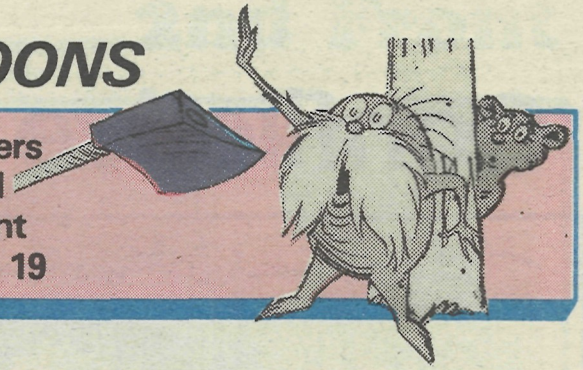


S. Fla. Catholics  
gather for fun,  
sun, celebration  
Page 9



## TV CARTOONS

Columnist wonders  
if they're harmful  
See Entertainment  
Page 19



# THE VOICE

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## Church and politics

### in Latin America

A symposium of national and international speakers on Central America was held at the Regional Seminary to air the relationship of the Church to politics, liberation theology, poverty and other themes. The following is the Voice report on this controversial area.

- Political involvement . . . . P10
- More capitalism . P11
- Poverty . . . . . P12
- Liberation . . . . . P13
- Editorial...P 14

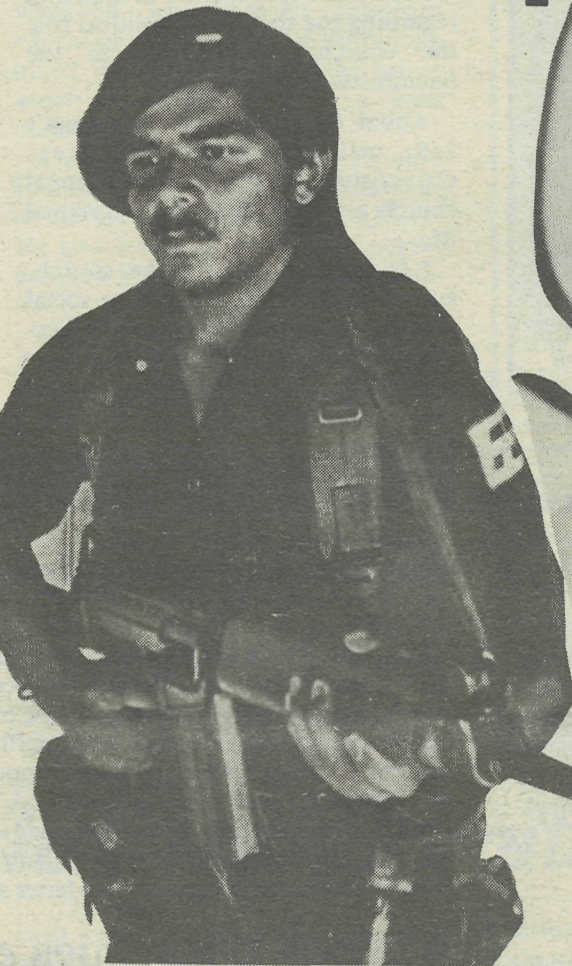
By Ana Rodriguez-Soto  
Voice News Editor

This is how it begins in Latin America.

Two little girls were dying, and a priest was called to baptize them.

So he went to their house. And he saw the father and he saw the mother and he saw the brothers and sisters. And then he saw the little girls, bellies bloated, life quietly draining from their bodies.

His first thought was not to baptize but to save. He took one girl in his



Guns are a reality in Latin America; Pope greets crowd in Nicaragua beneath political banner.

arms, told the uncle who had fetched him to carry the other one and began running, in the night, as fast as he could, down the dirt road, hurrying toward the house where the doctor lived, hoping and praying the man would not be drunk.

Then he stopped. He shouted to the uncle, "You go on. This one has died." And he began to cry.

The other girl lived to enter the doctor's house and, as luck would have it, he was not drunk. Two hours later, she died anyway.

So after the funeral, the priest, who could not understand, approached the father. You have a job, the priest said, half-accusingly. Why, in God's name, did your little girls starve to death?

Patiently, the man explained. I work all day, from morning to night. But I have eight children and my wife. And I can only feed them "yucca" (a potatoe-like food with little nutritional value).

Still unbelieving, the priest pressed him. How much money do you earn?

Even minimum wage should be enough to feed your family — how much are you paid?

Seventy-five cents a day, the man responded. (In American dollars, about half that.) It was not minimum wage.

So the priest decided to speak to the man's employer, a parishioner. He attended church every week, went to Communion almost daily, was a generous contributor to the parish —

Continued on page 10

## Divorced, alienated invited 'home'

By Monge Donohue  
Archdiocese Information Bureau  
Coordinator

"Come Home — It's Easier Than You Think" is the theme of a one-day outreach program to South Florida Catholics who feel alienated from the Church because of divorce and/or separation, or remarriage outside of the church, beginning at 9:30 a.m., Saturday, March 31 at St. Maurice Church, 2851 Stirling Rd., Fort Lauderdale.

According to the Family Enrichment Center, the Archdiocese of Miami Matrimonial Tribunal and the Lay Evangelization office, co-sponsors for the program, the purpose is to create an atmosphere of "sharing and listening, of warmth and welcome, of apology and forgiveness, of healing and reconciliation."

Included during the day, which begins with a welcome from Archbishop Edward A. McCarthy, will be informational presentations, witness sharing, practical workshops and group prayer.

Father Andrew Anderson, officialis of the Matrimonial Tribunal, will be the first speaker, emphasizing, "You've Been Missed — We're Poor Without You." According to Father Anderson many Catholics who are divorced and/or separated and have not remarried are still in good standing in the eyes of the Catholic Church but do not realize it and subsequently believe that they have been barred from the sacraments of the Catholic Church.

Sister Agnes Gott of the Family Enrichment Center, whose apostolate is working with the divorced and

separated will speak to guests on the subject, "It's Easier Than You Think" referring to resuming active participation in the church communities.

"Listening Sessions" will be presented in both English and Spanish with the Father Carl Morrison, vice-officialis of the Matrimonial Tribunal discussing "Annulments" in English and Fr. Wilfredo Pena, also of the Tribunal speaking in Spanish on the subject. Other sessions will include "The Role of the Remarried in the Church," on which Fr. Ernesto Garcia-Rubio of Miami will speak in Spanish; and Fr. Sean Mulcahny, pastor, St. Maurice Church, in English. "Raising Our Children As Catholics" will be the subject of Fr. George Garcia, Archdiocesan Director of Religious Educa-

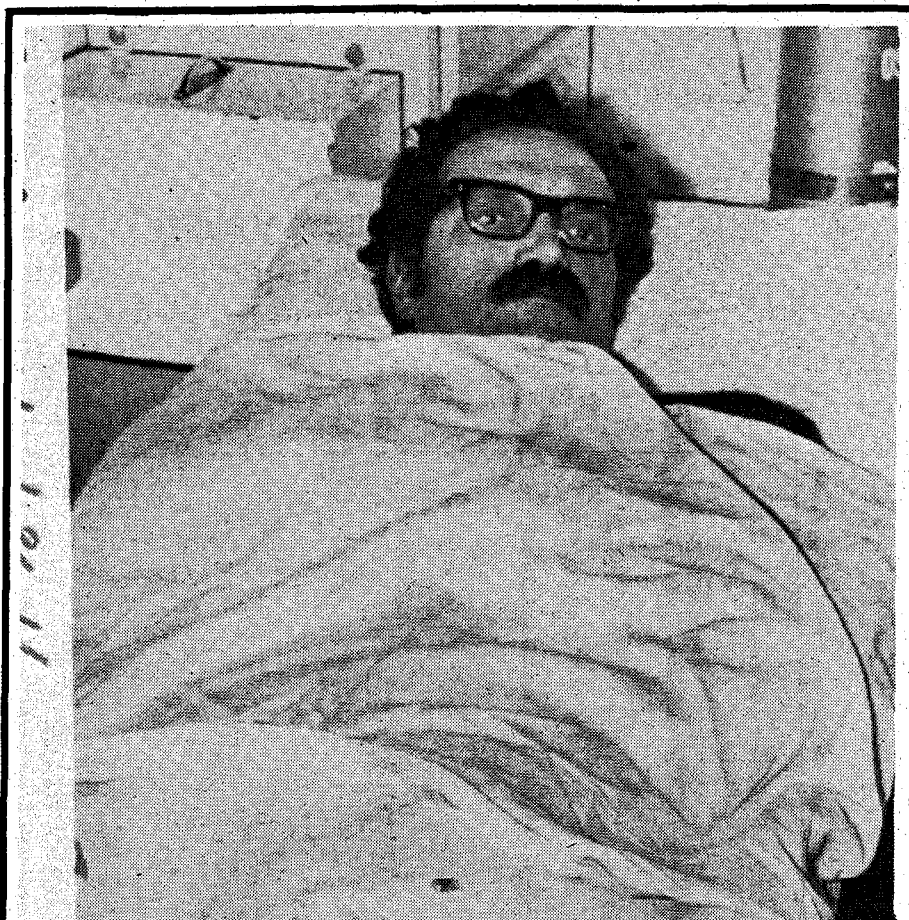
tion, English; and Fr. Edward Alvarez, S.J., Spanish.

In urging alienated Catholics to participate in the sessions, Archbishop McCarthy said, "Jesus spent much of His active ministry reaching out to heal those who were hurting. Since this was a way of life for Him, we are convinced that He wishes His Church to also pursue this way of life.

"The Archdiocese of Miami cares about and loves all of the members of the Catholic Church. We want to show concern for those who ceased being active when they encountered marriage out of the Church, or were divorced, or were divorced and remarried away from the Catholic community."

Those planning to attend the session should bring their lunches.

# 'Conflictive unity' in Nicaragua church



**BACK TO JAIL** — Sergei Antonov, the Bulgarian airline official accused of complicity in the May, 1981 assassination attempt against Pope John Paul II, is carried on a stretcher from his home to return to a Rome jail. (NC photo from UPI).

The Nicaraguan church is marked by a "conflictive unity" in which Catholics have no serious doctrinal disputes but disagree in their attitudes to the Sandinista government, according to Father Cesar Jerez, vice president of the Jesuit-run Central American University in Nicaragua.

He also criticized U.S. aid to Nicaraguan guerrillas and blamed the Nicaraguan bishops for not condemning guerrilla violence.

"With regard to Nicaragua, we have never seen an official statement of the bishops' conference condemning counter-revolutionary violence and its support by 'covert' U.S. operations."

Father Jerez said Nicaraguan Catholics are split into three branches regarding the social and political role the church should have in the Sandinista-ruled country.

About 90 percent of Nicaragua's 2.8 million people profess Catholicism, making the institutional church a major influence in national life.

"A sizeable part of the church, even if it sincerely desires true social change, experiences serious objections when it notices that the groups intent upon that social change — and

in the Nicaraguan case that means the revolutionary Sandinistas — make use of Marxist elements for the achievement of this task."

These Catholics consider the government communist and "their condemnation is total and merciless," said Father Jerez.

"This black-and-white treatment of the Nicaraguan situation has become the position held by people very high in the hierarchical structure of the Catholic Church."

Another group of Catholics says it does not want to go back to the dictatorship of Anastasio Somoza, who was overthrown by the Sandinistas, but must also oppose the Sandinistas because "establishment of a Marxist regime will bring about more evil than good," he said.

These Catholics, however, spend more time criticizing the government than proposing their own solutions to the country's problems, he added.

"Another part of the Nicaraguan church, in my opinion an authentic part of the people of God, holds the position that a Christian presence within the revolutionary process is possible," said Father Jerez, a former Jesuit provincial for Central America.

## News at a Glance

### Christian groups fight hunger in Africa

Four global Christian organizations have appealed for \$100 million in special contributions to combat hunger and the effects of prolonged drought in Africa. The appeal was launched at a press conference in Geneva, Switzerland, by the World Council of Churches, Catholic Relief Services, Caritas International and the Lutheran World Federation. Church agencies had already committed emergency and long-term development aid of about \$270 million in 1984, and the new appeal asks the agencies' worldwide network to raise \$100 million more.

### IRS seeks \$30,000 from preacher

LOS ANGELES (RNS) — While California tax officials continue to decide how much the Rev. Robert Schuller's Crystal Cathedral owes them, the Internal Revenue Service is seeking more than \$30,000 in unpaid personal income taxes from the television preacher. The Los Angeles Times reported that the IRS has sent Dr. Schuller and his wife a notice of deficiency of \$10,680 in taxes for 1976 and \$20,034 for 1977. In contrast to his vigorous disputing of California tax assessments against his church, Dr. Schuller told the newspaper that he concluded the IRS was right to turn down his petition for a tax exemption for a "fish farm."

### Report tells Catholics to hear the poor

RALEIGH, N.C. (NC) — Even greater than the need for people to work with the poor is the need for the majority of Catholics "in the pews" to listen to the experiences of the poor, said a report by the Catholic Committee of the South. "It will take much ingenuity and good will on the part of many Catholic people to learn to walk with the poor in such a way that their voices may be heard not from below but from beside," said the report, issued in mid-March.

### Abortion is 'primordial darkness' — Abp.

BOSTON (NC) — Newly installed Archbishop Bernard F. Law of Boston declared that abortion is the "primordial darkness" clouding society's ability to effectively deal with such major problems as hunger, injustice and the threat of nuclear war. Archbishop Law, former head of the Springfield-Cape Girardeau, Mo., Diocese, laced the homily at his installation with references to lightness and darkness.

### Protect human guinea pigs — NCCB official

WASHINGTON (NC) — The Senate should pass legislation to improve the protection of human research subjects, particularly unborn and newborn children, an official of the National Conference of Catholic Bishops said. In a letter to senators, Father Edward M. Bryce, director of the U.S. bishops' Office for Pro-life Activities, urged support for legislation clarifying restriction on federally supported research. "A sound medical ethic recognizes that children, who cannot give informed consent, should not be subjected to medical experimentation of any significant risk unless the procedure might benefit them as individuals," the letter said.

### Accused priest sues police

WILMINGTON, Del. (NC) — The attorney for Father Bernard T. Pagano, cleared of charges in 1979 in the so-called "Gentleman Bandit" robberies, told a jury that Delaware State Police ignored evidence "slapping them across the face" that the priest was not guilty. State police "were convinced they were going to put this man in jail," said Alfred A. Fabricant, the priest's chief counsel, during his opening statement in U.S. District Court in Wilmington. The trial, expected to last into April, was being held on Father Pagano's \$5 million lawsuit against four state police officers claiming false arrest, defamation and negligence.

### Maryknoller's peace walk ended at jail

SANDSTONE, Minn. (RNS) — The Rev. Roy Bourgeois has been sentenced to 18 months in prison, one of the longest terms given a peace protester in recent years. Father Bourgeois was convicted of six federal misdemeanors committed last July and August at Fort Benning, Ga. He was also found guilty of three counts of trespassing, two counts of impersonating an officer and one count of assault. Father Bourgeois went to Fort Benning when he learned that 525 Salvadoran soldiers were being trained there by the United States. He showed films about the four American churchwomen who were raped and killed in El Salvador. In July, Father Bourgeois, another priest and a woman donned officers' uniforms and entered a barracks where some Salvadorans were staying. They distributed leaflets asking the soldiers to lay down their weapons. The Maryknoll priest explained his actions by saying, "When a law of my country contradicts a law of God, I have no choice but to disobey the law of my country. Some call it civil disobedience. I call it divine obedience."

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# 'Mother Mary, pray for us'

## Archbishop McCarthy joins Pope, fellow bishops in consecrating world to Blessed Virgin

By NC News Service

Archbishop Edward A. McCarthy joined Catholic bishops across the United States this weekend in ceremonies consecrating the world to the Blessed Virgin Mary.

The Archbishop recited the "prayer of dedication," written by Pope John Paul II and printed in last week's *Voice*, immediately following the blessing of the new church of Our Lady of the Lakes, in Miami Lakes. (See story, page 8).

The Pope had asked all the world's bishops to join him, either Saturday or Sunday, the feast of the Annunciation, in consecrating the world to Mary and praying that she would help the world avoid the "incalculable self-destruction" of nuclear war.

At an outdoor Mass in St. Peter's Square Sunday, attended by 150,000 people, the Pope, kneeling before a statue of Our Lady, prayed: "Help us conquer the menace of evil, which so easily takes root in the heart of the people of today, and whose immeasurable effects already weigh down upon our modern world and seem to block the paths toward the future."

"FROM FAMINE and war deliver us," he added. "From nuclear war,

from incalculable self-destruction, from every kind of war deliver us."

Across the United States, the consecration took a variety of forms.

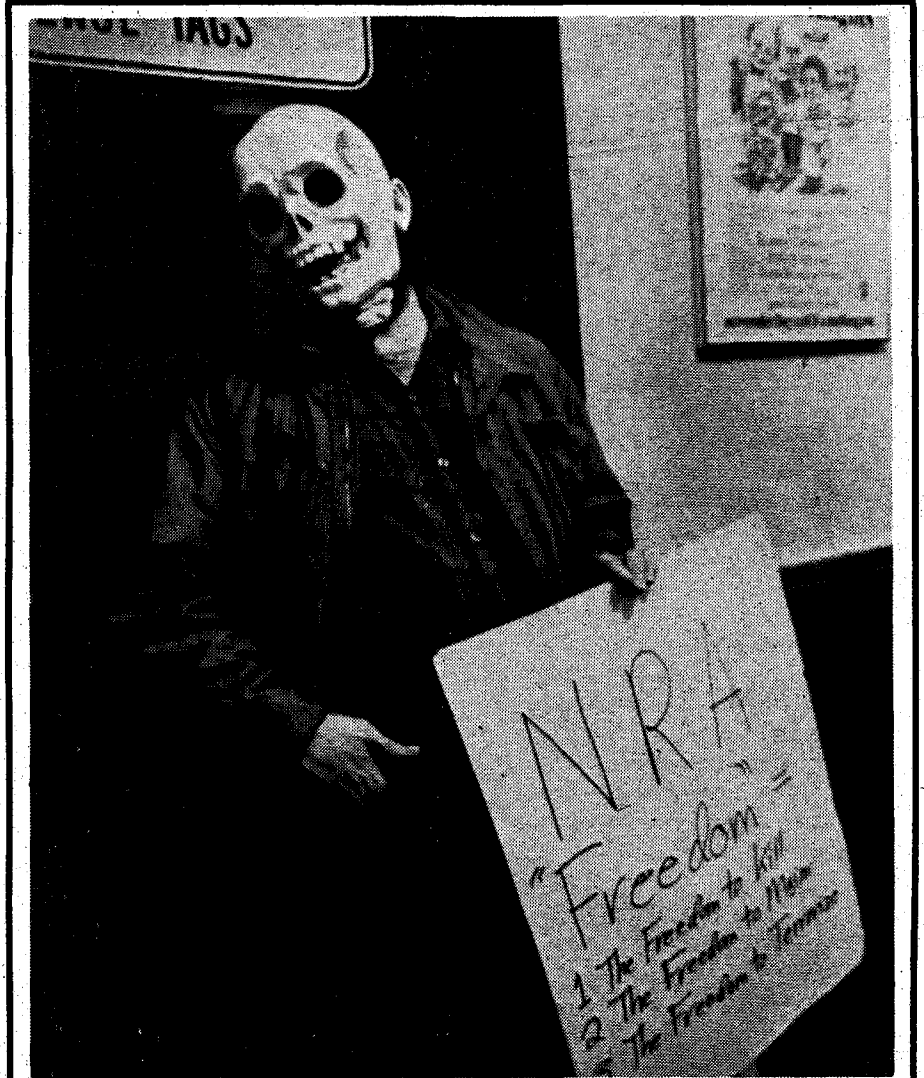
One archbishop recited the papal prayer during a Sunday morning TV Mass, another prayed it during a weekend archdiocesan religious education congress, and a third combined its recitation with the sacrament of confirmation at a local parish.

**IN BOSTON**, Archbishop Bernard F. Law used his installation March 23 to dedicate the archdiocese to Mary. He also read the entrustment prayer during a Mass televised by a local station.

Cardinal Timothy Manning of Los Angeles dedicated the archdiocese to Mary before a congregation of 10,000 people at the archdiocesan religious education congress in Anaheim, Calif.

In his homily, Cardinal Manning paid tribute to women in the church, comparing them to Mary who nourished the Christ child and to the woman mentioned in the Sunday Gospel reading who gave Christ water at the well.

Cardinal Manning said he drew attention to these women so that "we



**GUN FOE** — A masked demonstrator shows his support for a proposed handgun ban in Cleveland Heights, Ohio. At city hall, 80 people jammed the chambers while another 300 overflowed into the hall during the debate. (NC/UPI photo)

might at this opportunity give a public expression of our indebtedness, our gratitude and esteem to the women of the church who are the backbone of all our religious instruction...."

The entrustment ceremony in the Diocese of Springfield, Ill., was held in conjunction with the Legion of

Mary's annual *Acies* (Latin for "ready for battle") ceremony. Bishop Daniel L. Ryan presided at the ceremony at the Cathedral of the Immaculate Conception.

**IN ATLANTA**, Archbishop Thomas A. Donnellan combined the entrustment ceremony with a confirmation.

# Pope decries anti-Semitism, urges unity

**VATICAN CITY (NC)**—Pope John Paul II condemned anti-Semitism and urged Catholics and Jews to work together to better humanity, during a meeting with representatives of the Anti-Defamation League of B'nai B'rith March 22.

Regarding anti-Semitism, "the Catholic Church, even before the Second Vatican Council, condemned such ideology and practice as opposed not only to the Christian profession but also to the dignity of the human person created in the image of God," said the pope.

The pope said the "encounter between Catholics and Jews is not a meeting of two ancient religions each going its own way and, not infrequently in times past, in grievous and painful conflict."

Rather, he said, it is a "a meeting between brothers, a dialogue" between the Old Testament and the New Testament.

**THE POPE** encouraged increased understanding between the two groups. He said that in "knowing

each other, we discover still more what brings us together for a deeper concern for humanity at large: in areas, to cite but a few, such as hunger, poverty, discrimination — wherever it may be found and against whomever it may be directed — and the needs of refugees."

**The 'encounter between Catholics and Jews is not a meeting of two ancient religions each going its own way ... (but) a meeting between brothers, a dialogue.'**

Rabbi Ronald Sobel, chairman of the ADL Intergroup Relations Committee, told the pope of the Anti-Defamation League's concern for new forms of anti-Semitism.

"As an illustration, no organization more innocent of bigotry could have been conceived than the United

Nations, but the U.N. today is the cauldron of crude anti-Semitism. U.N. resolutions equating Zionism with racism are commonplace and the anti-Jewish implications are invidious. As Americans and Jews we resent those implications," said Rabbi Sobel, head of Temple Emanu-El in New York.

Rabbi Sobel also expressed concern for the state of Israel and recalled the holocaust, when 6 million Jews were exterminated by the Nazis during World War II.

"Never again can a people be condemned to experience such treatment at the hands of godless and immoral forces," he said.

"The efforts of a pitifully small band of good and righteous people, including many of your colleagues in the church, were insufficient to resist these forces," he said.

Rabbi Sobel was accompanied at the meeting by several other U.S. representatives of the Anti-Defamation League. They included Nathan Perlmutter, national director, and Kenneth Bialkin, national chairman.

The ADL gave the pope two gifts, a copy of "Jewish Life in America," which chronicles the history of American-Jewish experience, and a small hand-painted desk box with an inscription from Psalm 137: "If I should forget thee, O Jerusalem."

The pope gave each of the representatives a medallion to commemorate the Holy Year.

Rabbi Sobel said afterward that the meeting between the organization and the pope was "critically important" in light of "world tensions and recent history."

He said the meeting was not sparked by recent allegations that the Vatican had aided Nazis in their escape from Italy at the end of World War II.

The meeting, he said, was an effort to increase the "quality and quantity of dialogue" between Catholics and Jews.

"After so many centuries of misunderstanding, we cannot take dialogue for granted," Rabbi Sobel said. "Dialogue, while a term we often use, is still new and has to be nurtured."

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# Pope wants to visit Solidarity hot bed area

VATICAN CITY (NC)—Pope John Paul II told a group of Polish pilgrims March 26 that he wishes to visit the Baltic region of his native Poland; an area which government authorities reportedly refused him permission to visit during his last trip to Poland in June 1983.

Meeting at the Vatican with 900 Poles who had come to Rome the pontiff spoke extemporaneously in response to an address by Bishop Lech Kaczmarek of Gdansk, Poland.

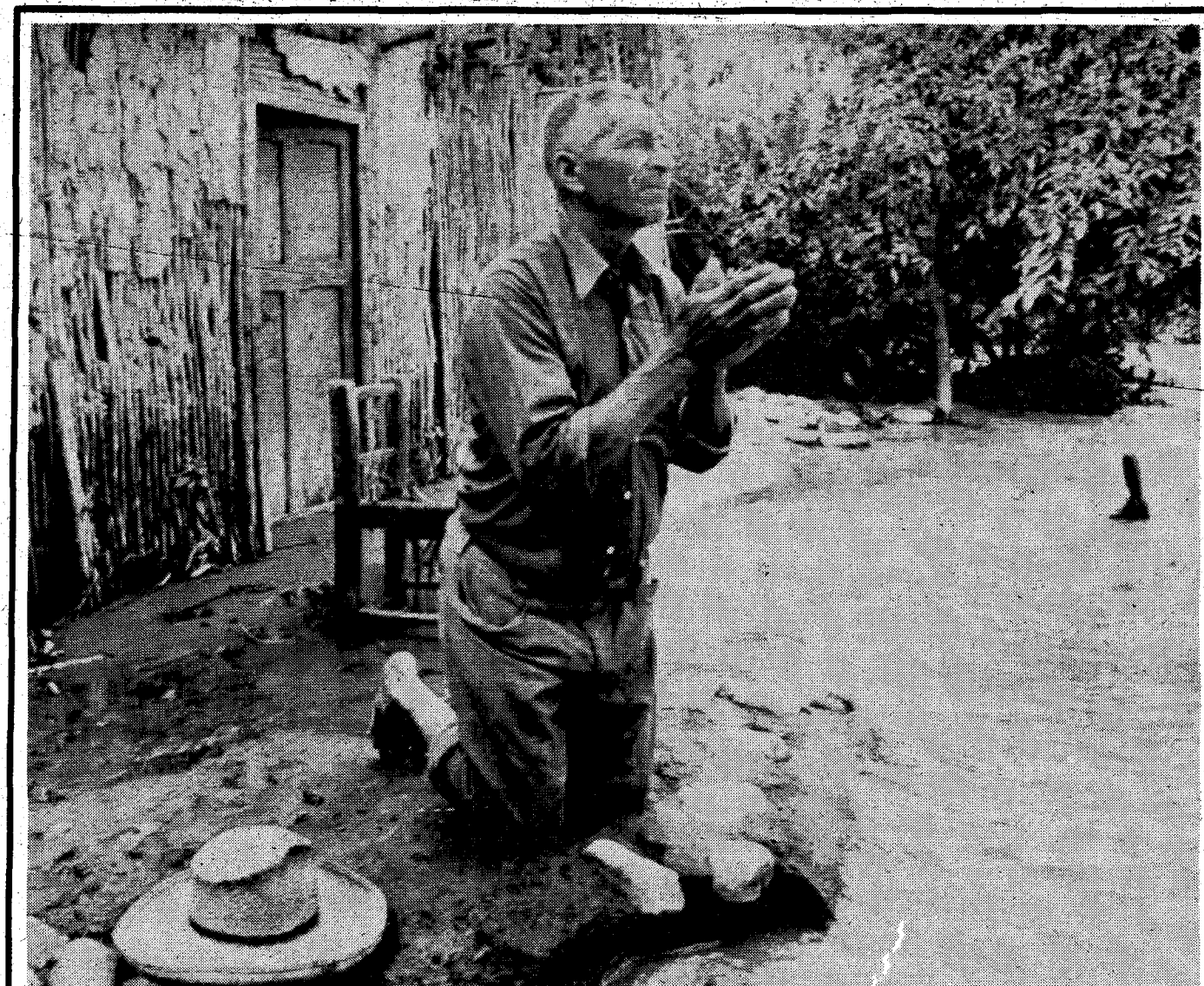
"It was my fervent desire to visit the coast, to visit Gdansk, to visit Szczecin during my last pilgrimage to my fatherland," the pope said.

"Seeing that my desire was not fulfilled," the pope added, "it remains in my heart, and in that way becomes still more intense."

The Baltic area was the seeded of the independent labor union Solidarity, outlawed by Poland's Communist government in 1982.

The pope also spoke of the centrality of Christ's cross, saying that what had been devised by man as an instrument of death had been turned by Christ into an altar of love and of sacrifice, culminating in the resurrection.

Referring to his homeland, the pope said: "The cross is so profound-



An elderly peasant prays outside his home in Canete, Peru, as flood waters threaten his meager property and bamboo hut. The Canete River left 500 homeless and is just inches from overflowing into this man's home. (NC / UPI photo)

ly inscribed in the spirituality and in the history of our people." Polish bishops are currently engag-

ed in a struggle to retain crucifixes in state schools. On March 21, the pope told 20,000 people at a general au-

dience that he felt a "profound solidarity" with the Polish bishops in their battle.

## 'Horrific suffering' in S. Africa

WASHINGTON (NC)—The South African government's policy of forced removals of black people to tribal homelands has caused "horrific suffering" and is in some ways comparable to Adolf Hitler's "final solution," a spokesman for a South African ecumenical group said March 20.

The Rev. Peter Storey, president-elect of the Methodist Church of Southern Africa, spoke at a press conference in Washington to publicize a joint report by the South African Council of Churches and the Southern African Catholic Bishops' Conference.

The 64-page report deplored the "tragic process" of the resettlement policy, and demanded that the white-minority government cancel immediately any further plans for removals or relocations.

**THE RELOCATION** policy, the report said, has destroyed communities, undermined families, institutionalized poverty and threatened the basic survival of the 3 million blacks who have been moved since 1960. The government plans to move another 2 million blacks over the next few years, the report said.

Besides black Africans, about

500,000 of South Africa's colored, mixed-race, population and its Asian population have also been affected by the relocation policy, the report said.

South Africa's government has in effect used the four tribal homelands

population.

Catholic Archbishop George Daniel of Pretoria was also part of the seven-member delegation at the press conference. The delegation was scheduled to meet Reagan ad-

just feel lost when they find their homes removed and they find themselves living in a tent."

The situation poses a pastoral dilemma, Archbishop Daniel said.

"I have a double duty here—a pastoral duty to help those who have been moved in, but a prophetic duty to oppose the policy," he said.

While South Africa has declared the four homelands independent, they are not internationally recognized as independent nations because the plan is widely viewed as a further form of apartheid, the government's policy of racial segregation.

Not all the relocation is "forced," the report said, but the South African government relies on a combination of neglect, intimidation and incentives to lure people to the homelands. If that doesn't work, the report said, brute force is often used.

**"THE IDEA** is to get as many black people as possible physically out of South Africa," Storey said. The resulting "dismembering" of the republic, he added, is morally indefensible.

"Apartheid is a heresy, not just a mistake," Storey said. "It attacks the very basis of the Christian Gospel, which is the reconciliation work of Jesus Christ."

### Relocation lands are 'dumping grounds for the unemployed, the aged and the sick'

— Rev. Peter Storey

as "a dumping grounds for the unemployed, the aged and the sick," the report said.

"The suffering that has flowed from that policy is horrific," Storey said. "We have no hesitation in saying that there are some very strong parallels with the 'final solution' of German dictator Adolfo Hitler toward Jews."

"That's a fairly dramatic comparison, and not a complete one," Storey said. "But we're talking about a decision to eliminate a percentage of the population of the grounds of their race."

**BLACKS FORM** 68 percent of South Africa's 25 million population. Whites form 18 percent of the

ministration officials and members of Congress during the stay in Washington.

Archbishop Daniel said the comparison with the persecution of the Jews risked giving too strong an impression. But he said that "basically, it's the same attitude."

"There is the racism, which after all is racial superiority," he said.

The relocation policy has had a direct effect in his archdiocese, which includes parts of two of the homelands, the archbishop said.

"People are living in dire poverty there," he said. "There's no employment. Most of them come into Pretoria to work. Much of the suffering, though, is psychological. People

## AID THE POOR

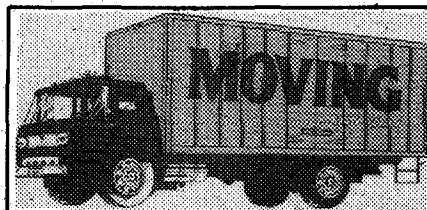
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# Everyone listens to George Gallup

By John Dart

The most listened-to figure in organized religion today, judging by the demand for his time and wealth of information, could be George Gallup, Jr.

Church leaders today hardly speak of the state of U.S. religion without citing one of the Gallup polls, which not so coincidentally show a surprisingly religious populace in a so-called secular culture.

**THIRTY CATHOLIC** and Protestant groups sponsored a major Gallup survey of the "unchurched"

**'It is reassuring for many people to know there a lot of people out there who believe what I believe...' — Peggy Shriver**

American in 1979, and a broader coalition of Catholics, main-line Protestants and fundamentalists last year funded a Gallup study on the impact of religious television, the so-called "electronic church."

The 53-year-old Dr. Gallup, who pioneered in polling religious attitudes the way his famous father did decades earlier on political opinions, is frequently booked as a speaker at religious conventions and meetings. In late March he was scheduled to address the annual meeting of U.S. denominational presidents in Chicago and speak to a seminar of the

Southern Baptists' Christian Life Commission.

Even Eastern orthodox and Mormon leaders, who tend to follow their own religious agendas, have shown interest in whether Dr. Gallup's research and interpretations are pertinent for them.

The Rev. Robert Schuller of Crystal Cathedral fame two years ago commissioned a \$50,000 Gallup Poll on self-esteem, a favorite Schuller topic, then found a donor for a poll of similar scope on what the public thinks of Jesus.

**LAST YEAR**, Christian Broadcasting Network President Pat Robertson funded two less expensive polls, one which he discussed with Dr. Gallup on his "700 Club" religious talk show and the other which he made the basis of a television special shown in various markets in January.

The rise of the junior Gallup as sociological guru for the churches is explained only partly by his own religious interests, which once prompted him to consider the ministry.

Dr. Gallup's popularity may be tied to broader trends, says sociologist Jeffrey K. Hadden, president of the Society for the Scientific Study of Religion.

Organized religion is caught in the "information age," whether it is computerized data or other factual resources, he says.

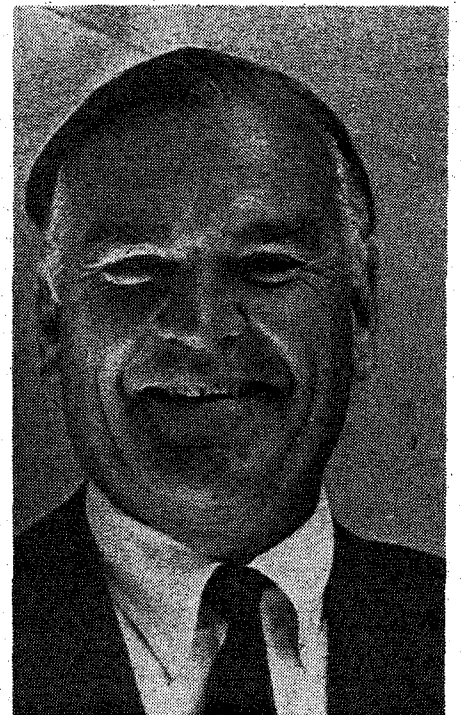
"We want information, not opinions," says Prof. Hadden, of the Uni-

versity of Virginia. "And if we do want opinions, we want a choice of opinions."

**DR. GALLUP**, in some ways, speaks to an even broader constituency than some famous religious leaders, because he is perceived as more sympathetic to traditional religion and yet bears the aura of scientific neutrality.

A National Council of Churches official, Peggy L. Shriver, comments, "Conservative church leaders now can say, 'We've got Gallup... here he is, telling us what we say counts.' It's reassuring for many people to know there are a lot of people out there 'who believe what I believe.'"

Dr. Gallup found, for instance, that even the majority of non-churchgoers in the country are "believers."



George Gallup, pioneer pollster


**'Eighty-six percent of Americans say they pray to God.'**

Eighty-six percent of Americans say they pray to God and 55 percent say they pray once a day or more. Thus, the potential for religious revival seems to be borne out by the numbers who respond positively to religious questions.

**WHEN THE NATIONAL** Council of Churches, Catholic groups, the National Religious Broadcasters and other religious bodies decided to sponsor an analysis of the impact of

religious television on church life, the conservative religious groups were "very skeptical of almost any group other than Gallup doing the study, so we wound up doing a combination of the Annenberg School of Communications at the University of Pennsylvania and Gallup working together," said Shriver, the National Council's assistant general secretary for research, evaluation and planning.

Shriver appreciates Dr. Gallup's work, but thinks he is a bit too optimistic in his interpretations. "I think he pushes as far as the statistics will allow to give a positive turn to things," she said.



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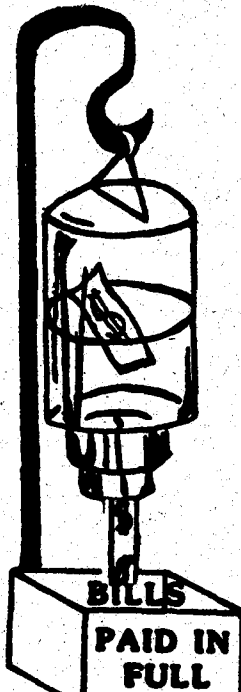


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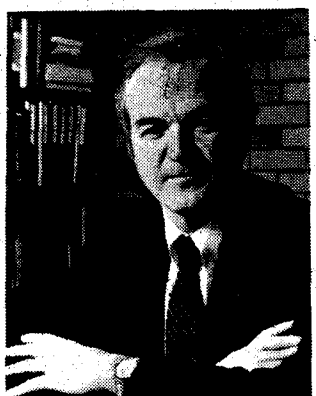
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# Jewish youth rip anti-Vatican poster

CORPUS CHRISTI, Texas (NC) — Jewish students, irate over anti-Vatican posters, worked feverishly March 21 to destroy the "offensive messages" plastered throughout Corpus Christi.

Most of the posters had been glued to windows of abandoned buildings, but some were attached to light posts and garbage cans.

"Whoever is doing this is not only hurting the Christian community but the whole city as well," said 15-year-

**'It reminds me of the Nazis and the holocaust'**

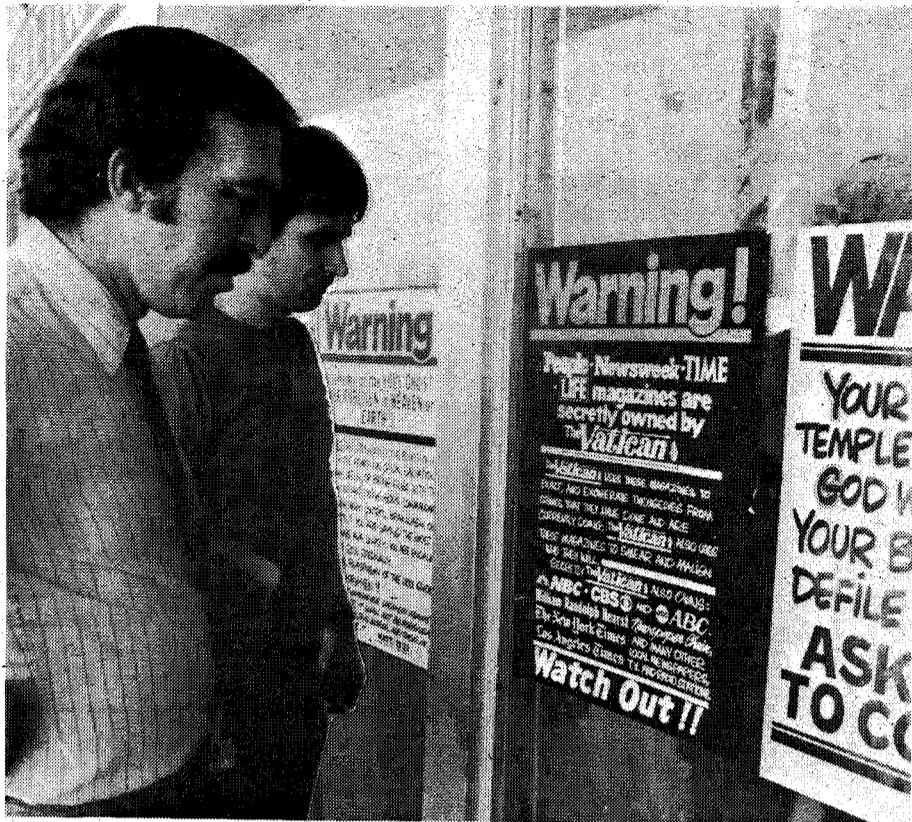
old Laura Hopkins, one of the students removing the posters.

"It reminds me of the Nazis and the holocaust," said another student.

The anti-Vatican posters have appeared in cities throughout the United States beginning Feb. 11 in Des Moines, Iowa, and continuing throughout the Midwest, South and East.

Their messages begin with the word "Warning," and say that the Vatican owns major U.S. magazines, newspapers and television networks.

The posters accuse the Vatican of



In Miami, observers stare in puzzlement at the almost-comic signs which are popping up all over the country, one of which says the Vatican owns all the TV networks, the major news magazines and newspapers to cover up its "crimes." Tony Alamo (right) of Alma, Ark., says he agrees with the posters but won't say whether his fundamentalist Christian Foundation is behind them or not. (NC/UPI photo)

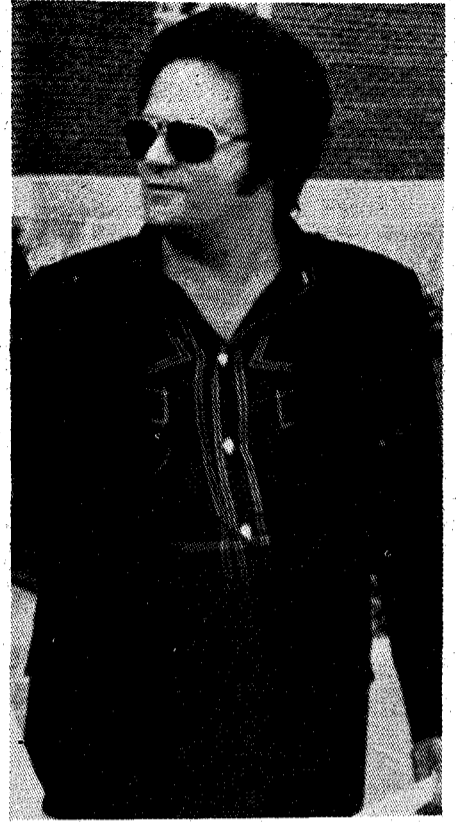
controlling the media in order to "exalt and exonerate themselves (SIC) from crimes they have done and are currently doing."

These messages are offensive for the entire city, not just the Catholic Church," said Harold Alberts, a Corpus Christi lawyer who helped

organize the movement to destroy the posters.

Alberts, himself a Jew, said the students had removed all of the posters by March 23.

"One day is too long for these signs to be in our city," he said.



Bishop Rene H. Gracida of Corpus Christi issued a statement saying he was personally and deeply offended by the posters and denouncing their content.

"Apparently whoever is involved in this is using transients to put them up during the cover of night," said Bob Gilmartin, communications director for the Corpus Christi Diocese.

Police arrested a man in Brownsville, Texas, March 19 who was attaching posters denouncing organized religion on buildings where the anti-Vatican posters had been stuck.

The man was charged with defacing private property, but after questioning him, authorities said he was not involved in circulating the anti-Catholic posters.

The Jewish teen-agers said they were prepared to destroy the posters if they were replaced.

## More basics in Catholic schools

WASHINGTON (NC) — Catholic high school students take more classes in basics such as math and English than public or other private school students, according to a National Center for Education Statistics study.

The center, part of the U.S. Department of Education, analyzed 12,116 transcripts of high school graduates from the class of 1982 in light of recommendations last April by the National Commission on Excellence in Education.

The commission, saying the United States is facing a crisis in education, called on state and local school districts to establish a "new basics" course load for graduation.

The commission urged that the

minimum requirements for a high school diploma be four years of English; three years of math, science and social studies; a half-year of computer science and, for college-bound students, two years of foreign language.

The study by the education statistics center found that Catholic school students took an average of 15.7 credits in new basic courses, private school students took 15.3 credits and public school students took 12.5 credits.

The study also found that seniors in both public and non-public schools took fewer new basics courses than ninth, 10th and 11th graders. One explanation, according to the study, is that many seniors have finished most

of their requirements for graduation before their last year of high school.

A regional breakdown showed that students in New England and Middle Atlantic states took one or two more courses than those from other parts of the country.

The study found that students of Asian backgrounds took an average of 14.7 credits in new basics; whites took 13.2; blacks, 11.9; Hispanics, 11.7, and American Indians, 11.2.

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 Retreats open with supper Friday at 6:30 p.m.

**MID-WEEK PROGRAMS**  
 April 4 — **Lenten Day of Prayer** from 10:30-3:00 p.m. Rev. Trafford Maher, S.J. Luncheon & Mass included. \$10.  
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**'Sex and violence are only the tip of the iceberg' on television... Only material accumulation makes any sense and that no human relationships are reliable'**

— Prof. Robert Bellah

## Pray against anti-family TV values

WASHINGTON (NC) — Developing a deep prayer life and receiving Communion frequently can give Catholic families the strength they need to counter the materialistic and anti-family values promulgated on television, said Robert N. Bellah, professor of sociology and comparative studies at the University of California in Berkeley.

Bellah delivered the keynote address at the institute on the electronic media, pornography culture and family life sponsored by the U.S. Catholic Conference Department of Communication.

**IF A SPIRITUAL** and sacramental life "becomes part of the deepest structure" of people's personalities, they will be better able to "withstand the pull to brokenness and discontinuity" that is the central element of the mass media, he said.

"After a TV mini-series, it doesn't make any difference (in our lives) whether we saw it or not. After an Easter Mass, it makes a lot of difference," Bellah said.

Prayer gives people the "strength to be selective, to turn off the knob... to not be afraid of silence," he added.

But individual family efforts to counter the influence of television must be "nurtured and supported" by parishes and communities, he said. Bellah suggested that parishes need to raise the consciousness of people and help them to gain a "critical understanding of the messages of the electronic media."

This can be done by analyzing the form and content of TV programs, but, he cautioned, this should not be an "exercise in puritanism."

"Sex and violence are only the tip of the iceberg," Bellah said. People need to look at "the whole presentation of life" on television.

Two of the predominant messages on television, he said, are that "only material accumulation makes any sense and that no human relationships are reliable."

**BELLAH SAID** the "driving forces" of television, which he said were personal ambition and consumerism, stem from an extreme sense of individualism which has developed in American culture. While the "ultimate roots" of individualism are the Christian sense of the dignity and worth of every person, the notion has been transformed over the years, he said.

Bellah said that in American society today, there is a tendency among many people to believe they are responsible only to themselves and to no one else. Television fosters the "endless catering to our own wishes and desires."

"The relentless background hum is the packaged good life," he added.

Television does not try "to inspire us to thought... to remind us of what it is to be human," Bellah said. Rather it tries "to hook us to come back and watch again." And through its "sheer massive weight," television "infiltrates our consciousness far beyond what we are fully aware."

Only by building strong, prayerful families and communities will we be able to counter the negative influences of the electronic media, he said. Christians need to cry out against the worst excesses and to call for alternative messages to be presented on television.

But, "there is much to be done," Bellah said. "We have to persuade our fellow citizens there is a common cause."

## Bishop: no profit in refugee shelter

CORPUS CHRISTI, Texas (NC)—Bishop Rene Gracida has denied assertions by a Texas attorney that a refugee shelter operated by the Diocese of Corpus Christi is a "money-making operation which deals in the detention of children."

Bishop Gracida said the shelter loses money each time it accepts an alien referred by the U.S. Border Patrol.

Patrick Hughes, the attorney from Harlingen, Texas, said that the diocese was making money from the U.S. Immigration and Naturalization Service in operating the shelter, La Frontera Halfway House in Laredo, Texas.

Through La Frontera, the diocese provides room and board for Salvadoran woman and children who are awaiting deportation after being arrested by INS.

Hughes claimed the diocese had been paid \$25,000 a month, or

\$150,000 since the end of September, by the federal government.

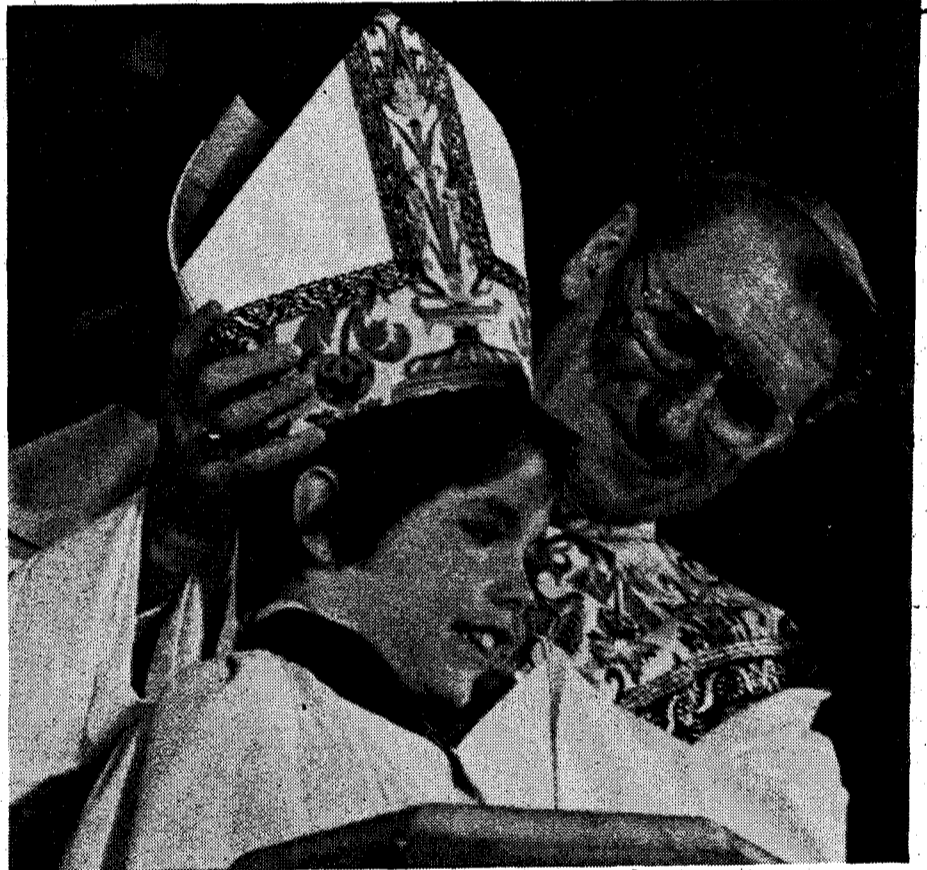
Bishop Gracida said the diocese provides room and board for "humanitarian reasons," not for profit.

Initially, Bishop Gracida said, "INS did not compensate La Frontera for its care of refugees."

When it became apparent that the halfway house could not support the increased number of people, "INS began paying La Frontera a daily stipend of \$20 per person," the bishop said. Daily costs at the facility average \$27 per person, he said.

Records released by the diocese indicated that INS had paid La Frontera total of \$39,580 through March 19. Expenses were more than \$50,000.

Bishop Gracida said he was "comfortable with the situation" at the house. "What are we supposed to do," he asked, "turn them away?"



**JOHN AND JOHN** — Archbishop John O'Connor places his mitre on another John O'Connor, an altar boy from Visitation parish in the Bronx who served at the Mass of Installation of the new Archbishop of New York last week. (NC photo).

## Health care: which way to go?

By Liz Armstrong

WASHINGTON (NC) — Criticism by three Catholic agencies of federal plans for cutting funds for Medicaid — the government's health care program for the poor — underscores an issue likely to claim major attention once the 1984 elections are over.

Along with farm policy, national health care is expected to be high on the Agenda for Congress in 1985.

Health care costs are burgeoning and the Medicare trust fund, which pays for hospital care for elderly and disabled people, could be out of money by 1990, according to background material prepared by the U.S. Catholic Conference, public policy arm of the U.S. bishops.

Thus, a re-evaluation of Medicare and Medicaid is likely.

**MEANWHILE**, The USCC, Catholic Health Association and National Conference of Catholic Charities are worried about current proposals for fiscal 1985 budget cuts in Medicaid.

Medicaid has been targeted by the administration for cost reductions to be achieved by tightening up access to health care and by reducing federal matching funds for states, according to analyses by church and public interest agencies.

In a letter to Congress, the USCC, NCCC and CHA reiterated their long-standing interest in assuring "basic health coverage for the poor," especially those most vulnerable: pregnant women, infants, children and the elderly. "For these individuals, federally guaranteed access to medical services is essential, not just for quality of life but for life itself," the three agencies said.

**THEY SAID** "further reductions of services and benefits cannot be justified" and that, in fact, the government should be expanding its system of health care.

Similar concern has been reflected over the years by Catholic groups.

In 1979, Francis Butler, then USCC associate secretary for domestic social development, urged passage of a comprehensive national health care program.

Auxiliary Bishop Joseph Francis of Newark in 1977 said that comprehensive national health care policy "can no longer be put on a back burner while we as a nation decide among our competing priorities of national defense, energy, education, prison reform and financing of political campaigns."

Moreover, the 1974 U.S. bishops' Respect Life program stated that "the right to life clearly implies the right to comprehensive medical care; indeed, the two are inseparable."

On the state level, in 1969 then Msgr. Edward D. Head, (now Bishop of Buffalo, N.Y.), executive director of Catholic Charities in the Archdiocese of New York, opposed state cutbacks in Medicaid and "any proposals which would arbitrarily and unjustly discriminate not only against the sick aging persons of low income in our society but against all needy persons."

Health care also was an issue to the church in the 1930s, '40s and '50s.

In those days, the question was not so much cutbacks in federal involvement in health care but fear of injecting too much government into private health matters and worries over ways to balance that fear against the need to care for the nation's sick and poor.

AT OUR LADY OF THE LAKES

## Archbishop dedicates new church

By Ana Rodriguez-Soto  
Voice News Editor

Decked out in wine-red carpeting and contrasting white coral rock, all framed by soothing, earth-toned wood, the new church of Our Lady of the Lakes is a "beautiful" example of modern church architecture, a guest homilist said Saturday during dedication ceremonies.

The table of the Lord is in the middle, and the people rightly sit around it in a semi-circle, comfortable in padded pews, their unity with each other and the celebrant unobstructed by rails or other divisions.

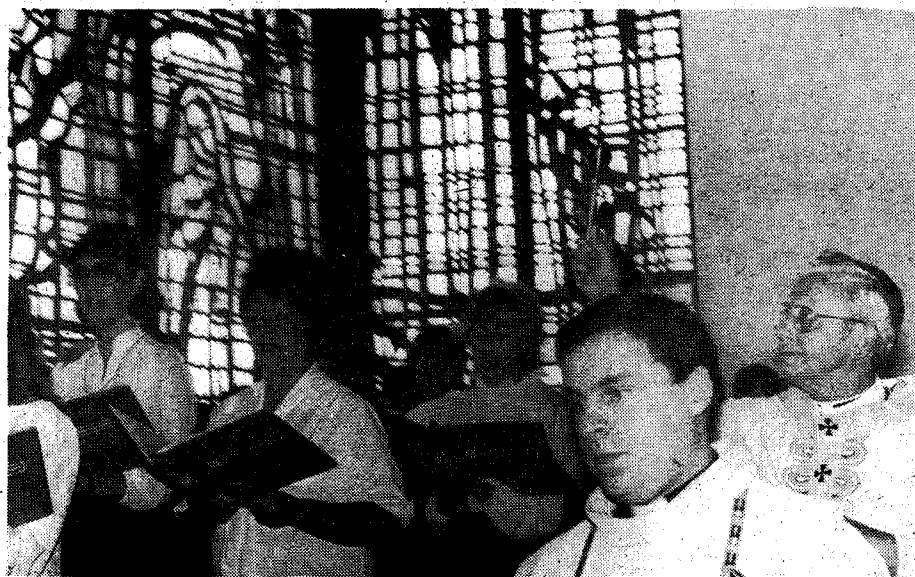
But no theological correctness can transform concrete and wood into the living Church of God, Father David Russell told the nearly 1200 parishioners who gathered for the dedication.

"ALL OF US who believe in Jesus are living stones," reminded the priest, a professor at St. Vincent de Paul Regional Seminary in Boynton Beach. "You form a building... You are the temple of God and the Spirit of God dwells in you."

Father Russell had joined more than 50 fellow priests, Father Edmond Whyte, pastor, Msgr. Francis Fazzaloro, former pastor, and Archbishop Edward McCarthy for the blessing of the new church on the feast of the Annunciation.

The Archbishop added universal significance to the dedication when he took the occasion to join the rest of the world's bishops and Pope John Paul II in consecrating the world to the Blessed Virgin Mary. (See page 3).

But first he sprinkled water a sign



Archbishop McCarthy blesses new church at Our Lady of the Lakes as parish choir sings. (Voice photo by Ana Rodriguez-Soto)

of penance and baptism, on the concrete and wood which henceforth will serve as the gathering place for the Catholic family of Miami Lakes.

**DURING THE** Prayer of Dedication, the Archbishop asked the Lord "to make this church an ever-holy place...(where) the waters of baptism overwhelm the shame of sin... and the poor find justice, the victims of oppression, true freedom."

He later anointed the structure with holy oil, the ancient symbol of a "setting apart" for God, and lit incense on the altar, praying, "as this building is filled with fragrance, so may Your Church fill the world with the fragrance of Christ."

Throughout the ceremony, a six-foot high figure of the crucified Christ towered impressively over the concelebrants and the congregation. Hand-carved from wood in Spain

almost 250 years ago, the "corpus" was brought especially from Brazil for installation in its new permanent home at Our Lady of the Lakes.

Fittingly, the figure of Christ, perched on a simple aluminum cross, is the focal point of the church structure. Three windows of faceted glass surround it on the outside walls, depicting three turning points in the relationship between God and man: the creation of the world; the Annunciation of the coming of the Lord made by the Archangel Gabriel to Mary; and the sending forth of the disciples by Jesus to be "fishers of men."

Designed by architect Frank Abbot, the white coral rock facade of the church blends easily into the similarly-constructed chapel which preceded it. A wide hallway with a floor of marble-like French stone

connects the new structure to both the chapel and parish hall, where weekly Masses were celebrated until Saturday.

A "crying room" in the new church allows parents to see and hear the liturgy even when their small children don't want to.

Carole Korn was the interior designer and Don Myers the general contractor who turned architect Abbot's plan — and the parishioners' vision — into reality.

**ABBOT'S DESIGN** was chosen over others submitted in a contest several years ago because it blended the parish's old and new facilities both beautifully and practically, explained Father Whyte.

During the dedication, he thanked parishioners because "if it weren't for you it wouldn't be possible."

Father Whyte also pointed out that the church is only the first phase of a total parish plan which will eventually include a school.

But Father Russell, during the homily, reminded Lakes parishioners that buildings are not everything.

"It is almost as if this were a skin, a form, a shape to express our inner being," he said. "This building is here to reflect you and your dignity and your calling and your glory."

If God is glorified and exalted and proclaimed in Miami Lakes, he concluded, it will not be as a result of the new church, but as a consequence of the lives of the people who gather there each Sunday.

"The real glory of God," he said, "the real temple of God, is sitting in these pews."

## Bon Secours hosp. to be dedicated Saturday

The new Bon Secours Hospital will be dedicated at noon Saturday, March 31, with Bishop John J. Nevins of the Miami archdiocese officiating.

The event marks the official opening of a specialized 60-bed hospital for rehabilitation of the disabled in South Florida. The new facility is housed in the same complex as Villa Maria Nursing Center, one of Dade County's best-known nursing centers, at 1050 N.E. 125th St. Both the hospital and the 212-bed nursing center are owned and operated by the Sisters of Bon Secours.

The hospital's mission is to help patients recovering from accident or illness to regain the ability to enjoy active, independent living. The hospital offers intensive treatment for patients of all ages, suffering from strokes, amputations, orthopedic neurological and other disabling conditions. A multi-disciplinary team approach, supervised by Medical Director Dr. David Lipkin, focuses on the unique needs of each patient. The team includes specialists who are nurses, physicians, physical and occupational therapists, psychologists, social workers and others who work with the patient, his family and

private physician.

"Bon Secours Hospital represents the next step in their road to recovery," said Warren Salvin, Executive Vice president of the hospital and the nursing center. "Patients will be accepted for admittance when they have achieved medical stability and can benefit from intensive re-

habilitation."

In French, "bon secours" means "good help" or "kindly care." The Sisters of Bon Secours have operated Villa Maria in North Miami for the past 25 years. The new not-for-profit hospital becomes the fourteenth health care facility operated in the United States by the Catholic order.

### Villanova graduate school open house

An Open House will be held by the Graduate School of St. Thomas of Villanova University (formerly Biscayne College) on Wednesday, April 4, 1984, from 5 to 9 p.m. on their Main Campus located at 16400 N.W. 32nd Avenue in northern Dade County.

Faculty, administration and program directors will be in attendance

to discuss admissions, financial aid, costs, programs, and professional licensing requirements.

The Villanova - Miami Graduate School offers a wide range of professional Master's degree programs including: MBA, Management, Health Management, Sports Administration, Human Resources, Special Education and Pastoral Ministries.

### Fr. McDonough gives healing mass

**FATHER EDWARD MCDONOUGH, C. SS. R.** will be conducting a Healing and Restoration Service at Our Lady of Perpetual Help Church, in Opa Locka, (13400 N.W. 28 Ave.) March 31st at 1 P.M. He is a Redemptorist priest stationed at the Basilica of Our Lady of Perpetual Help in Boston where he conducts weekly healing services. He has also conducted healing services throughout the United States, Canada, England, Ireland, Wales, Italy, and Malta.

By this warm and gentle man's gift of healing from God, numerous people have experienced physical, emo-

tional or spiritual healings. Father McDonough does not look upon these healings as miracles, but rather as God loving his people so much that He restores them to holiness, happiness, and health through this gift.

Father McDonough was ordained in 1948 and prior to his full time involvement in the healing ministry worked in Redemptorist parishes in New York, North and South Carolina, Virginia and Massachusetts.

The Service is open to people of all faiths and denominations - so you might want to bring a friend along.

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# Families invade Villanova U.

By Betsy Kennedy  
Voice Staff Writer

Balloons slipped out of the grasp of tiny hands and bounded across a clean lake. Overhead the sky was a vibrant blue and a delicate breeze tickled faces. It seemed Mother Nature had done her best to praise God and to provide a life-affirming setting for dozens of families who attended the papal family day pilgrimage for life at St. Thomas of Villanova University.

Sponsored jointly by the Respect Life office of the Archdiocese, the University and the Family Enrichment Center, the Sunday event drew a small but highly enthusiastic crowd.

Children of every age and description were in a picnic mood as they played on the campus grounds surrounding the Continuing Education building. Their parents showing practicality as parents are wont to do, unpacked bags and fished out radios, toys and other essentials such as kleenex and sun hats. Cheerful music from the Soiree group from Blessed Trinity parish in Miami Springs kept the activities on an upbeat tempo in English and Spanish.

For those who wanted a variety of entertainment, there was a children's play and movies, clowns for Christ mimes and especially for moms—some blessed time off at the mother's rest area.

The day had special meaning for two other people who attended as well. Bishop John J. Nevins and Bishop Agustin Roman were celebrating their years of service to the family of God. Both bishops were marking their fifth anniversary of elevation to the episcopacy.

They joined Archbishop Edward A. McCarthy and Fr. James McCartney, O.S.A., vice president of Villanova, in concelebrating the Family Day mass.

## Life-giving water

In his homily, Fr. McCartney told the attentive families "water is the symbol of all life and the symbol of life at Baptism."

"This is an appropriate day when



Getting away from the hustle bustle routine of life, Mike and Patti Raymond kick off their shoes and relax with their son, Mike, Jr., at the Family Day celebration at St. Thomas of Villanova.

the Church raises up the symbol of life. Life not only biological but spiritual, not only human, but divine.

"The Lenten season is a time," he said, "When we are asked to rededicate ourselves through the power of family life. We live in a society where life is not always respected. Life is cheapened, biological life is mis-used. We know that we must protect the quality of life."

He once counseled a 13-year-old girl who was pregnant. Both the girl and her family wanted to keep the baby. Fr. McCartney arranged for her to stay for a while with his sister and brother-in-law. Not only did they aid the troubled teen, but they adopted her baby. Ten years have since passed and the child has grown to be a beautiful and brilliant girl, he said.

She will be starring with Liza Minnelli in The Broadway production of "The Rink." Her grades are outstanding, said the priest.

Imagine, he asked the families before him who held wiggling children tightly in their laps, what if this baby's life had been taken, what if it had never been?

Fr. Patrick Mooney from St. Mary's parish in Greenwich, Conn. also gave the families a lesson in the beauty and value of life through slide presentations.

## Organic life

"I want to sensitize the dignity, the worth of life... I want to stress the inter-relationship of all life. We belong to one organic relationship."

For the past 15 years Fr. Mooney has traveled from one parish to another in the U.S., appearing at

Rotary Club meetings and parent's organizations to sensitize people to the important role they play in their children's lives.

## Silent lesson

In the darkened classroom at Villanova, the audience gazed in awe at his slides of newborn babies, lush countrysides, flowers and autumn leaves in their finest hours—and families in their uniquely fragile but finest hours.

Following each presentation, Fr. Mooney called upon the audience to remain silent with their own thoughts, to reflect on the sacredness of life. The success of the Family Day event was perhaps best symbolized in this silence. Children grew less restive and moody. Parents draped arms around each others' shoulders. And love, invisible, but unifying, made its presence known.

by Henry Ferro



## What is the Catholic League?

What is the Catholic League for Religious and Civil Rights? This question has been asked several hundred times in the last seven months during talks that I have given.

The Catholic League is a predominantly lay organization that has brought Catholics to organize themselves and represent Christian principles within our society.

It is an organization that has, in ten years, been able to challenge defamation of the Church and Catholics through legal action and quick response. It is a nationwide organization that has gained the respect and admiration of many groups and individuals throughout the secular society. It is a prime example of commitment to the teaching of the Second Vatican Council, when they called for Catholics to bring Gospel values into the Civil society.

John Paul II has also emphasized this duty, saying, "We are called to a strong Christian commitment: to permeate society with the leaven of the Gospel." This is the Catholic

League in theory and in practice.

The next question is typically, why do we need the Catholic League?

To fully answer this question, we must first look at the society in which we live. America is a democratic country, and decisions as to the future of this nation are made through a process in which different interest groups inject their views and opinions concerning issues.

Catholics, at present, are not fully taking advantage of the political system. If we, as Catholics and Christians, are to fully participate in the democratic process and implement the teachings of the Second Vatican Council and John Paul II there must be an effective change in the view that many Catholics share concerning the idea that politics and religion do not mix.

While politics and religion deal with different aspects of human life, one cannot eliminate the inter-relationship of the two. Religion basically deals with the eternal good of man, while the object of politics is the temporal good. Questions dealing with

politics deal with ethics and morals and Religious belief inevitably deals with both ethics and morals. There has always been a relationship between the two and ideally there will always be this relationship.

We have been convinced that there truly exists a "wall of separation between Church and State." This metaphor was used by Thomas Jefferson to describe what he thought the First Amendment stood for but let us not be deceived by those who would use this metaphor to be the law or the meaning of the First Amendment in respect to the Establishment Clause and the Free Exercise Clause of the Constitution.

The main thrust of this Amendment was to keep the Establishment of a national church from existing to the detriment of other religious faiths. The First Amendment was never intended to be used as a tool to establish a wall of separation between Church and State. This was never the goal of the Founding Fathers nor is this a desired result today. To keep

religious values out of the political decision making process is bad politics. Likewise, to learn about social justice from the Teachings of the Church and then omit that knowledge from the Political process is bad religion.

To conclude this first column, I wish to leave you with one thought in mind. At Baptism you were commissioned by the Church to witness to society. In a democracy you have a moral obligation to express your opinions and actively participate in the decision-making process. John Paul II has reminded all of us of our duty "to permeate society with the leaven of the Gospel."

Take the first step on the road to living your life according to your Baptismal commitment and also as a true American. Be a faithful witness to your fellow man and a committed American-Catholic.

(Henry Ferro is a practicing attorney and head of the South Florida chapter of the Catholic League for Religious and Civil Rights.)

## Church and politics

Church must be involved to help innocent persecuted people, author says

By Betsy Kennedy  
Voice Staff Writer

The Catholic Church has a moral obligation to be involved in nonpartisan politics in Latin America for the sake of thousands of innocent people who are being persecuted there, said Penny Lernoux, an investigative reporter for national publications with more than 20 years of experience.

Lernoux was one of several distinguished speakers at the symposium, "Church and State in Latin America" held at St. Vincent de Paul Seminary in Boynton Beach March 20-22.



Penny Lernoux

Clergy in countries like El Salvador are often accused of "meddling in politics" when they criticize military regimes but "moral principles must be addressed," believes Lernoux. She cited the U.S. bishops pastoral statement on nuclear arms which has also been under fire and labeled too political.

The confusion results in misunder-

standing the essential differences between partisan as opposed to nonpartisan politics, she explained.

"The reason for shunning partisan activism is the same as that offered by Pope John Paul II—that such involvement reduces a religious person's effectiveness as a moral critic and advocate who can speak to the good of all, not just a few, uncompromised by party connections or commitments."

"When nuns and priests speak out against murder and torture in Latin American military regimes, they are responding to a moral commitment to God's commandments..."

### Branded Communist

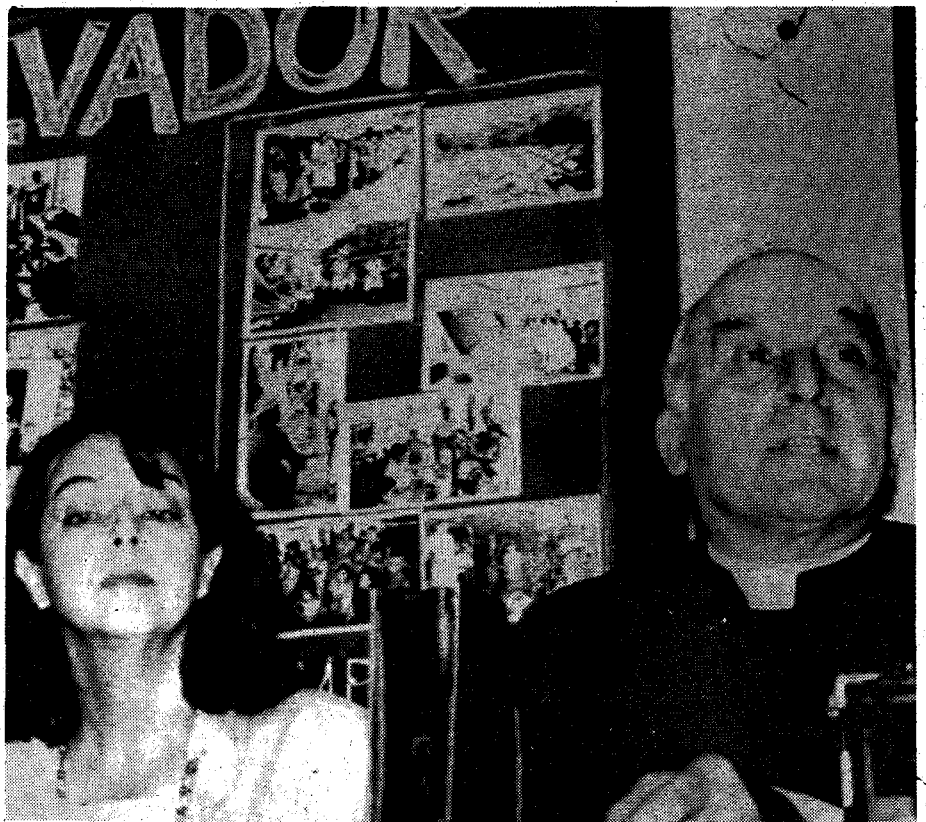
In countries like El Salvador and Guatemala when a nun teaches people to read and write she is branded a Communist. However, Lernoux observes, "few clergy are working with guerrilla movements... How can you say someone is a Communist because they object to a child being tortured? It boils down to a simple Christian ethic. Do you believe in murder or not?"

It is impossible to be on the side of the poor and take a middle position, said Lernoux. If you have sympathy for the plight of people who are executed in bloodbaths by death squads in El Salvador you are considered 'with' the insurrectionists.

Since 1968 when a radical declaration of social justice was made by Latin American bishops in a meeting in Columbia, the Church has continued to "be on the side of the poor instead of the rich."

### Misinformed

Yet Lernoux is concerned that many American Catholics are badly misinformed on the activities of the



In Caracas, Venezuela, Father John Vives denounces dictatorial governments during a press conference at the Latin American Congress of Relatives of Disappeared Persons in 1981. With him is Isabel Letelier, widow of former Chilean Foreign Minister Orlando Letelier. Standing up for human rights, priests in Latin America say, is part of their religious responsibility. (NC / UPI photo)

Church in Nicaragua, El Salvador and other countries because of poor reporting, conflicting opinions and "the paucity of data" about the Church's progress.

Although there is no empirical data to support it, she believes priests and nuns are no longer dropping out of their vocations in Latin America "but there is clerical and religious

**'When nuns and priests speak out against murder and torture in Latin American military regimes, they are responding to ...God's Commandments'**

— Penny Lernoux

withdrawal from partisan politics and a renewed commitment to work for change within the institution itself." One alternative to distorted informa-

tion is for people to study Catholic periodicals that are available in Latin America, she suggested.

Since 1975 Lernoux has been Latin American correspondent for the National Catholic Reporter and the Nation and has also written for numerous other U.S. publications, including Harper's, Newsweek and Atlantic.

### Guns not answer

In El Salvador, where civil war, disappearances and sudden death are woven into a sad fabric of daily life, Lernoux said the U.S. government is creating "a counter-productive situation by taking the side of the military and feeding them arms."

After extensive conversations with military experts, Lernoux feels "Reagan is going to lose out in the end because the left is going to win there."

"If we could sit down at the negotiating table the moderates could speak out."

"The insurrectionists in El Salvador

## Fighting communism alone is no...

Continued from page 1

actually, he had paid for the parish church.

Why don't you pay your workers minimum wage? the priest wanted to know. The employer discussed the higher cost of living and the price of doing business.

But two of your children are studying in Paris, the priest retorted. The employer said a good education was important.

The priest agreed. But the two little girls were still dead.

So one Sunday after that, the priest publicly forbade the employer from receiving Communion in that church.

Days later, the priest was arrested and beaten by the town police, whose commander was a close friend of the employer. The employer continued to pay less than minimum wage.

### 'Selfishness'

Such is life — and death — in vast areas of Latin America, according to

participants in a symposium on the Catholic Church and Central America held March 20-22 at St. Vincent de Paul Major Seminary in Boynton Beach.

Father Rolando Espin, a Cuban from Miami who now works in the poorest sections of Brazil, shared that story — his story — with the symposium audience to illustrate the environment where the controversial theology of liberation thrives. (See accompanying stories).

Speaking to almost 500 people the day before, Archbishop Arturo Rivera Damas of El Salvador was less descriptive but more explicit, castigating a wealthy few for the "selfishness" which has plunged his nation into years of civil war.

"The root of our problems is the selfish and distorted practice of a misunderstood capitalism," he said.

"Communist infiltration in Central America is not a ghost, but a dangerous reality," he added. "But if the flag of 'anti-communism' is



Archbishop Arturo Rivera Damas

raised to protect the security of countries like the United States, we risk that the real roots of the problem will be left unsolved."

Sharing the speaker's platform

with the archbishop during the three days of the symposium were Robert White, former U.S. ambassador to El Salvador; Father Gustavo Gutierrez, the Peruvian theologian revered by some and reviled by others as the founder of liberation theology; Father Espin, who graduated from St. Vincent De Paul Seminary and was ordained a priest for the Archdiocese of Miami before going to Latin America and joining the Society of Jesus; Penny Lernoux, Latin American correspondent for the Catholic weekly, *National Catholic Reporter*, and author of the book, "Cry of the People;" and Michael Novak, Catholic author, conservative columnist and resident scholar at the American Enterprise Institute in Washington, D.C.

Billed as a forum for presenting "a variety of views on the church's role in Latin America," symposium speakers nevertheless agreed on a basic point: unrest in the region is fueled by years of injustice, not by le-

# Church didn't push a work ethic

*Author says church should promote production, not just redistribution*

By Prent Browning  
Voice Staff Writer

The Catholic Church is an unwitting participant in the exploitation of the poor in Latin America by not historically promoting a viable work ethic, according to Michael Novak.

A nationally known Catholic and political scholar and author, Novak spoke at the St. Vincent de Paul Regional Seminary in Boynton Beach, Tuesday night.

Novak, a Resident Scholar in Religion and Public Policy at the American Enterprise Institute in Washington, D.C., was one of several speakers on the issue of church and state in Latin America at a special Academic Days symposium hosted by the seminary.

By focusing its concern on the fair "distribution of wealth" and not the "production of wealth" the Church has been a factor in continuing a cycle of poverty and human rights violations in South and Central America, Novak said.

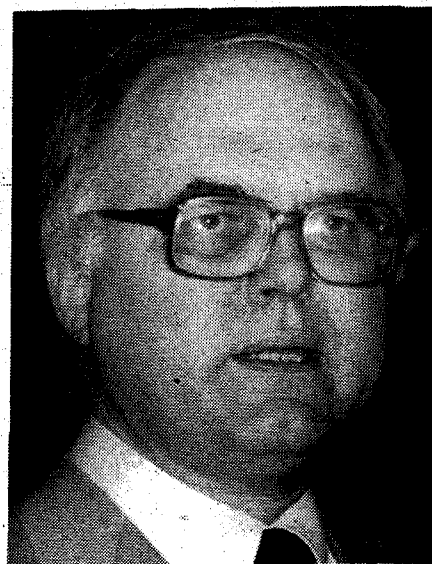
## Business needed

In an earlier interview Novak stated: "The Catholic Church with a long, agrarian and aristocratic tradition has not been very good at teaching the virtues necessary for economic development—saving, investment, entrepreneurship, good service, encouraging young people to go into business."

Without such virtues and the resulting commercial and economic development, he said, the cry for human rights in Latin American countries will go unanswered.

Out of small businesses, he remarked, "you create an independent citizenry which is not dependent on the state and which has its own economic stability. That is the basis of strong human rights institutions."

Civil liberties, he said, cannot just be based upon "pieces of parchment" such as the constitution of Poland which guarantees many individual rights never realized under the Polish government. Written docu-



Michael Novak

**'The Catholic Church has not been very good at teaching the virtues necessary for economic development—saving, investment...'**

ments and idealistic rhetoric must be reinforced by autonomous "individuals of means" who are able to freely criticize the government and military.

But it is this independence that was never realized in South and Central America where historically, he said during his speech, there was too close an alliance between the landholders, the military, and the clergy.

## 1776 Prediction

Novak cited Adam Smith, 18th century economist and author of "The Wealth of Nations," who predicted in 1776 that the United States would prosper while Latin America stagnated, even though Smith considered the southern continent to be

richer in natural resources and observed that many North American colonists were "poor dissidents" and "pardoned criminals."

The reason for this was the stifling feudal system imported to South American colonies from the Holy Roman Empire, aspects of which, Novak said, are still predominant today in that area.

"Smith predicted," said Novak, "that the Latin American experiment would end in poverty and tyranny — exactly as the liberation theologians of today say it has."

By contrast, he said, the United States is based on a separation of the economic, political and religious realms. According to Novak this is the foundation for a society of individual freedom where the creativity and invention necessary for a developing economy can thrive.

Novak would not respond specifically to questions that concerned more current political situations that may hinder the economic progress of the poor. He said instead that it will take many years and a change in attitude to overcome the damage caused by a deeply rooted and failed economic system in Latin America.

## Hits theology

Nevertheless, he aimed a passing lance at "liberation theology," a currently popular concept that seeks social justice for the poor by overcoming "structural sins" existing in the society and government.

Novak accused "liberation theologians" of being "bitterly critical" of capitalism and multinational corporations and romanticizing revolutionary struggle.

"What happens after the revolution?" he asked.

"Piety does not make wheat grow or commerce thrive."

Novak concluded: "I hope that theologians do not betray the poor into poverty and tyranny that will last a thousand years, calling it 'liberation,' and ignoring the need for economic enterprise."

are much more hard line than the Sandinistas in Nicaragua."

In Lernoux's opinion, presidential candidates Gary Hart and Jesse Jackson have a much deeper sensitivity of Latin American issues than President Reagan.

"They realize that the real issue is not so much Soviet penetration, but poverty."

Reforms of the system in El Salvador which perpetuate poverty and its ensuing misery are not likely to occur soon, said Lernoux.

"Whenever you have a quasi-feudal society you are going to have rebellion."

She paraphrased the late Archbishop Oscar Romero of El Salvador who was assassinated: "the rich don't want to take off their rings and they are going to end up with their hands cut off."

In 1972 Christian Democrat Jose Duarte was elected on a platform of reform (He ran again in an election held March 25). But the military arrested him and broke his nose. They also disrupted the election. They continue to do that every time there are

**'How can you say someone is a Communist because they object to a child being tortured? It boils down to a simple Christian ethic. Do you believe in murder or not?'**

attempts at reform, said Lernoux. Often more bullets than ballots are counted during elections.

Lernoux herself has been in danger during investigative news assignments. Once she accompanied Latin American bishops on a bus journey to see the Pope when he visited Brazil. A bomb threat was checked out and they refused to cancel their trip. On another occasion she found herself in the middle of a civil disturbance in a Brazilian city. An explosion was detonated near her.

Lernoux said that such close calls will not deter her from her objective—to keep U.S. Catholics well informed on the Church's activities in Latin America.

# ... answer, Salvador archbishop says

gions of Communists.

A corollary to this view is that solutions, like the problems, must be complex, not simplistic attempts to impose ideologies either of the right or the left.

"There's no doubt that the Communists make use of misery to feed the Marxist cause," White told a Spanish television crew after his talk. But to believe "that there is a plan in the Kremlin to destroy first the government of Cuba, then the government of Nicaragua, then the government of El Salvador is idiocy," he said.

He echoed Archbishop Rivera Damas' call for dialogue with the guerrillas, which "does not mean to share power" with them, and he harshly criticized the Reagan administration's policy toward the region, which he characterized as a simplistic and counterproductive failure.

"The only way to defeat the extreme left," White stressed "is to reject the extreme right."

## 'War is wrong'

Speaking through an interpreter, Archbishop Rivera Damas, in a calm but impassioned presentation, chastized both extremes in the Salvadoran conflict for the "irra-

the left, we repeat that the war they initiated by revolting to take power by force is irrational because ... those directly hurt ... are the people they claim to fight for."

Calling himself "an expert on the suffering of the Salvadoran people,"

**'Peace will find its way in El Salvador when the causes of social injustice are eradicated completely, not through violence, but by resorting to the practice of an authentic democracy.'**

tional" war they are perpetuating.

"To the groups in the right, we tell them ... if the war in El Salvador is against international communism, it is the wrong approach to the wrong problem ... because violence can only engender violence, and international communism is a master of violence."

He continued, "to the groups on

Archbishop Rivera Damas also castigated "those Salvadorans and foreigners who play with our feelings, who take advantage of our political inexperience, who disregard our suffering and ... to some extent, mock our hope."

"What we simply and absolutely need in El Salvador is PEACE," he

said. Not "pacification," if this means merely "calming exacerbated souls" and retaining the "structures of power which violate the rights of Salvadorans," or if it means "resorting to war in order to keep the enemy under control."

"My conviction, which I share with many Salvadorans, politicians, economists and common people, is that peace will find its way in El Salvador when the causes of social injustice are eradicated completely, not through violence, but by resorting to the practice of an authentic democracy," the archbishop said.

Under the current circumstances, he stressed in a press conference, elections are not sufficient to establish democracy in the country. "In our situation, it is necessary to complement them with dialogue."

Referring to the report on Central America prepared by a Presidential task force headed by former Secretary of State Henry Kissinger,

Continued on page 12

## For priest, poverty is the crusade

### And 'liberation theology' means saving children from starvation

By Ana Rodriguez-Soto  
Voice News Editor

For Orlando Espin, "liberation theology" is as simple as loving your neighbor and as urgent as saving little girls from starvation. "If the world makes you in-

Dominican Republic, where he went to minister two years after being ordained for the Archdiocese of Miami.

He told his audience the moving story of two little girls who died of starvation while he was pastor of a

ist between what Christians preach and what they practice.

#### Hell to pay

"You have to live it," Father Espin said. "If you don't live it, you can say all you want but you're going to hell. That's what I learned in the Baltimore Catechism."

His efforts at convincing the employer, first by talking and later by publicly forbidding him to receive Communion, unfortunately landed Father Espin in jail.

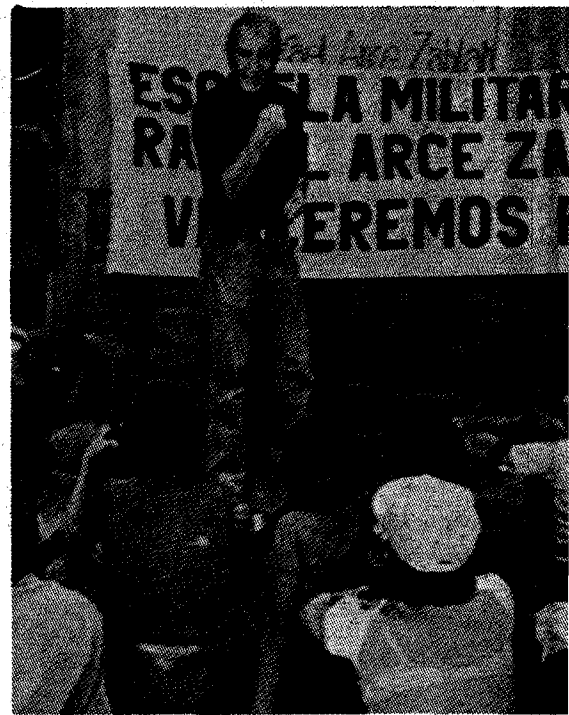
He doesn't talk much about the bruises. But he uses the story to convey the reality of Latin America which liberation theologians perceive and struggle to change — and which sometimes costs them their lives.

"We cannot blame God for children dying of starvation," he said, "because that is not God's will." At the same time, the employer's unfairness, the rich's lack of concern for the poor, is "not just ill will... there (is) something more structural to it."

Liberation theologians see it as a perpetuation, generation after generation, of an inherently unjust system.

"If you're poor, you ain't human," Father Espin said. "If you're wealthy, you have every right plus all the others you stole from the rest of the people. You are 'God.'"

From this "horrendous suffering" of the majority of the people, Latin America's liberation theologians have concluded that teaching a man to fish is useless if he can't get to the water. So they have taught him "the necessity to knock down that wall" of injustice which prevents him from reaching the water.



At a revolutionary military school in El Salvador, Father Espin travels on foot through the Salvadoran countryside to offer social justice to a group of military recruits. He is seen here with the rebels. Liberation theologians make a "preference for the poor" and offer no concrete political solutions to the problems of the country. (photo)



Fr. Orlando Espin

*"If you are wealthy, you have every right plus all the others you stole from the rest of the people. You are God"*

— Fr. Orlando Espin

human, what do you do with that world?" asked the 37-year old Cuban priest, a resident of Brazil by way of Miami, during a talk at St. Vincent De Paul Seminary's symposium on church and state in Latin America.

"Pray? Say in heaven it will be all right?" he continued. "I have to deal with reality... How are you a Christian in a world like the world you have in Latin America?"

For Father Espin, those questions came hard and fast in the

church in the hinterlands where Haiti and the Dominican Republic share a border.

The girls' father worked night and day yet could not feed his children because his employer, a wealthy and "devout" Catholic, paid him a pittance.

The employer saw no contradiction between his Catholicism and his unfairness to his workers, Father Espin said. But Jesus, the old Baltimore Catechism and liberation theology say a relationship must ex-

#### Violence?

"How to knock down that wall is non-programmable," the priest said in response to a question at a press conference on whether liberation theology encourages violence.

"In theory, I can say violence is not acceptable... However, when you are against the wall, I don't know."

Recalling his own experience at the hands of Dominican policemen, he said he was surprised, considering his "exuberant" Cuban background, that he reacted non-violently.

"I wanted to show them that I did

## Church pins hopes on dialogue, says

Continued from page 11

Archbishop Rivera Damas praised its "truly serious" economic analysis, but said, "I have my ... doubts about the peace solutions which the report presents ... (because) every peace solution based on a war is weak."

In the press conference, however, he declined to suggest that the United States unilaterally stop sending military aid to El Salvador, saying only, "The sending of arms must stop on both sides."

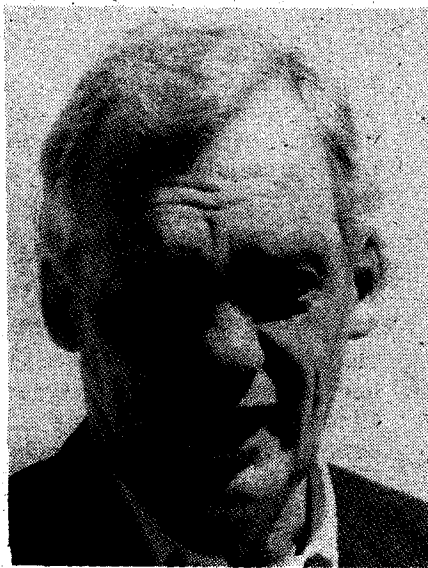
#### 'Pre-capitalism'

Throughout his presentation, the question-and-answer session with the audience and the press conference, Archbishop Rivera Damas remained resolutely neutral, recalling the history of El Salvador and criticizing excesses of both left and right.

"The real root of our problem is not communism," he insisted, "neither (is it) capitalism, if it were understood and practiced within the canons of democracy. The root of our problem is the selfish manner in which a sector of economic power in El Salvador has practiced capitalism, making it move back to feudalism and hindering the development of a healthy democracy through electoral frauds and *coup d'etat*s."

This view was echoed by former ambassador White.

"The rich in El Salvador," he said



Robert White

in response to a question from the audience, "look upon their country as a money machine to provide them with an astronomical living standard."

In the same way that whites in the United States did not "see" blacks in the 1950s, he said, "I don't think (El Salvador's elite) see the misery... So the fact is I don't expect anything from the ruling class of Central America... The (rich) would prefer to see their government go Communist than lose any of their privileges."

Such intransigence, however, "will drive El Salvador to an extreme left revolutionary society, which will be an extreme loss for all," White said.

#### Some agreement

Despite their widely divergent viewpoints, Lernoux and Novak seemed to concur that capitalism has yet to be practiced in most of Latin America. (See accompanying stories).

Central American societies "are not capitalistic. They're pre-capitalistic, almost feudal," Lernoux said in response to a question from the audience.

In Latin America, Novak said, "wealth is still disproportionately based upon pre-capitalist institutions like large landholdings, and on pre-capitalist feudal leading classes like the landlords, military and clergy."

The region "is in the throes of a major social revolution," he added. "From the point of view of democratic capitalism, it must have that revolution. The poor need it. All who wish to live in liberty, dignity and decent prosperity need it."

#### Few solutions

Agreement on how to bring this about was not easy to find, however.

Novak attacked "some influential Latin American theologians (who) are attracted to socialism," calling their vision of the region's future "a new form of statism, this time of the left instead of the right. Such a choice would be fatal. It is bound to lead to poverty and tyranny."

Democratic capitalism, Novak said, as practiced in countries as dif-

ferent culturally and politically as the United States, Japan and Sweden, is the only system which can safeguard human rights while producing wealth and economic development.

Lernoux and White urged that the policy of the Reagan administration change.

Limiting her remarks to Nicaragua, which she visited before and after the Sandinista revolution, Lernoux said the United States is pushing that nation into the Soviet sphere by its cut-off of aid.

"I don't think they want to be a stooge of the Soviets any more than they want to be a stooge of the United States," she said. But "the way we're going about it, we're just helping the siege mentality."

#### Wrong policy

White harshly attacked the current foreign policy toward Latin America, which he described as based on illusion.

The Reagan administration "has constructed its own version of reality in Central America," White said, when it speaks of a "domino-theory" hatched by leaders of an "evil empire."

While Communists take advantage of injustice and social unrest to pursue their cause, "we are fighting an enemy that doesn't exist," he said.

Military solutions don't work against social problems and they fail

# Pushing reality

starvation



El Salvador, Father Rogelio Poncele speaks about God and politics. Accompanied by armed guards, the Belgian priest ministering to everyone in regions occupied by the military but say they reject violations to the problem of injustice in Latin America. (NC/UPI)

not create that violence... I wanted to teach."

That is the basic aim of liberation theology, according to Father Espin: To teach all people that they can be fully human, fully alive and free from sin in this world.

"Even the oppressor has a right to life," he said. "He doesn't have a right to the sinful things he does. But he has a right. I don't have a desire to destroy him... I want him to be human and to be my brother... But people like him are so close-minded they may need a slap in the face to wake up."

## social justice

against guerrillas as well, he argued.

"It's a mistake to think that guerrillas win civil wars," he told a press conference. "(Fidel) Castro did not fight a single battle."

The strategy of guerrillas is to continue to fight until the situation becomes so unbearable that "even the middle class ... says it's time to leave..." They win when "society collapses in on itself."

Rejecting the extremism of the right, pushing for real democratic and social reform and taking a tougher stance against abuses by the military is a much sounder, long-term foreign policy.

"The day we say under no circumstances will we do your fighting for you is the day the Salvadoran military will accept negotiations," White said.

### Church's role

In discussing the role of the Catholic Church in the political situation of the region, both Fathers Espin and Gutierrez, along with Archbishop Rivera Damas, rejected specifics.

"I cannot take evangelical principles and reach a very concrete political solution," Father Gutierrez said. "For other reasons, I can have political positions, but not for theological ones."

At the same time, Father Espin insisted, the Church cannot wash its hands of the entire situation and adopt the attitude that religion is only

### No Neutrality

In Latin America Father Espin pointed out, neutrality is non-existent.

"Not to open your mouth is to open your mouth... Neutrality, silence, is simply to be in cahoots... with a structured sinful reality."

Responding to questions about the Marxist bent some people, including the hierarchy of the church, discern in liberation theology, Father Espin admitted that some theologians use Marxist social analysis to trace the roots of injustice.

Although he personally rejects it, "I'm fighting so that everyone has rights, so I can't tell anyone they don't have a right."

Using Marxist analysis as a tool and actually being a Marxist-Leninist are two different things, added the priest, who teaches theology at the Catholic university in Rio de Janeiro as well as being pastor of a parish in the city.

People in the United States should be aware of the distinction and avoid easy labels, he stressed, because "to accuse a liberation theologian of being a Marxist in Latin America in some places is like signing their death warrant."

When a member of the audience asked him how, as a Cuban, he could espouse a theology sometimes branded as Marxist, Father Espin, who left the island at the age of 14, responded:

"Precisely because... I know what it is not to have a country... Forever, you're going to be a foreigner... I don't want other people to go through the pain... to lose their country forever."

In Latin America, he added, where the "majority are suffering the pains of sin... we'd better do something to liberate them or someone else is going to come and offer another alternative."

a spiritual matter.

"If the world makes you inhuman, what do you do with that world? Pray?" he asked. "Say in heaven it will be all right?"

"I have to deal with reality," he continued, and "try to make this world as close as possible to what God wants it to be."

Archbishop Rivera Damas stressed, "the Church cannot give concrete recipes for a new social order. The Church can only give general principles according to which a new society must be created, one which progresses from less humane conditions to more humane ones."

In El Salvador today, the archbishop said, that entails a type of active patience.

"In addition to our prophetic labor of announcing justice and denouncing injustice, we carry out another task indispensable for peace ... the work of the 'good Samaritan' who assists the wounded, the orphan, the one persecuted by terror," he said.

"We are convinced that with this labor of preaching Christ and of trying to foster the religious spirit of our people ... we are ... incrementing the thirst for social justice in those who already have it as much as in those who refuse to have it. We are convinced that this is the most fundamental base to achieve peace among Salvadorans, for Salvadorans and by Salvadorans."



Fr. Gustavo Gutierrez

## Theology gives no political answers

Says founder of controversial 'theology of liberation'

By Ana Rodriguez-Soto  
Voice News Editor

Although "liberation theology" has its roots in a concrete reality, it cannot be interpreted as prescribing "concrete political solutions," said Father Gustavo Gutierrez during the symposium on Church and state in Latin America held last week at St. Vincent De Paul Seminary in Boynton Beach.

"I cannot take evangelical principles and reach a concrete political solution," said the diminutive Peruvian priest who first wrote about "an option for the poor" and christened this approach to religion "liberation theology."

"For other reasons, I can have political positions," he said. "But not for theological ones."

Father Gutierrez and other adherents of liberation theology have been criticized by some within the hierarchy of the Church for allegedly espousing Marxist-inspired solutions to the problems of poverty and injustice in Latin America.

Most recently, during a private meeting with theologians in the Vatican, Cardinal Joseph Ratzinger criticized those exponents of liberation theology who, he said, "have made their own the fundamental Marxist option."

The prefect of the Vatican Congregation for the Doctrine of the Faith called liberation theology "an extraordinarily complex phenomenon" and praised branches of it.

But, he said, the interpretation of all of Christianity as a program for the emancipation of the poor through class struggle is an errant brand of liberation theology and presents "a fundamental danger for the faith of the Church."

Addressing himself to the criticism that some liberation theologians, including himself, use Marxist social analysis to understand the causes of poverty in Latin America, Father Gutierrez said that even without the analysis "liberation theology is the same."

It arises from the "reality of death" which is the life of the poor in Latin America, he explained, and combines Christ-like commitment to the poor with insistence on the "universality of the love of God."

"The Gospel is for the rich, too," Father Gutierrez said, "but not preferentially," because, in Jesus Christ, God chose to single out and build His Church "from the uninvited of history."

In the Beatitudes, Father Gutierrez said, Christians find "not a revelation about the poor, but a revelation about God... our God loves the poor."

They "are not necessarily better persons... or better believers," he reiterated. The reason for the "preferential option" is "not in the poor but in God."

Responding to criticism that liberation theology is too concerned about life in this world, Father Gutierrez said that to attempt to separate social reality from religion is like praying, "Our Father, who are in Heaven, remain there."

"All attempt to separate God from the Kingdom is idolatry. It is to worship and to serve a false God (because) the Kingdom is the expression of the will of God for our lives."

"Poverty is not only a social problem," he continued. "Poverty is a human problem. It's a Christian problem."

To be poor in Latin America, he explained, is more than to lack material possessions. To be poor is to die "at the beginning of (your) life." Ultimately, it is to be "insignificant."

The world knows the names of Archbishop Oscar Romero of El Salvador and of other priests and sisters who have given their lives in defense of the poor, Father Gutierrez pointed out. But it can't name even one peasant out of the hundreds who have been killed.

"Even in martyrdom, it is possible to see the insignificance of the poor," he said. "When a peasant dies, he dies an anonymous person."

How does liberation theology differ from traditional Catholic theology, Father Gutierrez was asked after his talk.

"As time goes by, I am more and more convinced it is not a very original theology," he responded. "And I am glad for that."

# Matter of Opinion

## Which way to go in Latin America?

Latin America continues to be a frustrating and puzzling problem for churchman and politician alike.

If the politician tries to re-structure the economic system to give poor people a little more of the pie, then the upper-level productivity drops off and there is less pie to re-distribute to the poor. All socialist countries have this problem. If the politician pushes right wing capitalism, the upper-level people tend to accumulate more money and support military regimes who keep things the way they are.

If the priest teaches his people about Church law and morals but does nothing to alleviate their material suffering, his words ring hollow. Where is the love? But if he teaches them about their right to dignity and a decent standard of living and about social structures, then he is accused of being too involved in politics, or worse, of being a Communist.

This is the vicious cycle most of Latin America is caught in, the struggle between rich and poor, politics of the right and the left.

But the one glaring truth that emerges from all discussions

### EDITORIAL

and which cannot be denied is that the injustice continues to grind away at the majority of people there because they are poor and have no power.

Something is wrong and needs to be changed.

Guns of the right or left, so far, have not proven able to accomplish anything of a lasting nature. And centuries of politics as usual have done no better. The root of it all, as Archbishop Rivera Damas told a symposium at the Regional Seminary here this week, is selfishness. No one is interested in the greater good, only what is good for number one.

Democracy, the individual having a say in a nation's destiny, has got to be a starting point. Elections in El Salvador are an example. But as Archbishop Damas, of El Salvador, pointed out, democracy in that part of the world is very elusive. A man can vote and still be poor the rest of his life. A country can have an elected president and still be in a state of siege forever, economically crippled.

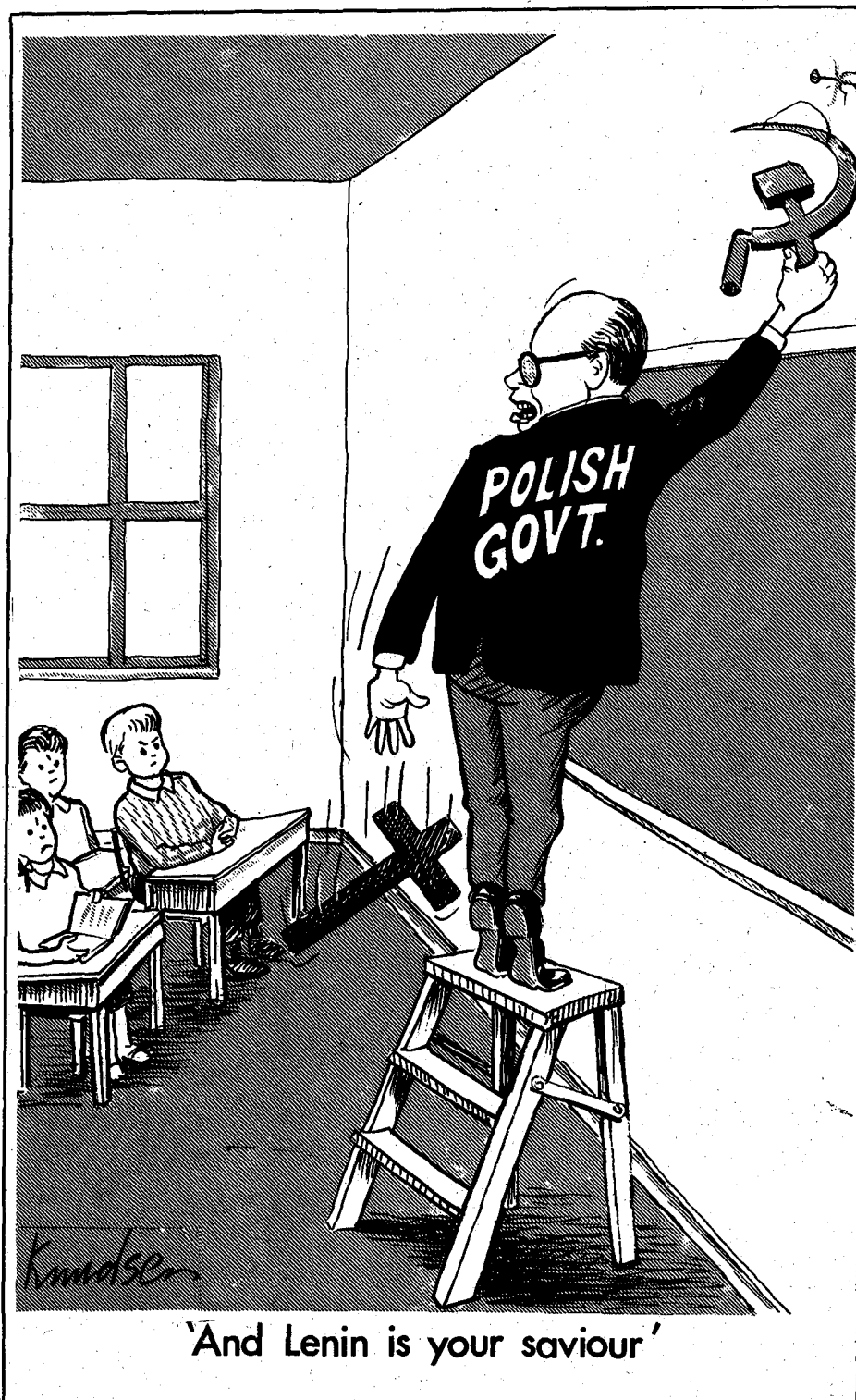
That is why he believes the U.S. must stop relying so heavily on guns as the answer in that area. At least talk to the rebels, he says.

Well, why not? Talk is cheap.

Reagan says no, we shouldn't talk to anyone trying to shoot their way into the government. Yet we fund government troops who at least part of the time shoot their way into villages suspected of disagreeing with the government. The guns of injustice issue from both sides.

Justice is a complex issue in Latin America, not a simple matter of good guys and bad guys, and self-righteous words from the giant neighbor of the North accomplish nothing.

Every speaker at the Seminary symposium, without excep-



'And Lenin is your saviour'

tion, those who have lived the reality, whether conservative or liberal, agreed that guns alone are not the answer. We must do more to promote social and economic justice there and be hard-nosed toward the power structure.

The U.S. could do worse than look to the example of the Church in Latin America and its "preferential option for the poor."

## Letters to the Editor

### From priest jailed in Salvador protest

#### To the Editor:

Here at the Federal Prison in Sandstone, Minnesota, the fourth anniversary of the assassination of Archbishop Oscar Romero of El Salvador has special significance.

Last summer 525 soldiers from El

Salvador arrived at Fort Benning, Georgia to be armed and trained in military warfare. This meant more suffering for the poor of that country.

Father Larry Rosebaugh, an Oblate priest; Linda Ventimiglia, a

#### OAS article confirms tyranny

#### To the Editor:

The recent article in your newspaper reporting information by the OAS on the situation of the church in Cuba only confirms the well-known fact of the country's government control over the Church and at the same time how the government ignores and discriminates against the people in total violation of human rights. Persecution is no longer necessary.

Here is one point the article forgot to mention among the number of "half truths" it stated: The existence of political prisoners, thousands of Cubans with no rights, in the worst physical and moral condition.

They are men and woman Cubans, many of them there because of their

Christian beliefs, put there without due process of law, and even with sentences already assigned.

The presence of political prisoners is a cruel reality of a military-political system which denies the existence of God — Marxism.

Thank you for publishing these lines written as a remembrance that in Cuba, in the middle of a communist political system, the Church is alive, as is the pain of many brothers and sisters who are political prisoners, part of the mystical body of Christ, which suffers with injustice and discrimination.

Ignacio M. Ruiz  
Austin, Tex.

physician's assistant; and myself, a Maryknoll priest, put on Army officer uniforms and entered Fort Benning one night. Armed with a high-powered tape recorder and the legendary last homily of Archbishop Oscar Romero, we climbed a tall pine tree near the barracks of the Salvadoran soldiers.

In the silence of the night, the martyred Archbishop's voice rang out, "I want to make a special appeal to the men of the Army. You are killing your own brothers and sisters. Before an order to kill that a man may give, the law of God must prevail: Thou shalt not kill! In the name of God, in the name of the suffering people of El Salvador, I ask you, I beg you, I order you: Stop the repression!"

We were arrested and at our trial we tried to show that as Christians our faith called us to obey a higher law — the law of God which says, "Thou shalt not kill." My two companions were sentenced to 15 months and I got 18 months.

In the solitude of prison I think about the letter sent to our President by Archbishop Romero shortly

before he was gunned down while saying Mass. He said, "Instead of leading to justice and peace in El Salvador, military aid from the United States only sharpens the injustice and repression of our people."

During this Holy Season of Lent our loving God asks each of us to hear the cry of the poor and those who have died for the poor. Is there not a better way to express our love for the poor of El Salvador than to stop U.S. Military Aid to that country?

Fr. Roy Bourgeois, M.M.  
#10890-083  
U.S. Federal Prison  
Sandstone, Mn. 55072

The Voice Welcomes letters to the editor. All letters must be signed. Write to: Letters to The Editor, The Voice, P.O. Box 38-1059, Miami, FL 33238-1059.

# A baptistry for immersion

At the new church of St. John Vianney in the suburbs near Saginaw, Michigan, a unique font makes baptism by immersion easily possible for both children and adults.

Located at one side of the sanctuary, this creatively designed baptismal area has two pools, one for infants on a higher level and a larger one beneath it suitable for grown ups.

A pump circulates the water and can do so at varying rates of speed. When working at a faster tempo, it makes the drop from the infant to adult font into a miniature water fall.

The control apparatus in a mechanical room behind the sanctuary includes a chemical system for constant cleansing of the water and a heating unit to warm the waters just prior to an actual baptism.

FOR THE baptism of children, the priest or

BY FR. JOSEPH  
M. CHAMPLIN



for example, the Easter Vigil Service. The Easter candle naturally stands next to the baptistry area.

Is this different font the product of a liturgical dreamer's impractical imagination or a creative way to fulfill what the official Church seeks in baptism? A look at the General Introduction for the Rite of Initiation should answer that question.

"Either the rite of immersion, which is more suitable..., or the rite of infusion may lawfully be used in the celebration of baptism" (Article 22).

*The submersion into water is like a burial in the ground from which we emerge to a new life as the Risen Lord did.'*

deacon with parents and sponsors stand next to the waist high pool and can easily, if they wish, immerse the infant for this sacrament.

For the baptism of adults, both priest or deacon and candidate can with equal ease step down into the floor level pool for administration by immersion if that be the choice.

Two nearby rooms provide convenient privacy for changing to dry clothes after baptism during,

The Church, therefore, prefers immersion to our traditional mere pouring of water over the candidate's head. Why?

Immersion "is more suitable as a symbol of participation in the death and resurrection of Christ." (22). Those who are baptized "are buried with him, they are given life again with him, and with him they rise again." (6).

This reflects Romans 6:4 in which St. Paul tells

us, "Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life."

THE SUBMERSION into water is like a burial in the ground from which we emerge to a new life as the Risen Lord did.

What about the circulating water, the Niagara Falls effect and the elaborate mechanism to make it possible?

"The water used in baptism should be true water... It should be clean, for reason of health." (18).

"The baptismal font... should be very clean and attractive." (19).

"If the climate requires, provision should be made for the water to be heated beforehand." (20).

"Outside the Easter season, it is desirable that the water be blessed for each occasion... If the baptistry is supplied with flowing water, the blessing will be given to the water as it flows." (21).

Is a baptismal font near the altar appropriate?

"It may be situated in a chapel either inside or outside the church, or in some other part of the church easily seen by the faithful; it should be large enough to accommodate a good number of people. After the Easter season, the Easter candle should be given a place of honor in the baptistry."

The font at St. John Vianney is not the only alternative for parishes today, but it certainly presents a feasible way to implement what the Church desires.

## The way it was

There's a tendency on the part of some who would praise the Church in this country since Vatican II to belittle the Church in the years just before the Council. They criticize the 1950s as a time of little life within the Church. It was particularly, the critics say, a time of lassitude among the laity. The laity in the fifties, they say, were told to pray and pay and to keep quiet while they were doing it.

It is a distortion of the truth, almost the diametrical opposite of the real situation. This is a column about the way it was. It is not told for purposes of nostalgia but because truth is better than untruth and it is important to know the truth about the way it was. And because there was a spirit of initiative on the part of the laity that has been largely lost but which the new Canon Law encourages. The year I've chosen to recall is 1954, just 30 years ago.

It was the year that the Supreme Court ruled that segregation by race was unconstitutional. That wasn't the end but the beginning of new racial turmoil in the nation. But Catholics in 1954 had long been involved in the struggle against interracial injustice.

THE CATHOLIC INTERRACIAL COUNCIL was founded in 1934 in New York City. An interracial organization it was founded for the specific purpose to combat racial injustice and prejudice and to work for equal justice for all. In 1954, there were 24 Catholic Interracial Councils, seven in southern cities. The Friendship House Movement, founded in 1930 by the Baroness Catherine von



BY  
DALE FRANCIS

de Hueck, established interracial houses to work for the poor. There were eight interracial Friendship Houses in 1954 and the publication of the movement, The Catholic Interracialist, was a strong voice against racism. The Catholic Committee of the South was an organization to meet problems of the southern states but there was within it a strong emphasis on an end to racial discrimination.

The Christian Family Movement had begun almost simultaneously in Chicago, South Bend and New York City in 1947. In 1954, it was organized in 181 cities. The Cana Movement, founded in France, was introduced in 1943 in New York City by Jesuit Father John P. Delaney. It was Jesuit Father Edward Dowling who coined the term Cana Conference for those meetings that brought together married couples to seek an understanding of Christian marriage. In 1954 more than 100,000 couples participated in Cana Conferences.

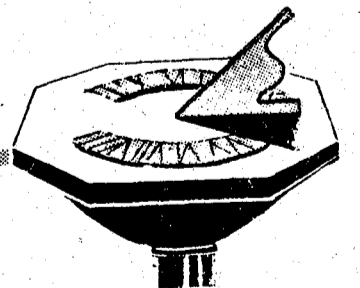
Specialized Catholic Action, on the model of Canon Joseph Cardijn's Belgian Jocist movement, was everywhere in 1954. The Young Chris-

tian Workers had more than 130 units in 40 cities. The Young Christian Students had been organized in more than 100 colleges and high schools, both Catholic and secular. The Young Christian Farmers was an off-shoot of the National Catholic Rural Life Conference. The Center for Men of Christ the King at Herman, Pa., trained lay Catholic leaders. The Summer School of Catholic Action at St. Louis trained 8,000 young people each year. The Grail Movement began at Grailville, Loveland, Ohio, in 1944, to train young women for the lay apostolate. In 1954, nearly 100 Grailville young women were working in Africa, Asia, Indonesia, Latin American and throughout the United States.

THE VERNACULAR SOCIETY, organized in 1946, worked to bring about liturgical reform and the use of the vernacular in the Mass. The Catholic Broadcasters Association was founded by pioneer Catholic broadcasters in 1948. The Catholic Evidence Guild spoke on street corners and in parks, David Goldstein was one of the most active leaders. Father Patrick Peyton had founded his Family Rosary organization in 1942. Convert Makers of America sought to bring the unchurched to the faith. The Cursillo Movement had begun but did not reach this country until 1956. Father William J. Smith, S.J., led the Crown Heights School of Catholic Workmen. The Blue Army of Our Lady of Fatima had five million members. Msgr. Luigi Ligutti was leading the National Catholic Rural Life Conference. And that's just a part of the way it was 30 years ago.

By Frank Morgan

TIME CAPSULES



### Never quarreled with God

When Henry David Thoreau would not pay his taxes to support the Mexican War, which he thought was unjust, he was jailed. When his friend Emerson came to visit him, he said, "Thoreau, why are you here?"

Thoreau answered, "Emerson, why are you not here?"

On his deathbed, Thoreau was visited by his pious aunt who asked, "Henry, have you made your peace with the Lord?"

"I didn't know," said Thoreau, "that we had ever quarreled."

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Sometime before Abraham Lincoln was assassinated, his son, Robert, stumbled and fell onto the tracks at the Pennsylvania Railroad Station in Jersey City. The man who rescued Robert from being crushed by a train was the well known actor, Edwin Booth, the brother of John Wilkes Booth.

As President Lincoln passed through the Capitol Rotunda following his second inaugural

address, a spectator broke through the police guard and lunged at him. The police hauled the spectator away, but after questioning him decided that he was only an over-exuberant admirer. His name was John Wilkes Booth.

From a letter found in Booth's trunk, the murder of the President was planned for the 4th of March, but fell through because the accomplice backed out until "Richmond could be heard from."

# Sex and aging

A current book getting a lot of play in book stores and advertisements is the result of five years of research on love and sex among people over 50. The book was written by Edward Brecher, an award-winning science writer and social historian. It was sponsored by Consumers Union, the national information organization that publishes Consumer Reports magazine.

I interviewed Brecher, 72, who has been widowed since



BY  
ANTOINETTE  
BOSCO

1966. When I asked him what surprised him most in his research for "Love, Sex and Aging: A Consumers Union Report" (Little, Brown and Company), he responded:

"We're all familiar with the great romantic Victorian myth that goes like this: Neither Johnny nor Mary feels any sexual arousal until they meet and realize they were meant for each other," said Brecher. "They fall in love, get engaged, marry and live together in faithful monogamy until death, eventually to be reunited in heaven."

"Surprisingly," he continued, "except for the reunion in heaven part, for which we had no data, this is the scenario actually being played out by many older Americans. A relationship where a couple remains in love and faithful, with no intention of having a sexual relationship with anyone else, is still a viable lifestyle in the 1980s."

**BRECHER WENT** on to say that 87 percent of the respondents were "overwhelmingly" happy with their marriages.

"We're so focused on divorce and unhappy marriages that we tend to lose sight of the many people who live together 30, 40, even 50 years and more and never stop loving each other," he commented.

I felt that what Brecher was saying was good news, but I don't think I was terribly surprised. I remember many times reporting about the special Masses for people married more than 50 years and discovering that their love was still very much alive. It gave me a warm feeling to see a couple in their 70s or 80s holding hands.

I don't believe we have taken enough steps in parish programs to get this message across to young people — that making a commitment to one person, who makes a commitment to you in return, puts one on the path of a potentially truly happy life.

"Love, Sex and Aging" is not "a Pollyanna book," as Brecher puts it. It shows the physiological and psychological changes in aging, told by "those 4,200 people who spilled their guts to us." It also could shock, since it carries quotes from the respondents indicating that many older men and women are breaking sexual taboos they were long thought to hold.

**BUT BRECHER** found inspiration in what the respondents wrote. Looking at sexual mores in a before-

**'Brecher went on to say that 87% of the respondents were 'overwhelmingly' happy with their marriages.**

and-now view, he evaluated the changes as progressive. "We have gone from seeing sex as evil with a few exceptions, to seeing it as good with a few exceptions," he said.

"We've recovered from a disease that came with Victorianism and Puritanism and that hampered human life for generations. How wonderful to be recovering!"

Then he added, "As I read the comments from the people responding to our survey, the joy thing kept hitting me. These older men and women give witness to the truth that, used without endangering others, sexuality is one of the great joys of life and nature that God has given mankind." So be it!

(NC News Service)

# Hope for sinners

This column is for sinners. Therefore, everyone is invited to read on.

Even sinners have some sense of God as the over-riding reality of life. Even those who are not religiously inclined have to respect the awesome power of nature. No human invention can turn back a hurricane or pacify an erupting volcano.

Becoming aware of one's own littleness is only the beginning of wisdom. Something else soon stirs within the human heart. We are drawn to God by subtle attraction, almost in spite of ourselves. Often we resist this prodding of the Spirit. We do things we want to do even though we know it's wrong to do them. We rebel.

**SIN IS** rebellion. It can be a quiet self-assertion, a way



BY FR.  
JOHN CATOIR

of focusing attention exclusively on our needs and desires, or it can go beyond that and beyond bad will, a mortal contempt of God's dominion. A person is in great danger if he or she does not recognize the absurdity of sin. Why? Because resisting the Force that leads to happiness is folly.

We are given freedom but we do not know how to use it well, being only dimly aware of the power and the mystery of evil. God's answer to our dilemma is grace. "My grace is sufficient for you." (2 Cor. 12:9) "Sin has increased but grace has far surpassed it." (Rom. 5:20) Grace is the force within us that pulls us through the storm to safety. As we plod along in search of holiness we are even capable of helping others along the way.

"...All those who give themselves to the struggle for the redemption of the world from greed, cruelty, injustice, selfish desire and their results - find themselves supported and reinforced by a spiritual power which enhances life, strengthens will, and purifies character." (Evelyn

Underhill).

**EACH ONE** of us is an unfinished masterpiece of Divine creation. God is the artist, we are the work in-progress. It is our choice to be doers of the word, offering God all our sufferings and humiliations in a spirit of reparation, offering Him the victories as well as the defeats, the good intentions and the rebellious spirit. He is all, we are nothing.

Jesus truly saves and heals His people. Don't be afraid of the darkness in you.

For a free copy of the Christopher News Notes, "Wonderful, Marvelous You," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.



"IF I DON'T GET SOME COUNSELING WITH THIS THING, I'LL GO CRAZY. SHOULD I BUY MY PHONE OR JUST KEEP LEASING IT?"

# The clean-your-room problem

**Q. Before I go anywhere my parents always insist that I clean my room. It seems to me that this is their way of getting me to stay at home and not go anywhere. Could this be true? (North Carolina).**

**A. Yes, it could be true, but I doubt that it is. My guess is that your parents are simply trying to get you in the habit of keeping your room clean and neat.**

In any case, if you do keep your room clean, then your parents can't very well hassle you about it when you want to go somewhere, can they?

**NOW, HAVING** answered this week's question in a brief way, I'd like to move on to one of my favorite pastimes: reporting on some of the good things young people do.

As last winter came near an end, a heavy snow fell on my home. The problem was compounded by a thick



BY TOM  
LENNON

layer of ice that covered the driveway underneath the snow.

The young man who had previously helped me in such situations had taken a full-time job. For a successor he had recommended 16-year-old Eric, a young man I hardly knew.

When I finally reached Eric around 8 p.m., he sounded tired. But when I told him my problem, he volunteered to come over right away. He arrived without any gloves. His had burned up that afternoon in a fire that was keeping him and his buddies warm during an afternoon of sledding.

**I LOANED** him a pair of working gloves and gave him \$5 for what I knew would be a hard job.

From time to time I slipped out into my darkened kitchen and watched Eric's progress in the hard snow and ice. He had on his hustling shoes that night.

It soon became obvious that Eric was doing more than we had agreed on. He was clearing all the snow off the sidewalk too and clearing a path up to my house.

The whole job took more than 45 minutes. When he returned my gloves, I said, "Eric, that job took longer than I thought it would, and you did more than you had to. Don't I owe you more money?"

"No, this is enough," he answered. **JUST THEN** a huge snow plow approached, clearing the street in front of my house and pushing a lot of snow into the entrance of my driveway.

I said, with some disgust, "They did that to me once before. But don't worry about it. Your job is done."

We said goodbye and I watched Eric walk away. He stopped when he came to the entrance of my driveway and shoveled away all the snow that had been dumped there by the plow.

I'm convinced I've found another good man.

(Send comments and questions to Tom Lennon, 1312 Mass. Ave. NW, Washington, D.C. 20005.)

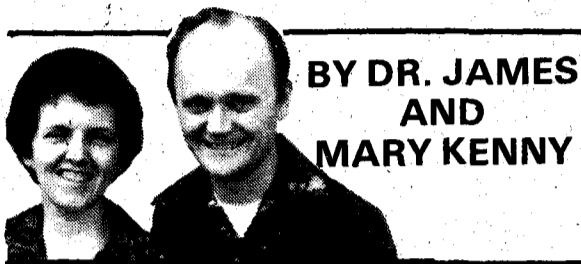
(NC News Service)



## A lifetime of resentment

Dear Mary: I think I need help. I'm hurting so much, and I seem to be filled with resentment and self-pity. The problem started 23 years ago when I first had babies. Anytime I left the babies with my husband, he wouldn't watch them. He'd usually fall asleep. Despite all my efforts to get him to care about his little ones, he never did.

After years of this, I noticed that whenever one of the older kids was near, my husband held in his



BY DR. JAMES  
AND  
MARY KENNY

temper. He'd occasionally act nice to a younger child. He still never corrected bad behavior, but he began to praise them. He wanted to be liked by them.

When I discovered my husband's tactics were working, I cracked. I couldn't stand the hurt I felt when I discovered that he was succeeding in becoming Mr. Nice Guy. I became so filled with resentment I started "picking" at my husband — but the kids didn't know why, it was just another sign of Mom's meanness. I can't put up with his

hypocrisy without some remark coming out.

Sometimes I even think God is against me. I can't sleep well, and now he's sent me a knee condition, a bad back and neck problems, all in the past two years. My husband continues to sleep more than enough, never gets sick or has problems, looks half his age.

I have to find a way to keep from hurting so much over these things. — North Carolina.

You outline well the pain you are experiencing. At the same time, there are indications that you yourself recognize the cause and the potential cure for your pain.

Often people choose spouses who seem to be opposites. Such matches may be complementary rather than opposite, as though the partners recognize that they need someone to balance their own strengths and weaknesses. Such complementarity often works well. Each partner can benefit from the strengths of the other.

In your situation the differences seem to be destructive. You perceive your husband's efforts to be nice as a tactic to win the children's affection and as a cover-up for his basic lack of concern.

You might try to see the good side of his change. He may be trying to imitate the loving concern you have shown for so long. Your husband's efforts may represent more than "hypocrisy."

Your children, who live with both of you daily and know you well, like their father. Can you

learn to see him through their eyes?

Furthermore, you recognize that your husband seems to be at peace with himself and with life while you are consumed by pain and resentment. While much of life's pain is unavoidable, there is other pain which we bring upon ourselves.

You indicate your pain is of the latter type. Do something about your pain and the insidious resentment that causes it.

The pattern you have established has persisted for years. It will be difficult to change. Yet, since you say you cannot live with the pain and resentment you feel, you may have the strength and courage to change.

Certainly you need a personal adviser and confidant to listen to you and to put your own judgments in perspective. Perhaps a confessor or a trusted friend can fill this role. Perhaps a mental health professional will be your choice.

Whoever you choose, you will need openness to listen to other views and courage to recognize that your interpretation of your family life might not be the only one or the best one. When this proves difficult, remember that ridding yourself of resentment and pain is a goal well worth striving for.

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

## Lent IV: Gluttony

Gluttony. What does the word conjure up? Litter on a movie theatre floor? Nero's banquets? One who never stops eating?

When we talked about the sin of gluttony in catechism classes, of old, it always seemed to be tied into food. Yet, the word embraces a much broader meaning. We talk about a glut on the market or remark, "He's a glutton for punishment."

In the family, gluttony shows up in many shapes. I invite families to take this little test together and talk about ways the sin of gluttony evidences itself in their family life.

1. Do we consistently use food as entertainment and pleasure rather than sustenance? 2. Do we stop for a fast food fix 2 hours before dinner and then pick at the food prepared for us at home? 3. Do we demand separate dishes at mealtime when we dislike what is being served? 4. Do we feel cheated if we miss our 6 P.M. cocktail?

5. Do we practice telephone gluttony, unhappy if somebody else wants to use the phone? 6. Do we practice TV gluttony, insisting that we have a right to watch anything at any time we want? 7. What about closet gluttony? Are our closets full but we swear we have nothing to wear?

8. And what about football gluttony? Are we miserable if we miss a televised game because of a family or church activity? 9. Are we gluttonous

BY  
DOLORES  
CURRAN



talkers, monopolizing every conversation? 10. Can we share the car with others in the family or do we feel deprived without one?

11. Do we always have to have a Coke or a cup of coffee in our hands? 12. Are we a glutton for cleanliness and order, refusing to allow others to be comfortably homey? 13. Do we hog the bathroom?

14. Do we refuse to share our clothing, bikes, books or toys with others in the family? 15. Do we rebel over a meal of leftovers? 16. In what other ways do we see ourselves as gluttons?

Gluttony in any of these forms can disrupt harmonious family life. Excessive accumulation leads to clutter and a constant desire for more, whether it's brand labels or uneaten food. Excessive possession leads to selfishness and an unwillingness to share, traits inherent in the very meaning of family. Excessive self-indulgence leads to self-love rather than love of others.

Gluttony, as we see by this little test, is very much a problem in today's families. We are manipulated by the media and societal pressure to buy, accumulate, hoard, and collect, even though we do not need more. We are told we will be happier if we possess more and we believe it.

This takes a terrible toll on Christian family life because the very values we espouse as Christian are opposed to gluttonous living. Families who attempt to live a Christian simplicity teach self-control — in food, clothing, records, sex and entertainment.

They don't believe a teen has to attend every rock concert or a parent see every football game to be happy and fulfilled. They don't demand perfect meals and a full larder every day. They don't equate indulgence with satisfaction.

This family can be considered a counter-culture family in a society that values upward mobility in economic terms and prizes a flourishing consumer economy. Unamericanism is even implied if we're satisfied with few goods.

That's why it's so hard to practice Christian values in our society. It takes strongly committed parents and children to be different, to be Christian. Yet, these families serve as a sign to the rest of us and should be considered one of our national treasures.

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## Family Night

### Opening prayer

Dearest Lord, Keep us faithful to our Lenten sacrifices and help each of us to grown in holiness as Easter approaches. Bless our Family Night this evening and help us to be loving and open to one another.

### Lesson

#### Young Family and Middle Years Family

The Pretzel Story: the pretzel has a deep spiritual meaning for Lent. It has been used in Lent for over 1500 years. The pretzel is made in the shape of the crossed arms, for in those days the people crossed their arms over their breasts while praying. The breads were called "little arms."

Later the Germanic people coined the term "pretzel" which we use today.

Bake:

#### SOFT PRETZELS

1 cake yeast dissolved into 1 1/2 cups warm water.

Add 1 teaspoon salt, and 1 tablespoon sugar.

Blend in 4 cups of flour.

Knead dough until smooth, Cut into small pieces. Roll into ropes, and twist into desire shape. Place on lightly greased cookie sheets. Brush pretzel with 1 beaten egg. Sprinkle with coarse salt. Bake immediately at 425° for 12 to 15 minutes. (For hard pretzels, use only 1 1/4 cups water and add 1/4 cup melted butter. Make pretzels smaller and bake until brown. These keep well over a period of days.)

PRETZEL PRAYER: We beg you, O Lord, to bless these breads which are to remind us that Lent is a sacred season of penance and prayer. For this very reason, the early Christians started the custom of making these breads in the form of arms crossed in prayer. Thus they kept the holy purpose of Lent alive in their hearts from day to day, and increased in their souls the love of Christ, even unto death, if necessary. Grant us, we pray, that we, too, may be reminded by the sight of these pretzels to observe the holy season of Lent with true devotion and great spiritual fruit. We ask this through Christ our Lord. Amen. (Taken from: Pretzels for God, St. Francis Xavier Church, Phoenix, Arizona.)

#### Adult Family

Materials: Bible, paper, pen. Read aloud Ephesians 5:8-14, pause, share thoughts and feelings; read John 9:1-41 or the shortened version John 9:1, 6-9, 13-17, 34-38. Together make up a list of ways the family lives in the light. Make another list of new ways our family can live more fully in God's "light." Paste on refrigerator for the coming week.

### Closing prayer

—Scripture: John 4:14

—Suggested prayer: Dear Lord, thank you for this evening and bless us in all we do this coming week. Amen.

## Fourth Sunday of Lent

# Make Jesus the source of law

By Fr. Felipe Estevez

**THEME:** Allowing our Christian morality to determine our laws instead of the laws of society to determine our morality.

A man blind from birth stands cured before a group of self-righteous people who can only think of the "legality" of the cure.

***The law does not oblige us to help someone in need, but charity does...***

Yes, here is a living miracle standing before them and the Pharisees can only argue about whether the cure was legal or not! You may rightly ask who is the most blind of them?!!!

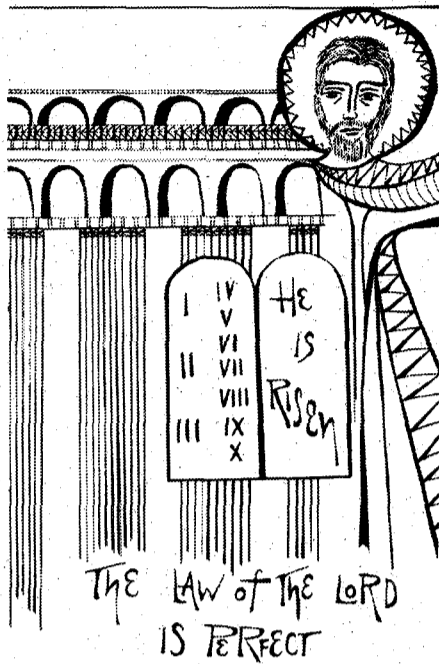
In today's Gospel, no matter how intensively man is questioned about his cure, the deeper his faith

in Christ. Yet, at the same time, the stronger his witness, the greater and greater the disbelief of the Pharisees. They are so steeped in "being right," in "having the letter of the law," that they entirely miss the spirit of the law, which is for the benefit of mankind and not its detriment!

Is our morality going to be determined solely on the basis of what is legal in our society; or are we in fact being called to go beyond the letter of the law? Abortion is legal, yet it is gravely sinful.

The law does not oblige us to help someone in need, but charity does. Nor is it enough to fulfill the law of being at Mass on Sunday if we do not make an effort to pray.

If Jesus Christ is the light of the world, then any action which does not have Christ as its source is in-



deed a dark action, no matter how acceptable it may be in society to-

day.

The Pharisees followed every single letter of the law and yet they remained in sin because they failed to recognize the spirit of the law, which is Jesus Christ Himself. It is clear, then, that someone who is following the law can still be a sinner in the eyes of God.

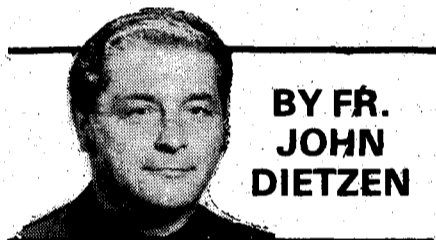
When we allow the light of Christ to shine in our hearts (Second Reading), we can indeed see beyond the letter of the law into its very spirit.

Are we, then, going to simply let the law of the land determine our morality, or are we going to take

up the challenge of enacting laws which reflect our Christian morality? Are we willing to allow Jesus Christ to be the center and source of our law?

# How did Jesus get his name?

**Q.** My question is about Jesus. Is this his first or his last name? We usually refer to him as Jesus Christ, but I've read some spiritual books that call him Christ Jesus, or even other forms of Jesus. Why are these different names used? (Pa.)



BY FR. JOHN DIETZEN

**A.** First, let's look at those two names themselves. The name Jesus is one form of several similar Hebrew names (Joshua, Yeshua, etc.), all of which loosely mean "Yahweh (God) is Savior," or "The salvation of Yahweh."

Luke tells us that this is the name

***The name Christ is not a last name in our sense of this word... it is the equivalent of the Hebrew word, "messiah."***

given our Savior at the annunciation to Mary. It is also the name told to Joseph, "You are to name him Jesus because he will save his people from

their sins." (Mt. 1:21)

The name Christ is not a last name in our sense of this word. It is rather the English (and Latin and Greek) equivalent of the Hebrew word "messiah," the anointed one — that is, the expected one who would be chosen or anointed by God as the king and Lord who would save his people.

Our word christening is still used occasionally for baptism, since anointing with oil is part of that ceremony.

We find all combinations of those names in the New Testament. Jesus is there, of course, though our Lord is referred to by that name alone very few times.

Jesus Christ occurs several times though the English often quite correctly renders the second word as an adjective, "Jesus the Christ." The reversal of those names also appears a couple of times as in, "There is no condemnation now for those who are in Christ Jesus." (Rom. 8:1)

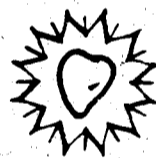
By far the most frequent designation for our Lord in the New Testament, however, which appears dozens of times, is simply the name Christ. The use of this title as proper name for Jesus became common very early after the resurrection.

All of these are still perfectly proper, though the form "Christ Jesus" is found most often in more formal literary or liturgical works.

**Q.** Has there been a change in the Stations of the Cross? Or can priests change them any time? I thought there were always the 14 stations

which are shown in church. A parish near us, where we attended the stations this Lent, has stations I never hear of, including the Last Supper and the Resurrection. (Wisconsin).

**A.** You're asking several questions. First of all, the devotion we call the Stations or Way of the Cross have



### APOSTLESHIP OF PRAYER—INTENTIONS FOR APRIL

recommended to your prayers for Pope John Paul II

A few years ago, Pope John Paul said that the decline of vocations was the fundamental problem of the Church and "one which weighs on my heart in a very special way." One reason he gave was that the vitality of the Church depends on vocations; if there were no priests, there would be no sacraments; if no religious, the Church would lack the living witnesses to the Kingdom of Heaven in a world obsessed with material goods.

His second reason should cause a deeper concern on our part: "Vocations are a proof of the vitality of the Church." Life generates life; if vocations flourish, it is a sign of the spiritual health of the people from which the vocations come; if they are lacking, it is a sign of spiritual sickness or death.

undergone many changes since they developed as a form of meditation on the death of Christ, about 600 or 700 years ago. At one time the stations numbered nearly four dozen, all of them commemorating a scriptural or legendary event in the hours surrounding the Crucifixion.

The 14 stations with which we are familiar developed as the standard form about 200 years ago. More recently we have experienced another direction of change in the adding of a quasi-15th station focusing on the Resurrection.

The Way of the Cross you encountered, however, is a considerably different grouping. Several of the traditional stations are based not on events recorded in the Gospel, but on pious legends or other early Christian writings. Such would be, for example, the falls of Jesus under the cross and the occurrence with Veronica and her veil.

The parish you visited seems to be using this newer form of the devotion, in which all the stations are found in the Gospels, beginning with the Last Supper and ending with the Resurrection. It includes the agony in the garden, and other events of the trial and condemnation of Jesus.

The new format was approved for use in the church by Pope Paul VI in 1975. A booklet with bible readings and prayers based on the scriptural stations is available from the Sacred Heart League, Walls, Miss. 38686.

**Q.** Are the banns of marriage announced at all anymore? My niece is to be married soon. The priest said they were not necessary. She is marrying a man who is not Catholic. (Ohio).

**A.** The banns of marriage are announcements of a forthcoming marriage so that anyone aware of impediments to that marriage will make that fact known.

The present law of the church (since November 1983) does not require banns, but provides that bishops' conferences of different nations may include them among appropriate inquiries which are to precede marriage (Canon Law No.1067).

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## The Saturday morning sitter

# Are TV cartoons harmful?

I left my four-year-old daughter with a baby-sitter and the sitter explained to her how plants can be monstrous man-eaters out to gobble little children, how outer space is filled with evil villains intent on destroying the earth, and how humans can fall a thousand feet through the air and land, unhurt, on the smallest of targets.

SO WHEN MY daughter starts to fear veggies, to stare anxiously at the



BY  
**JAMES  
BREIG**

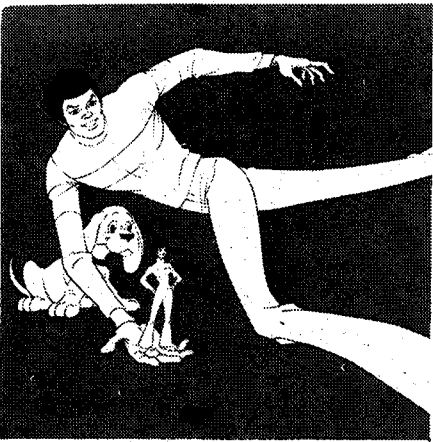
heavens and to contemplate leaping out of third-story windows, I'll know who to blame.

Me. Not the sitter, because the sitter was my surrogate: Saturday morn-

**'If you think your little ones are watching harmless cartoons about a mouse getting chased by a cat, you'd best get up in the morning...'**

ing TV. Like millions of other parents, I routinely abandon my children to Saturday morning cartoon shows while I catch a few Z's. I assume she is watching cute little cartoon figures like Bugs Bunny and the Smurfs. I didn't know about the monsters and the laser guns.

So I decided to watch a few



Super stretch, cartoon hero

weekends of shows with her. I saw 11 programs (and countless commercials for cereals, chewing gum, Atari, stunt cars and something called Castle Grayskull).

IN RECENT YEARS, the networks—under pressure from viewers, Congress and groups like Action for Children's Television—have adopted

some rules about commercials on Saturday a.m. TV. They clearly label them as separate from the show, eliminated spots for medicines (like vitamins); cut back on candy ads and check them all for accuracy. If the ad shows a toy zooming through the air, it had better deliver the goods in real life, too.

What about the programs? If your neighborhood is peopled with caped crusaders and frog-faced dictators, then your child will feel right at home watching Saturday morning cartoons.

Take ABC's "Superfriends," starring Superman, Wonder Woman, Batman and Robin, Aquaman, Black Vulcan, and Apache Chief. Each of them can fly, shoot rays from his fingers turn invisible or perform some other feat of superior intellectual or physical prowess.

IT WAS DURING this show that a man-eating tomato emerged as a result of some tinkering by a scientist with a reducing ray.

How about "Thundarr the Barbarian," another ABC show. According to the prologue, earth was reduced to rubble as a result of a 1994 "cosmic cataclysm." Two thousand years later, the world is repopulated by mutants, humans and wizards.

Perhaps the NBC program entitled "The Kids Super Power Hour with Shazam" encapsules what Saturday morning TV is like. The title says it all. The show includes live performers—teenagers dressed up like superheroes who then turn up in the cartoons.

It is obvious that the creators of these shows liked "Star Wars." A lot. They liked the music, the space ships, the creatures and the massive, looming, evil presence of Darth Vader. It all turns up, only slightly altered, on these shows.

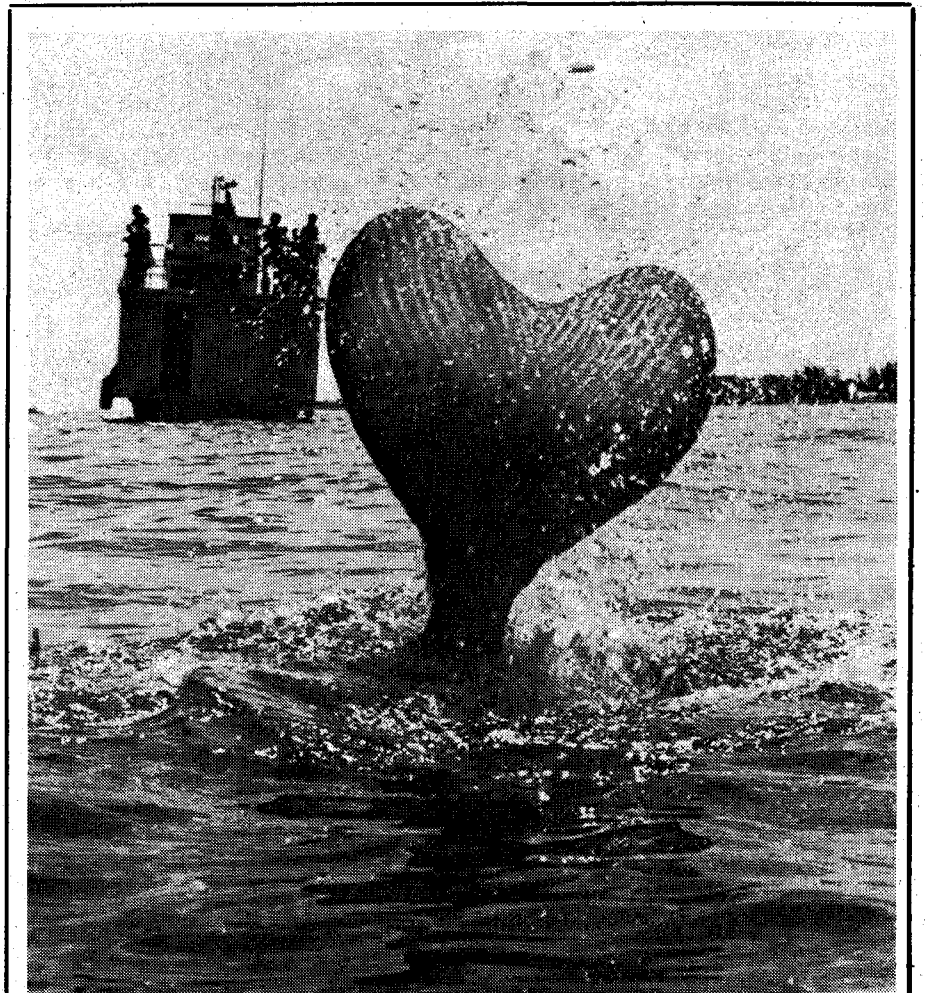
If you think your little ones are watching harmless cartoons about a mouse getting chased by a cat, you'd best get up in the morning, rub the sleep from your eyes and get to know creatures like Mysterio and Uglor. These are caped, winged, frog-faced, death-dealing monstrosities bent on mass murder.

ARRAYED AGAINST them are Spiderman, Space Ghost, Space Ace, Teen Force, Molecu-Lad and the Fonz. That's right, ABC specializes in turning prime time programs, like "Happy Days," "Laverne and Shirley," and "Mork and Mindy" into cartoon programs. Gary Coleman of "Diff'rent Strokes" has also been transferred to Saturday a.m., but he turns up as an angel trying to win his right to become a human (huh?).

Even Mr. T. can now be seen on the screen, grunting and growling his way into the hearts of small fry and punching out a host of nightmarish villains.

The hot new one is Pac-Man, a rolling fellow with a large mouth. He has rolled off the video game screens into his own series. Munch, munch.

Some silly shows remain, starring



**LOVE TALE** — The sighting of a mermaid in the waters near a cruise boat sparks an unusual love story in "Splash," a comedy from the Disney organization. Allen Bauer, played by Tom Hanks, is a successful young businessman who falls into the ocean and is struck unconscious only to awaken to the sight of a beautiful woman played by Daryl Hannah. (NC photo).

Richie Rich, for instance, or Scoobie Doo. But the dominant theme is dominance of the earth by cretins from outer space. As the narrator on "Thundarr" says, it's a world of "savagery, super science and sorcery."

By the way, if you are worried about minority groups, women, blacks and Orientals all get an equal shot at looking stupid in leotards.

After my experience, I would recommend that you examine what

your children are watching on Saturdays. You might want to set some limits on time spent viewing and which programs get viewed.

AND YOU MIGHT want to start explaining reality versus hyper-space to your young ones, letting them know that the world is safe from Martian aggression.

There is enough paranoia in the world without cartoons fomenting more.

## PBS HIGHLIGHTS

This week there is a cultural goldmine to be explored on PBS, Channel 2. Here are a few of the viewing gems to be found:

**SUNDAY, APRIL 1, 9-10 P.M.**  
"The Tale of Beatrix Potter," part II. The conclusion of the two-part dramatization on the life of the delightful children's author.

**MONDAY, APRIL 2, 9-10:30 P.M.**  
"Bernstein: Conductor, Soloist and Teacher" In this program devoted to the music of Mozart, Bernstein conducts the Vienna Philharmonic in Symphony No. 39 in E Flat Major, performs as soloist in Piano Concerto No. 17 in G Major.

## REAL TO REEL

Nine-year old Florida state gymnastics champ Edward Balado and the restoration of Leonardo DaVinci's "Last Sup-

per" will be featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

**Caution.**  
**O'Sheas' can be habit forming.**  
**Take only as directed.**

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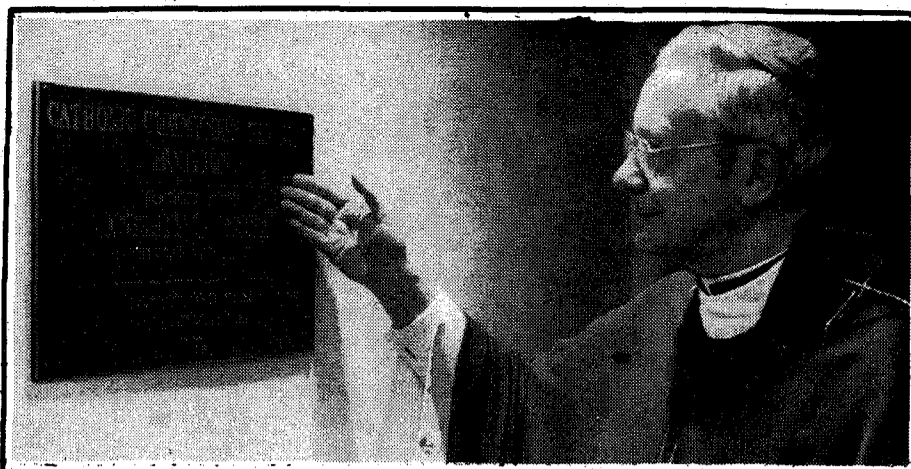
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**KNIGHTS OF MALTA GIFT.** Archbishop McCarthy dedicated a plaque Friday to honor a donation of \$35,000 by the American Association of the Knights of Malta to the building fund of the Pastoral Center. The plaque is located in the foyer of the Cobre Suite in the Pastoral Center.

## Catholic-Jewish dialogue scheduled at Temple Sinai

Archbishop Edward A. McCarthy and Rabbi Herbert M. Baumgard will be featured speakers in an interfaith dialogue on Catholic-Jewish relations, Thursday, April 5, 1984 at 7:30 p.m. in the sanctuary of Temple Sinai of North Dade, at 18801 N.E. 22nd Avenue in North Miami Beach.

The Anti-Defamation League of B'nai B'rith, in conjunction with Barry University present this annual lecture series which is funded by the Matthew B. Rosenhaus Foundation. The topic

of this year's program will be "Reconciliation, Respect and Rapport: Expanding The Dialogue." Both clergymen will address current and historic conditions affecting Catholic-Jewish relations in both local and global contexts.

Archbishop McCarthy served as a member of the Administrative Committee of the National Conference of Catholic Bishops. He presently serves as chairman of the Interfaith Committee of the National Conference of Christians and Jews.

Rabbi Baumgard is National Vice President of the Synagogue Council of America. He has served as chairman of the Dade County Community Relations Board and president of the Rabbinical Association of Greater Miami. Rabbi Baumgard, who has held the position of Senior Rabbi at Temple Beth Am since its founding in 1956, is the author of numerous publications and has often appeared on national and local television and radio programs.

For further information contact: Allen R. Grossman, Assistant Director, Anti-Defamation League — 305-373-6306.

## Cenacle Retreat House broadens purpose

The Cenacle Retreat House at Lantana has been engaged in a process of evaluation to determine its future direction with regard to its apostolate here. There has been a broadening of understanding of their mission in South Florida and in keeping with that development, they now refer to themselves as the Cenacle Spiritual Life Center. They believe, that in ad-

dition to the Retreat movement, they are called to be involved in on-going adult education and spiritual formation. In order to accomplish this broadened sense of ministry, they have asked Father Greg Comella, C.P.P.S. who has been affiliated with the Cenacle for four years, to become full time staff. Father will bring to the staff his expertise on spiritual direction, spirituality and counseling while remaining affiliated with St. Thomas of Villanova University and the University's pastoral counseling center. Father joins our staff which includes Sisters Madeline Cavanagh (Scripture Studies: adult education), Agnes Forman (coordinator of Charismatic Ministry), Albina Noga (director of the Crusade of Prayer), Judith Osterburg (coordinator for

Ecumenical and Cursillo groups), Barbara Young (director of Ministry and Programming). The staff is involved in directed, preached and guided retreats; Days of prayer and programs geared toward the spiritual and religious formation of the Laity and Religious of South Florida.

The Cenacle Spiritual Life Center very much desires to be of service to the Church in South Florida by providing programs of spiritual renewal at the parish or at the Cenacle. Some of the current programs are, Lenten Days and Evenings of Payer; Young Singles Group (meeting monthly); Afternoon of Prayer with Sisters; Charismatic Prayer Group; Bible Study. Anyone wishing further information is asked to call Sister Barbara Young at the Cenacle: 582-2534.

## Help for Haitians

St. Patrick's Church in Williamstown, Mass., recently voted to donate \$1,000 to Amor en Accion, a locally-based missionary group, to start a food program for the 86 children of a school in Chatineau, Diocese of Port de Paix, Haiti.

The school is one of 15 supported by Amor en Accion, and one of four which lacked such a food program. Amor en Accion is still looking for a parish, organization or group within or outside the Archdiocese of Miami, to donate the funds to establish food programs in the remaining schools, as well as to contribute to their overall support.

If you reside outside the Archdiocese for a part of the year, you may call Margaret Whiteman, (413) 458-8547, a member of St. Patrick's church in Mass. who is very concerned about the plight of the Haitians, for information on how you can get your parish to help.

Or contact Amor en Accion, P.O. Box 341523, Coral Gables, FL 33134 or call 442-2495.

## Classical concert

Jose Ignacio Diaz, concert pianist and organist of St. Catherine of Siena Parish in Miami, will give a concert of classical music on Sunday, April 1 at 3 p.m. at the Hollywood Art and Cultural Center, 1301 S. Ocean Drive, Hollywood. Admission is \$1 and persons over 65 get in free.

# It's a Date

### Spiritual Renewal

Sacred Heart Parish in Lake Worth will be holding a five-day mission on April 2nd at 7 p.m. Conferences on "Temptation and Sin," "Reconciliation," the "Prayer and the Sacrament of the Sick" and the "Eucharist."

Our Lady of Perpetual Help Church in Opa-Locka will be the temporary resting place of the International Pilgrim Virgin Statue on April 1st at 2:30 p.m. There will be a service ending with Benediction.

The Dominican Retreat House at 7275 S.W. 124th St. in Miami will host a retreat for separated and divorced men and women given by Fr. Skip Flynn and the Dominican Sisters on April 6th-8th. Invitations are extended for some quiet and fellowship before the program on Friday at 7:30 p.m. Registration Saturday at 9:30 a.m. For more information contact Sr. Elizabeth Ann at 238-2711.

St. John Fisher Parish located at 4001 North Shore Drive, West Palm Beach will hold a parish Mission April 7th through April 13th. The Mission Director will be Rev. John M. Comey, S.J. On Monday through Friday the Mission will be held at 9:00 a.m. and 7:30 p.m. Everyone welcome.

### Separated/Divorced/ Widowed

The South West Broward Separated & Divorced Ministry invites you to hear Mr. Robert A. Huth, Jr., Attorney-at-Law speak on "Everything You Wanted to Know About Divorce." A question and answer period will follow. Date-Tuesday April 3, 1984 at St. Stephen's (Trailer) 2000 St. Rd. 7, Miramar. Time 7:30-9:00 p.m.

The North Dade Ministry for Separated and Divorced Catholics meets weekly for a variety of programs and activities. Please join them for religious, social and family activities. For more information on this support group please contact Kristen at 758-4136 or Pete at 754-6754.

### Meetings

The St. Bernard Fraternity of Secular Franciscans will meet on April 8th in St. Bernard Church at 8279 Sunset Strip, Sunrise after the noon mass. Visitors welcome.

Court Palm Beach No. #780, Catholic Daughters of the Americas, will have a Reception of New Members before their regular

### Cursillo Mass April 13th

Mark your calendar now to celebrate a special Eucharistic Liturgy with our Archbishop Edward McCarthy and Auxiliary Bishops John Nevins and Agustin Roman at St. Mary's Cathedral, Friday, April 13, 1984 at 8:00 p.m. This Mass is being especially celebrated for all members of the Cursillo Movement, their family and friends. Refreshments will be

served after Mass where you will have the opportunity to meet and talk with the Archbishop and his Auxiliary bishops. All attending will receive a Plenary Indulgence in celebration of the Jubilee year just as though you had made a Pilgrimage to Rome. In order to gain the Indulgence, it is necessary to go to Confession (if possible, in your parish) and receive Holy Communion.

Monthly Meeting on Wednesday April 4, in the Cultural Center of St. Juliana's School in West Palm Beach. Ceremony will begin at 1:30 p.m.

Hobe Sound Chapter of Catholic Golden Age, the national association of Catholics 50 years of age and over will hold their regular meeting April 16th following the 12:00 noon Mass at St. Christopher's, 12001 S.E. Federal Highway, US 1 in Hobe Sound. Non-members, as well as CGA members are welcome to attend.

The Dominican Tertiaries of the Third Order of St. Dominic will hold their monthly meeting on April 1st at Barry University. The meeting will begin promptly at 10:30 a.m. in the Board Room of Thompson Hall. Recitation of the Rosary will begin at 12:00 p.m., which will be immediately followed by Mass and the Office.

### Potpourri

St. Clare Women's Guild will hold a bazaar on March 31st at 9 a.m. at the parish hall in North Palm Beach. 50 booths of handcrafted items. For booth information call 622-7477.

The St. Vincent de Paul Church in Margate will host "The Witness" a contemporary

musical of the life of Christ on March 31st at 8 p.m. Admission free.

St. Juliana's Church Cultural Center will host a Women's Day of Reflection on April 7th from 9:30 a.m. to 1:30 p.m. Fr. Greg Comella will be the guest speaker. For more information call Kathy at 833-1518.

The Family Enrichment Center will hold Natural Family Planning Classes at Ascension Church in Boca Raton at 7 p.m. April 11th, April 25th, May 9th, and May 23rd. For pre-registration call Judy Brooks at 278-9612. \$35 fee includes supplies.

D.A.R.E. (Drugs/Alcohol/Rehabilitation/Education) will be conducting a series of drug prevention workshops at Hialeah Hospital, 651 E. 25th Street, Hialeah on April 4, 9, 18, 23, May 1, 7:30-9:30 p.m. For additional information, please call Annette at 573-1259.

Our Lady of the Lakes Woman's Club will hold a game Party on Saturday, April 14, 1984 at 7:30 p.m. in the parish center located at 15801 N.W. 67th Avenue, Miami Lakes. Donation of \$3.00 per person includes prizes, refreshments and fun.

## Office of worship announces workshops

• Archdiocesan lector workshop will be presented at St. Louis Church, Saturday, March 31, from 10:00 a.m. to 3:00 p.m. Fee is \$5.00 per person, includes lunch. Reservations necessary and must be made by Wednesday, March 28.

• A training day for eucharistic ministers will be presented at St. Joan of Arc Church, Boca Raton, on Saturday, April 7, from 9:30 a.m. to 12:30 p.m. No fee required, but please call St. Joan of Arc Church, 392-0007, for reservations. This is an Archdiocesan sponsored workshop.

• Final evening of reflection for eucharistic ministers on winter schedule: Tuesday, April 10 at Holy Spirit Church, 1000 Lantana Road, Lantana, from 7:00 to 10:00 p.m. This is an evening presented for people who have been functioning in their ministry for some time, to give them an opportunity to reflect, renew and share. No fee, but reservations required.

• For further information please call the Office of Worship: Dade line, 757-6241 Ext. 351; Broward line, 522-5776 Ext. 351; and Palm Beach line, 833-1951 Ext. 351.

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Praising You Lord and  
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**5A-NOVENAS**

**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 in-  
stances 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.  
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consecutive days without asking  
your wish. Then promise to  
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APPLICATION**

To the Holy Spirit — Holy Spirit, You  
who solve all problems, who light all  
roads so that I can attain my goal. You  
who give me the divine gift to forgive  
and forget all evil against me, and who  
in all instances of my life are with me, I  
want in this short prayer to thank You  
for all things and to confirm once again  
that I never want to be separated from  
You even in spite of all material illusion.  
I wish to be with You in eternal glory.  
Thank You for your mercy toward me  
and mine. Repeat this prayer 3 con-  
secutive days. This prayer must be  
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Only your initials should appear at the  
bottom. M.G.

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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 re-  
course 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 pre-  
sent and urgent petition. In return,  
I promise to make your name  
known and cause you to be invoc-  
ed.

Say 3 Our Fathers, 3 Hail Marys and Glories.  
Publication must be promised. St. Jude, pray  
for us and all who invoke your aid. AMEN.  
This novena has never been known to fail. I  
have had my request granted. Publication pro-  
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**I ALWAYS  
FIND WHAT I  
WANT IN  
THE VOICE**

# TEACHER

By Father David K. O'Rourke, O.P.  
NC News Service

I sat down to rest on a crescent beach on the Sea of Galilee a few miles south of Capharnaum a few years ago, during a stay in the Holy Land.

An Arab family was setting up for a picnic. Their teen-age son had set his precious transistor radio on an air mattress floating near him a dozen yards from shore. The thin voice of an Arab pop singer rolled easily across the water and carried to the natural amphitheater behind the beach.

Two thousand years ago the voice of Jesus of Nazareth rolled across this same stretch of water. He was teaching on the shore, but a large crowd had gathered, too large for easy teaching. So he entered a boat and spoke across the water to the people gathered on the slope of the amphitheater.

THROUGHOUT the Gospels, Jesus is addressed as a rabbi, a teacher. But what kind of teacher was he?

Fortunately, the Gospels give us many pictures of Jesus teaching. We can recapture the character of his teaching in the word — crowds. No matter where he went, no matter what the season of the year, Jesus attracted mobs of people, even to the point of emptying out villages.

Jesus taught "with authority," so the people said. He taught with great imagination, engaging his hearers at every point of the story

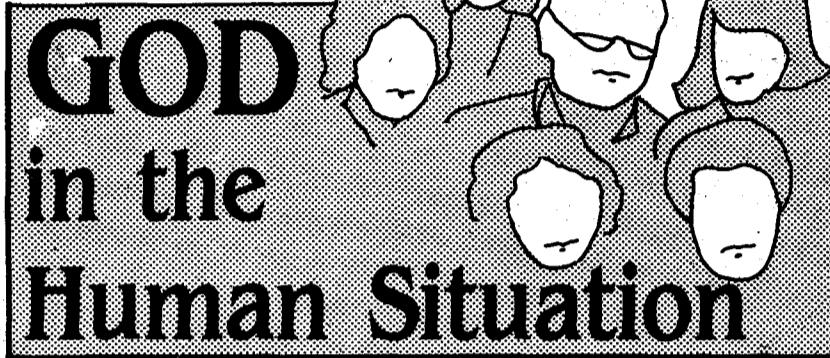
or parable he unfolded.

Jesus used images from the people's daily lives and actual concerns. He was attractive, fascinating and engaging.

But there was one thing Jesus was not. He was not an entertainer.

TODAY PEOPLE sometimes look at teachers and judge them by

## Know Your Faith



their ability to keep students entertained. Jesus was obviously magnetic when it came to gathering a crowd. But he did not change his teaching to keep a crowd. Put simply, he was there to teach the truth, not to entertain.

The result? The people, who came to him in droves, left him in droves.

Jesus taught the people about what he called "the kingdom of

God." He spoke of justice between peoples and of spiritual values and eternal life.

BUT WHEN the people heard "kingdom of God" they thought of political independence and economic prosperity. They thought of the cruel Romans expelled, the corrupt royal court reformed and God's

And he was not saying what many of them wanted to hear.

Today a perceptive preacher soon learns what to say to engage an audience. How often have I heard

## LENT IV: Jesus as teacher

people say, "Father, that was a great sermon. I couldn't have agreed more."

GREAT SERMON or good show? They're not necessarily the same.

The temptation to recreate the person of Jesus in the image of our own interests is always with us. It began with the first crowds who heard him.

In the life of Jesus we see the clear distinction between a real teacher and a good entertainer. Jesus was an inventive, magnetic and involving teacher. But he pointed the people beyond their immediate interests and needs.

He turned people toward God, toward an eternal life, and he asked them to change their way of living.

Most people didn't want to hear that. So they left him and many eventually turned against him.

Messiah ruling a chosen kingdom of peace and prosperity from Jerusalem.

The people watched Jesus, saw the miracles and half listened to what he said, impatiently waiting for the kingdom to come. Then, as he continued to talk of a spiritual, not a worldly kingdom, the people finally understood:

He meant what he was saying.

# How...

By Monica Clark  
NC News Service

Ken's favorite football team was playing that Monday night and he knew where he wanted to be: at home, watching the game on television.

He didn't want to attend the parish renewal meeting that night. As far as Ken was concerned, during the group's first two sessions nothing of much substance had been discussed.

"Another evening is about to be wasted," he mumbled as he and his wife approached the home of Ann and John Meyers, where the group would meet.

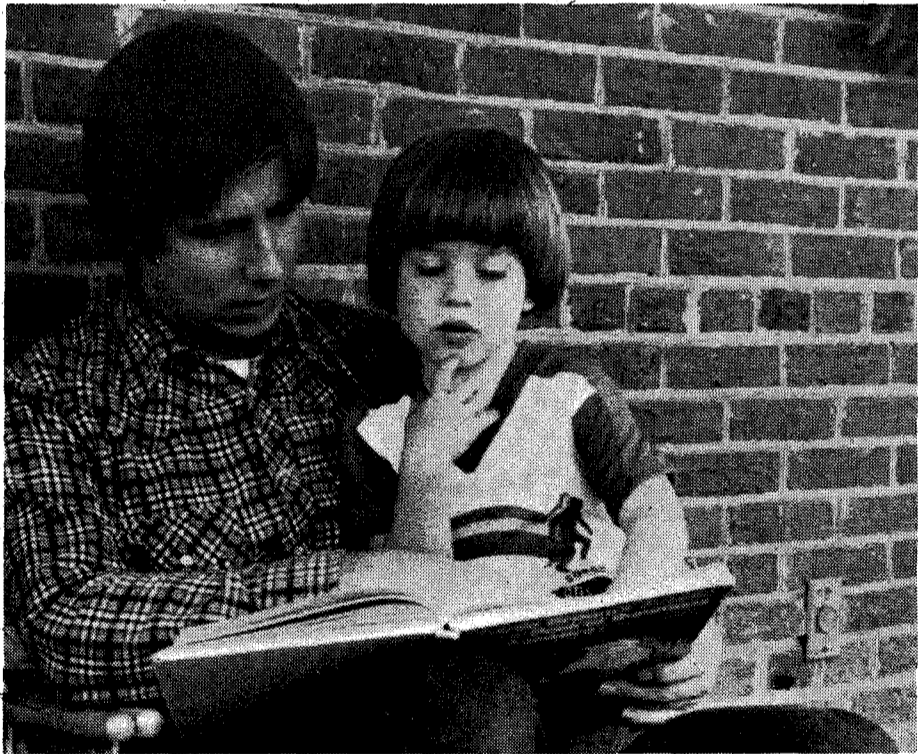
THE MEYERS were older than Ken and Marie, with teen-age children. The group also included a recently married couple, a widowed school teacher, a divorcee and two businessmen. The group chatted a bit, finally deciding to begin the more formal part of the evening with a prayer. Afterward there was an awkward silence while everyone got settled.

Then, before the discussion could get started, Janice spoke up. She need some advice from the group, she said.

"What can I do about my teen-ager? He keeps telling me he isn't interested in the church at all, that he's bored by it."

There was only a moment of silence before Mrs. Meyers admitted that she and her husband were struggling with the same situation Janice was experiencing.

IT WAS CLEAR now what direction the group's conversation would take that evening. Someone asked: "Does Scripture provide any insights



Following a group discussion about Jesus' encounter with the two disciples along the road to Emmaus, one participant said, "I guess we'll have to meet our kids along their roads and walk with them in their questions and doubts." (NC photo)

## Jesus' favorite role

By Father John Castelot  
NC News Service

Education wasn't extremely formal in the days of Jesus, but there was a system of sorts. When a boy was very young, his mother was responsible for his training in the simple rudiments of daily living.

But soon the father took over as principal teacher. He was responsible for education in the law of the Jews, the history and tradition of the people, simple economics, and a trade or skill.

Usually a father taught his sons his own trade. Expertise was handed down from generation to generation.

Perhaps the Gospel of John reflects this when, in what was probably a simple parable, it says: "The Son cannot do anything by himself;

he can do only what he sees the Father doing... For the Father loves the Son and everything the Father does he shows him." (John 5:19-20)

GIRLS remained in the care of the mother. They were instructed in the duties of daughters and prospective wives and mothers. No self-respecting rabbi would accept a girl as a student.

This makes all the more remarkable the familiar scene of Mary — the sister of Martha — sitting at the Lord's feet and listening to him (Luke 10:39). She was assuming the posture of a student seated at the feet of a master. A woman definitely wasn't expected to do this in those times.

Also remarkable was the way Jesus easily accepted the Samaritan woman in what amounted to a dis-

cussion of theological matters. (John 4)

When education became a bit more formal, classes were held in the local synagogue. There the scribes, experts in the Law of Moses, instructed boys in the Scriptures, which were their national heritage.

LEARNING with the scribes consisted largely of memorization and repetition; there were no textbooks, and manuscripts were expensive and carefully preserved.

At the temple in Jerusalem famous rabbis would gather students about them at specified places in the vast courtyard and its protective porticoes.

With this background, it becomes easier to understand what happened when, while visiting his home vil-



Jesus taught "with authority... engaging his hearers at every point of the story or parable he unfolded." But he was not an entertainer. He did not tell people what they wanted to hear. This is a scene from the movie "Jesus Christ Superstar." (NC photo)

# shall we teach our children?

about ways of handing on faith to children?"

The group decided they would try to find out how Jesus taught. And they found that he was on hillsides, at the shores of the Galilee, in Nazareth, Jerusalem — everywhere reinforcing his fundamental message of love.

***'We have to do more than convey theological facts and church rules. Teen-agers need to know whether faith makes a real difference to the adults in their lives.'***

Jesus taught "with authority," the group read in Matthew's Gospel. His power came from conviction.

That conviction, the group concluded, resulted from intense, personal communication with his Father. Periodically throughout his ministry he withdrew from activity for personal renewal.

"The trite adage about not being able to give what one doesn't have makes sense in this context," Ken observed.

What this all implies, someone said, is that people need to pay attention to God's action in their own lives — and to share this with their own children.

**"WE HAVE TO DO more than convey theological facts and church rules. Teen-agers need to know whether faith makes a real difference to the adults in their lives."**

lage, Jesus gave the homily at the sabbath synagogue service.

The synagogue was a lay organization and any qualified member could preach. One can imagine that the homilies were not always of the highest caliber, especially in a little out-of-the way place like Nazareth. But Jesus "began to teach in the synagogue in a way that kept his large audience amazed."

**THEIR REACTION** was interesting: "Where did he get all this? What kind of wisdom is he endowed with?" (Mark 6:2) Apparently they were well aware that Jesus had no formal schooling: He had lived with them all his life until quite recently.

It never occurred to them that they were dealing with an extraordinary religious genius. Anyway, geniuses rather frighten some people. Still, to

have someone who never went to school deliver an intelligent and impressive homily would be rather astonishing.

Jesus would become more the wandering type of teacher. His classroom was the mountainside or the lakeshore, the private home or the synagogue — wherever he could reach the people.

It is significant that the most common title used by people in addressing him was "rabbi," "teacher." That was Jesus' predominant role.

When Pilate asked him if he were a king, he answered quite forthrightly: "It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice." (John 18:38)

Another important aspect of Jesus' teaching, the group discovered, was his ability to reach people where they were physically and emotionally.

After the resurrection, when he met two disciples along the Emmaus Road, he walked with them and listened to their questions. They were confused because of the death of Jesus. They did not recognize him at first.

He accepted the struggle they were going through because of his death, then gradually led them to recognize who he was.

Ken saw a connection between that biblical story and the group's concern. "I guess we'll have to meet our kids along their roads and walk with them in their questions and doubts," he commented.

**ONE OF THE YOUNG** businessmen said he felt that Jesus had disclosed himself in different ways to Mary Magdalene and to Thomas.

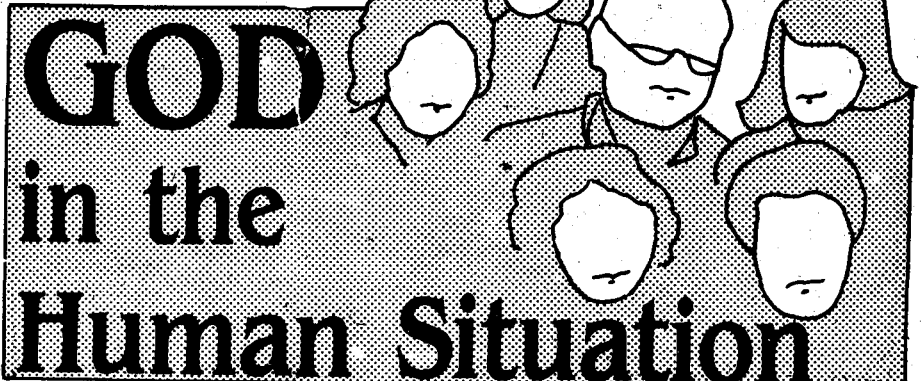
"Jesus met people at wells, in fishing boats, at wedding feasts. I'm glad my parents helped me be sensitive to the many ways Jesus reaches people," he said.

Jesus can reach people in the context of their own lives, he added. In fact, the young man said he was convinced that he had had a religious experience once during a rock concert!

On the drive home, Marie and Ken worried that the group hadn't provided Janice with enough of an answer to a problem that concerned her very much. But perhaps their conversation had helped.

In any event, Ken's mind was so caught up by the conversation, and with wondering whether Janice's question would be his question when his own young son became a teen-ager, that he barely heard the baby-sitter say his favorite football team had won the game that night.

## Know Your Faith



A swiss guard shares his memories

# What is it like to guard a Pope?

By Sister Mary Ann Walsh

VATICAN CITY (NC)—The 100-man Swiss Guard, one of the world's smallest and most colorful armies, is more than ceremonial, said Sgt. Hans Roggen, a guard for 18 years.

Roggen, who joined the guards in 1966 during the pontificate of Pope

already had leaped, he went toward the sound of the shots and helped remove Mehmet Ali Agca, who was later convicted of the assassination attempt, from the scene.

"We moved Agca to the Italian police station and told them to get him away from the Vatican as soon as possible," he said.

styles of each.

Pope Paul VI, who rose from the Roman Curia to the papacy, "had a reserve," he said. "But people around here loved him."

Pope John Paul I never appeared comfortable as pope, he added.

"He was always reticent, shy," said Roggen.

He described the present pontiff as "his own man."

"HE HAS HIS OWN MIND, and he knows what he wants. When he wants to see people in the crowd, he goes to see them. If he wants to take a lot of time with them, he takes it," he said.

"You also know that Pope John Paul II will go straight to the sick and to kids and that he doesn't want too many officials and security people around him."

Working in the Vatican means that guards must maintain a certain poise and demeanor.

**PAPAL PROTECTION** — Sgt. Hans Roggen, a Vatican Swiss Guard for 18 years, shakes hands with Pope John Paul II. He was only 30 feet away when the pope was shot. (Below) A Vatican guard grasps the standard of the corps flag and pledges to defend the pope. The guard is Europe's oldest fighting regiment.



Paul VI, was interviewed about the work of the guards, who, with the Vatican police, are responsible for protecting Vatican City.

**THE SWISS GUARDS** are part of the security at papal Masses, during the pope's visits outside Italy and in the Apostolic Palace, which includes the papal apartments and key Vatican offices.

To qualify for the Swiss Guards a candidate must be Swiss and Catholic. He also must have been in Switzerland's military, be in good physical condition and be of good character.

Roggen's photograph album, filled with pictures of papal trips and ceremonies, testifies to his long service. They recall memories both exciting and sad.

"I was one of the first to know about the death of Pope John Paul I," he said, recounting the disbelief of Vatican officials when he told them the pope of 34 days was dead.

But his worst experience was May 13, 1981, when Pope John Paul II was seriously wounded in an assassination attempt.

Roggen was about 30 feet from the pope.

"I knew immediately they were gunshots," he said, describing the "clear dry sound, not like you hear from guns on television."

Security forces in uniform and in plain clothes attend the audiences.

"I WAS IN UNIFORM," he said, noting that the 16th-century ceremonial Swiss Guard uniform complete with sword and puffed sleeves impedes rapid movement. Rather than head for the pope's jeep, into which two plainclothes guards

Roggen credited the guards' professionalism in controlling the crowd of about 30,000 people.

"There was no panic among the crowd," he said. "None of the people ran."

Protecting three popes has given Roggen an insight into the different

## Guard's wife tells her own story

By Sister Mary Ann Walsh

VATICAN CITY (NC)—While lots of mothers worry that their children will disturb the neighbors, Carole Roggen worries that her children will disturb Pope John Paul II.

The Roggen family lives in Vatican City just a few hundred feet from the papal apartments.

"I worry that the children will wake the pope when they scream out on the terrace," said the Chicago-born Roggen.

"Don't yell so loud or you'll wake the pope," she tells the kids, 4-year-old Kathleen and 1-year-old Clare.

Roggen is the wife of Sgt. Hans Roggen of the Swiss Guard. In their apartment, decorated with pictures of meetings with the pope, the Roggens described their life within the walls of Vatican City.

Her husband does not share her worry that the children will disturb the pope.

"The pope loves children," he said.

The pope even baptized their oldest daughter, Kathleen, when she was two weeks old. The papal baptism resulted after the proud father sent

the pope a birth announcement.

When Kathleen was 10 days old, the pope's secretary called to ask if he would like the pope to baptize her four days later.

Mrs. Roggen said there is a fishbowl quality to life at the Vatican and she would not dare sunbathe on her terrace because visitors to the dome of St. Peter's Basilica can see her apartment.

She and her husband also recall the furor created last year when Italian newspapers published a picture of two Swiss Guards sunning themselves and incorrectly described them as curial officials in scanty attire.

"Who knows what they'd say about a woman sunbathing at the Vatican" she said.

"They'd say you were a nun," her husband answered quickly.

Mrs. Roggen, who grew up in a church-going family, said her relatives have grown used to her living close to the pope.

"I'm sure they say, 'my daughter lives in the Vatican,'" she said. "But they're not left speechless. Now, in fact, when they come to visit, all they care about is their grandchildren."

"You can't believe the number of lunatic people who come here. They say, 'I'm Jesus Christ and I want to see the pope.' Others say they have a message from God," said Roggen.

"Some say the pope is expecting them for dinner," he said. "A few threaten to jump from the dome of St. Peter's if they can't see him. You have to be nice to all of them. Usually it takes 15 to 20 minutes to convince them to write a letter to the pope."

**EVERY THIRD DAY**, Roggen is stationed at the bronze door, the entrance to the Apostolic Palace.

"You have to be very careful here," he said. "People come disguised as clerics. We're not supposed to stop bishops and a few false bishops have tried to enter."

Roggen said guards have a sixth sense for spotting charlatans.

"You ask a few questions about the church and they become edgy," he said.

Roggen said Pope John Paul II has brought a greater openness to the papacy. He cited the number of pictures of his family with the pope.

"I was here for seven years before I could have a picture with Pope Paul VI. Now I've had my picture taken so often with Pope John Paul II that my wife won't let me buy them all," he said.