessed that John Vianney, the somewhat ordinary cure d'Ars, or Marie Martin, Sister Terese of Lisieux, would be the ones most

remembered from their times. You might guess the Popes will be remembered, historians remember them but the



BY  
DALE FRANCIS

people seldom do. You would think Mother Teresa of Calcutta would be remembered and among the laity we have known, Dorothy Day and Catherine Doherty. And I think perhaps Father Patrick Peyton will be remembered, too, although that has never been his wish. All he wants is a greater love of Mary and her Son.

There's a new book about Father Peyton that tells in a fascinating way the story of what he has been about. It is called "A Man of Faith" and sub-titled, "Father Patrick Peyton, C.S.C., his life, mission and message." It is written by veteran

newspaperwoman Jeanne Gosselin Arnold who, working in Albany, N.Y., where Father Peyton began and still centers his work, knows it first hand.

What is best about Mrs. Arnold's story is the way she catches the way Father Pat is and the way he talks and the impact he has on people. When he decided he wanted to carry on his family prayer crusade on radio, he decided at the same time he'd ask Catholics in the entertainment world to help him. Mrs. Arnold tells of those early days when stars like Irene Dunne, Loretta Young, Bing Crosby, Pat O'Brien, Ruth Hussey, Jimmy Durante and many others were won over by this soft-voiced priest. They made the Family Theater, on both radio and television, the important influence it became.

The 303-page book, the paperback cover with a color of Father Peyton, is \$8.95 from The Family Rosary, Inc., Executive Park Drive, Albany, N.Y. 12203. It is, I think, a book that belongs in Catholic homes, to be passed on to future generations, which would please Father Peyton, not because it's about him but because it is another way to carry on his message.

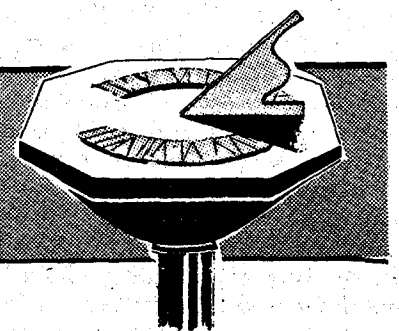
BY  
FRANK  
MORGAN

Reverend William Spooner was an early 20th century Dean of Oxford who lived for 86 years. He became famous for his slips of the tongue or spoonerisms. Some of his verbal distortions included:...advising his congregation that the next hymn would be "Kinkering Kongs Their Titles Take", instead of "Conquering Kings Their Titles Take.".....telling a bridegroom that it was "kistomery to cuss the bride.".....referring to

Queen Victoria as "the queer old dean" instead of the "dear old Queen."

At a World War I rally, he tried to create enthusiasm for the flying of the flags when the boys come home, but instead he shouted, "When the boys come back from France, we will all have the hags flung out!"

TIME  
CAPSULES



## Growing older, better

When I first met Jane Porcino; we were both pregnant with our fifth child and were active in church organizations. Back then, some 26 years ago, we didn't think much about what it was going to be like when we got older.

But about 10 years ago, my friend got her first taste of the transition from busy mother, community activist and church leader to --well; her own words tell it best.

She says: "In my 48th year, I suddenly felt, for the first time in my life that I no longer had a specific role to fulfil, or

tion:

"I have a genuine belief that the world will change for older women, and that older women will change their world. The women's movement provided that enormous heave forward toward new possibilities for all of us. Today our talents and capabilities have the opportunity to flower. If we, women of all ages, can harness our collective strength, we will become 'boulder-pushers' together and will move forward in force. I delight in what women are revealing, becoming; accomplishing."

As an advocate for older women, Mrs. Porcino, a mother of seven has received hundreds of letters from women in mid-life and beyond. These are testimonials, she says, both to the pain and isolation felt by many and to the strength and achievements shown by so many others.

The author quotes extensively from letters and interviews. As a result readers feel they are not only reading a book crammed full of facts and helpful advice, but also communicating with sisters in every situation. This is one of the book's most appealing features.

While Mrs. Porcino was waiting for the publication of her work; in progress for six years; her oldest son, Joseph, a 30-year-old violinist, died after a short, valiant fight with cancer. She dedicates her book to her husband, Chet, and her children, especially Joseph.

Her personal loss and subsequent coping add profoundly to her encouragement for women in the midst of transition. "It is important," she writes, "to remember that while transition periods may be difficult at first, even those we don't choose can force us to continue to grow and improve the quality of our lives."

Mrs. Porcino's monumental book delivers what she set out to do: "To help women, no matter what their age; to learn to celebrate age; and to live out their lives in dignity, full growth and zest."

She is decidedly a role model for how to do this.

NC News Service

## A personal wrestling match

Q. What is the purpose of life? Why was anyone even born? Why did God create us? Why were we created if we must only suffer and die? If God wouldn't have created us; we wouldn't miss the happy times because we wouldn't exist; and we wouldn't have to suffer and feel pain. We wouldn't feel anything at all. (Washington, D.C.)



BY TOM LENNON

A. In my 22nd year deep sorrow came into my life. For three bitter months; often amid tears; I pondered some of the questions you now face. I wrestled with God.

Adults told me that all pain and suffering are the result of sin; and I believe this is true. But I argued this way with God: "Why did you have to let Adam and Eve sin? And even if they did sin; why do I have to suffer for what they did?"

I didn't just wrestle with God. I got angry with him.

At the end of three months; circumstances in my life changed abruptly. The sorrow ended. So did many of the nagging questions. In some mysterious way; God had won the wrestling match. I began; slowly; to accept what Shakespeare calls "The Daily Pain."

Now, Many years later; I am intrigued to hear lots of athletes saying, "No pain, no gain!"

I realized too that if I didn't experience pain, a burning electric blanket would never wake me up and I could die in bed.

I also know now that if we hang in there; suffering can help us develop courage, sensitivity and compassion.

Each year now at the Easter Vigil Service I am reminded of the unhappy wrestling match of my youth. On that night the church sings those astonishing words, "O happy fault, O necessary sin of Adam; which gained for us so great a redeemer!"

Because of Adam's sin and our own sins; we know that God loves us more than we could ever have imagined. He loves us enough to die on a cross for us. Jesus entered fully into our pain.

Easter morning tells us that suffering and death are not the end of the story. Someday you will have your own Easter and pass into an eternal world of surpassing happiness.

Then you will understand more fully the purpose of life, God is building his human family here on earth.

He created us to know and love him as an intimate friend; to serve him and one another in this world and to be happy with him forever in the kingdom of heaven.

These answers aren't likely to satisfy you totally; for life is endlessly mysterious. Your own wrestling match may go on for a while; perhaps a long while.

But keep on wrestling. Remember, No pain, no gain!

a certain future to look forward to. I lost my sense of direction, my self-image plunged and I went into a state of panic and deep depression.

"When I reached out for help; there was none to be found. My friends, many of whom were slightly younger, didn't want to discuss the problems of midlife; those changes that signaled aging. My gynecologist patted me on the head as if I were a little child' told me it was all 'just part of menopause,' and increased my estrogen dosage."

From her own experience and pain, Mrs. Porcino began to wonder about the effects of aging on other women. Her search led her to earn a doctorate in gerontology, specializing in what it means to be an older woman in the United States. She helped found a National Action Forum for Older Women.

Now she's written a book called "Growing Older; Getting Better: A Handbook for Women in the Second Half of Life." She deals with myriad problems and offers sound advice and practical help. Her position is stated in the book's introduc-

## The servant of love

For 10 years I worked in my diocesan chancery office across the street from Eastside High School in Paterson, N.J. The school had a bad reputation. Fights were constant, truancy was rampant, drugs were everywhere and rowdy behavior was the rule.

But that was before Joseph Clark became principal in 1982. He restored order to school halls and classrooms alike. The

everybody has to care about everybody else.

It's the Golden Rule applied to a city school situation, and it works. It works because youngsters have an inherent sense of justice and they come around when they know the rules are going to be enforced fairly and firmly. Joseph Clark proves again that discipline is the servant of love.



BY FR. JOHN CATOIR

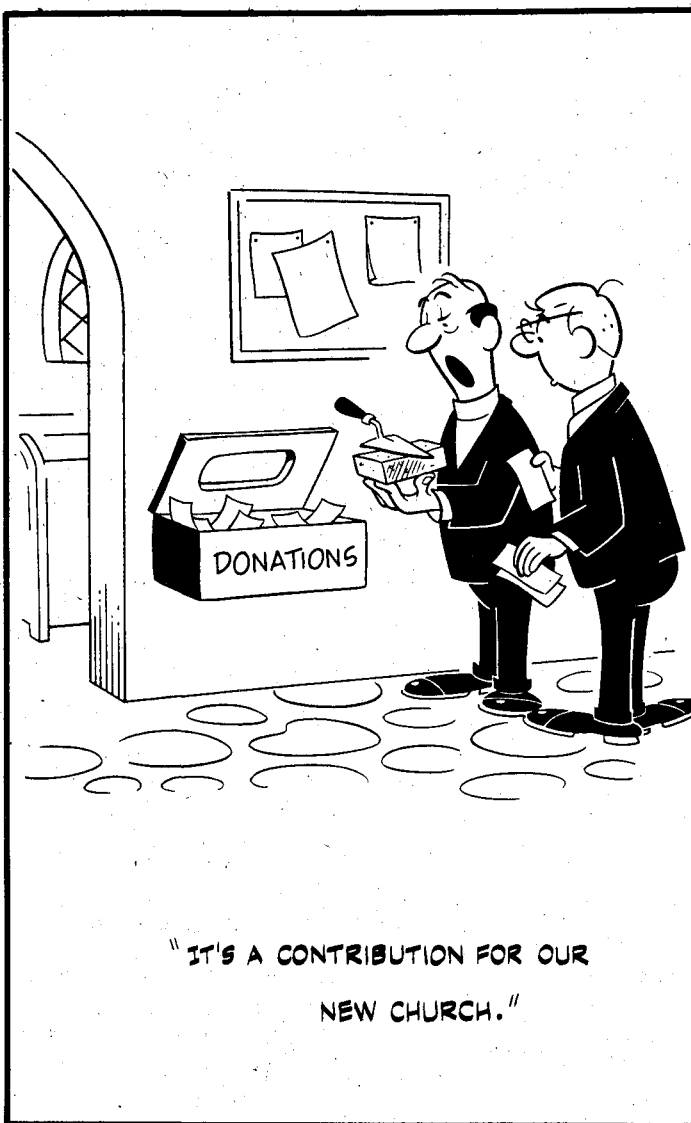
students respect him for that. Some of them even know that previously he was principal of Elementary School 6, once thought to be the worst elementary school in the city. Under Clark's direction, the students became models of behavior and test scores surpassed those of students at every other school.

When I heard of the almost miraculous turn-around at Eastside, I wondered, how does Clark do it? He knows that order is a requisite for learning. Anyone serious about education knows that the discipline problem has to be solved first. Joseph Clark makes his presence felt; he demands order.

For instance, when the first-period bell rings, 3,000 students must walk to their next class. In years gone by, the scene was pandemonium. Clark stands at the intersection of two hallways and uses a megaphone to direct traffic. He shows respect for each student and expects the best from them, calling them by name, "Mr. Jones, pick up that paper." The 15-year-old picks it up and walks on.

"A year ago at this time you would have seen students hanging all over the place," said one senior, but now things are different. Clark has given the school and its students pride. Students must wear identification tags or face suspension. The multi-raced school, once the scene of fights and drugs abuse, has been turned around.

"Just because you've been discriminated against doesn't give you the right to commit the same wrong." Clark tells students. He makes it clear that school is a place where





## Caring for independent elderly

Dear Mary; My mother is 86-years-old and lives alone. She is doing pretty well physically; but is becoming forgetful. She doesn't pay bills on time, forgets to call repairmen when she needs them; neglects getting yard work done; etc. She does not want to move and does not want someone living with her. I live about 45 minutes away and cannot drive over every day. Do you have any suggestion?--  
Illinois



BY DR. JAMES  
AND  
MARY KENNY

While your situation has no easy answers; there are several precautionary measures you might take. Let me respond to the issues you raise one by one.

First, the financial matters. Much of your mother's financial business can probably be handled directly through a bank. Her Social

Security check, if she gets one, can be sent directly to the bank for deposit to her account, thus eliminating theft, loss or forgetfulness. If your mother has other sources of income they can probably be arranged the same way.

Bills that must be paid on a regular basis, such as utilities or mortgage, can often be paid directly by the bank after authorization from your mother. Try to find a bank that will accommodate your mother. Once you set up the system, all her regular income and expenses should be taken care of.

ANOTHER WAY to arrange the finances would be for your mother to authorize you to write checks on her account. You can then pay her bills as needed. Again her bank can arrange such authorization.

Next you mention neglect of the house. A weekly check-up should enable you to spot and correct needed repairs to home or yard. Perhaps a responsible older teen in her neighborhood could be hired to do yard work and inspect the house every Saturday or a grandchild could assume this job. Whether relative or friend, treat this service as regular employment and pay the person who does it.

A daily phone call can assure you that your mother is getting along all right. If you cannot arrange to do this yourself, you might set up a schedule with other relatives so that she receives at

least one call per day. Another option is to try to hire a neighbor of your mother to check on her daily. Finally, many communities offer a service through which an elderly person is telephoned each day. Should the person have any problem; relatives are notified. In one way or another; you should be able to check on your mother daily.

If you feel she needs to be observed still more closely yet she does not want a live-in companion, you could perhaps convert part of her living quarters to an apartment. Your mother might then rent to a person willing to check on her daily and perhaps run small errands in return for a reduction in rent. You might look for such a tenant through your mother's parish; friends; senior-citizen club; women's club or similar organization. Finding such a tenant might be more difficult than finding an ordinary renter; but should you find the right person; both the tenant and you mother would benefit and your own peace of mind would greatly improve.

You are caught in a difficult situation. You are trying to help your mother while respecting her preferences about where and how she wishes to live. Congratulations to you for trying to help her without taking over her life.

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

## When not knowing is better

"It's better not knowing what your children are up to," said a Renowned Authority. Well, maybe, but I know a lot of times in my parenting, ignorance has been truly blissful. There are things I, m glad I never knew, like the time a pet lizard and hamster were loose in the house. I learned of their escape only after their apprehension, which saved some of mine, believe me.

Here are other instances in daily parenting when ignorance is superior to knowledge. As a seasoned parent, I've learned that:

### IT'S BETTER NOT TO KNOW—

1. how to put a worm on a fish hook.
2. that there was a compulsory PTA meeting last night.
3. who took my scissors when there was execution in my eye.
4. how to gas the car.
5. that the mayonnaise sat out all night.
6. my dress size in metric.

7. how to make crepes or can dill pickles.
8. what happened to the rest of the worm in the half-eaten apple.
9. who volunteered me to pass the cancer



BY  
DOLORES  
CURRAN

- envelope.
10. the prize of the jeans they paid for with their own money.
11. how my child described my temper tantrum to Grandma.
12. how to divide fractions when a fifth gradr doesn't know either.

13. how to determine the sex of a turtle.
14. where the checkbook is when there's a salesman on the doorstep.
15. what my child told the teacher about my housekeeping that made her laugh so hard.
16. how to type a high school term paper.
17. my adolescents' attitudes on pre-marital sex.
18. how to build a campfire or cook a three-course meal outside.
19. about the situations in El Salvador, Chad or Nicaragua when one has an 18-year-old son.
20. that thirty-five is now considered middle-age.
21. how to repair a stereo that has lost its volume.
22. what all the other mothers are letting their children do.
23. that the food I've just eaten took a trip to the floor between the kitchen and patio.
24. that a needy houseguest went through my junk drawers in search of a pin.
25. how other families get along on \$50 a week.

(c.1983 Alt Publishing Co.)

(Contributed by Mimi and Terry Reilly)

## Family Night

### OPENING PRAYER

Come let us worship the Lord in the company of his angels. God our fathers, in a wonderful way you guide the work of angels and humans. Many those who serve you constantly in heaven keep our lives safe from all harm on earth. We ask this through Christ your son, Amen.

### SOMETHING TO THINK ABOUT

Three very important Archangels are mentioned in stories in the Bible: Michael, Gabriel, and Raphael. Angels are supernatural beings that show forth God's greatness and perfection. Psalm

91:11 says, "He will give his angels charge of you, to guard you in all your ways." What a great comfort it is to know God's angels are with us and can come to our aid when we ask our Lord for help. In the Gospel of Matthew 18:10 Jesus says, "See that you do not despise one of these little ones, for I tell you that in heaven their angels always behold the face of my Father who is in heaven." Yes, angels are wonderful beings!

### ACTIVITY IDEAS

Young Families

Read aloud Acts 5:17-20, then Acts 12:7. Have everyone draw and color a picture of an angel. Then read Luke 1:26-38.

### Middle Years and Adult Families

Read aloud Luke 1:26-38 and Daniel 12:1. These passages mention archangels by name. Do you think angels are present in our world? Does anyone know of a story about the possibility of angels at work in the world today?

### SNACK TIME

Angel food cake and a fruit drink.

### ENTERTAINMENT

ELECTRICITY HUNT Have all the family members but one sit in a circle and hold hands. Pass the current by squeezing hands around the circle. The

person who is "it" has to try to guess who has the current. Take turns being "it."

### SHARING

- Each share a time he or she was saved from a potential danger.
- Share a time someone felt close to another family member.
- Each share what he or she likes best about the family.

### CLOSING PRAYER

God our father, in a wonderful way you guide our work and the work of angels. May those who serve you constantly in heaven keep our lives safe from all harm on earth. Amen.

# Scriptural Insights

## God hears his faithful people

**READINGS: Exodus 17:8-13 2 Timothy 3:14-4:2  
Luke 18:1-8**

**BACKGROUND:**

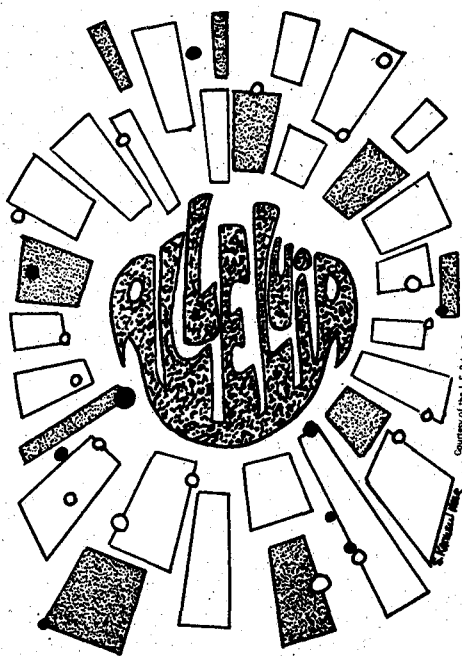
No life is without its share of problems; they are to be accepted in your own life as well. Fortunately, we don't have to solve all our problems by ourselves. As next Sunday's readings



BY  
FR.  
JAMES  
BLACK

indicate, God will give us his help.

When the Hebrews were nearing the Promised Land after the exodus event, they were confronted by the army of the Amalekites. The Amalekites didn't want the Hebrews to pass through their territory. The first reading, from the Old Testament book of Exodus, describes the defeat of the Amalekites



army through God's intervention.

In the gospel reading from Luke, Jesus told a parable about a judge

when refused to grant a widow's petition for justice. She asked him for help so frequently that he finally gave in to her request. Surely God would hear the requests for help from his faithful people.

In the second reading, from the second letter to Timothy, the author urged the reader to remain faithful to Christian teaching and to preach the word of God constantly.

**REFLECTION:**

About a year ago, I had to take an uncheduled break from my high school teaching because of surgery. I told my students about the upcoming situation, and then entered the hospital for the first round of tests.

If you've ever been in that type of situation, you know exactly how I felt. If you haven't, it's pretty easy to imagine the emotions involved.

I was anxious about the surgery because it was rather serious. I was worried about all the time that would be required for convalescence.

The evening before surgery, some of

my students came by the hospital and presented me with a large plaque they had purchased.

The plaque had a photograph of a beautiful nature scene. It also had the following quotation: "Nothing is going to happen today that you and the Lord can't handle together."

As I look back on that situation a year later, it's clear to me that the Lord really was presented during a difficult time. Because of the prayers of many people and the skills of my surgeon, the operation was quite successful. Moreover, I was back in the classroom much sooner than expected.

And the plaque? At this very moment it's hanging in my classroom near the door. I can't help seeing it several times a day. It calls to mind an important experience that my students and I shared with the Lord and with each other.

After all, I don't want to forget the message.

## Open up the Catholic vision

**Q. Our former pastor was a kind, progressive priest. Jesus was the center of religion. Canon law and other rules were of little importance.**

Now we have a 62-year-old priest from Eastern Europe. To him the Catholic religion is following a set of rules.



BY FR.  
JOHN  
DIETZEN

A sincere friend of mine with no religion is wondering if there is any place for him in the Catholic Church since our religion seems to him a package deal with no flexibility to think or act as your conscience tells you. Is there a place for him in our church or should he look elsewhere? Which of our priests is closer to the truth? (Iowa)

A. This question is extremely difficult to answer, frankly because there

just isn't any black and white way to say what you would like to hear and be fair to your friend and your present priest.

At least two things are important in considering what you might say to your friend.

First, the country of the priest you mention is one of many where clergy and the laity have felt the need to be severe and (at least what we could call) rigid in their practice of our faith. They have not enjoyed, as have Catholics since Vatican II, the luxury of experimenting and feeling their way in freedom through the difficult self-examination and renewal the church has experienced since 1960.

Change, especially change affecting areas of life we consider vital to our self-identity; is threatening, risky and enormously demanding of our psychic energy and of our personal faith. The changes we have experienced; and continue to experience; require a reshuffling of our vision of the church, and a sometimes frightening expansion of our understanding and trust in the role of the Holy Spirit in the church.

Often in this process the people of God easily feel they are without rudder, that they no longer have any

Catholic identity (how many Catholics felt radically abandoned by the church when we started to eat meat on Friday?), that they are naked and cold and homeless before the world.

We in the "FREE" countries cannot imagine how unfeasible such a process can be in nations where the church is persecuted; fighting for its life; in continual combat with regimes determined to crush it or bend it to total conformity.

Symbols of identity; however dispensable they might be theoretically; become life and death matters. Things are either black or white. Conditions and rules which in other circumstances might be revised or replaced with minimal pain become demonstrations of faith, carried out with full awareness that consequences may be death or prison, or worse. They become things for which people will die.

The martyrs died rather than eat food offered before statues of the emperors, an action which even St. Paul would judge morally neutral in itself; but which in the circumstances become a betrayal of one's own heart.

Needless to say not all religious rigidity is traceable to such noble reasons or experiences. My point is simply that people such as your priest who were raised; and who lived, with this type of rigid Catholic commitment and witness may not see things as flexibly and as permissively as you do.

For us; membership with Christ is identified with membership in the "community" of faith. This means leadership and direction (rules, if you

will) provided by those who, as we believe, by Christ's plan have responsibility for governing our church.

I think you will help your searching friend greatly if you try sincerely to open up for him this Catholic vision of the church of Jesus Christ.

**Q: I'm in the dark about the word "Eucharist." It is used a lot today both for Holy Communion and for the Mass. Why can't we simply continue calling it Mass and Communion? (Illinois).**

A. The word "Eucharist" comes from the Greek word "eucharistia," meaning to return thanks. It is one of the most ancient designations for the Eucharist among Christians, since that was its primary purpose, to remember what God has done for us in Jesus Christ and thank him for it.

That name is clearly much more specific and meaningful than "the Mass," which is simply an English corruption of the Latin words which formerly ended the Mass, "Ite missa est."

The church is, of course, returning to use of that word in many ways. Our celebration of Mass is divided, for example, into the Liturgy of the Word, and the Liturgy of the Eucharist.

The long prayer which the priest says, and to which the people respond, which contains the narration of the institution of the Eucharist is called the Eucharistic Prayer. It begins with "Let us give thanks to the Lord our God," to which the people respond, "It is right to give him thanks and praise."

(A free brochure answering questions Catholics ask about confession 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 may be addressed to Father Dietzen at the address above.)

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## God is on center stage now

### Patty Duke returns to her Catholic roots



BY  
**JAMES  
BREIG**

Patty Duke Astin has worked a couple miracles in her personal and professional life, and the results were displayed in "September Gun," a two-hour TV film which aired on October 8.

Professionally, the actress who burst on the scene as a child playing Helen Keller in "The Miracle Worker" on Broadway and in the film, was "dying to play a nun in traditional habit." Miracle No. 1: That's her role in "September Gun," which is set in the Old West and concerns a nun who hires a gunfighter to help her travel with a group of Apache children threatened by angry townfolk.

Personally, Mrs. Astin brought to her role a spiritual journey which led her from Catholicism to agnosticism and back to the Church. Miracle No. 2:

**'...I wanted to do the romantic child's idea of a nun. I think there's a fascination with that lifestyle.'**

she feels at home spiritually for the first time in years.

To find out about both miracles, I spoke with the actress recently as she filmed, in Williamsburg, Virginia, an eight-hour mini-series on George Washington. She plays Martha and I'll save her comments on that role for a future column. For this one, we'll stick to "September Gun" and her religious odyssey.

She was late calling me, she began, because she had to finish doing her laundry. When I suggested that major movie stars do not wash their clothes, she riposted, "I may be an actress, but I'm still a person with dirty laundry." So much for the glamorous life of entertainers. The remark prefaced an open and honest conversation in which Mrs. Astin spoke about her feelings toward Catholicism and the role of Sister Dulcina.

"I was dying to play a nun in traditional habit," she told me. "I had played a contemporary one for Father (Ellwood) Kieser (of 'Insight'), but I

wanted to do the romantic, child's idea of a nun. I think there's a fascination with the lifestyle. 'How can they choose celibacy' is the hook, but there's more to the interest than that.

"I didn't want to defy her," Mrs. Astin continued. "I didn't want to make her not human. I hope I succeeded. She has insecurities, maybe even a little neurosis. People should feel they could talk to her as a pal. She's not set apart from people. Nuns are in the business of reaching people, of communicating, of touching the heart and soul."

Mrs. Astin knows about contemporary nuns not only from playing one but also from dealing with the faculty at the Catholic school her sons attend. And she sends them there because of her own re-discovery of her faith just a few years ago.

"I was a Catholic as a child and it stuck until I was 12," she explained. "Then I lived with Christian Scientists so I became a Christian Scientist for a while. Then I half-heartedly explored other faiths, such as Judaism and Buddhism, the way lots of us did in the Sixties. I went to agnosticism, but never made it all the way to atheism.

"About four years ago," Mrs. Astin told me, "I felt a strong need to go back to my roots, including my religion. It was evolutionary, a growing process. I was obviously searching for something and it was the right time when it became clear that I had lost track along the way. I said to myself, 'Go back to square one.'

"My husband (actor-comedian John Astin of 'The Addams Family') introduced me to Father Kieser. I resisted and resisted, but felt the need for a



Patty Duke Astin, who played a courageous nun in the Oct. 8 TV movie, "September Gun" says she has returned to Catholicism and a happier way of life.

familiar spiritual home. I expressed my intellectual reservations and I liked his answers. I said I still had questions and he said, 'Good then you'll keep coming back.'"

"It was thrilling to go back," she noted. "It's now a more mature approach to my spiritual exploration than my childhood experience."

It's that sense of religious search and discovery which the actress brings to her role in "September Gun." In the film, Sister Dulcina provides sanctuary for a group of Indian children whom town leaders want to pen up. Fighting that prejudice, the nun decides to trek 200 miles to a church school and hires Ben Sunday (played by Robert Preston) to help her.

If viewers devote two hours to the film, Mrs. Astin hopes "they feel entertained because that's what I act for. I also hope they feel like smiling and feel that a connection was made between two disparate people who exchanged love which benefited people."

What did you think of "September Gun?"

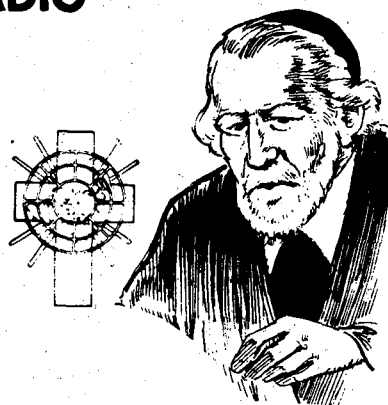
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### TV HIGHLIGHT

On Wednesday, Oct. 19 at 10 p.m. a program entitled "Christ Invites" will air on the following cable stations: Americable Associates, Miami, Selkirk Communications, Ft. Lauderdale, Cablevision, Boca Raton, Video Design, Opa Locka.

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## New life office

Saturday morning was hectic at the new Respect Life Office in Hialeah, 2024 E. 4 Ave., as volunteers prepared for the dedication and blessing later in the day by Auxiliary Bishop Agustin Roman. From left, co-director Joanna Eimer, volunteers Gloria Evans and Maria Teresa Fernandez and co-director Georgina Aladro, finish sorting through donated baby clothes. The office, open evenings and Saturdays, provides free pregnancy tests and counseling about alternatives to abortion, as well as baby items for needy mothers. Day volunteers and additional storage space are needed. The 24-hour Hotline number is 883-BABY. (Voice photo by Ana Rodriguez-Soto).

## Pastor thanks Dania people

The Pastor of Resurrection Church in Dania has written an open letter thanking citizens and officials for their support in stopping a new road that would have destroyed church property. The letter said:

"The parishioners of Resurrection Catholic Church in Dania, wish to extend their thanks to the Catholic community and citizens of Broward County for their support in expressing disapproval of alternatives for a trafficway plan which would have paralyzed Resurrection Parish property.

On September 22, 1983, Broward County Planning Council totally rejected their staff's recommendation for the preferred plan. The outcome of the Council's vote is "no road" through

able to continue Archdiocesan plans for an apartment complex for the elderly and handicapped.

Special thanks is extended to the elected officials, State, County, and Local (Dania and Hollywood), who were concerned over the impact this plan would have had on the church. We would also like to express our thanks to all the media, newspapers and television stations who accurately reported our progress and expressed concern for sacred ground, and our thanks to an "ecumenical groundswell" of persons all over Broward County who signed petitions and helped express the public's opposition to the Plan.

## Grant fosters minority research in biomedicine

Barry University has been awarded more than \$600,000 to foster minority education in the biomedical sciences during the next five years.

It was the only university in Florida to receive the Minority Access to Research Careers (MARC) grant from the U.S. Department of Health, Education and Welfare.

The grant will allow trainees,

selected from a pool of students who demonstrate superior ability and maintain a B (3.0) average or higher in science-related courses in senior high schools, to conduct medical research

The grant will pay the students' full tuition and more than \$3,000 in expenses

During the next four years, more students from a variety of socio-

# Pastoral Counseling Center expands

The year-old Biscayne College Pastoral Counseling Center is expanding its services to better serve Hispanics and residents of South Dade, Broward and Palm Beach.

The center is, a private, non-profit agency which specializes in individual, marital and family therapy as well as vocational testing, psychological evaluation, psychiatric consultation and consultation for business and industry groups.

Affiliated with Biscayne College's Institute for Pastoral Ministries, the Counseling Center also conducts a variety of workshops which focus issues from both religious and psychological viewpoints. Fees for counseling services are based on a sliding scale and workshops are open to the general public.

Frank McGarry is director of the Center, whose main offices are located at Biscayne College, 16400 NW 32 Ave in Opa-Locka. He is assisted by a professional staff selected for its clinical and interpersonal skills as well as religious sensitivity.

Sr. Carmelita Centanni assists McGarry at Biscayne's main campus.

Ida Blount, a family therapist in private practice for more than seven years, works in the South Dade area. She is a wife, mother of three and active member of St. Louis Parish in Kendall. She can be reached at 255-2706.

Father Greg Comella, who has assisted the Archdiocese of Miami's Office of Lay Ministry, will serve locations in Broward and Palm Beach. For an appointment, call 471-5596 or leave a message at Holy Name Parish, 683-3555 or St. Ambrose Parish, 427-2225.

Eliza Ascuy, trained and educated as a psychologist in Cuba, will work with

economic backgrounds will be admitted into the program. Application are open to local and national high school students.

For more information, call 758-3392, Ext. 332.

## St. Andrew holds 7th Greek Festival

St. Andrew Greek Orthodox Church of Kendall announces that the Miami Greek Festival is back for its 7th spectacular year. The festival will include a selection of homemade Greek dishes, including the famous Gyro sandwich, Moussaka, Spinach Pita, and Baklava and other pastries. The costumed Festival Dancers will entertain continuously, and there will be live bouzouki music. The boutique will carry wares from the Greek Islands.

The festival will be held on the grounds of the St. Andrew Greek Orthodox Church, 7901 North Kendall Drive (5 blocks West of Dadeland) on Friday through Sunday, November 11, 12, and 13, from 11 a.m. until 10:30 p.m. daily.

Hispanics, especially those who are having personal difficulties adjusting to a new culture and learning a new language. She can be reached at 541-5258 or by calling Our Lady of Divine Providence or St. John the Apostle parishes.

Gabrielle Berryer, chairperson of the Psychology Department at Biscayne, serves as the Counseling Center's consulting psychologist, sharing the duties with Jorge Caycedo, M.D.

The Biscayne College Pastoral Counseling Center is a result of the Institute of Pastoral Ministries' and Father Pat O'Neill's efforts to make the Church more relevant and sensitive to the needs of all people. Fr. O'Neill is president of Biscayne College.

"The problems found within families very easily find expression as well within businesses, small community groups and organizations," said McGarry, the Counseling Center's director. "We all want to be part of a group, be successful in relating and working within the group and yet retain our own personal identity."

The Center, he said, moves beyond the purely psychological aspects of these problems, integrating them with spiritual concerns.

For more information, call 625-6000, Ext. 142.

## Archdiocesan students named semi-finalists for scholarship

The following students in the Archdiocese of Miami are semifinalists in the 20th Annual National Achievement Scholarship Program for Outstanding Negro Students:

David L. Cole and Denise M. Leaks from Archbishop Curley-Notre Dame High School, Miami.

Sherlyn N. Archie from Monsignor Pace High School in Opa Locka.

Howard J. Bruce and Tamara C. Chisom, St. Thomas Aquinas High School, Ft. Lauderdale.

## Egyptian pyramids discussed at Barry

The second in a series of lectures on the construction of the Egyptian pyramids will be held Oct. 17 at 7:30 p.m. at Barry University, 11300 NE 2 Avenue in Miami Shores.

Dr. Joseph Davidovits, a French industrial chemist and adjunct professor of chemistry at Barry, theorizes that the Egyptian pyramids were made of synthetic stone and cast in place, rather than quarried and hauled into position.

The focus of his second of seven lectures will be why the pyramids were built with stones made from "concrete." He will explain why natron, a sacred salt in early Egyptian times, was mixed into the material to form the stones.

The lectures are free and open to the public. For more information call 758-3392, Ext. 371.

## Family Enrichment Center sponsors Sexuality conference

"Beautifully and Wonderfully made" is the title of the first Archdiocesan conference on sexuality to be held at the Biscayne college Library on Nov. 5th from 9 a.m. to 5:30 p.m. The keynote speakers, Joseph and Mercedes Iannone who will speak on the topic "Sexuality: God's Gift," have a national reputation as speakers and writers in the area of family catechesis and parish renewal.

Workshops will include such subjects as "Developing a Trust Relationship with your Teenager," "Natural Family Planning," and "Sex or Sexuality in the Catholic School Curriculum?"

Registration is \$10 per individual, \$18 for married couple made payable to the Family Enrichment center which is sponsoring the event, 18330 N.W. 12th Ave., Miami, Fla. 33169.

## It's a Date

St. Thomas More Parish, 10935 South Military Trail, Boynton Beach, will hold its annual Fall Festival Oct. 15 and 16. The festival will be open from 10 a.m. to 7 p.m. on Saturday and from 10 a.m. to 5 p.m. on Sunday. For more information call 737-3095.

Mercy Hospital needs volunteers between the ages of 14 and 18 to assist with patients for four hours a week. For more information call 285-2773.

The Women's Club of Ascension Catholic Church, 699 N.E. 70th St., Boca Raton, will hold a Rummage Sale Oct. 22 at 9 a.m. in the Parish Hall. For more information call 997-7470.

Cardinal Gibbons High School Band, 4601 Bayview Drive, will sponsor a Pancake Breakfast Oct. 23 from 8 a.m. to noon in the cafeteria. For more information call Sharon Hope 491-0934.

St. Rose of Lima, 418 N.E. 105 St., will hold a parish renewal Nov. 4 to 6. For more information call the Rectory at 758-0539.

Sacred Heart Guild will hold a Fall Card Party, Oct. 22 at Madonna Hall, 430 No. M St., from 12:30 p.m. to 4 p.m. Tickets are \$2 and will be available at the door.

Chaminade High School and Madonna Academy will celebrate their 10th anniversary with a "Hawaiian Fantasy" on Nov. 5, in the

Doral Hotel in Miami Beach. Tickets are \$25 per person. For more information call Mrs. Adams 987-6129, after 6 p.m.

Mercy Hospital, Department of Patient Education, will hold a free community program entitled, "You Hold the Key to your Heart," Oct. 18 from 11 a.m. to noon and from 7:30 p.m. to 9 p.m. For more information call 285-2701.

St. Boniface Parish will hold its annual Fall Carnival, Oct. 20 thru 23 on the church grounds located at 8330 Johnson St., Pembroke Pines. The Carnival will be open from 6 p.m. to 11 p.m., Thursday and Friday and from 1 p.m. to

11 p.m. on Saturday and Sunday.

The Woman's Club of Our Lady of the Lakes Church will hold a Rummage sale Oct. 15 at 9 a.m. in the parish center, 15801 N.W. 67th Avenue.

The Widow and Widowers Club of Broward County will hold a social gathering Oct. 16 from 2 p.m. to 5 p.m. at the Wilton Manors recreation hall, 509 N.E. 22 Drive. For more information call 473-8913 or 937-8090.

ST. KIERAN'S CHURCH will sponsor a garage sale on Saturday and Sunday, October 23 and 24 from 9 A.M. until 2 P.M. The Church is located on the grounds of Mercy Hospital

# Knights exemplify patriotic degrees in Cocoa Beach

Over 650 Sir Knights, candidates, families and guests are expected to participate in formal ceremonies exemplifying the 4th Degree of the Knights of Columbus. The gala festivities, en-

compassing 22 assemblies of the Southern District of Florida, DeSoto Province, will begin on Friday, October 21, 1983. Over 100 candidates will receive the

"top" degree of the K of C, whose principle is Patriotism, on Saturday. The weekend activities will take place in the Holiday Inn Resort, US A1A, Cocoa Beach. Arrangements may be

made by contacting local 4th degree assemblies or by calling John Mullaney, 783-6684 or PHil Whitaker, 777-1907.

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Thanks to the Blessed Mother for prayer answered. Publication promised. F.B.

Thanks to St. Jude for prayers answered. Publication promised.

A.D.

### 5A NOVENA

**ORACION AL ESPIRITU SANTO**  
Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerte por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar Contigo y todos mis seres queridos en Gloria Perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debera rezar la oracion durante 3 dias seguidos.)

E.M.

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted.

COCO

### 5A NOVENA

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted.

Connie

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias Publication must be promised. St. Jude pray for us and all who invoke your aid AMEN. This novena has never been known to fail I have had my request gratified. Publication. promised.

Connie

### 5A NOVENA

**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great material desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted.

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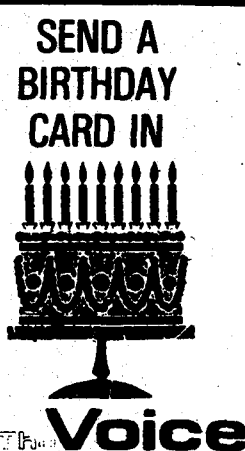
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# HOPE: It's when...

By Father John O'Callaghan, S.J.  
NC News Service

There are ample grounds for despair in our world.

When I was in Bihar, India, I saw the disastrous effects of a cold spell. Truckloads of bodies were brought into cities for cremation. Buses crowded with passengers sitting on the roofs and inside delivered corpses to their destination.

People were dying from exposure to record low temperatures. These were not freezing temperatures. But in a country unused to cold and unprotected by central heating and warm clothing, the temperatures were deadly.

—For several years, newspapers have detailed the poverty, bloodshed, and terror prevailing in much of Central America. And the Middle East. And Northern Ireland.

—It is not uncommon today to find young or middle-aged men, obviously not "street people," begging for handouts on the streets of large cities.

Ample grounds for despair. Yet life goes on.

**SUICIDE** rates notwithstanding, the huge majority of people cling to life, even in the midst of terrible hardship. Why? Because something, someone, is giving them hope.

We humans must have hope, not just for our comfort, but to stay alive. Without hope there is

## Despair...

By Father James Black  
NC News Service

For an hour, Mike sat alone in the room, his head in his hands. He was thinking about the terrible things that happened that night.

Earlier, he had left the house quietly, not wanting to wake anyone. He went to the shopping center and drove the car down behind the stores. He remembered feeling uneasy. What if someone came?

He really hadn't wanted to do this, but his new friends said that they



Like the trees that show hope for new life that will come in the spring, hope becomes a force in human lives, too, helping to shape our world. (NC Photo).

## An unquenchable hope

By Father John Castelot  
NC News Service

An age like ours has a crying need for hope. It is an age marked by despair, darkened by a sinister pall of gloom.

Some predictions of doom are supposed to be based on biblical prophecy, a supposition which betrays an abysmal ignorance of what biblical prophecy is all about. If anything, the message of the Bible is one of unquenchable hope.

This is hope based on the wisdom and goodness of the creator who so loved the world that he gave his only son for it—not for its damnation, much less its annihilation.

As St. Paul says so eloquently in Chapter 9 of Romans: "I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the

revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God."

Paul adds: "In hope we were saved. But hope is not hope if its object is seen; how is one to hope for what he sees? And hoping for what we cannot see means awaiting it with patient endurance."

**HUMAN DESTINY** and that of the universe are bound up together.

The survival of his people is a marvel of history. Many times people had good reason to think that the end of the world was near.

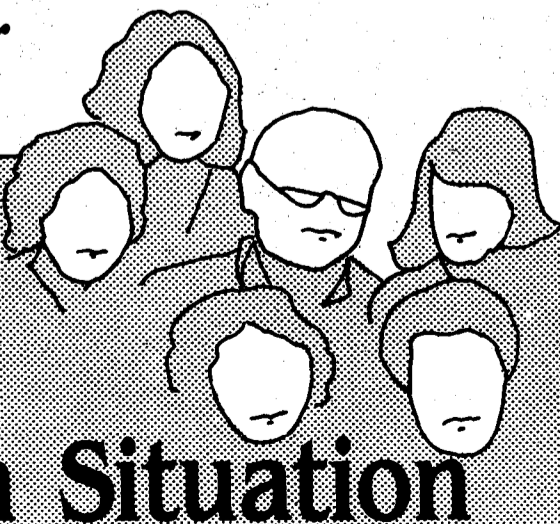
But they refused to give up hope and it was this hope which sustained them over the difficult centuries. It was hope based on the conviction that God, who called them out of nothing and made them his people, had great plans for them.

This was true right from the beginning. Early in the biblical story, Abraham was promised a son, who would be the first in a long line of progeny. Even though Abraham and Sarah were well beyond the age of begetting, he believed.

Paul puts it this-way: "Hoping against hope, Abraham believed and so became the father of many nations.... Without growing weak in faith he thought of his own body, which was as good as dead (for he was nearly 100-years-old) and of the dead womb of Sarah. Yet he never

Know Your  
Faith

**GOD**  
in the  
**Human Situation**



# humans feel God's caring

death in one form or another.

We Christians find our deepest hope in the God whose care we experience. Yes, experience! For God, I'm convinced, makes himself vividly present in our lives, if we're alert. His presence gives us hope.

For a gospel example of what I'm talking about, read the dramatic account of the Transfiguration in Mark's Gospel. The apostles' experience of God is described as a moment of high hope.

Remember the situation: At the time, the apostles were confused. They were over the first flush of enthusiasm about following Jesus, and they had suspicions of coming tragedy. Doubts must have been setting in.

Then suddenly they had a vision of glory. Clearly what took place was for them a "religious experience" and a tremendous consolation. Their reaction proves: "How good it is for us to be here!"

evidently that moment of life-giving hope remained a vivid memory, repeated often in the early Christian community.

What of us? Do we have similar experiences?

I suggest we may have them more than we usually admit. They are probably not so dramatic as the Transfiguration, though I think I know a few people who have had such experiences. But if our religious experiences are not generally so clear, that does not mean they are not real and profound.

I once visited the great cathedral in Cologne, Germany, with my father. It was the umpteenth cathedral we had visited and he announced before going in that if he was in Europe another hundred years he would never need to see another church.

Imagine my surprise later when I saw a robed cathedral official giving my father a profound bow. When I asked my dad how much he had donated, he named a substantial sum, with the explanation: "In the face of such majesty, how could anyone give less?" He said this with real emotion.

I knew that somehow he had been deeply

honest conversations, during some Masses and when reflecting on Scripture.

A good friend testifies that jogging brings moments which I can only interpret as religious experience, that is, a certain sense of God's reality, of his nearness and his care. This sense involves more than our minds. It touches our hearts. It is an experience we enter into.

I'd like to suggest that readers look into their lives to see whether something like that is not part of their own experience. Don't do this for the sake of curiosity, but precisely to draw hope from it.

If you cannot find anything like that in your experience, or if it's been a very long time since you've experienced it, that may signal a need to create some quiet time and space so that God can touch you. Jesus, after all, went away from the crowds periodically to be alone with his Father.

Clearly, that isn't easy for busy people. But an easy temptation for most of us is to escape our deeper selves and the Lord's presence by flinging ourselves into frantic activity.

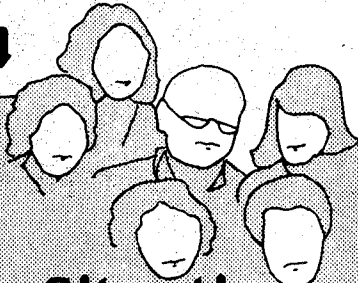
Ironically, instead of enriching our lives and making what we do more vital, all that busyness impoverishes us, insulating us from the experience of God.

That, in turn, robs us of one of the taproots to hope.

Such action could be fatal: for, without hope, life cedes finally to death.

know  
your  
faith

GOD  
in the  
Human Situation



## and hope

'He'd never even seen handcuffs before, except in the movies.'

needed his help. "Well," he told himself, "if I'm careful, I won't get caught." He remembered stopping at the pharmacy's back door.

Next he reached through the shat-

questioned or doubted God's promise." (Romans 4:18).

**IT WAS FROM** this people that there came eventually the one who is the immediate basis of our hope. Speaking of the hope we have because of Christ's redemptive death and resurrection, Paul says:

"This hope does not disappoint, for the love of God has been poured out in our hearts by the Holy Spirit who has been given to us.... For if, when we were God's enemies, we were reconciled to him by the death of his son, it is all the more certain that we who have been reconciled will be saved by him." (Romans 5:5,10).

Christians are people of hope. Christians are people who take the Bible's message of hope seriously. "Everything written before our time was written for our instruction, that we might derive hope from the lessons of patience and the words of encouragement in the Scriptures." (Romans 15.4).

As Paul says, "There are in the end three things that last: faith, hope and love."

tered window with his gloved hand, felt for the door knob, turned it and entered the pharmacy, just after 1 a.m.

**HE WAS FRIGHTENED** and lost little time finding the drugs in a locked box behind the shelves, just where he'd been told. He pried the box loose from the cabinet and headed for the door.

He opened it and stared at two policemen holding guns.

It had been awful since then, Mike thought. He was thrown against the police car and searched. He'd never even seen handcuffs before, except in the movies.

At the station, he was locked in a small room and questioned repeatedly. His guilt was assumed; after all, he'd been caught inside the pharmacy.

But the worst was yet to come: The police called his mom and dad and they were on the way. Mike was 17. What would he tell them?

They had always been proud of him before. He had done moderately well in school and seemed to be popular enough. He was a reasonably good athlete. He had a lot going for him. How would he explain this away? He'd never been in real trouble like this before.

**MIKE BEGAN** to think about all the things that could happen. There'd probably be a hearing in juvenile court. He'd be taken away from home and put in some institution for bad kids. His real friends—not the ones he'd gotten mixed up with this time—wouldn't want anything to do with him again. What would they think of him at church? And what would this do to his parents?

His whole life would be changed because of one incident, he thought. Mike began to feel desperate. How could he face anybody after this?

He heard the sound of the key in the doorknob. The door swung open and there stood his father.

"Mike, why?" he asked softly. "Tell me why you had to do this." Mike fumbled for an answer. He



The drugs Mike was seeking for his friends were locked in a box inside the pharmacy right where his friends said they would be. He pried the box loose and headed for the back door where he ran into two policemen with guns. He was thrown against the police car, searched, handcuffed and taken to the police station. How could he face his parents? (NC Photo)

didn't really know why he'd done it. Mike debated his answer: Should he be honest or not?

"Because I was stupid and didn't think about what I was doing," he answered after a long pause. "I was selfish. I didn't think about how it would affect me, or anyone else, for that matter. I let some people talk me into something dumb. Now I've got to pay the price. I feel like I'm kind of at the end of the line."

**MIKE'S FATHER** took a deep breath and let it out slowly. "Mike, your mother and I have been talking and praying a lot on the way down to the police station. If you've done something wrong, you'll have to pay for it.

"But, Mike," he continued, "you're still our son, and we still love

you very much. We don't understand what you've done, or why you've done it.

"We're disappointed. But we'll stick with you and help you in any way we can.

"We want you to believe that."

Mike didn't say anything at first. He'd really let his parents and himself down. Now they were saying that they'd stick with him, no matter what happened.

His future, obviously, remained uncertain. But now Mike began to hope that, whatever happened, he'd be able to handle it.

His father had given him that hope.

The events of the evening were still bleak, but not quite as bleak as before.

# Priestly clown won't fool around

*(when it comes to seeking Christ)*

MILWAUKEE(NC) -- Jesuit Father John E. Naus; 57, has a double identity. Students and teachers at Marquette University in Milwaukee know him as the teacher of Oriental philosophy, counselor and chaplain at a residence hall.

But they also know him as happy-sad Tumbleweed the Clown, whose expertise extends beyond philosophy and

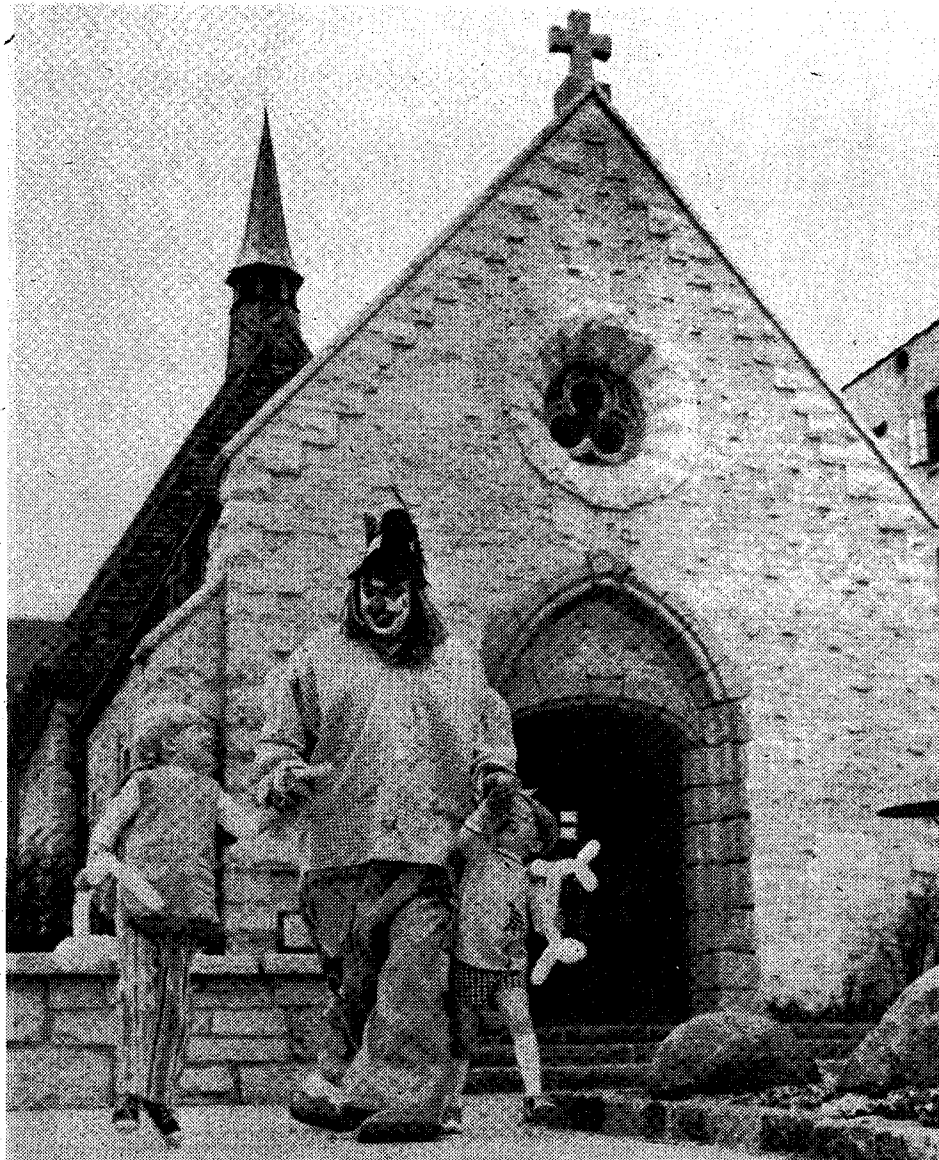
**'The parallel of Christ and clown is meant in no irreverence...were He preaching today, he would surely search for metaphors...that would be meaningful...'**

teaching to constructing octopuses out of balloons; playing the guitar and singing "I'm Being Swallowed by a Boa Constrictor."

Ever since students in 1971 presented Father Naus with a clown's get-up, he has been clowning on campus and off.

At first, he has acknowledged; he was "shy and bashful" about taking on clowning career, but with the students' encouragement he created Tumbleweed.

Tumbleweed now appears on such occasions as Cub Scout dinners; children's parties and visits to handicapped children; hospitals and Barnum and Bailey Circus headquarters in Florida; where he visits his old friends on "clown alley." (He has admitted he wanted to join the circus as a child and has always been interested in



it.) When he first became Tumbleweed there were a few problems. "There

were inhibitions to overcome," he wrote in an article in The Jesuit magazine. Then, too, as a middle-aged

priest he had to learn how to put on make-up. That takes lots of time; and beyond that' requires certain tools—such as the eyelash bath used to remove the sticky gum which keeps his false clown's nose on.

"I have found it to work perfectly," he said. "But I get some strange reactions when I go up to the Relvon counter at Gimbel's Department Store in my Roman collar and black suit and ask; 'Do you have any eye lash bath?'"

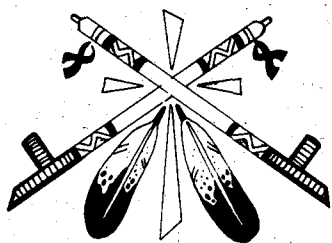
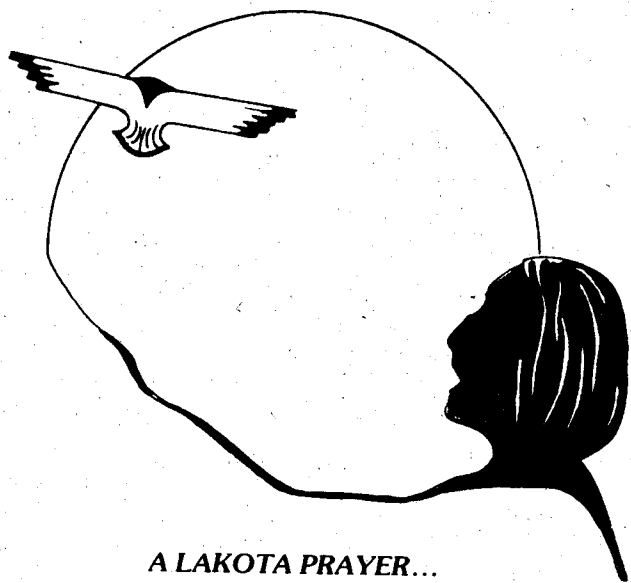
There is a serious side to Father Naus and Tumbleweed too and the priest sees parallels between the clown's image and Christ.

"The parallel of Christ and clown is meant in no irreverence," he wrote in The Jesuit. He noted that Christ used images of a shepherd and king. "Were he preaching today; he would surely search for metaphors and symbols that would be contemporary and meaningful. And it does seem that Christ the Clown does speak to many contemporaries, especially the young."

"The clown reflects the rhythm of human life: joy and sorrow, success and failure; fulfillment and frustration; smiles and tears," he added. "He tells us of the resilience of the human spirit not to give up."

As he put it, "Perhaps the prototype of this is Isaiah's suffering servant. Holy Thursday this poor man is covered with a fool's cloak, a mock crown on his bowed head and a stick for a scepter; he is spat upon and derided. But come Easter Sunday he rises triumphantly, ecstatically."

"My clown role speaks more subtly my message as priest," he stated. "We have every reason to hope because we are the resurrection people."



*My spirit is one with You,  
Great Spirit.*

*You strengthen me day and  
night to share my very best  
with my brothers and sisters.*

*You, whom my people see in  
all of creation and in all  
people, show Your Love for  
us.*

*Help me to know, like the  
soaring eagle, the heights of  
knowledge.*

*From the Four Directions, fill  
me with the four virtues of  
Fortitude, Generosity,  
Respect and Wisdom;  
so that I will help my people  
walk in the path of  
Understanding and Peace.  
Amen*

## the Saints *by Luke*

### ST. DOMINIC LORICATUS



DOMINIC WAS BORN IN UMBRIA, ITALY, IN 995. WHEN HE LEARNED THAT HE HAD BEEN ORDAINED BECAUSE OF HIS FATHER'S BRIBE OF A BISHOP, DOMINIC SPENT THE REST OF HIS LIFE DOING PENANCE AND PRACTICING SEVERE SELF DENIAL.

DOMINIC BECAME A DISCIPLE OF JOHN OF MONTEFELTRO, LIVING THE LIFE OF A HERMIT IN SOLITUDE AND CONTEMPLATION.

ABOUT 1040 HE BECAME A BENEDICTINE AT FONTE AVELLANA HERMITAGE UNDER ST. PETER DAMIAN. DOMINIC LATER WAS THE PRIOR OF A HERMITAGE NEAR SAN SEVERINI AND DIED THERE ON OCT. 14, 1060.

DOMINIC'S SURNAME, LORICATUS (THE MAILED) WAS GIVEN HIM BECAUSE OF THE COAT OF ROUGH MAIL HE WORE NEXT TO HIS SKIN.

HIS FEAST IS OCT. 14.



# Discovering the Lord

## ● A Pastoral Letter to the Spanish- Speaking of our Community on the Anniversary of the Discovery of America



## ● *A call to Evangelization*

**By Edward A. McCarthy  
Archbishop of Miami**

**My beloved in Christ:**

We celebrate today Columbus Day, the day on which Christopher Columbus discovered America.

In but nine years, we will celebrate the 500th anniversary of the discovery of America and of the beginning of the evangelization efforts of the Catholic Church in the American hemisphere.

We are also celebrating this year the Silver Jubilee of the Archdiocese

of Miami, 25 years of proclaiming and witnessing to the Gospel in South Florida.

On this occasion, I suggest that we pause briefly and reflect on the conditions of the world about us that have led to our great emphasis on evangelization, on living and sharing the teachings of Jesus.

We need from time to time to make an analysis of the reality in which we carry on our ministry and to which we address our message, if we want to be effective in our work and be true to the message of God.

I acknowledge with deep gratitude the collaboration of our beloved brother Bishop Agustin Roman in the

preparation of this pastoral letter. The Bishop is in full accord with this message to our esteemed Hispanic brothers and sisters.

The only immutable thing in the pastoral ministry is the message. It is living and eternal throughout the course of time. That message is the person of Jesus. He is the way, the truth and the life.

Both other things are changeable in the pastoral ministry. Reality changes and therefore the pastoral agents and the methodology we use in proclaiming the Gospel message must change.

Not to adapt ourselves to the reality would be to become ineffective in the transmission of that message that

must reach the men and women of our times.

God speaks to us through the signs of the times. The events, the conditions, the concrete situations, indicate what in our world requires the light of the divine message, and suggest how it might be communicated.

To ignore these signs of the times would be to live in an unreal world, separated in a disembodied way from the reality of our contemporaries and, therefore, incompetent in giving valid answers according to the Gospel.

The first reality we have to look at in our evangelization work is the human person. The value of the human person comes before any apostolic program or project. Pro-

# Discovering the Lord

grams and projects are directed to the human person.

Last July we turned our eyes toward Florida Indians, the native inhabitants of this land. Now we want to do the same thing with Hispanics, the first people who populated this land after the native Indians, and who lived in Florida 55 years before the coming of the Mayflower pilgrims to Plymouth Rock and 40 years before the foundation of Jamestown.

## Natural and Historical Vocation of Florida

### Natural Bridge Between Two Cultures

#### Historical Past

When we analyze the reality of our Archdiocese, its history and the diversity of its ethnic composition, the role played by its geographical position becomes obvious.

Florida's geographical situation makes it a port of the Hispanic Mediterranean, as it were, and, as such, Florida has played a role, if not predominant, at least very important in the life and the development of the Hispanic civilization in the Caribbean basin. And this dates back to the discovery of Florida by Ponce de Leon in 1513.

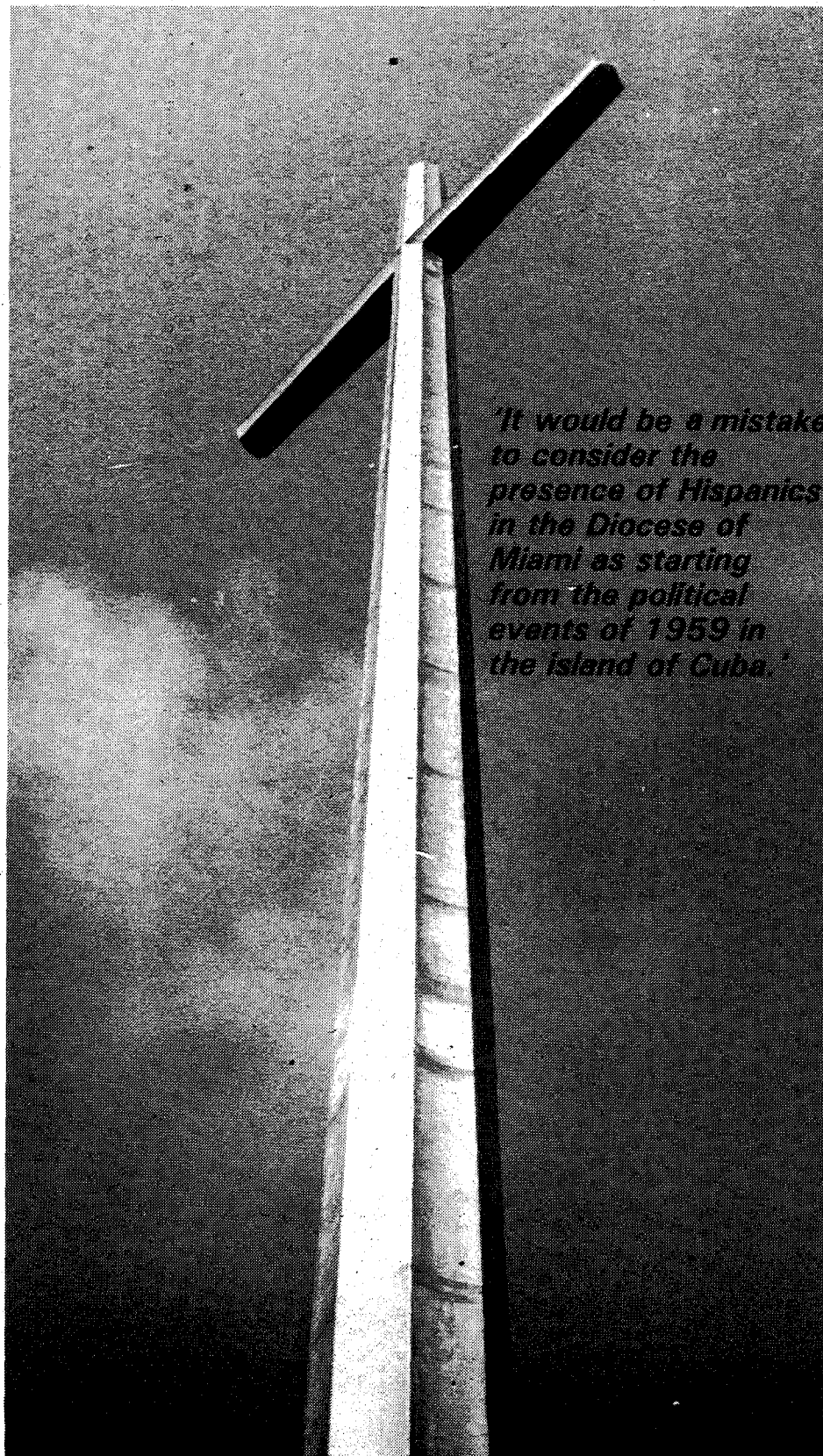
#### The Archdiocese of Miami and St. Augustine

St. Augustine, founded in 1565 by Pedro Menendez de Aviles, was, politically and ecclesiastically, dependent on Cuba.

Its history is closely related to the trade, the communications and the defense of the Spanish Empire in the New World. The founding of the city of St. Augustine and the then San Marcos Fortress was needed for the defense and the protection of the Spanish Armadas and fleets on their way back to the mother country.

The history of American Catholicism in Florida begins with the founding of St. Augustine.

It was in the area of St. Augustine that the first efforts were made to evangelize the natives. Already since 1566 these efforts were bathed in the blood of Hispanic martyrs such as



*'It would be a mistake to consider the presence of Hispanics in the Diocese of Miami as starting from the political events of 1959 in the island of Cuba.'*

The tallest cross in the country marks the site of the first Catholic parish in America, the Mission Nombre de Dios founded more than 400 years ago in St. Augustine. (Voice photo from NC News)

Hispanic history from the beginning.

It would be a mistake to consider the presence of Hispanics in the Diocese of Miami as starting from the political events of 1959 in the island

America.

The creation of the Institute of Social Action, the Inter-American Institute of Social Training and the Office of Latin American Affairs con-

***'Just as we are a natural port for trade, we have been called to be a brotherly port for freedom and democracy, a port of opportunities in order that thousands of human beings might rebuild their lives and begin again in the same way our Irish, Italian, Polish, German and Jewish ancestors did...'***

Pedro Martinez, and later, in 1696, in Cuban blood with the martyrdom of the Cuban priest Luis Sanchez Pacheco.

The presence and death of Father Felix Varela in St. Augustine is also significant. A Cuban priest and thought-provoking philosopher, Father Varela had been Vicar General of the Diocese of New York, founder of Transfiguration and St. James parish churches, and apostle of the Irish immigrants.

Until 25 years ago, the territory of the Archdiocese of Miami belonged to the Diocese of St. Augustine, and thus its history is related to the

of Cuba.

The fact is that at the time of the founding of the Diocese of Miami in 1958 Hispanics made up a significant number of the faithful and their energy and productivity contributed not only to the economic well-being of the region but to the vitality of the Church.

#### Bishop Carroll's Vision Toward Latin America

From the early stages, the Diocese of Miami under Bishop Coleman F. Carroll lent an ear to the directives of Pope Pius XII, John XXIII and Paul VI, and opened its heart to Latin

stitutes proof, in our history, of the concern of our Diocese and Bishop Carroll for Latin America.

More than 5,000 lay and religious students from more than 20 Latin American nations, representing more than 70 South American dioceses, participated over a four-year period in the Institute of Social Action.

Bishop Carroll was appointed in 1966 Acting Chairman of the Bishops' Committee for Latin America. In that capacity he visited almost every country in Latin America and promoted exchange meetings, assistance programs and leadership training.

## The Present Challenge

### Our Historical Vocation

Because of our geographical situation, which makes us a natural port of the Hispanic Mediterranean, as it were, and a bridge between the two cultures, Miami shares in the benefits of the Latin American trade.

We profit from the thousands of Latin American tourists who arrive annually at our coasts. Paradoxically, we enrich ourselves also with the capital, the intelligence and the Latin professionals who emigrate to our beaches, moved by the political and economical crises of their own nations.

Just as we share in the benefits of our geographical situation, we must be willing as well to share in meeting the needs arising from the political and social conflicts of Latin America.

Just as we are a natural port for trade, we have been called to be a brotherly port for freedom and democracy, a port of opportunities in order that thousands of human beings might rebuild their lives and begin again in the same way our Irish, Italian, Polish, German and Jewish ancestors did in the 18th, 19th and 20th centuries.

### Our Christian Vocation as a Diocese

In the presence of this universal phenomenon of masses on the move in search of freedom, our position must be a prophetic one.

It seems that the Lord wants us to bear witness to a system of values, of attitudes, of behavior, that differ from those of the world, that reflect instead those of the Gospel.

Our actions must reflect not only a generous attitude but also an attitude of respect and esteem for persons and their culture.

The Faith we live calls upon us to view the phenomena of immigration and human mobility with different eyes than those of sociology or politics.

We know all men are brothers and have a common Father. We know the Catholic Church is universal and this universality must manifest itself at all levels. Nobody can consider himself a foreigner. In the Catholic Church there are no foreigners. All are brothers and sisters.

To this vision of Faith must be joined an effort to create and share the quality of life for which the Gospel calls. The offerings we must make to our brethren cannot be reduced to material things but must include necessarily the quality of life resulting from personal communication, from knowing and respecting each other. This makes human coexistence an enriching experience and generates deep satisfaction and happiness.

Aware that we or our fathers also were "slaves of Egypt," we have to renew our Christian solidarity with the poorest and needy of this world. We must have in mind the words of Jesus, who identifies Himself with the poor and unfortunate: "Whatever you do to the least of my brethren you do to me."

This solidarity must not remain as mere good wishes; it must affect our comfort and our pocketbooks.

### Hispanic Contributions

Let us now turn our attention to our Hispanic brothers and sisters living in South Florida.

When we analyze our reality, we are aware of the positive contribution of the Hispanic people to our Arch-

# A call to Evangelization

diocese. Beyond the trade, the professional talent, the banking, the building industry, architecture, etc., we should like to point out especially the spiritual contributions, not only on the part of the Hispanic clergy and religious, but also of the Catholic laity.

It is admirable to contemplate the innumerable apostolic initiatives and pastoral responses of our Hispanic people to the needs of their brothers and sisters.

We are aware of the thousands of hours of voluntary work contributed by the Hispanic people to the building of the Kingdom of God in our Archdiocese, and we are grateful and give thanks to the Lord for so much generosity and sacrifice.

## Challenges to the Hispanic Community

In this reflection on our reality, I should like, however, to challenge our Hispanic people to preserve faithfully their spiritual values.

May they not be influenced by materialism and consumerism which are the cancer of our capitalistic society and a serious threat to religion. I should like to challenge them not to give their children more than needed but to share in the name of Jesus with their brethren who are the neediest of our society.

I urge them to keep the values of the Hispanic family, which includes grandparents, uncles and aunts, nephews and godparents. Spend time with all these family members. Experience the sharing which generates community life and therefore quality of life.

The Hispanic community has been blessed with a rich Catholic tradition that has been passed down from generation to generation. This tradition has been so strong that many of them preferred to abandon their beloved homelands rather than give up their Faith.

Yet, now in this new land, what tyrants could not take away from them many of them are neglecting on their own by failing to enrich their lives through the precious gifts of the Sacraments and, most especially, the Eucharist at Sunday Mass.

I urge them, at the same time, to retain the value and the dignity which the Hispanic culture gives to the elderly and the unborn. Resist the social or economic pressures to abandon them to their fate or to an impersonal situation in asylums and boarding houses.

The respect for life which marks Hispanic culture must manifest itself in the care for the unborn. May Hispanics never become a part of the yearly crime statistics on abortion!

I admire the capacity for work of the Hispanics in South Florida. I admire their initiative, their commercial and industrial success. But I urge them to be true to their culture. Work to live, do not live to work. Refuse to permit work to depersonalize you and to destroy your family life.

Also I should like to acknowledge here the different use of time in the Hispanic culture and urge you to protect that social and human sense which time has in your culture. I urge our Hispanic people to keep "wasting time" with their children, their wives, their relatives and friends. I tell them: that is quality of life.

Many of our Hispanic brothers and sisters have left their land in order to enjoy freedom of thought and of speech. May they respect other people's freedom to think and to have different views. That is democracy. The contrary is oppression.

At the same time, I should like to invite our Hispanic brethren to participate more fully in public life and in the ecclesial life of our Archdiocese.

Do not be assimilated, but do not isolate yourselves. Integrate yourselves in the life of our civil and religious community. Take part in public life. Feel the responsibility to take part in the political life of the community with your votes.

Support capable and upright candidates. Prepare yourselves to serve in public office, sacrificing perhaps more lucrative personal interests.

Do not permit the neglect of the

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more capable and experienced people to leave the field open to opportunist and incapable politicians who, because of the lack of competent candidates, will have the opportunity to rule over our society.

Avoid in this participation in public life the "caudillismo" and the division, perhaps the political blemish of your histories. Learn to converse and to reach consensus and genuine dialogue, having as priority the well-being of the society and not the personal interests of a few.

As I have said, to respond to God and His salvation plan, it is necessary to analyze the reality and the signs of the times.

We challenge you to live the present and respond to it, without renouncing your history, which is part of your identity, preserving the wisdom of the past, and projecting its vision to the future.

We cannot live simply in the past if we want to be true to God today.

I call you to a higher degree of conversion. The life here in the United States for many of you has been a new beginning. I invite you to be reborn, to look at yourself and others with a new vision, with Jesus'

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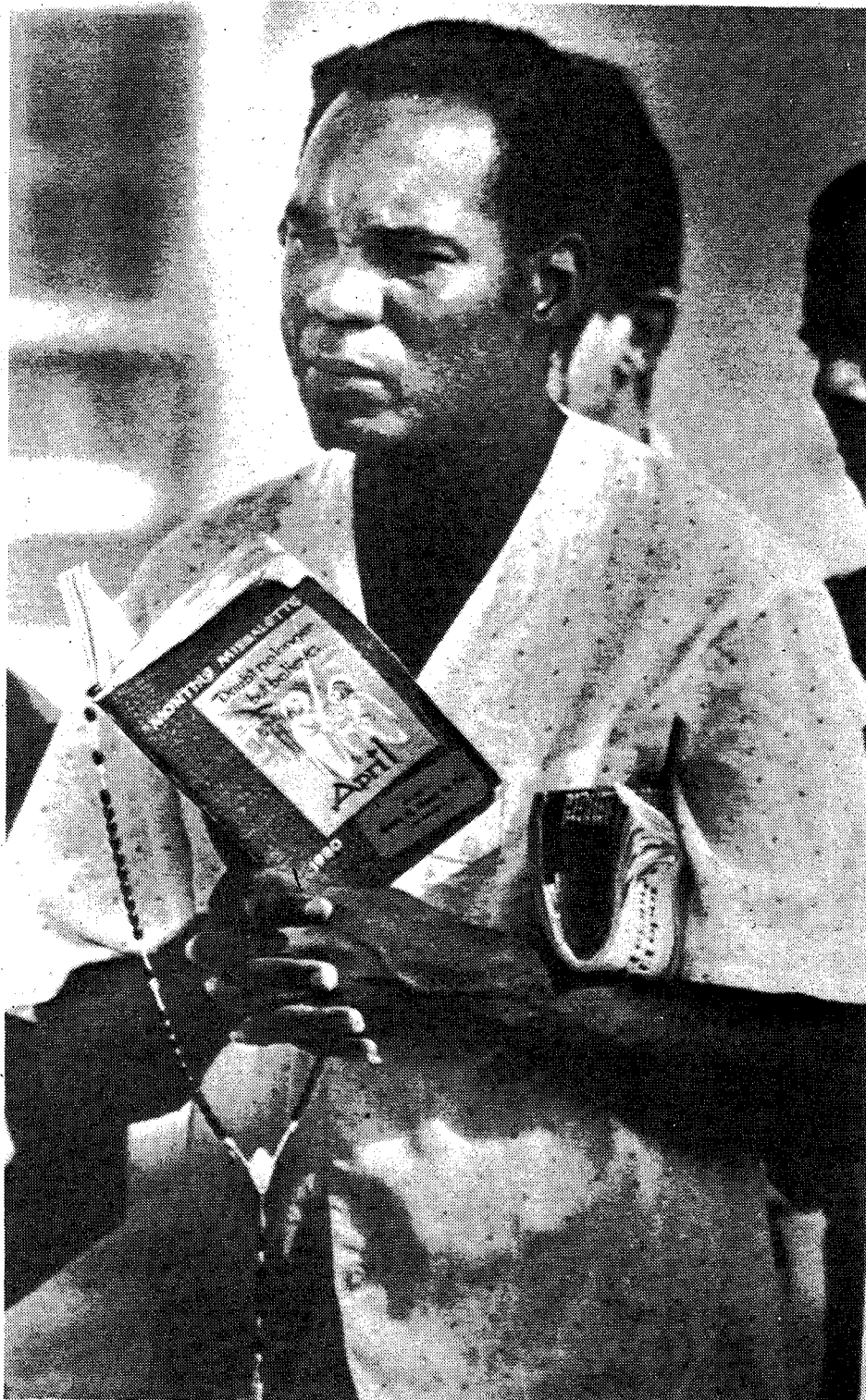
***'May (Hispanics) not be influenced by materialism and consumerism which are the cancer of our capitalistic society and a serious threat to religion. I should like to challenge them not to give their children more than needed but to share in the name of Jesus with their brethren who are the neediest of society.'***

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vision — that is Faith — and to love things in a new way, with the heart of Jesus, which is charity.

I invite you to evaluate things in a true way, to look for the genuine in life, and to leave the fantasy and the social falsehood, the vanities and superficialities of the world which prizes "to have" more than "to be," and gives more credit to appearance than truth.

I believe that in this rebirth in God it is necessary to conceive our own lives as a service to others, in imita-



A Cuban refugee prays during a Mass at Fort Chaffee, Ark., in the summer of 1980. (Voice photo from NC News)

tion of Jesus, who came not to be served but to serve.

In this new conception of life, there are no social classes because we are brethren and children of the same Father.

This sense of Christian brotherhood originates from our belief in the same Father. It expands the horizons of our human community. It makes us feel as brothers not

Then they need to be more sensitive to cultures which are not so dominant in order not to oppress people who belong to other cultures or minorities. That oppression would be contrary to the dignity of the person and, therefore, to God's plan for human beings.

## A Future Even More Important

When I look at the future of our Archdiocese, I perceive an even more important future.

The population of the southeastern United States will become 36 percent of the national population by the year 2,000, according to demographic projections.

According to all indicators, the Hispanic population will become the largest minority in this nation.

I should like to seize the opportunity of the preparation of the Third National Hispanic Pastoral Meeting to address myself, as father and Pastor, to my Spanish-speaking sons and daughters, whose presence is so large in this portion of the Kingdom of God.

I wish to renew my invitation to them to participate in the Evangelization Program of our Archdiocese, which is in its fourth year.

In the first two years, we devoted our efforts to work in favor of the evangelization of community life — first at the family level, later at the

# Discovering the Lord

parish level, the family of families.

The following year consisted of a call to grow in Faith. This year we are committed to deepening our prayer life and to bringing the unchurched into the Catholic Church.

We shall dedicate next year to work

**'As an Archdiocese, and because of our call to be a bridge with South America, we must interest ourselves in the integral development of our South American brethren, supporting all kinds of harmonious human progress which favors the building of the Kingdom and denounces exploitation and oppression.'**



for the growth of charity.

The recent statistical surveys tell us that, generally, only 10 percent of Hispanics practice their Faith. For known reasons, such as the shortage of priests in their countries of origin, the other 90 percent do not practice their Faith regularly.

That is why I challenge the practicing Hispanic Catholics to share this Faith with all their brethren who, in their historical moment, did not have the opportunity to receive the light of the Gospel. Reconciling is one of the aims of our Program of Evangelization; that aim means to develop in the midst of our parish communities a yearning and commitment to care for everybody.

We want to reconcile all of us in the same community of Faith of our fathers. This includes Catholics who live on the fringe of the Church, who keep themselves distant and the people who have lost their Church filiation.

In short, opening the Father's house to all His children must be the great concern of the leaders of our Catholic movements and organizations and the Lay Ministers who work in this portion of the Church.

The richness of the popular piety of the Hispanic people is well known by its multiple expressions in this Archdiocese. Popular piety is a preparation for proper evangelization.

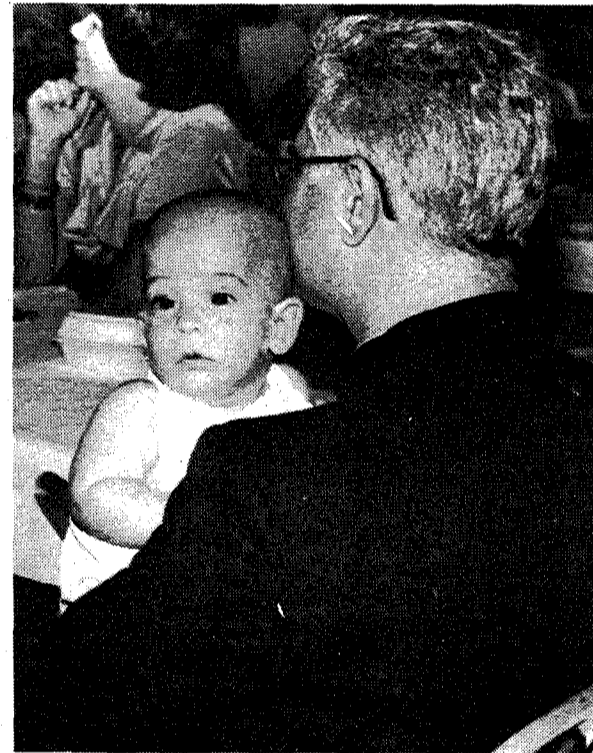
"This popular piety is not necessarily a vague feeling, lacking of a solid doctrinal basis, as an interior form of religious expression. Guided and sustained and, if need be, purified by the continuous action of the pastors and daily exercised in the life of the people, popular piety is really the piety of the poor and simple people," as our Holy Father, Pope John Paul II said in Zapopan, Mexico (January 30, 1979).

The popular piety of our Hispanic faithful is "indissolubly Marian." In it Blessed Mary occupies the same preeminent place as in the wholeness of the Christian life.

She is the Mother, the Queen, the Patroness and the Model. We come to her to honor her, to ask for her intercession, to learn to imitate her, that is to say, to learn to be a real disciple of Jesus.

Because, as the Lord says, "Whoever does the will of God is brother and sister and mother to me." (Mark 3:35) She, under the title of the Immaculate Conception,

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Patroness of this Archdiocese, wants to join everybody in the same Catholic family they left in their countries of origin.

The economic relations between North and South America will grow because of the relation between industrialization and primary sources of raw materials.

Geography unites us again historically so that the South American nations will have a

We are called to be a bridge between the Hispanics of North and West and the Hispanics of the South. Here our existential political experience can be an enrichment for the other Hispanics of the nation, as can our experiences in the fields of industry, trade and pastoral ministry.

More and more the Catholic Church in the United States is aware of its responsibility at a world level. The influence of our nation is felt

**'As the Hispanics become more a part of this society and make economic progress, it is possible that, in some areas, their particular culture will become dominant. Then they need to be more sensitive to cultures which are not so dominant in order not to oppress people who belong to other cultures or minorities.'**

necessary influence on our international politics and we on theirs.

Faced with this panorama we, as a Church, must be aware of our call to be a bridge.

We are called to be a primary bridge between the two cultures. Already at the present time a bilingual Miami contributes to the whole economical progress of both continents.

everywhere. It is a great factor in determining the world situation.

As a prophetic Church, we must announce and work for the Kingdom of God and denounce from our special world watchtower the principles, the attitudes and the actions that are opposed to the building of the Kingdom of God.

As an Archdiocese, and because of our call to be a bridge with South

America, we must interest ourselves in the integral development of our South American brethren, supporting all kinds of harmonious human progress which favors the building of the Kingdom and denounces exploitation and oppression.

My beloved brothers and sisters, we invite you to walk together with us, scrutinizing the signs of the times, discerning the will of God, striving for the building of the Kingdom of God among the human beings of this hemisphere. A Kingdom of peace, of justice and of love.

This message of love and confidence which I address to you is shared with me by my beloved and your beloved Bishop Agustin Roman, who has been our inestimable assistance in its preparation.

May the Good Lord, by the intercession of Our Lady, bless you abundantly.

Given at Bethlehem, where Jesus the Word-became-Flesh, was born and where I am praying for you, on October 12, in the year of Our Lord 1983.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami