



JUBILARIANS

Two bishops, 22 priests celebrate years of service. Pages 9-11.

SUFFERING

What does it mean for Christians the light of Christ's resurrection? Know Your Faith, Pages 22-23.

THE VOICE

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Friday, April 13, 1984

Pope changes top Vatican posts; more non-Italians

By Father Kenneth J. Doyle

VATICAN CITY (NC) — One result of the curial changes announced by Pope John Paul II this week is a greater internationalization of the church's highest administrative posts.

The new appointments increase by three the number of non-Italians in the top posts.

There are 22 key Vatican positions: heads of congregations, secretariats, church tribunals, and the major commissions and councils including those on the laity, international justice and peace, canon law, social communications and family.

After the pope's reshuffling, 16 of

those 22 spots are filled by non-Italians. One of the most important posts, prefect of the Vatican Congregation for Bishops, has been given to African Cardinal Bernardin Gantin. He is the first black to head a Vatican congregation and the first non-Italian to head the congregation for bishops.

IN SPREADING the top Vatican jobs among bishops of different nations, Pope John Paul II continues a trend begun by Pope Paul VI.

In 1962, the year in which the Second Vatican Council began and the year before Pope Paul VI was elected to the papacy, there were 16 key Vatican posts. Only four were held by non-Italians.

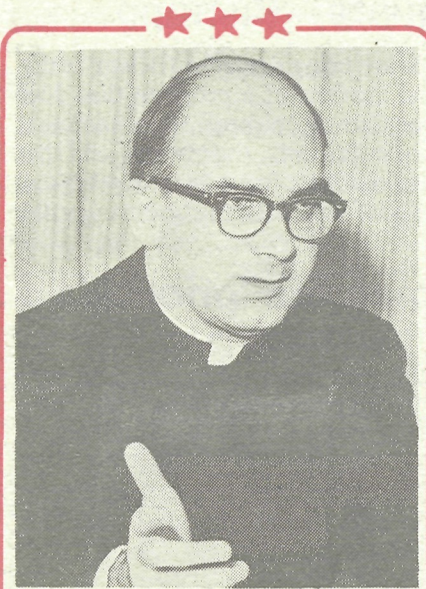
In 1978, the year Paul VI died, new directions established at the council had increased the number of pivotal Vatican posts to 20. Of those 13 were held by non-Italians. Now the number of non-Italians has jumped to 16 out of 22.

The appointment of Cardinal Gantin indicates the increasing papal importance given to the church in Africa, the fastest-growing region in terms of church membership.

Ten years ago, Africa had 39 million Catholics. Now the figure is 66 million, more than 12 percent of Africa's population. What was once considered a missionary offspring has grown to new stature and become a full partner in the life and work of the Church. Nigeria has the world's largest Catholic seminary.

Cardinal Gantin is a native of the former French colony of Dahomey, now called Benin. Another prominent

(Continued on page 4)



Msgr. John Foley, editor of the Philadelphia Archdiocese newspaper, *The Catholic Standard and Times*, will head the Vatican press office with rank of Archbishop.



Jesus' suffering in the Garden of Gethsemane is movingly portrayed in an elaborate production of *The Passion of Jesus* by Blessed Trinity Parish, Miami Springs, in anticipation of Holy Week. (Voice photo by Ana Rodriguez-Soto).

'Old lady' Cathedral needs help

By Ana Rodriguez-Soto
Voice News Editor

Still graceful, strikingly beautiful in cream-white robe and navy blue headdress, St. Mary Cathedral beckons from the middle of a green oasis — a mother reaching out to her struggling children, calling them to prayer and brotherhood, daily reminding them through her own distinctive splendor of the beauty of God.

But the lady will be 54 this July. Age takes its toll. Her splendor is becoming costlier to maintain, not to mention her works of mercy.

The children who live near her give their all. But they themselves are old and poor in many cases, and the rest are the multi-colored harvest of a promised land — immigrants barely making a new life.

So now, the lady is reminding her other children — those scattered to the far ends of South Florida, from the Keys to the sugar cane fields, from the coast of Naples to the beaches of Fort Lauderdale — that she, too, is their mother and they also should support her.

She needs their help.

"IT WAS OBVIOUS to me that

the Cathedral parish could not support itself," said Joseph Fitzgerald of his decision to serve as chairman of the recently formed fund-raising group, Friends of the Cathedral, Inc.

The long-time attorney for the Archdiocese of Miami, now retired, is a member of St. Hugh Parish in Coconut Grove. But he told *The Voice*, "We all have an obligation to do what we can for the mother church of the Archdiocese. It's a responsibility we all have."

Father Gerard LaCerra, rector of the Cathedral and chancellor of the Archdiocese, agreed.

"In a period of time, every Catholic one way or the other is touched by the ministry of the Cathedral," he said. "In effect, everybody is a member of the Cathedral."

The most direct way is through the sacramental oils, blessed at the Cathedral during the annual Christmas Mass (celebrated at the beginning of Holy Week) and used later in every parish of the Archdiocese.

THE CATHEDRAL also hosts Catholic groups and organizations from all corners of South Florida for

(Continued on page 12)



AUSTRIAN CARES — Mother Teresa of Calcutta introduces one of the patients at her home for dying destitutes in New Delhi to Austrian Chancellor Fred Sinowatz and his wife. The Austrian Chancellor later donated medicine for use in the home. (NC photo from UPI).

Abp, Hickey plans ministry to gays

WASHINGTON (NC) — To meet the spiritual needs of homosexual Catholics, Archbishop James Hickey of Washington plans to establish a special educational program for pastoral ministries.

AUXILIARY BISHOP Thomas W. Lyons of Washington, a member of a special task force on homosexual ministry, said the archbishop had appointed the task force with the idea of establishing a specialized ministry but found that additional education was needed first for priests and others who counsel homosexuals. No starting date for the program has been set.

Archbishop Hickey had been criticized by the National Coalition of American Nuns and National Assembly of Religious Women because of his disapproval of the Washington-based New Ways Ministry, a Catholic-oriented group ministering to homosexuals.

In a letter in the April 5 issue of the *Catholic Standard*, the newspaper of the Washington Archdiocese, Archbishop Hickey did not mention New Ways specifically but did say he had to refuse recognition and support to groups that deny the teaching of the Church or equivocate by offering alternatives to official teachings.

"OUR HOMOSEXUAL brothers and sisters deserve good pastoral care

based on the teaching of the church," he said, citing the teaching that homosexual orientation is not morally wrong in and of itself but that deliberate homosexual desires and acts are gravely evil.

"Various organizations of Catholics claim to offer support to homosexuals and their worth must be measured by their clear and unequivocal acceptance of the church's teaching on homosexuality. They must not place homosexuals in situations in which there is real danger of serious sin," he said.

The Catholic Standard devoted much of the issue to a special report on homosexuality and the church, including the archbishop's letter, excerpts from church documents and papal statements and interviews with theologians and members of Dignity, an independent organization for homosexual Catholics.

SALVATORIAN FATHER Robert Nugent, co-director of New Ways Ministry, called the archbishop's action and the special newspaper report steps forward and said he "supports totally" the idea of an educational program.

He said that he had not been asked to take part but "we're available and we think we have a lot of resources."

News at a Glance

Nebraska passes private school bill

LINCOLN, Neb. (NC)—The Nebraska Legislature has passed a private school accreditation bill designed to accommodate fundamentalist Christian schools opposed to state certification of teachers and curricula. The Nebraska bill would allow the state education department to use teacher competency information as only one factor in evaluating private schools that choose not to participate in the usual accreditation process. The bill, if implemented properly, can resolve the longstanding fundamentalist church school battle in Nebraska, said James Cunningham, executive director of the Nebraska Catholic Conference.

Polish students win small victory

MIETNO, Poland (NC)—Polish students protesting the removal of crucifixes from a state agricultural school have reached a compromise with authorities that allows one cross to be hung in the school library. The agreement, announced by the school's director April 6, ended a bitter month-long dispute that had placed Pope John Paul II and the Polish church in conflict with the Communist government. The compromise also allowed students at the school in Mietno, 40 miles southeast of Warsaw, to return to the school April 9 without signing pledges of obedience to school rules. Previously, authorities had insisted on the pledges and had threatened to cut short the academic careers of several hundred of the school's students.

Chile allows Guerrillas safe departure

SANTIAGO, Chile (NC)—Chile's military government has allowed four guerrillas who took refuge in January in the Vatican diplomatic mission in Santiago to leave the country. The four arrived in Quito, Ecuador. Ecuadoran authorities said two of the guerrillas would be given political asylum for 60 days, and the two others would receive permanent asylum in Belgium. The Vatican and Chile's bishops had requested safe-conduct passes for the two men and two women after they scaled a 10-foot wall and entered the papal nunciature Jan. 16, surrendered their weapons and asked for political asylum. The guerrillas said they feared their lives were in danger.

Maltese-Vatican talks break down

(Undated) (NC) — Negotiations between the Vatican and the Maltese government over the operation of Catholic secondary schools in the Mediterranean country have broken down, said Maltese Deputy Prime Minister Carmelo Bonnici in Malta. The negotiations broke down because the Vatican has been unable to get church officials in Malta to be more flexible, Bonnici said. The Vatican entered the negotiations after Maltese church-state talks reached an impasse.

NCCC lauds 'Living Judaism'

WASHINGTON (NC) — A fuller understanding of "living Judaism" is needed in Catholic education so that Catholics can better know the origins of their own faith, an official of the National Conference of Catholic Bishops said after attending a meeting with Jewish leaders. Eugene Fisher, executive secretary of the NCCB's Secretariat for Catholic-Jewish Relations, said in an interview April 3 that a Vatican commission, in a major effort to promote changes in teaching on Jews and Judaism, has drafted a set of teaching guidelines for use in Catholic schools.

Health care inadequate—Bishops



PHOENIX, Ariz. (NC) — Arizona's poor are being denied sufficient health care while taxpayers cope with the financial burdens of a program that does not work well, according to the state's three Catholic bishops. In a statement released by the Arizona Catholic Conference in Phoenix, the bishops said that "health care for the poor has been an issue in our state for too many years and is still not resolved to the satisfaction of the poor who need medical care or the Arizona taxpayers who must fund it."

N.Y. Bishops cite human life 'priority'

ROCHESTER, N.Y. (NC) — The first joint statement of New York state bishops issued under the leadership of Archbishop John J. O'Connor of New York listed abortion as a top priority and called on public officials to "stand up for the sacredness of every human life." The 1,100-word statement, "Government Officials and the Support of Human Life," issued by Archbishop O'Connor on behalf of all the bishops of the state, identified the protection of all human life as the "top priority of our age" and called for a constitutional amendment opposing legal abortion.

USCC favors school lunch legislation

WASHINGTON (NC) — The U.S. Catholic Conference has urged support for school lunch legislation that would increase funding for the program and allow private schools charging \$1,500 or more in tuition to participate. In a letter to Sen. Jesse Helms, R-N.C., chairman of the Senate Agriculture Committee, Father Thomas Gallagher, USCC secretary for education, said that the legislation, S.1913, "recognizes the needs of many poor and undernourished children" and "also addresses a concern of particular importance to the Catholic school community."

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Cathedral sets special activities for Holy Week

Pontifical Mass celebrated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, April 15, in St. Mary Cathedral, NW 75 St. and Second Avenue, will mark the beginning of Holy Week for South Florida Catholics.

Palms, commemorating Christ's triumphal entry into Jerusalem, will be blessed and distributed to the congregation who will participate in an outdoor procession before Mass.

On Monday, April 16, the Archbishop will be the principal celebrant of the Mass of Christ at 6:30 p.m. During this ceremony holy oils used throughout the year in more than 138 parishes during baptism, confirmation, and in anointing the ill, will be blessed.

All priests in the Archdiocese will renew their priestly commitments at the Mass where Miami's two auxiliary bishops and 17 priests will be honored on the occasion of their golden or silver jubilees.

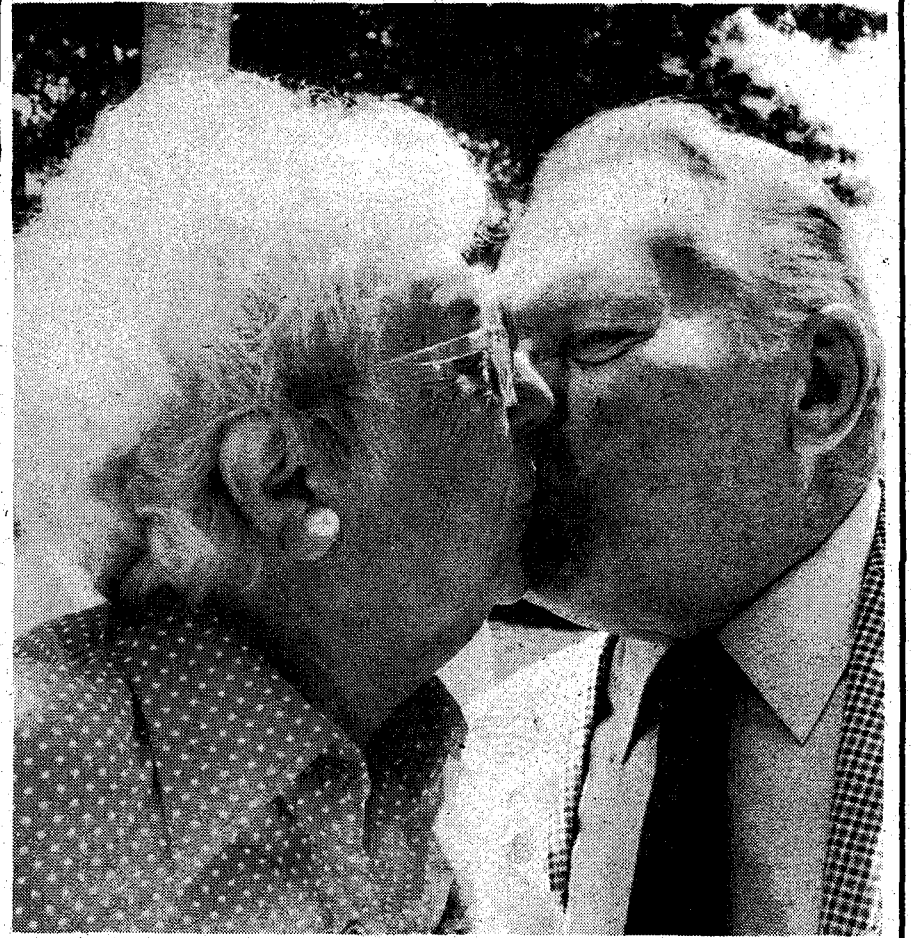
Miami's multicultural Catholic community will participate in the rites on Holy or Maundy Thursday, April 19, beginning at 7:30 p.m. The Liturgy of the Word, the first part of Mass, will be celebrated in French and Spanish at the Cathedral hall and the parish center while the liturgy will be offered in English in the Cathedral. All three groups will gather in the Cathedral for the Mass commemorating the institution of the Holy Eucharist and the Last Supper. Ceremonies will include the washing of feet of laymen by the Archbishop in imitation of Christ who washed the feet of the Apostles at the Last Supper.

On Good Friday, April 20, the Stations of the Cross, a devotion performed by meditation on Christ's Passion, will begin at noon in the Cathedral, with English services slated for 1 p.m.; French at 4 p.m. and Spanish at 7 p.m. All three communities will join for the solemn outdoor procession featuring a large crucifix at 7 p.m. outside the Cathedral. Drums and trumpets will provide music for the procession to 79th St., then East to N Miami Avenue and south to NW 75 St.

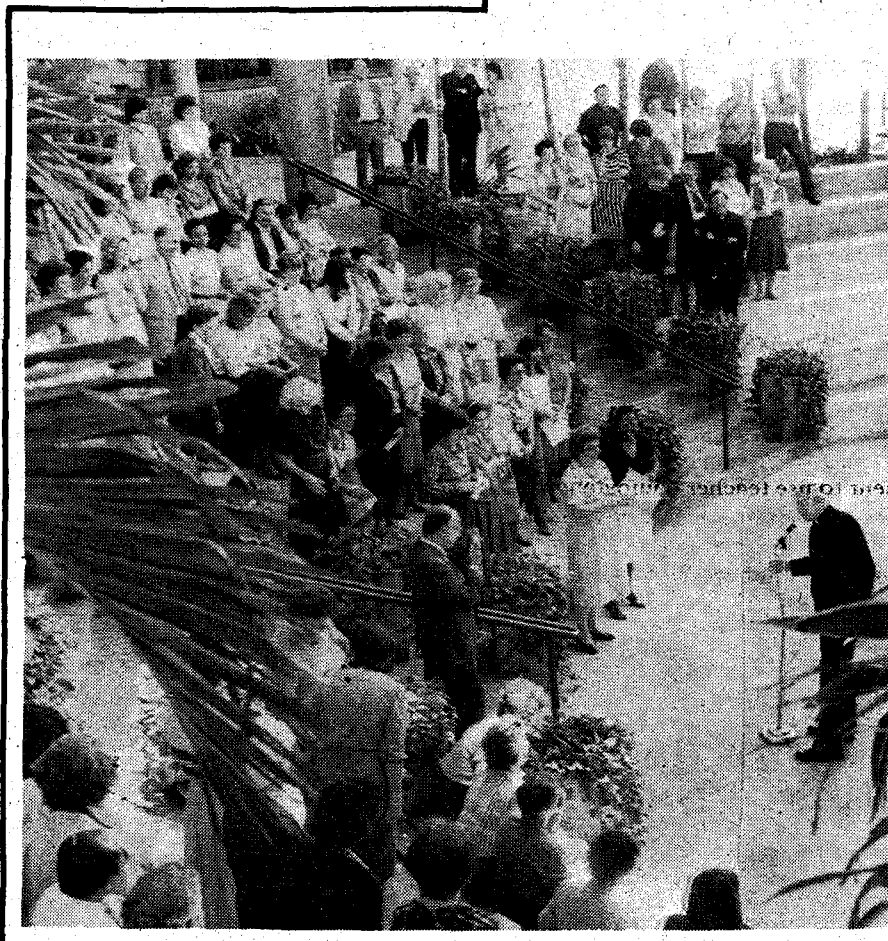
The Easter Vigil begins at 7:30 p.m. on April 21 when Archbishop McCarthy will bless the Paschal Candle, baptismal font and water, after lighting the candle from the new fire blessed at the entrance to the Cathedral. Again separate Liturgies of the Word will be held for English, French and Spanish and all will join in the Cathedral for the baptism of converts, witness renewal of baptismal promises and the remainder of the Easter Mass.

The Paschal Candle will be ornamented by five large grains of incense representing the wounds of Christ and inserted into the candle in the form of a cross. The candle is dipped into the baptismal font to bless the water and symbolizes the Risen Christ. It is then carried in procession into the darkened church where each member of the congregation holds a candle lighted from the Paschal Candle. The Paschal Candle is placed in the sanctuary where it is lighted during services for 56 days and commemorates the time of rejoicing that the Risen Christ spent with his followers on earth. Easter Vigil services are celebrated in every Catholic Church.

Celebration!



SM-M-M-AK! — After 50 years of marriage, Stanley and Jenette Zietara prove that romance only sweetens with age. The couple was among dozens who participated in the Jubilarian ceremony at St. Mary's Cathedral to renew their wedding vows. The Zietaras are members of St. Joseph's Church on Miami Beach. (Voice photo by Betsy Kennedy)



SURPRISE! — Happy birthday to you-u-u-u... That's what Archbishop McCarthy heard Tuesday when he was called out to the balcony from his office in the Pastoral Center on Biscayne Blvd. He got a laugh when he bent over and walked stooped as if bent with age. He then went downstairs into the atrium to thank the workers (left) who had gathered to surprise him with song. (Voice photo by Robert O'Steen)

Coast Guard says beware 'chaplain'

According to the U.S. Coast Guard a man identifying himself as a priest-chaplain of the Coast Guard or simply a priest is soliciting funds in the Palm Beach County area.

Using the names of Father Sean O'Reilly or Father Sean O'Malley, he is described as a white male about 40 years of age with reddish blonde hair. he drives an auto bearing a license

plate from Colorado where police revealed that the palate is issued to a Jim Flynn.

Anyone approached by someone claiming to be a priest should ask for proper identification before giving funds for any reason.

According to the U.S. Coast Guard and the Archdiocese of Miami the person described above is neither a priest nor a chaplain.

OFFICIAL

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

THE REV. RONALD NOGUEIRA, O.S.B. - to Associate Pastor, St. Juliana Church, West Palm Beach, effective March 20, 1984.

REV. MR. JOSE GUERRA - to Associate Director, Permanent Diaconate Program, effective March 12, 1984.

REV. MR. GEORGE MICKWEE - to Director of Formation, Permanent Diaconate Program, effective April 4, 1984.

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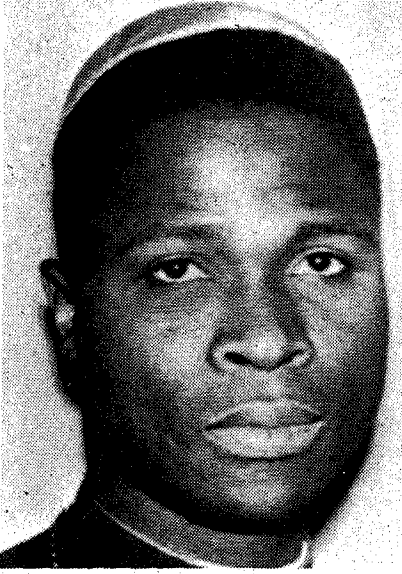
'Internationalizing' the Vatican

(Continued from page 1)

Vatican figure from French-speaking Africa is one of the pope's two personal secretaries, Msgr. Emery Kabongo, a native of Zaire. He was appointed in 1982.

FOR HIS NEW appointments, the pontiff dipped also into English-speaking Africa, tapping a member of Nigeria's Ibo tribe, 51-year-old Archbishop Francis Arinze of Onitsha, named pro-president of the Vatican Secretariat for Non-Christians.

As head of the congregation for bishops Cardinal Gantin becomes one of the most powerful persons in the Church, on a level below the pope and Vatican Secretary of State Cardinal Agostino Casaroli.



Cardinal Bernardin Gantin: Given high rank

Cardinal Gantin's job is to oversee the appointment of the world's Catholic bishops, except for those in missionary territories and in Eastern churches. If he follows the procedures of his predecessor Cardinal Sebastiano Baggio, he will hold lengthy individual meetings with the pope three or four times a month.

The growing strength of the Church in Africa is not the only reason for Cardinal Gantin's appointment.

"You cannot call Gantin's ap-

pointment a total surprise," said a U.S. priest working in the Curia. "The pope knew him well, from the cardinal's work at justice and peace, and has long recognized his capabilities."

Cardinal Gantin had been president of the Pontifical Commission for Justice and Peace since 1976.

CARDINAL GANTIN also offers another dimension, a chance for the pope to make a statement about the universalism of a church which has no racial barriers.

Archbishop Arinze's appointment to the non-Christian secretariat denotes another growing trend in curial appointments, that of naming people currently working as resident bishops.

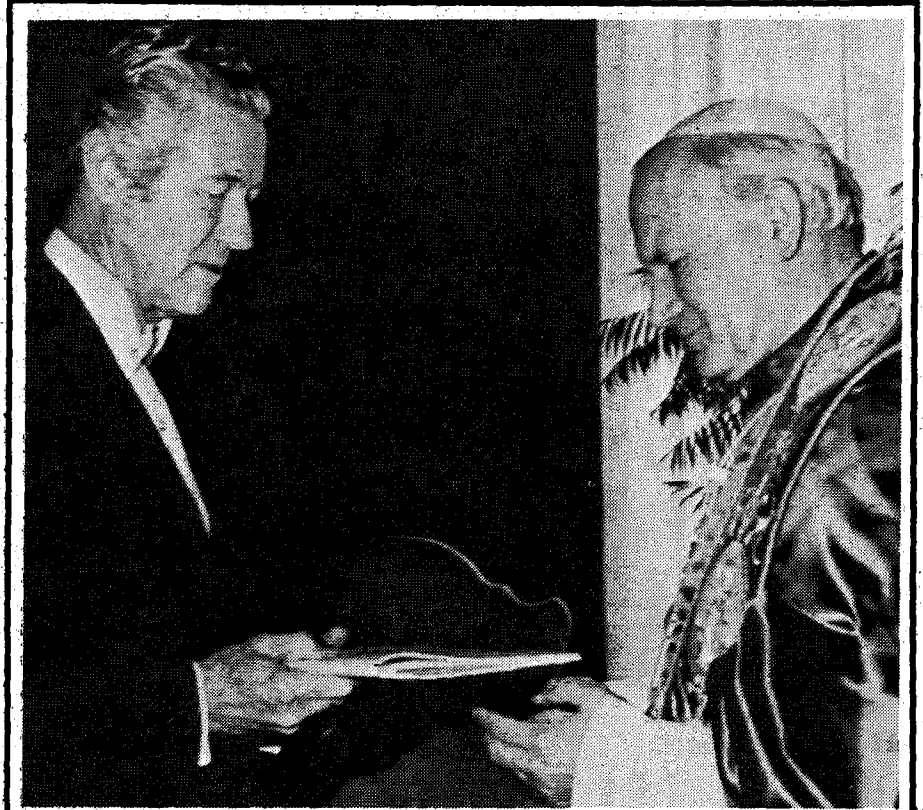
Also illustrative of this trend are Archbishop Dermot Ryan of Dublin, Ireland, new head of the Vatican Congregation for the Evangelization of Peoples, and Cardinal Roger Etchegaray of Marseille, France, the new president of the justice and peace commission.

These appointments offer the possibility of fresh approaches based on recent pastoral experience. The pope also mixed these appointments with promotions of other men having long experience in Vatican administrative posts.

A key factor in the latest appointments in the expanded role given to Secretary of State Cardinal Agostino Casaroli. He now also represents the pope in all matters pertaining to the temporal affairs of Vatican City.

VATICAN SOURCES see this as evidence of the pope's desire to dedicate himself more to his spiritual and pastoral work — such as audiences, talks, and pastoral visits in Italy and abroad — which he sees as the heart and soul of his role.

At present, even commonplace matters as the issuing of new Vatican stamps or coins must reach the pope's desk for approval. Although Cardinal Casaroli had already been delegated to exercise some of the pontiff's temporal powers, such as meeting with Vatican workers who



ACCEPTING CREDENTIALS — Pope John Paul II receives credentials from William Wilson as first U.S. ambassador to the Holy See. During the ceremony, the Pope said the two states must work together to defend the rights of "every man, woman and child on earth." (NC/UPI photo)

were seeking wage increases, his new appointment formalizes his position as the Pope's chosen delegate.

The expanded role for Cardinal Casaroli also focuses attention on U.S.-born Archbishop Paul Marcinkus, head of the Vatican bank and pro-president of the governing body of Vatican City. In effect, the archbishop is the day-to-day "governor" of the 108-acre nation.

Cardinal Casaroli's previous responsibilities as president of the commission of cardinals supervising the temporal operations of Vatican City were lifted in the new decree and given to Cardinal Sebastiano Baggio, retiring head of the congregation for bishops.

In one sense, Archbishop Marcinkus' position has not changed at all but he now has Cardinal Baggio as his immediate overseer.

As for his position as head of the Vatican bank, Archbishop Marcinkus' role does not seem to change because of Cardinal Casaroli's increased temporal powers. For years, the chain of command has provided for the Vatican bank to report to the Secretariat of State.

Another significant fact about the new appointments is that the Pope accepted the resignations of cardinals from posts for which their five-year terms had expired.

In Pope Paul VI's reform of the Curia in 1967, submission of resignations was stipulated at the end of five years in a curial post. Until now, that had been regarded as a formality and office-holders were regularly re-appointed.

The April 9 appointments show that Pope John Paul is inclined to believe that limited terms are best.

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Veteran Catholic editor new Vatican media head

By NC News Service

Working with the media as president of the Pontifical Commission for Social Communications will mean laboring in familiar territory for Msgr. John P. Foley, who was named to head the Vatican commission.

Archbishop-designate Foley, 48, is one of the best-known Catholic editors in the United States. The appointment puts him at the head of the Vatican agency responsible for communicating and interpreting papal actions to the world's press and electronic media.

During his 14 years as editor of the *Catholic Standard and Times*, newspaper of the Philadelphia Archdiocese, Archbishop-designate Foley has traveled extensively and worked for the Vatican in a number of capacities.

The editor of the *Catholic Standard and Times* since 1970, Archbishop-designate Foley has met and traveled with Pope John Paul II on a number of occasions.

He accompanied the pope on his 1979 and 1983 trips to Poland, and in 1979 he was the English-language press liaison for Pope John Paul's visit to Ireland and the United States.

In 1980 he was the English language press secretary for the world Synod of Bishops in Rome.

He also has traveled to Czechoslovakia, Hungary and, most recently, to El Salvador as one of 31 official U.S. observers of the March 25 Salvadoran presidential election.

AT A PRESS conference in Philadelphia, Archbishop-designate

Foley said he viewed his new job as "reporting candidly, openly and honestly, because we have nothing to fear from the truth."

He declined to characterize himself as the pope's spokesman, saying, "The Holy Father doesn't really need a spokesperson."

The appointment drew praise from leaders of the U.S. church and Catholic press.

"Everybody in communications — Catholic and general — will surely benefit from this exciting appointment," said James A. Doyle executive director of the Catholic Press Association.

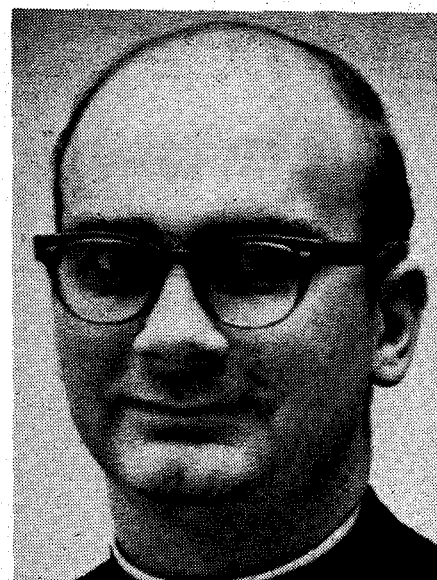
THE VATICAN press office is the most visible arm of the Pontifical Commission for Social Communica-

tions. It issues the daily news releases on papal activities and the texts of all public statements by the pope and Vatican agencies.

The pontifical commission is also responsible for coordinating radio and television coverage of the pope and the Vatican, and it is in charge of the Vatican's film library and the development of films and other audiovisual materials on the pope and the Vatican.

Archbishop-designate Foley is the third American to head the Pontifical Commission for Social Communications since it was established in its present form in 1964.

IN ADDITION to his involvement in the Catholic press, Archbishop-designate Foley has been an associate professor of philosophy at St.



Archbishop designate John P. Foley of Philadelphia

Charles Borromeo Seminary in Overbrook, Pa.

Ordained May 19, 1962, in Philadelphia, he was named assistant editor of the *Catholic Standard and Times* in 1967 after earning a master's degree in journalism from Columbia University, New York, in 1966.

POPE SAYS:

Old age no reason to stop living

VATICAN CITY (NC) — Pope John Paul II, 63, told a group of senior citizens March 23 that being old is no reason to say "enough."

"According to the divine plan, every single human being is a life in growth, from the first spark of existence to the last breath," the pope told the group of Italian pilgrims.

"Nobody has the right to say 'enough,'" he said. "You should not

stop nor consider yourselves in decline."

THE POPE added that contemporary society errs when it does not affirm the value of the elderly.

"In this mentality of superfluous consumerism and systematic materialism, you can and must become elements of rebirth," he said.

The pope also told the elderly not to succumb to temptations to withdraw nor to feel abandoned by a modern society.

"You still have a mission to accomplish, a contribution to make," he said.

Old age is a "privilege, not only because everybody does not have the luck to reach this goal, but also-and above all because this is the period of concrete possibilities to better reconsider the past, to know and to live more profoundly the Easter mystery and to become an example in the church to all the people of God," he said.

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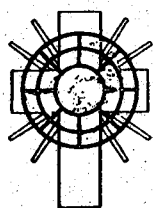
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What's coming for Church in 2001?

DE PERE, Wis. (NC) — Three Catholic theologians, speaking about "a Christian Agenda for 2001," said they favored the ordination of women but felt that it would not happen soon.

Blessed Sacrament Father Eugene Laverdiere, Redemptorist Father Bernard Haring and Father Richard McBrien spoke about the future of the Church at an all-day theological symposium at St. Norbert College in De Pere in mid-March.

Father McBrien, chairman of the University of Notre Dame's theology department, said the Church ought to ordain women — "I make no bones about it." But he said he doubts it will happen during the pontificate of Pope John Paul II, although the pope has increasingly spoken out about social justice.

FATHER HARING, a theologian at the Second Vatican Council and professor at the Redemptorist seminary in Rome, urged supporters of women's ordination to be patient and not push the issue yet, but said women should be incorporated into the decision-making processes.

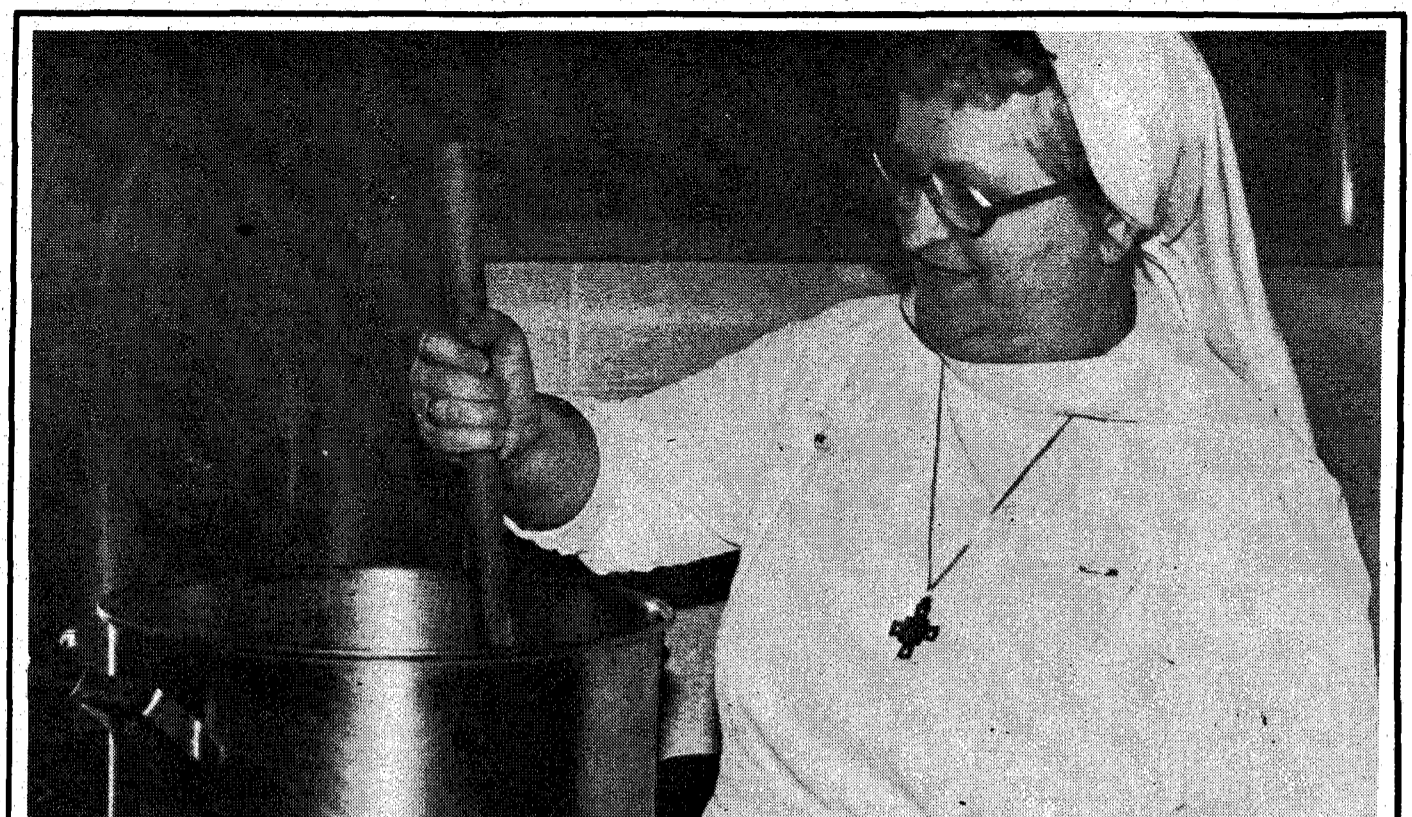
Father Laverdiere, associate professor at the Catholic Theological Union in Chicago and editor of *Emmanuel* magazine, said that all people are called to some kind of ministry in the Church.

More than a concern for a particular issue, the priests said that the Church should avoid a split or polarization over controversial issues.

Father McBrien said those who seek to reform the Church must do so in a Christian way. "Even if you are attacked, you ought not to attack in kind," he said. "Respond with dignity and maintain the highest standards of the Gospel itself."

Earlier in the day, Father Haring described Christ and the Church as healers. Because Father Haring recently underwent a larynx operation, his talk was read by Norbertine Father Xavier Colavecchio, chairman of the symposium committee.

To say one believes in Christ is an acceptance of him "not first or only as healer and liberator from suffering," Father Haring said, "but as



SECRET RECIPE — In the basement of the motherhouse of the Sisters of St. Basil at Mount St. Macrina, Pa., Sister Vincentia Horvat stirs a mixture of olive oil, other oils and 31 herbs and spices which go into the chrisim oil she makes for several dioceses. The secret mixture is cooked for four hours, two of them at a boil. Bishops bless the oil at the Chrism Mass celebrated in every diocese during Holy Week. (NC photo)

the bearer of salvation and thus also of healing.

"**THE SICK** and sinful person opens himself to his savior and healer by grateful faith, or, on the contrary, locks himself up in his own misery,

people are effectively called to faith."

Father McBrien, in his talk, said the tensions Catholics feel between liberals and conservatives, between the hierarchy and grassroots reformers, stem from the imperfect

plications for the Church.

THE HISTORICAL Jesus belonged to a certain race, a certain sex, spoke a number of certain languages and was from a certain part of the world. But when he rose, all those certainties were set aside, the priest said.

"When he rises, everything is different. He transcends all distinctions. He is the universal human being," Father Laverdiere said.

So to set limitations on the Church, a Church of the risen Christ not of the historical Jesus, is to set limitations where no limitations ought to exist, he said.

The Gospel, he said, must be understood in light of the Resurrection, not limited to a literal interpretation. The Second Vatican Council was the beginning of the new era in the Church, he said, an era of the risen Christ.

Tensions Catholics feel between liberals and conservatives, between hierarchy and grassroots reformers, stem from imperfect fit of different models of Church.

ungratefully refusing faith and mission salvation while longing only for health in the narrowest sense," he said.

The Church can help those who suffer by first becoming "healthy" itself, he said. "Whenever those sent by Christ to proclaim the good news and to heal the sick exhibit both the joy of the Gospel and healing love...

fit of different models of Church.

Instinct leads people to try to find the truth in each model of Church offered and then try to form a new model, he said. The Second Vatican Council provides the map by which the Church guides itself.

In his talk, Father Laverdiere distinguished between the historical Jesus and the risen Christ and its im-

Take a stand in '84 Bishops' unit says

WASHINGTON (NC) — The U.S. Catholic Conference, with an eye toward the 1984 national election, has reiterated its quadrennial challenge to American Catholics to "take stands... become involved... inform your conscience" on political issues.

The advice came in an updated version of the USCC's statement on "Political Responsibility: Choices for the 1980s." Earlier versions of the statement were published in 1976 and in late 1979 for the 1980 campaigns.

The 1984 statement, approved by the USCC's Administrative Board March 22 and released April 3, includes new sections on energy and

civil rights and expanded discussion of Central America, nuclear disarmament and other ongoing concerns.

As in 1979, the bishops stated that they "do not seek the formation of a religious voting bloc" or "to instruct persons on how they should vote by endorsing candidates."

"Make candidates declare their values, so you can compare those values with your own," the new statement says. "Take stands on the candidates and the issues.

"Become involved in the campaign or party of your choice," it continues. "Finally, use the coming

months to better understand the issues and inform your conscience."

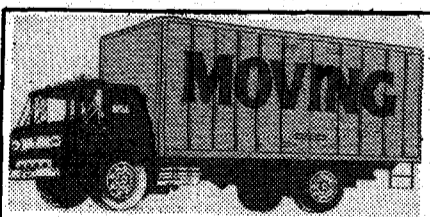
Issues discussed specifically, if briefly, by the document are abortion, arms control and disarmament, capital punishment, civil rights, the economy, education, energy, family life, food and agricultural policy, health, housing, human rights, mass media, and regional conflict — including Central America, southern Africa and the Middle East.

The 1984 statement, discussing abortion, says the "right to life is the most basic human right and it demands the protection of law." It adds that "we do not accept the con-

cept that anyone has the right to choose an abortion" and that "we reject the public funding of abortion."

In 1979, the document said that "the right to life is a basic human right which should have the protection of law." But it did not mention public funding or the concept of the right to an abortion.

Capital punishment is opposed in the 1984 document in virtually the same terms as it was in 1979. "In view of our commitment to the value and dignity of human life, we oppose capital punishment," the 1984 statement says.



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Use of torture widespread says shocking Amnesty report

By John Thavis
NC News News Service

Torture is being widely used in the 1980s to intimidate, punish or extract confessions from prisoners around the world, said a report by Amnesty International issued April 3.

The 263-page report, "Torture in the Eighties," cites allegations of torture or ill-treatment in nearly 100 countries. Most of the evidence was gathered from victims of torture, witnesses, doctors, medical and court records, and former security agents who took part in torture sessions.

AMNESTY INTERNATIONAL, an independent human rights monitoring organization headquartered in London, has acted to gather data on more than 2,600 cases of torture in 45 countries since 1980, the report said. Censorship by some governments made a full survey impossible, it said.

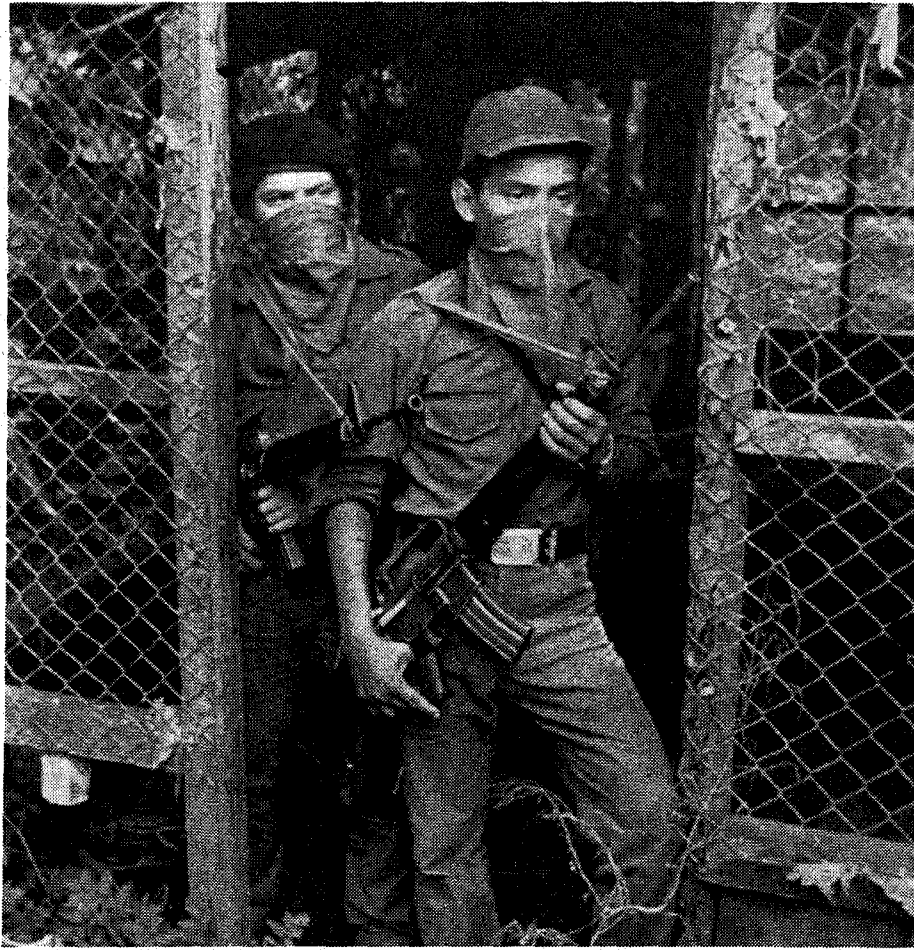
The report said the often-systematic application of cruelty by authorities "is usually part of the state-controlled machinery to suppress dissent," and political prisoners are its most common victims. It urged adoption of an international anti-torture treaty.

Victims of torture include men and women of all social classes, ages and professions, the report said. Relatives of political prisoners have been punished in order to elicit confessions or information, it said. Children have been tortured in El Salvador and infants have been forced to watch their mothers being tortured in Iran, it said.

Methods included beatings, whippings, electric shock, mutilations and injection of pain-causing drugs, the report said.

THE REPORT GAVE detailed findings on 66 of the 98 countries on which Amnesty International had received information. Among the findings were:

- In El Salvador, where a four-year-old civil war is taking place, the vast majority of torture victims were characterized by their association, or



Torture is widespread in El Salvador where a civil war still rages. Terrorists from leftist guerrilla squads (above) and rightist military forces clash and the innocent peasants are caught in between. Amnesty reports that in some cases, patients were removed from their hospital beds to be tortured or murdered. (NC photo from UPI).

alleged association, with peasant, labor, religious and human rights organizations; or with political parties. In some cases, hospital patients were removed from their beds to be tortured or murdered. Types of reported torture include beatings, sexual abuse, use of mind-disorienting chemicals, mock executions and the burning of flesh with sulphuric acid.

- In Guatemala, as in El Salvador, much of the abuse has been blamed on paramilitary "death squads," which, the report said, have operated with government tolerance. Bodies of murder victims bearing signs of tor-

ture have been found, sometimes displayed in prominent places. Evidence of torture on the corpses includes cigarette burns, castration, severed limbs and traces of insecticides in the hair, indicating use of a chemically impregnated hood.

- In Argentina, where a civilian government was elected in late 1983 after the report was compiled, the number of abductions had diminished and the scale of torture had been reduced since 1980, but the practice had not been eradicated. Common

methods of torture were reported to be electric shocks, near-drowning, ice-cold baths, beatings, and depriving prisoners of food, drink and sleep.

- In the Soviet Union, medical personnel in collaboration with the secret police have administered powerful disorienting and pain-causing drugs to many prisoners of conscience confined to psychiatric hospitals. Other forms of punishment have included insulin-shock therapy and various forms of immobilizing people. General conditions in Soviet labor camps include hard physical labor, inadequate diet and medical neglect. Reports of ill-treatment have come from every republic of the USSR.

- In Poland, unofficial sources reported more than 10 cases where police beatings of detainees led to death. Police used rubber truncheons to beat detainees in police stations, usually to obtain information or force confessions from them. In some cases, detainees were subjected to the so-called "health walk" — a forced walk through a gauntlet of truncheon blows between a double row of police.

- In Iran, whipping with cables is used to elicit confessions and as punishment; deaths of people through torture are subsequently announced as executions. Torture of relatives of uncaptured suspects has been reported. Types of torture also include beating the soles of the feet, burning with cigarettes and irons, electric shocks and mock executions.

- In the Philippines, reports of systematic torture have continued in a pattern set since 1972. Torture often takes place outside of legal places of detention and often has been accompanied by beatings, electric shock and sexual abuse. Prisoners would then be turned over to authorized places of detention.

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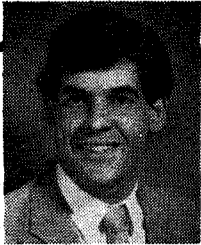
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The need for tuition tax credits

By Henry Ferro

The heated debate over tuition tax credits has been raging for years. In upcoming months, the issue is sure to surface again during the presidential campaign.

Many people wonder why this particular issue attracts so much attention from Catholics. Let's put this in perspective.

Tuition tax credits concern not only Catholics, but all groups who believe parents should have "freedom of choice" regarding the education of their children. Many groups, aside from Catholics, see the advantage of sending their children to a religiously-centered educational system rather than the secularist-minded and dominated public schools.

Education is one of the most important and vital roles of a society, the means by which one generation transmits its values and morals to the next. For Catholics, the existence of a strong and vibrant religious educational system may well be the best way to assure that the Church will continue to exist in the United States.

(During the past several weeks, I

have had an opportunity to meet and talk to the principals of the Archdiocesan school system in South Florida. In those meetings, we discussed the importance of a strong educational system and the

The existence of a strong and vibrant religious educational system may well be the best way to assure that the Church will continue to exist in the United States.

Catholic League's advocacy of tuition tax credits as the preferred means of making the option of a religiously-centered education a reality for all Catholic parents who desire it.)

The Catholic educational system is not merely a process by which we enable our youth to attain the tools necessary to successfully compete in society. It is primarily the best method, at present, of transmitting the teachings and values of our Faith to our children.

The courts have never stated that education is a fundamental right, but they have clearly made the point that education in America is of great importance to the general welfare of the nation.

Its role in the political system is unquestioned. A democratic society depends upon the ability of its citizens to actively participate in the system, and education prepares our young people for that role.

Yet parents who choose the option of a religiously-centered education are, under present laws, penalized for choosing to send their children to private, parochial schools.

These parents must not only pay tuition to the religiously-centered schools, they must also pay taxes, which are partially used for the public schools. In effect, these parents are being compelled to pay for their freedom of choice.

Here's an analogy:

If an election were held tomorrow and two candidates (Candidate A and Candidate B) were running, you would, of course, be free to vote for either candidate. However, if you chose to vote for Candidate B, it would cost you \$100. Would that be truly a free election?

Such a situation would not only be very unfair to Candidate B, more importantly, the voter's freedom of choice would be impaired.

The situation of parents who choose religiously-centered education for their children is very similar.

Catholic education was intended for all people. It is a right that should be part and parcel of a truly democratic society, and it is incumbent on our legislators to correct the present inequity.

We encourage all Catholics to involve themselves in questions of public policy. It is our responsibility and duty as Catholics and citizens to bring our values and beliefs forth for consideration by our governmental representatives, as well as to demand equal treatment for parents who choose religiously-centered education for their children.

Henry Ferro is president of the South Florida Chapter of the Catholic League for Religious and Civil Rights. Questions or comments about the League or other issues of concern to Catholics can be addressed to Ferro at 8101 Biscayne Boulevard, Suite 411, Miami, FL 33138.

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Priest jubilarians celebrate

The following 24 priests, including Auxiliary Bishops Agustin Roman and John Nevins, will be honored on the 25th and 50th anniversaries of their ordination to the priesthood during the annual Chrism Mass to be celebrated this Monday, April 16, at 6:30 p.m. at St. Mary Cathedral in Miami.

Auxiliary Bishop John J. Nevins

Bishop Nevins was born in New Rochelle, NY, January 19, 1932. His mother, A. Nevins, resides in Miami.

His extensive education includes a Bachelor's degree in philosophy from Catholic University of America in Washington, D.C. and four years of theology and a fifth in pastoral theology at Catholic University. He earned his Master's in social work from the School of Social Service at Tulane University in New Orleans, LA.

Bishop Nevins was ordained to the priesthood at the national Shrine of the Immaculate Conception in Washington D.C. on June 6, 1959. His tenure in Miami began in 1960.

As an Archdiocesan priest, Bishop Nevins served as associate pastor at Immaculate Conception in Hialeah, St. Mary Cathedral and St. Hugh, Coconut Grove, and as pastor of St. Louis, South Miami. He was director of the Catholic Service Bureau from 1970 to 1975, director of Boytown of Florida from 1970 to 1972 and director of the Campaign for Human Development in 1970. He is currently rector of St. John Vianney College Seminary.

Bishop Nevins was named Titular Bishop of Rusticana and Auxiliary Bishop of Miami on February 6, 1979. He was ordained to the Episcopacy on March 24, 1979. He is also famous for his Irish "soft shoe" routine and his expertise on the concertina. He recently appeared with a number of headliner stars at the Annual Gala for Hope in Miami to benefit the National Parkinson Foundation.

Auxiliary Bishop Agustin Roman

Bishop Roman was born in Havana, Cuba, to Rosendo Roman and Juana Rodriguez, both of whom presently live in Miami.

His early education was in the rural public elementary and high schools of Havana. Since his sixteenth birthday, he has been totally committed to the Cuban Catholic Action Movement.

Responding to God's call, he studied philosophy at the Seminary of Matanzas in Cuba. He studied theology at the Seminary for Foreign Missions in Montreal, Canada, where he learned French.

Ordained on July 5, 1959 for the diocese of Matanzas by Bishop Villaverde, he did parish work in that diocese and was spiritual director of Catholic youth.

When Fidel Castro came to power in 1961, together with Bishop Boza Masvidal and 132 fellow priests, Bishop Roman was expelled from Cuba. He sailed for Chile where he served the Diocese of Temuco as pastor, professor at the Institute of Humanities, and spiritual director of the Cursillo Movement.

Bishop Roman came to Miami in 1966, served in numerous posts here, and obtained a Master's in religious studies from Barry University. In February, 1976 he was appointed Vicar for Hispanics. He was named Auxiliary Bishop of Miami on February 6, 1979, the first native Cuban bishop in the United States.

Since his episcopal ordination on March 24, 1979, Bishop Roman has guided the Shrine of Our Lady of Charity.

Golden Jubilarians

Father Frederick G. Fullen, C.S.Sp.

Born on September 23, 1907, to Francis Fullen and Brigid Hoy, Father Fullen was baptized in the Church of St. Mary and Joseph, Parish of Ballyclog, Town of Coalislad and Archdiocese of Armagh, Ireland, the following day.

Attracted to the foreign missionary life, he entered the novitiate of the Holy Ghost Congregation and was ordained on June 24, 1934.

A year later, he was assigned to organize support for the missions on



Bishop Nevins

a national level. He became dean and teacher at St. Mary's College, Rathmines, Dublin.

Fifteen years later he was assigned to the Diocese of Owerri, E. Nigeria. There he spent 20 varied years as principal of a teacher training college, teacher, pastor of a parish adjoining the college campus, and president of the Teachers' Association.

Forced to leave Nigeria at the end of the Civil War (1967-70), he came to the Archdiocese of Miami in September, 1970. Since then he has been assistant pastor in the parishes of St. Ambrose, Annunciation, St. Timothy, Blessed Sacrament and St. Lawrence and is currently at St. Pius X, Fort Lauderdale. Father Fullen has been described as a "hospital chaplain extraordinary" because of his personal concern and quiet sense of humor.

Msgr. Thomas Patrick McCaffrey

In 1906, Mr. and Mrs. Thomas McCaffrey named their second child Thomas Patrick McCaffrey. Determined on a vocation to the diocesan priesthood, he attended Cathedral College in New York City, St. Joseph's Seminary in Yonkers and Fordham University, also in New York.

He was ordained by Patrick Cardinal Hayes on May 26, 1934. After many years of various assignments in the Archdiocese of New York, Francis Cardinal Spellman appointed him pastor, first of Livingston Manor and then of Goshen. Father McCaffrey remained at the latter parish until his retirement in 1981. Since then his home has been the Pennsylvania Residence in West Palm Beach.

Father Francis McKinney, T.O.R.

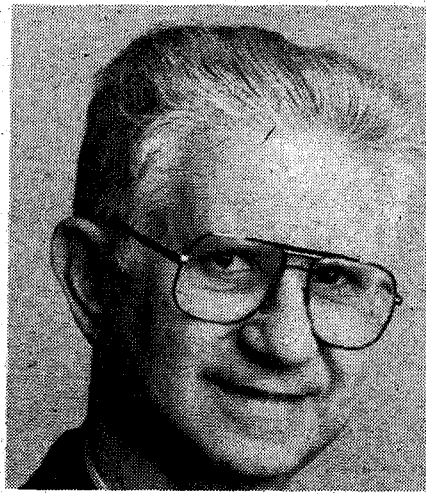
A native of Philadelphia, Father McKinney joined the Third Order Regular of Saint Francis of Assisi of

Penance, in Loretto, PA., on graduating in 1924 from Immaculate Conception grade school.

At Loretto, in the heart of the Allegheny Mountains, he pursued studies leading to ordination on May 26, 1934, in the Cathedral of the Most Blessed Sacrament, Altoona, PA.

Most of his priestly life was spent in education. From 1939 to 1945 he was assigned to the pastorate of Saint Egbert's parish, Morehead City, NC. In 1973, upon receiving a Master's degree from Middlebury College's School of Spanish in Spain, he was assigned to the Hospital Apostolate of the Archdiocese of Miami.

In December, 1975, he was certified by the United States Catholic Conference for General Health Care, and in March, 1979 for Mental Health Care. He lives at St. Francis Monastery, Opa-Locka, and



Bishop Roman

continues in the hospital apostolate.

Father James O'Toole

Father O'Toole emigrated from Limerick, Ireland, to Montreal, Canada. At 17, he enlisted in the Canadian Army. Wounded in 1918 in France, he was discharged in 1919. After five years in business in Montreal, he was urged by Sister Christina, a member of the Sacred Heart Order and by Father M.T. O'Brien, former army chaplain, to become a priest.

He studied at St. Mary's, Baltimore. At the insistence of his sister, he transferred to the Grand Seminary, Montreal. Ordained May 26, 1934, he was appointed to St. Raphael's Parish.

During World War II, he entered the Canadian Army as a chaplain, and served in the European Theatre. On his return to Montreal, in 1945, he was appointed pastor of St. Aloysius. He remained there for 10 years, but was forced to retire due to recurring damage to his left leg, the result of a war wound. He came to St. Matthew's, Hallandale and assisted part-time from 1966-1983. He presently assists part-time at St. Philip's, Opa-Locka.

Father Brendan Timon, C.S.Sp.

Father Timon was born February 24, 1907 in Dublin, Ireland. He made his religious profession in the Holy Ghost Fathers, a group mainly devoted to missionary work, in June, 1926. He taught for several years in Trinidad, West Indies, half-way through his preparatory course, a foretaste of future work in Africa.

Assigned as a young priest to Nigeria, West Africa, in the early 1930's, Father Timon traveled through areas with no roads, bridges or the ordinary facilities often taken for granted. Language and food were problems but each day had its own particular joy.

He served as a chaplain in the British Army from 1941-46 in Africa and England. Back in Nigeria in 1946, there was a call to start a Brotherhood: today these are the Marist Brothers of Nigeria. The Biafran Civil War in 1967 caused an exodus of missionaries.

Coming to Florida in 1968, Father Timon began a new experience. His most notable event was instructing and receiving into the Church Karl Kalin, whose cure was the final miracle for the canonization of Mother Seton. Father Timon is presently stationed at St. Charles Borromeo in Hallandale.

Silver Jubilarians

Father Noel Bennett

Father Bennett, son of Mr. and Mrs. James Bennett of Dublin, Ireland, received his early education at the hands of the Irish Christian Brothers. He completed his studies for the priesthood at Cluain Mhuire, the Redemptorist Major Seminary in Galway, Ireland, and was ordained for the Redemptorists on September 22, 1959.

The following year he was assigned to the Philippine Islands, where he was engaged in missions and retreats to high schools, colleges and universities, in addition to producing a weekly religion program for radio.

Arriving in South Florida in 1970, he served as assistant pastor at Immaculate Conception, Hialeah; Holy Family, North Miami and St. Patrick's Miami Beach. In 1974, he was appointed assistant chancellor of the Archdiocese of Miami, a position he held for four years. Since May of 1976 he has been pastor of St. Joseph's Parish, Miami Beach.

Father Patrick Brown, O.F.M.

Endicott, NY, was the birthplace of Father Brown, the son of J. Walter Brown and Helen Fives (deceased).

Prior to entering the Franciscan Seminary at Callicoon, NY, Father Brown served in the U.S. Army with the occupational forces at Linz, Austria from 1945 to 1947. After completing studies in mortuary science, in 1949 he decided to study for the priesthood.

He made his Franciscan profession in August of 1952, and was ordained a priest at the famed Franciscan Monastery in Washington, D.C. on April 25, 1959.

Until 1971, Father Brown taught at Siena College in Loudenville, NY where he served as assistant dean of men. During his last eight years at Siena, he was chairman of the Religious Studies Department, having completed his graduate studies in religious education at the Catholic University of America.

His only other priestly assignment has been as certified chaplain at St. Francis Hospital on Miami Beach, since 1971. He is active in ecumenical chaplain organizations locally. A former board member of Hospice Inc., Father Brown is engaged in programs related to death and dying.

Father Laurence J. Conway

Born in Philadelphia, PA on June 13, 1933 to a military family, Father Conway moved around the country from 1940-43. The family finally

Continued on page 10

Auxiliary bishops, 22 priests...

(Continued from page 9)

settled in Sebring after his father's retirement.

Father Conway studied at St. Charles College and St. Mary Seminary, Baltimore. In 1955, he was appointed to theological studies at the American College at Louvain in Belgium.

Ordained by the late Archbishop Coleman Carroll on June 20, 1959, the year the Diocese of Miami was born, Father Conway's first assignment was St. John the Apostle in Hialeah, then St. Brendan in Miami. Following that, he served at St. Mary Cathedral.

In August, 1964, Bishop Carroll appointed him pastor of the newly-established parish of St. George in Fort Lauderdale. Completing the construction of St. George Church in 1967, he was named pastor of St. Ann in Naples. In his four years there he built a new church which was dedicated in 1970.

When Msgr. John O'Looney retired, Father Conway became pastor of St. Anthony in Fort Lauderdale. In June of 1980, he became pastor of St. Mary Magdalen Church in Miami Beach.

He served on numerous Archdiocesan boards and committees, and presently is moderator of the Council of Catholic Women.

Father Leo Dionne, O.M.I.

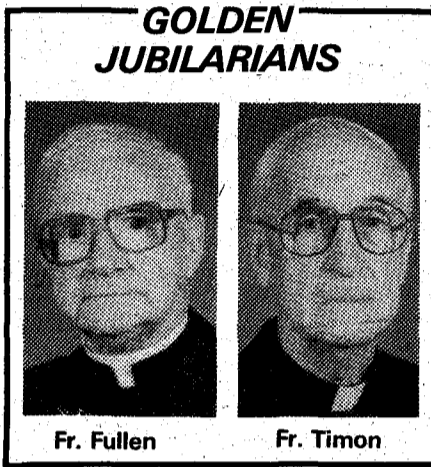
Father Dionne was born to Leo J. Dionne (dec.) and Marjorie McDonald on May 16, 1932. A native of Gloucester, MA, he made his novitiate with the Oblates of Mary Immaculate at Ipswich, MA, and completed his college studies at

Newburg, NY.

He studied theology at the Angelicum and the Oblate International Scholasticate in Rome, earning an M.A. in both philosophy and theology.

Ordained on July 12, 1959 in Roviano, Italy, he returned to the states and a teaching career. Cardinal Newman High School in West Palm Beach is part of a list of teaching assignments that included schools in Newburg, NY, Pass Christian, MA, and Buffalo, NY. While in Buffalo, he received an M.A. in physics from the University of Buffalo, and Masters in mathematics at Wesleyan of Connecticut in 1974.

Father Dionne did pastoral minis-



try in West Virginia. Presently, he is archdiocesan coordinator of French Canadian Ministry while residing at St. Timothy, where he is associate pastor.

Father Julio Estada

Father Estada was born on August 28, 1932 in Madrid, Spain. His ecclesiastical studies were made

at the Madrid Diocesan Seminary, where he was ordained on May 17, 1959.

Immediately, he left Spain for the foreign missions in Colombia, where his priestly ministry spanned the years from 1959 through 1980. In Bogota, he was a hospital chaplain as well as professor at both college and university levels. He ministered in urban and rural parishes as an associate and was pastor of San Lorenzo in Bogota from 1971 to 1980.

Father Estada obtained a licentiate in philosophy and letters at LaSalle Catholic University in Bogota in 1973. He is also certified at the post-graduate level in education psychology by the National University of Colombia at Bogota.

An incardinated priest of the Archdiocese of Madrid-Alcala, he works out of Ocsha, a Spanish mission association. Since 1980 he has been associate pastor of St. Benedict, Hialeah.

Father Gilberto Fernandez

The son of Jose Fernandez and Consuelo Villar (both deceased) Father Fernandez was born in Havana, Cuba, on May 13, 1936. After studies at El Buen Pastor Seminary in Havana, he was ordained on May 17, 1959.

For the next eight years he worked in his homeland on various assignments. In 1967, he was compelled to accompany his parents to Spain, and was subsequently invited to minister in the Archdiocese of Miami, where his brothers Orlando and Nelson were already serving as priests.

Arriving in July of 1967, Father Gonzalez was a welcome addition to the growing migrant apostolate. As associate in Naranja for two years and later as administrator of Our Lady Queen of Peace in Delray Beach, he served the poorest of the poor. Father Fernandez feels that "though the challenges were enormous and the going rough at times, it was all worth it."

Always appreciative of his co-workers and the people he is called to minister to, he has been pastor of Sts. Peter and Paul in Miami since 1979.

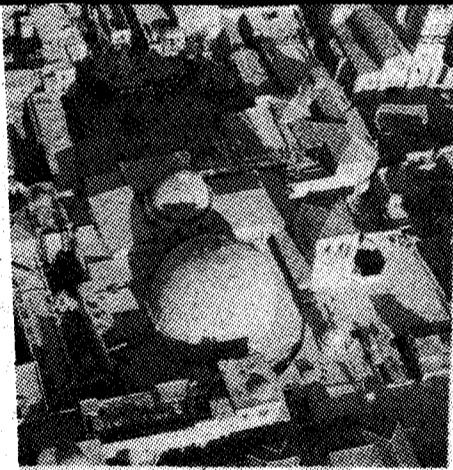
Father Francis Lechiara

Father Lechiara was born in Bradford, PA, February 25, 1932. Completing studies at Christ the King Seminary, St. Bonaventure, NY, he was ordained May 7, 1959 at St. Peter's Cathedral, Erie, PA.

Since coming to Miami, Father Lechiara has served in the following parishes: St. Brendan; St. Mary, Holy Name, West Palm Beach; Cathedral; Little Flower, Coral Gables; St. Hugh; St. Kieran; and St. Augustine.

He has also been principal of Immaculata-LaSalle High School and assistant superintendent of schools. He served on the Priests' Senate and the Board of Trustees for Pension and Health and Welfare.

His campus ministry was a special joy for him, and as instructor in the University of Miami Religion Department, Father Lechiara was voted Professor of the Year, 1981. He has a Master's and Doctor's degree in education and administration from the University of Miami. He is presently pastor of St. Thomas

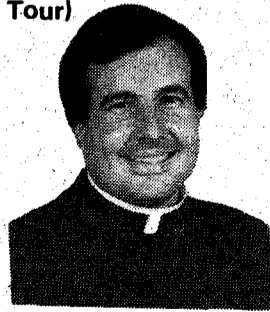


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More, Boynton Beach, and serves as a member of the Board of Admissions at St. Vincent de Paul Seminary.

Father Francis A. Lyons

Father Lyons, the youngest of ten children, was born in Westmont, NJ, to Lawrence F. and Mary A. Lyons, both deceased. He was ordained on June 6, 1959 at the Shrine of the Immaculate Conception, Washington, D.C.

He taught physics at Villanova University, PA, and physics and mathematics in Catholic high schools in and around New York City, Philadelphia, and Washington, D.C. Father Lyons has served in parishes in Pennsylvania, New Jersey, Maryland, Massachusetts and in Florida, at Resurrection, Dania; Sacred Heart, Lake Worth; St. Charles Borromeo, Hallandale; and St. John Fisher, West Palm Beach.

Three of his brothers live in Florida: William J., of St. Clare Parish in North Palm Beach, Edward L. of St. Charles Parish in Port Charlotte, and John J. of San Pedro Parish in Northport. Three of his sisters are nuns. He is presently at St. Joseph, Stuart.

Father James MacDougall, O.S.A.

Father MacDougall was born in the Bronx, NY, on November 12, 1932. After studying at St. Nicholas of Toletine High School, he entered the Order of St. Augustine and was ordained a priest at the National Shrine of the Immaculate Conception in Washington, D.C. on June 6, 1959.

Assigned to Msgr. Bonner High School in Philadelphia he taught there for 10 years. In 1969, he was transferred to St. Thomas of Villanova University where he has served as director of Campus Ministry for 11 years. He is presently associate professor of History.

Father MacDougall has served on the Priests' Senate of the Archdiocese and is currently Prior of the Augustinian Community at St. Thomas of Villanova University.

Father John D. McGrath

Formerly a member of the Congregation of the Sacred Hearts, Father McGrath is a native of Brooklyn, NY, and was ordained on September 27, 1959.

He taught in schools in California and Connecticut, and came to South Florida in 1964. He was an assistant at St. Bartholomew in Miramar and St. Francis Xavier, Fort Myers. He also served as an assistant in St. Ambrose in Deerfield Beach and St. Mary Cathedral. In 1971, he was appointed administrator and subsequently pastor of Visitation Parish in North Miami.

Father McGrath was director of vocations for five years, director of Holy Year in 1975, director of the Archdiocesan Ecumenical Commission, chaplain to the Miami Serra Club, a regular on the Archdiocesan television series "The Church in The World Today," and a member of the Archdiocesan Evangelization Commission.

Since 1981, he has been pastor of San Pedro Parish at Tavernier in the Keys.

Father Henry Mullin, C.S.Sp.

Father Mullin was born in Kilrush, County Clare, Ireland on December 4, 1932. He grew up in this typically Irish town and entered the Holy Ghost Novitiate in 1950.

Father Mullin graduated from University College in Dublin and did post-graduate work at the University College of Cork, Ireland. Following ordination at Clonliffe College in Dublin, in 1959, his community assigned him to the missions in Africa, where he worked for 17 years.

There, he was manager of a community boarding high school for boys and girls. He also ministered in Botswana and taught at the junior

to Gesu Parish in Miami. In 1983, he was named pastor of Gesu, a job he describes as "a crisis a minute."

Father Don Redden

Father Redden, the son of William Redden and Mamie Donnahie, was born in Derry City, Northern Ireland, on December 9, 1933.

He studied for the Diocese of Galloway, Scotland. In 1959, following ordination, he worked in sev-

Cuba as pastor and diocesan director of Catholic Youth.

Father Rivas worked as an associate priest of the Foreign Missions of Quebec from 1962 until 1978. In 1962, he was pastor in Resistencia, Chaco, Argentina. He went to Honduras in the latter part of 1962 and remained there until 1978. Hondurans remember him as director of a residence for students, diocesan director of Youth Movements, as well as Cursillo, pastor of the Cathedral at Choluteca, seminary professor and director of the John XXIII Institute in Tegucigalpa.

Since coming to Miami in 1978, he has been director of Spanish Cursillos, while serving as associate pastor of St. Michael and Our Lady of the Lakes. Presently, he is at St. Brendan.

Father Jorge J. Sardina, S.J.

On May 16, 1927, Father Sardina was born in Havana, Cuba. His father was Eugene (deceased). His mother, Georgina Menocal Sardina, is now a resident of Miami.

He was ordained for the Society of Jesus in Havana on June 20, 1959. The main thrust of his priestly ministry has been counseling. In the Dominican Republic, he acted as counselor at the National Inter-diocesan Seminary. Later he spent four years in a rural parish near the Haitian border.

In Puerto Rico, he again functioned principally as counselor for high school and university students as well as seminarians. Presently, he is stationed at Belen Prep, once again as a counselor.

Father Jose R. Tey, S.J.

March 1, 1926 was the date and Havana, Cuba, the birthplace of Father Tey. His father, Jose Maria (deceased) was from Spain. His mother, Elsa Watts, was born in London. She and Father Tey's sister live in Miami.

Professed as a Jesuit, he was ordained in Havana on June 20, 1959. He taught at Belen for 10 years.

In 1971, he was asked to go to the Dominican Republic for one year to help with youth work. That year stretched into 10, teaching and overseeing youth activities for the Diocese of Mao Monte Cristi near the border of Haiti.

On the sudden death of his father in 1980, Father Tey returned to Miami and his family. Once again he is teaching at Belen Prep, which he helped found.

Father Thomas Vengayil

Father Vengayil was born in Kerala, India. On completion of his college and seminary studies, he was ordained a priest on March 17, 1959 at St. Joseph's Pontifical College, the Regional Seminary of the Province.

After working three years in his home diocese, he went abroad (U.S.A. and U.K.) to do graduate studies in sociology and economics. On completion of his studies he volunteered to work in the Diocese of Georgetown, Guyana.

At the invitation of the Bishop of Agaña, Guam, Father Vengayil rendered his services in that diocese for the next 10 years. Along with pastoral ministry, he was actively involved in the teaching ministry at the high school and university levels. Since June, 1981 he has served in the Archdiocese of Miami, and is presently stationed at Holy Name of Jesus Parish, West Palm Beach.

(Photographs of some of the priest jubilarians were not available in Voice files.)

SILVER JUBILARIANS



Fr. Bennett



Fr. Brown



Fr. Conway



Fr. Dionne



Fr. Estada



Fr. Fernandez



Fr. Lechiara



Fr. Lyons



Fr. Mac Dougall



Fr. McGrath



Fr. Mullin



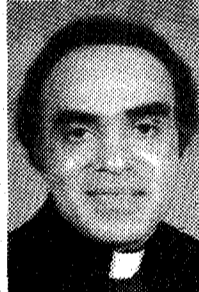
Fr. Pearce



Fr. Redden



Fr. Rivas



Fr. Vengayil

seminary in Nigeria.

During the Nigeria-Biafra War, (1967 - 70), he was pastor of Uli Airport. He also had the distinction of founding the Holy Ghost Mission in Ethiopia. For a while he was director of the Holy Ghost Junior Seminary, Rockwell College, in Dublin, Ireland.

He came to St. Helen, Fort Lauderdale in 1981. From there he moved to St. Ignatius in Royal Palm Beach, where is associate pastor.

Father Donald Pearce, S.J.

Born January 27, 1925 in Carbondale, Pennsylvania, Father Pearce attended the then Gesu High School in Miami from 1940 through 1943.

After three years in the U.S. Navy during World War II, he entered the Society of Jesus at Grand Conteau, LA in 1946, making first vows there in 1948. After studies at Spring Hill, Mobile, AL, and theology at St. Mary's, Kansas, he was ordained by Archbishop Thomas Toolen in Mobile on June 17, 1959.

Father Pearce did his Tertianship in Murcia, Spain, and made final Jesuit vows in Louisiana in 1964.

He holds a Master's degree in education from Loyola of New Orleans.

After an almost total academic background until 1981, he returned

eral Scottish parishes. His specialized ministries there included hospital and school chaplaincies as well as youth work. He also worked with the unions and as a prison chaplain.

In 1969, Father Redden left Scotland for the missions in South America where he learned Spanish and spent his priestly energies for the people of Peru and Ecuador. In 1977, ill health forced a return to parish life in Scotland.

Anxious to use his Spanish, he came to South Florida in 1980. He was assigned to Riviera Beach and is now associate pastor at Holy Name, West Palm Beach.

Father Romeo Rivas

After his early studies in Instituto Uno, Havana, Father Rivas studied philosophy at St. Albertus Magnus Seminary at Colon in the Province of Matanzas, Cuba. He then went to Canada and studied theology at the Seminaire des Missions Etrangeres in Montreal. He returned to Cuba for his ordination at the Cathedral of Matanzas on July 5, 1959.

He did graduate work in pastoral and catechetics at the Institut Catholique de Paris. From 1959 until his expulsion by Fidel Castro on April 17, 1961, he ministered in

Local

'Mother church' here needs help

(Continued from page 1)

special Masses throughout the year. In 1984, these groups have ranged from Lithuanian Catholics to members of the Legion of Mary to men and women preparing for initiation into the Church.

"We just take in everyone," said Father LaCerra.

But the cost of providing for the upkeep of the Cathedral, which is built to accommodate 1,500 people, is staggering. The parish complex includes six additional buildings, from rectory to Archdiocesan Hall, excluding the school.

"At this point, our people are just doing everything they can, and the Archbishop has been very generous in his support as well. But all that can't go on forever."

The parish's annual budget is \$500,000, which Father LaCerra called low for a parish of 3,400 families. Although six priests reside at the Cathedral, only one works fulltime as an associate in the parish. The others, along with Father LaCerra, have full-time ministries with the Archdiocese.

FOR THE PAST nine years, the Cathedral has operated at a deficit, due to the size of the parish complex and its location in an old, established neighborhood, once the seat of affluence, now the victim of urban decline.

Other cathedrals in the United States, including Detroit's and San Antonio's, Father LaCerra pointed out, face similar situations.

"You end up with a high demand in pastoral services and a high demand in maintenance requirements and a very low percentage of people who can actually support the church," he said.

"At this point, our people are just doing everything they can, and the Archbishop has been very generous in his support as well. But all that can't go on forever."

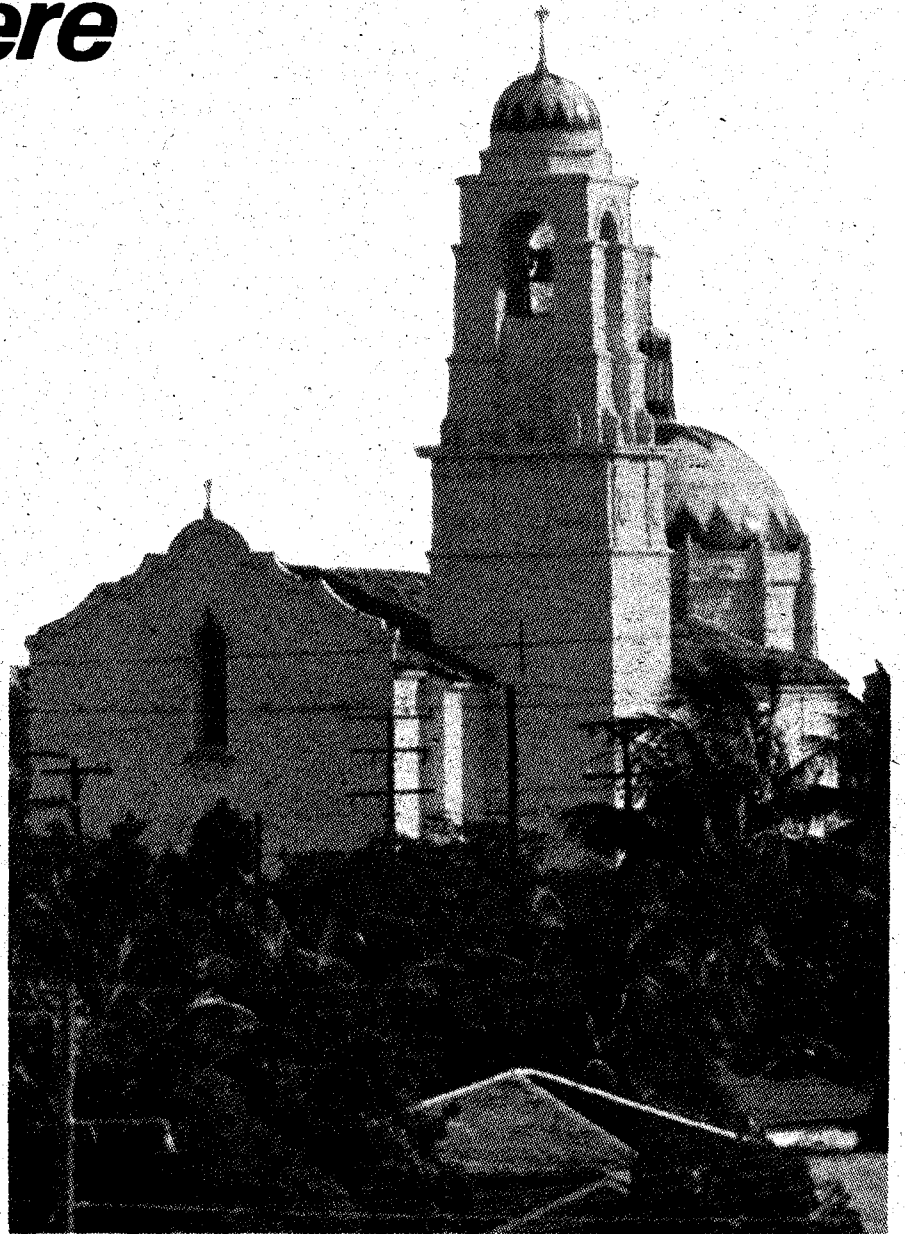
Through Friends of the Cathedral, the Archdiocese hopes to make up the deficit as well as provide funding for pastoral programs the parish "cannot even begin to consider right now," Father LaCerra said.

The group's formation was inspired by experience of the Detroit Archdiocese, whose own Friends of the Cathedral also gave the Miami organization its name.

ANYONE WHO donates as little as \$10 to the Cathedral becomes a member of the group, Fitzgerald explained. But smaller donations are welcome as well.

"Our immediate goal is just to come up with some money," Father LaCerra said. Eventually, however, only the interest from the money collected will be used to supplement the Cathedral's budget and fund pastoral programs.

Some of the programs Father LaCerra mentioned include establishing a fulltime youth ministry in the parish, hiring a school counselor to do home visitation and founding a senior citizen day care center, because "we have so many of the elderly who just remain locked at



St. Mary Cathedral parish will turn 54 this July. The cost of keeping up the large parish complex can no longer be borne by parishioners alone. (Voice photo).

home needlessly."

According to Fitzgerald, the annual fundraising event for Friends of the Cathedral will be a dinner scheduled for sometime in the fall.

AMONG THE prominent South Florida Catholics who will be asked to become members of the group's steering committee, Fitzgerald mentioned:

Ralph Renick, local television anchorman who grew up in the Cathedral parish; James Ward, pro-

minent realtor from Broward County; Gloria Morales, whose husband is president and vice-chairman of the Board of Totalbanks; Michael O'Neil, former president of General Tire of Florida; Pat Fay, wife of Judge Joe Fay of the U.S. Circuit Court of Appeals; and Marie Palmer, long active in the Miami Archdiocesan Council of Catholic Women and founder and president of Birthright.

Interested donors can write to: Friends of the Cathedral, 7525 N.W. 2 Avenue, Miami, Fl., 33150.

Historic San Pedro n Parish history

By Helen Burton

What does a 16th century Spaniard, Bishop of Lima, Peru, have to do with a 20th century church on Plantation Key? And... was it simply coincidence that this church was named San Pedro just prior to the discovery of the San Pedro wreck off Plantation Key by famed local diver Art McKee?

These questions and their answers are part of the legacy of the first Catholic church in the upper Keys since the Spanish missionaries preached to the Caloosa Indians in the 18th century.

The name of the church, "Mission de San Pedro," was selected by Archbishop Joseph P. Hurley, Bishop of the Diocese of St. Augustine, in 1953.

During this same period, Arthur McKee Jr., a professional deep-sea diver living on Plantation Key, had been researching his 1948 find off the Florida reefs, the remains of a sunken ship in which he found silver coins dated 1732 and cannons marked with the insignia of Spain.

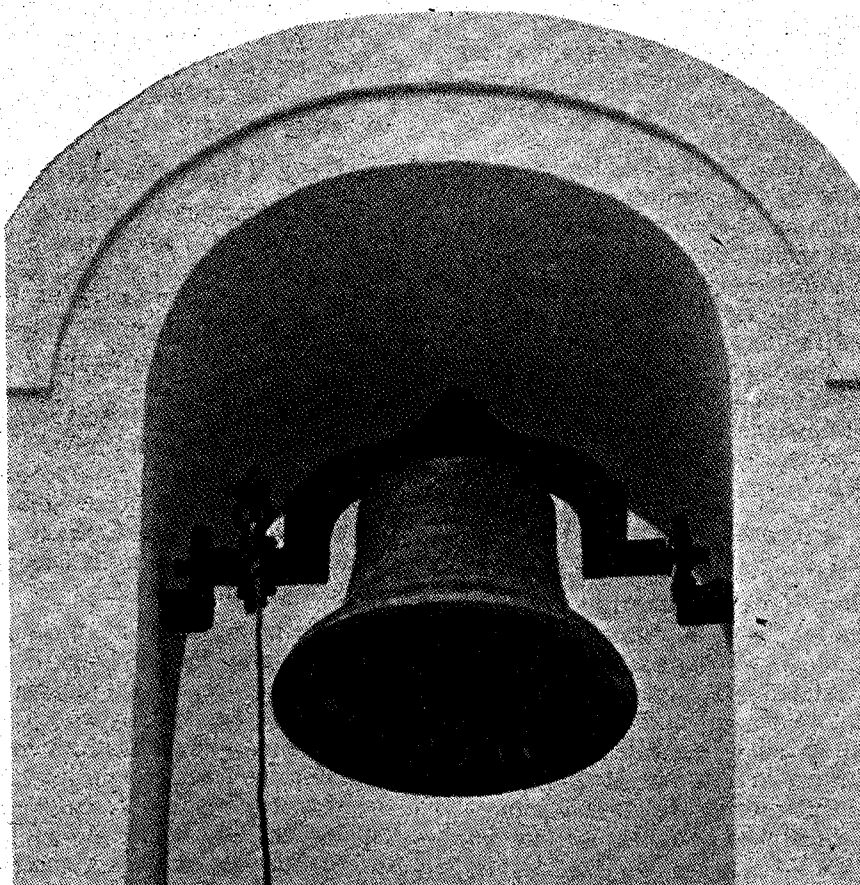
Eventually, he found evidence of two ships, the Rosario and the San Pedro, between Indian Key and Plantation Key. In addition to the hundreds of coins and religious medals brought up from the wrecks there was a perfectly preserved gold medallion with the image of the archbishop of Lima, Peru, who was canonized a saint in 1726.

Such historical data is a fitting part of the heritage of San Pedro parish which commemorated its 25th anniversary with a Mass followed by dinner/dance.

A Pontifical Mass offered by Archbishop Edward A. McCarthy, was concelebrated with priests who have served at San Pedro since its beginning.

Also the gold medallion of the bishop of Lima was displayed during the Saturday Mass.

Monsignor John O'Dowd, was the first administrator of the "Upper Keys Catholic Mission" in 1952, prior to its being named San Pedro. He was then pastor of Sacred Heart



The bell atop San Pedro Church in Tavernier recalls the parish's Spanish heritage. (Voice photo).

Harvesting souls

Farmworkers 'sent forth' by Archbishop as evangelizers

By Araceli Cantero
Staff Writer, La Voz

Bartola Garza was so elated when Archbishop Edward McCarthy "laid hands" on her during the commissioning of Catholic missionaries in Immokalee recently, she says she doesn't remember the rest of the ceremony.

Garza and 60 other farmworkers were "sent forth" during an outdoor Mass at Our Lady of Guadalupe Parish, where hundreds of friends and family gathered to hear the words of the Archbishop: "Our Lord Jesus sent us to witness to Him throughout the world. I feel a great joy in seeing so many members of this community saying 'yes' to the Lord."

After being called upon to declare their firm commitment, Archbishop McCarthy "laid hands" on the candidates and presented them with a certificate and ID card signed by him, identifying them as Catholic missionaries.

"For me, being a Catholic missionary is like a great gift from God, something I never would have dared to even dream of," Garza said after the ceremony.

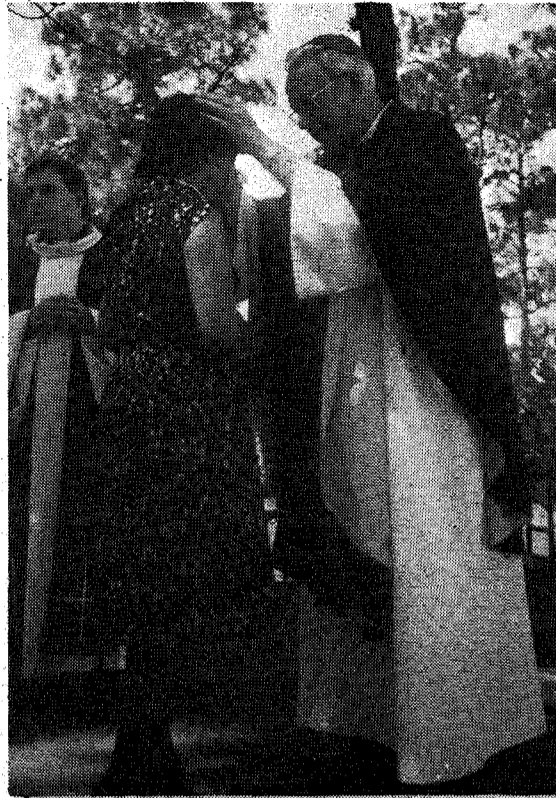
The mother of seven children, Garza was accepted into the program two years ago when Bishop Roman visited Our Lady of Immokalee for the initial ceremony.

She confesses that at first she joined "to do something with my time, to do something outside my house. But soon, the more I attended the classes, the more my soul was filled with God."

Garza surprised even herself by the enthusiasm with which she awaited the monthly training session. It was almost, she said, as if she were getting ready for a party, "but not a party where I could show off my dresses, more like a party of the Spirit."

One week per month during two years, parish activities ceased to accommodate the training program coordinated by Adele Gonzalez of the Office of Lay Ministry of the Archdiocese of Miami.

Gonzalez hastened to thank Father



Archbishop McCarthy "lays hands" on one of 61 Catholic Missionaries commissioned recently at Our Lady of Guadalupe Parish in Immokalee.

Richard Sanders, Pastor, and the Guadalupan religious of the parish, Sisters Octavia, Rosa and Irene, for their invaluable help in making the program a reality.

Other helpers were Permanent Deacon Pepe Guerra, Zoila Diaz, Yolanda Wohl, Patricia Stockton of the Office of Religious Education, Mary and Luis Canton and Lucy Gonzalez, as well as countless others.

According to Adele Gonzalez, the spiritual restlessness that resulted in the institution of the program arose from within the farmworkers themselves, their hunger for the word of God and their need to evangelize in the fields.

"Many Protestant missionaries and Jehovah's Witnesses were 'reaping the harvest' and they asked themselves 'where are the Catholic

'padrecitos' (priests)," Gonzalez said. "We helped them see that they themselves could be the missionaries."

At the end of the first year of formation, 27 missionaries who moved north to follow the crops received training on prayer group techniques. They were also given Biblical passages for different occasions in life and the ID card that identified them as missionaries.

"Every time I moved away from here I felt insecure, as if I were walking on quicksand," said Santos Ramirez, one of the missionaries. "Now with the ID card I feel like I'm on firm ground."

"They came back delighted with their work," said Gonzalez. "In the fields, the card allowed them to hold prayer services and also opened the doors of other Catholic parishes.

"They felt like more than farmworkers. They didn't go to the fields only to pick crops, but to evangelize their brothers and sisters," Gonzalez added.

But not all of Immokalee's farmworkers travel with the work. Those who stay in the area also have missionary tasks.

In Our Lady of Guadalupe, the missionaries could choose from among 19 ministries within the parish, from visiting prisons to transporting children to religious education classes.

Sister Octavia personally helped them decide on a ministry and said the program has helped to awaken the missionaries to the fact that they can evangelize.

The Catholic Missionaries program does not limit itself to preparing leaders for Church ministry. It also emphasizes their civic and political responsibilities, with training sessions that cover such topics as social justice and legal rights.

For those unable to attend a particular class, Father Sanders keeps videotapes of all the classes in the rectory.

The priest has been at Immokalee three years now, and he knows his community. In summer, the area's population hovers at about 12,000, swelling in winter to beyond 25,000.

Sixty percent of these are Hispanics, 10 percent are Haitian and the rest are American blacks.

For this reason, the "sending forth" ceremony took place in three languages. At the Offertory, Haitians brought up the "fruit of the fields" while moving to their rhythmic island beat.

At the end of the ceremony, all those who helped with the training program were given a basket of flowers, including the Archbishop, as the echo of his words continued to float in the warm, South Florida air: "The message of the Gospel will reach other cities also, when you leave these fields and proclaim, in word and deed, the good News of the Kingdom of God."

marks 25th

linked with ship wreck, saint

Church in Homestead.

The first Mass in the upper Keys was celebrated by Msgr. O'Dowd and attended by 125 Catholics on Christmas morning 1952, in the old school house (Coast Guard Station) which is now the old wing of the Islamorada Public Library.

The anniversary marks the quarter century since San Pedro was officially dedicated as a parish in 1959, although it had been in existence as the "Mission de San Pedro" since 1953.

Visitors to San Pedro Church, as well as parishioners, are impressed with its Old World charm, with good reason. Many of its furnishings, art and artifacts are from Spain and Italy. Most prominent of the exterior features are the carved double entrance doors, the statute of San Pedro and the mission bell.

Father John D. McGrath, present Pastor, is, coincidentally, celebrating the 25th Anniversary of his ordination to the priesthood this year, in September. His administration has

been marked by vigorous revival of all areas of parish life — from the Confraternity of Christian Doctrine (CCD) classes for grade school youngsters and Youth Group activities for junior and senior high ages, through the adult organizations: the Men's Club and Ladies' Altar Society.

Father McGrath's current project is an ambitious expansion of parish facilities through a \$650,000 building program to begin in 1985.

Currently being compiled is a comprehensive history of San Pedro, from its early days up through the Silver Anniversary celebration.

This article is based on material preserved in scrapbooks by Mrs. Oliver Folmar and Hilder Snyder and her successors in the Ladies' Altar Society. To produce as complete a record as possible, photos, newspaper clippings and remembered anecdotes are now being sought from the public. These will be copied and returned. Contributing material is to be sent to San Pedro Church, P.O. Box 456, Tavernier, FL 33070.



At San Pedro's anniversary celebration: Father James Connaughton (from left), pastor of St. Ambrose in Deerfield Beach; Fr. John McGrath, pastor of San Pedro; Father John McAttavey, pastor of St. Jude in Tequesta; and Father Matthew Morgan, pastor of St. Joseph in Stuart.

Matter of Opinion

Beware the Vatican takeover of media!

Our first reaction was to laugh.

When bigotry goes far enough into the skulking reaches of paranoia it becomes too absurd to take seriously. "Warning!" the posters proclaimed to the thousands of commuters pouring along South Dixie highway in Miami. The Vatican has taken over the mass media of America to hide the Church's crimes! according to these posters which have spread throughout several states.

Did you know that the Vatican now controls all the television networks, CBS, NBC, ABC? The Vatican also controls Time, Newsweek and the major newspapers, such as the New York Times, the Los Angeles Times and the Hearst newspaper chain. In fact, the next time you read People magazine's fluff about

EDITORIAL

movie stars and their lovers, you are actually reading Vatican propaganda! The posters' sponsors even have "documented" proof.

What is really interesting is that we have been told for years that the news media were secretly owned and operated by the "Jewish Zionist conspiracy" to further their takeover of everything. Except, of course, the Zionists also own Wall Street and secretly control the Pentagon, all the pawn shops and most of the bagel factories in the U.S.... There always seems to be a consistency to the bigoted mentality.

How the Vatican took over the mass media from the Jews is not explained by the posters.

As we said, this would all be humorous, except that even intelligent people often harbor quiet little prejudices down inside that rise to the surface with just the right prodding. *Oh, of course the Vatican doesn't own all our mass media—but who knows, look at all the publicity the Pope gets...* Little doubts arise and pave the way for further prejudice the next time some issue arises over, say, abortion or capital punishment.

Hitler did not decimate the Jews overnight. Bigotry spreads gradually like a foul odor, leading to greater and greater crimes.



Those ignorant souls who skulk around in the dark of night tacking up their posters and who are too cowardly to proclaim their beliefs in the light of day, are probably too weak to seriously damage Catholicism by themselves.

But the poison seeds they plant have a way of growing, if not swiftly stamped out by all American citizens who value freedom and dignity.

Letters to the Editor

Church should stop promoting Communist 'wickedness' in Central America

To the Editor

How any Catholic, particularly a priest, can take up a philosophy even remotely related with Marxism is an enigma. Perhaps our Church would do well to piece that puzzle together, to get the full picture. Instead, too many of our clergy remain luke-warm in responding to this philosophy, thus allowing it to hide behind many pseudonyms such as People's Liberation Forces, Humanism and Liberation Theology. All remain wolves in sheep's clothing.

In the March 30 issue of *The Voice* we kept reading of Liberation Theology and its tie-in with Marxism. In the same breath we read of the needs for social reforms to fight poverty.

We heard Father Orlando Espin speak of prayer sarcastically and then state, "I have to deal with reality," as if prayer in and of itself was not realistic.

We read a moving story of children dying of starvation. If we read between the lines we also saw that these children died of neglect. One doesn't have to go to Central America to see that abuse and neglect are much more prevalent there. But in this story no names were given, neither of the children nor the evil employer, who conjured up visions of Ebenezer Scrooge.

If indeed this story is true, why did the parent not request aid sooner? Is it not the church's duty to feed the hungry? Are we not our brother's keeper?

Yes, if the allegations are true, then the employer is indeed an evil man, and whether you deal in reality or not he will be judged. But should we answer one form of wickedness with another form of wickedness? Is this an excuse to teach "Marxist analysis

as a tool"?

Have Marxists ever aided the poor? Have they ever fed the body or the soul? Or do they instead preach a Godless Society where the end justifies the means no matter how many lies and murders fall in its wake? How can one use an atheistic philosophy and incorporate it into Christian theology?

In Latin America, the Marxists have used Catholicism to further their cause. Their propaganda uses phrases that we now hear some priests, such as Fr. Gustavo Gutierrez and Fr. Orlando Espin, use, in chorus with others such as Robert White, who supported the Sandinistas at the outset and still sympathizes with leftist factions. (Why was Robert White's past record not reported in *The Voice*?)

We hear the phrases repeated almost word for word. One Marxist pamphlet proclaims, "Christians should no longer be afraid of Marxism." Another portrays a picture of our Savior crucified, wearing a Sandinista uniform and holding a rifle! We read nothing of this in your articles on Central America.

To further employ their tactics of conditioning people to believe that two opposites, namely Christianity and Communism, can unite, they distribute booklets with pictures of the sickle upon a cross. They claim Marxism is "the bridge between God and reality," yet none of these facts was mentioned in *The Voice*.

Similar words kept coming up with Fr. Espin. Are we to believe God and reality are opposites? In which case God would not be a reality, and as Fr. Espin insinuates, prayer would not be realistic.

Isn't it time we open our eyes to the sad truth that many of our clergy

have been fed disinformation from a network which specializes in such things, and that many more of our clergy are sitting back apathetically and allowing the few to spread these false teachings?

In another article Robert White tries to tell us "we are fighting an enemy that doesn't exist." I dare him to speak before a congregation in Poland and use those words, or for Fr. Gutierrez to try teaching his philosophy of Liberation Theology to them.

In all the articles on Central America we read about the evil of the rich against the poor, of social injustice, of right-wing military governments, but we read not one word of the persecution the Church now faces in Nicaragua after allowing the country to fall into the hands of the Marxists. Nor did we hear of the plight of the Miskito Indians and the murderous injustice placed on them, all made possible by the naive and the not-so-naive who supported the Sandinista take-over and were using the same key words and phrases then that they use for El Salvador today.

Do they want to make the same mistake? Are they not being used as Communist tools, making guerrilla war-fare palatable to the Western Church by portraying the guerrillas as defenders of the poor rather than the terrorists they actually are, who haven't the slightest concern for human life and who don't believe for a minute in ever-lasting life?

In the same issue of *The Voice*, a letter from Fr. Bourgeois was published. He referred to Archbishop Oscar Romero's murder and made a plea that all military aid to El Salvador stop.

But not one word was mentioned of the growing evidence that the

Archbishop was murdered by Communist guerrillas as a necessary "sacrifice," making it appear that a right-wing element was involved. It seems defectors of these left-wing terrorist groups are beginning to surface and name those who concocted the scheme and carried out the actual act.

And yet the Catholic media continues, naively or otherwise, to propagate rumors of right-wing death squads and assassins, when in fact it's the left-wing Marxists who maintain a sophisticated machine to deal with everything from disseminating disinformation to the media to creating martyrs to infiltrating the Church.

Christ warned us against false teachers who would lead astray even the elect. If we need guidance now we mustn't look toward Fr. Gutierrez or Robert White (God forbid), but rather to the Holy Father the Pope, who has been very explicit in telling the clergy to stop dabbling in politics, particularly atheistic Marxism, and who has been urging the Church to deal in the reality of Christ.

Is it any wonder so many of us have left the Church, have been discouraged, are starving spiritually? It's gotten to the point where we are being fed politics instead of the Gospel.

So-called religious seminars are set up to teach Liberation Theology and promote humanism under the guise of Christianity.

Bishops assemble and discuss world issues and nuclear freezes instead of how they can better reach us through Christ. Many of the clergy have become our stumbling blocks. Over the past twenty years we have been back-sliding because, I believe sadly, we have forgotten our first love.

Sharman Mather Rodriguez
Miramar

Seating latecomers at Mass

At a recent symphony concert some of us were quite surprised when ushers seated several late comers during the actual performance. I had always thought it was an unwritten law or tradition at symphonic events that those who, for whatever reason, arrived after the music begins must wait until a particular number is completed before being led to their places. In fact, did not the concept of an "overture" at least partially develop as a response to this age old human situation of people arriving late for community functions?

The seating of those tardy arrivals, particularly the ones whose tickets located them in the middle of the Civic Center and forced them to crawl over a dozen or more people, flawed that portion of the concert. Our attention naturally moved to this unusual interruption, shocking some and annoying

BY FR. JOSEPH
M. CHAMPLIN



try to capture the congregation's attention.

This phenomenon is an injustice to those who come early or on time and really wish to hear God's message without unnecessary distractions. It is a discouragement for the lay lector who has practiced at length and wishes to make the scriptures come alive for those many worshippers. It is

function like ushers at symphony concert — seating tardy arrivals only at specific times when there exists a break in the liturgical action.

Let me illustrate this by a future fantasy of my own, a picture of what might happen when I resume several years hence, the position of pastor in a parish.

I am overjoyed as the new spiritual leader of the flock and sense immediately just how wonderful are the people of this parish. But after a few weeks it becomes painfully evident that arriving late for Mass is a hardened habit for a massive amount of parishioners. What to do?

I would do nothing about it for six months or a year or until I felt they understood and had even experienced my loving concern for them.

Then in a carefully crafted homily I would address the problem and mention that beginning one month later the ushers would politely, but firmly, ask late comers to wait at the entrance until an appropriate time in the liturgy.

Some would thus be seated after the opening prayer and before the initial reading. Others after the reading and before the psalm response. Still others after the second reading and before the gospel. The final ones would be shown to their locations after the homily.

There certainly might be some grumbling in the beginning. But my hunch is that bad habits would soon be corrected, that those few with legitimate excuses could easily be accommodated at these points of Mass and that the vast majority would rejoice because they now hear God's word without needless distractions as audiences in most concert halls listen to symphony orchestras.

Well meaning and efficient ushers lead people to empty seats or stand in the aisle with arm raised beckoning tardy arrivals to vacant spots- while lectors seek to proclaim the inspired Word and preachers try to capture the congregation's attention.'

others. We could not concentrate as intently, even if but for a few moments, on the artists and the carefully rehearsed music they were producing.

In most Catholic churches we witness Sunday after Sunday a repetition of that interruption by late comers during the first part of Mass. Well meaning and efficient ushers lead people to empty seats or stand in the aisle with arms raised beckoning tardy arrivals to vacant spots — while lectors seek to proclaim the inspired Word and preachers

another obstacle for the priest or deacon who faces enough challenges already in our multi-media age trying to sustain the interest of the community before him.

There are, of course, many legitimate reasons why people arrive late for weekend worship. The point of this column is not to castigate or embarrass persons for such behavior whether it be an isolated case or a regular pattern. I suggest, here, instead, that ushers in Catholic churches begin to

When the where is gone

Lately in the Catholic press, mostly in letters to the editor, there's been the suggestion that the Catholic Church return to the Legion of Decency, back to the days when Catholics took the Legion pledge and the Legion had clout in the film industry.

Sometimes you can go back to where you once were. But you can't go back to where you were when the where is gone. The circumstances in which the Legion was once an important force no longer exist. The Hollywood where the Legion brought great influence is gone forever.

To understand this you need a brief background on the origins of the film industry, the development of the need for regulation, the situation when the Legion came into existence and how the Legion was able to have influence.

The film industry had a meteoric rise in the first two decades of the twentieth century. Theaters began as narrow-front long stores converted into long small theaters showing two reels and by the 1920s were luxurious cathedral-like entertainment palaces. Performers were originally anonymous shadows on dim screens but by the 1920s they were the most celebrated and chronicled men and women in the nation.

But the film industry had problems. There were scandalous events involving stars — Fatty Arbuckle and the wild party death of a starlet, the murder of William Desmond Taylor and the involvement of the star, Mary Miles Minter, and the reported drug escapades of the most famous male star, Wallace Reid. Subject matter of films



BY
DALE FRANCIS

was offending mores of the communities across the nation and spawning calls for censorship.

In an effort to gain control, responsible industry leaders formed the Motion Picture Producers and Distributors of America in 1922. Will Hays, who had been postmaster general in the Harding administration, was appointed head of the organization.

But it was soon apparent this was not enough. Films were more and more out of control. State and city censorship boards were formed. The film industry realized that if it didn't control itself then government agencies would. In 1930, the industry created the Motion Picture Production Code, a strict self-regulatory charter of do's and don't's for production of films, administered by the Hays office.

It was in this situation the Catholic Legion of Decency came into existence in 1934. An important influence in the formation of the Legion was an outstanding Catholic layman, Martin Quigley, publisher of the Motion Picture Herald, the most influential trade publication both for producers and exhibitors of films. He had been a strong

force for moral standards in the film industry and, working closely with Jesuit Father Daniel Lord, he promoted the idea of the Legion of Decency. Leaders of the film industry saw the Legion as an ally in reforming films.

The Catholic people welcomed the Legion and followed its guidance. Hollywood soon learned a B-rated film, objectionable in part for all, suffered at the boxoffice. A C-rated film, condemned by the Legion, was avoided by all major film companies.

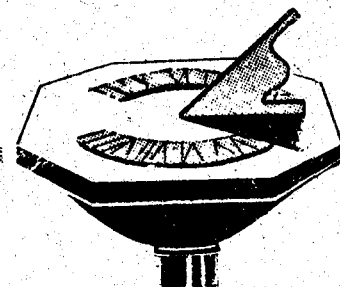
To understand the influence the Legion had, you must understand that in Hollywood then film companies were almost like repertory companies. They had their own stables of actors and actresses, directors and producers. They released many films each year. A film company, therefore, was willing to make changes in some films to meet Legion standards for the sake of the entire list of films they would be releasing.

Theater managers, depending on family trade, were careful not to book films the Legion found objectionable so their theaters would keep a reputation of being family theaters.

What is the situation today? There are no film companies with stables of stars, directors and producers. Films are individual productions, controlled by financial combines. There's no one to whom an appeal could be made. Theater managers have no control over what is shown, bookings are made by central offices, family theaters are almost gone. There is no where to which the Legion could return.

TIME CAPSULES

By Frank Morgan



Facing the Clockmaker

The following epitaph for a clock maker was found in Bolsover, England:

Here lies the outside case of Thomas Hinds, clock and watch maker who departed this life wound

up in hopes of being taken in hand by his Maker and being thoroughly cleaned, repaired and set-a-going in the world to come.

When the old Roman Cato began

to study Greek at the age of 80, a friend asked him why he was starting such a task at such an advance age.

Cato answered that it was the youngest age he had left.

In the same vein, Diogenes was told

that he should take it easy since he was an old man.

He replied, "If I were running in the stadium, ought I slacken my pace when approaching the goal? Or ought I not rather put on speed?"

Stifling comfort

As I write this, I am facing a decision about whether to attend a weekend conference in New York.

I have been planning to go, wanting to learn something new, hear the viewpoints of others and share some ideas with fellow participants.

On the other hand, getting to that conference would require more time, energy, money and discomfort than I really want to expend at this moment.



BY
ANTOINETTE
BOSCO

To be at the World Trade Center by 9 a.m. on a Saturday means I have to get on a bus to New York Friday evening after an already exhausting week of work; stay in my son's apartment and forego my morning shower for a bath — he only has a bathtub; deal with New York cabs; and try to make it back to my Connecticut home by sometime late Saturday night.

So what will my choice be — to grasp the opportunity to learn something new, or to stay home and get my weekend chores done in an orderly manner, without risking weekend fatigue that will mean starting a new week of work already tired?

Making decisions is not easy.

Yet, in honesty, I know the real reason underlying my dilemma. What I really want to avoid is discomfort. Going to the conference involves a lot of discomfort. What is of

more value to me — learning something new or remaining comfortable?

I don't think I'm alone in that dilemma. I've been involved in too many projects, issues and causes in my life not to know that there's something universal in our quest for comfort. We can come up with all kinds of creative excuses for securing our comfort. But we pay a price for this: We give up exploring the world, learning and, often, loving.

Not long ago I wrote a story on a psychologist who is working with agoraphobia victims. These are people, mainly women, who have a pathological fear of moving beyond the boundaries they have set for themselves. For many, these boundaries are the outside walls of their homes. Others will travel a radius of a few blocks. All of them have anxiety attacks in varying degrees of severity if they move beyond their walls of safety.

A strong contributing factor in their disability is the fear of discomfort. They stay confined because it is safe. They accept a sterility of experiences in life as the price they pay to ensure they won't have to risk discomfort.

I remember a saying that came out of the women's movement: "You can fly, but first the cocoon has to go." The cocoon is comfort. Flying is risky, and so, uncomfortable. But in the cocoon, the confinement prevents growth. Only by flying can one soar and touch the heavens.

Actually, Jesus expressed the same message long before. He said the "seed" has to go, because so long as we remain imprisoned in the comfortable seed of self, the more abundant new life we all should have remains dormant and stifled.

I'm still facing my dilemma, somehow hoping I won't allow myself to be seduced by the allure of comfort — and that I'll accept the challenge of learning. At least I'm admitting, honestly, that more is at stake in that choice than meets the eye. (NC News Service)

Mother Angelica's channel

A couple of months ago, Mother Angelica, founder of the Eternal Word Television Network, invited me to appear with her on a live television program originating before an audience in her studio in Birmingham, Ala. It was broadcast by satellite to cable stations all over the U.S. For two hours we answered questions phoned in from places like Laredo, Tex., Baton Rouge, La., Madison, N.J., and many points in between.

A group of sisters took the incoming calls and transferred them to us by way of a loudspeaker in the studio. It was like talking on a telephone party-line in front of an audience while many thousands more were watching and listening from their homes.

Angelica for more information on what to do about it? Her address is: c/o EWTN, 5817 Old Leeds Road, Birmingham, AL 35210. Five hours of daily television programming is available free of charge to any cable station willing to air it.

Mother Angelica is using the miracle of modern technology as a pastoral instrument in a way that was unimaginable just a few decades ago. We wish her well.

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



BY FR.
JOHN CATOIR

A series of heartwrenching human problems were phoned in:

"My daughter has gone off and joined a cult. We've lost her. What should we do?"

"My husband died three months ago and it's hitting me harder now that I realize he's really gone. Is he happy in heaven? How can he be if I'm so miserable down here on earth?"

"I'm a guard in a prison (a woman's voice). I get paid good money to carry a rifle in a tower. But I'm really troubled because they expect me to shoot anyone who tries to escape. How can I handle the distress I feel? I don't want to kill anyone."

"Our son is on drugs..." etc.

There's not enough space here to report the answers we gave, but with God's help we gave solace and encouragement to all who called.

Plans are underway to broadcast live talk-in shows from EWTN five nights a week. If you are not receiving this channel on your cable system, why not write to Mother



"HEY LISTEN, I'M NOT OFFENDED. EVERYONE USES LANGUAGE LIKE THAT AT INCOME TAX TIME."

By appearance only?

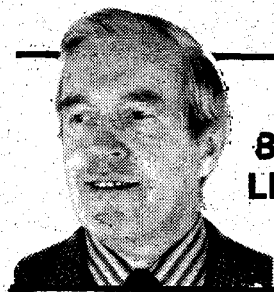
Q. Why do people judge you by your looks and not your personality? (California)

A. It is surprising how many questions from and about young people are also relevant to adults.

More than a few adults attach great importance to the kind of clothes people wear, the type of car or house they have, and how important their job is.

Quite likely, when these adults were teen-agers they attached more importance to appearances and possessions than they did to the person.

Because the attitudes of adolescence can so easily be carried over to adulthood, I suggest that the questioner and all other young readers clip this column out of the newspaper and keep it for handy reference as the years go on.



BY TOM
LENNON

If someone judges you solely by your looks and not by your personality, it is likely that person has some shallow values and a shallow understanding of life.

True, we can base judgments on appearances. If a girl is seen listlessly walking down a school corridor with a joint hanging from her lips, certain negative conclusions can be made.

But the questioner asks about "looks" — clothes perhaps, or too much makeup, or maybe a somewhat sloppy appearance.

All these "looks" can go hand in hand with a splendid personality.

It is also possible for a student to have an expensive car, the latest and costliest clothes, and a hair style that costs a fortune — and have a perfectly nasty personality.

Someone with shallow values and little understanding of human life is likely to judge such a person solely by outward appearances.

Others, however, search for the treasures of the human personality, the riches of the spirit.

About three years ago I met a young man I have never forgotten. He was poor, dressed in ragged, dirty clothes, didn't speak very well, and, to tell the truth, was not what many people would call "attractive in appearance."

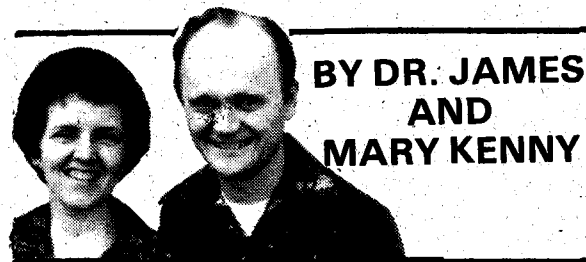
He was also one of the kindest, most sensitive persons I have ever met. He strengthened my spirit by his caring attitude.

This guy was a "bum" I met in a soup kitchen, and I always think of him whenever I read the words St. Paul wrote to the Christians in Rome: "Put away ambitious thoughts and associate with those who are lowly."

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

Adult children are... adults

How do parents respond when a grown child lives with a partner without being married? In previous columns we have suggested: 1) recognize the child is an adult responsible for his own behavior; 2) treat your child with at least as much



BY DR. JAMES
AND
MARY KENNY

kindness as you would treat other adults in the same situation.

As Christian parents, what response should we make to our grown children who have refused our values? Basically we have two options: to correct and admonish or to accept and love. The example we get from Scripture is mixed. Christ corrects and admonishes some; he accepts and loves others.

Perhaps the figure who most closely resembles our "sinful, scandalous" children is the Samaritan woman at the well (John 4:1-42). Several aspects of Christ's behavior are striking.

First he reached out to her. He started the conversation. Second, at no point did he lecture her or criticize her. He was unfailingly kind. Third, the conversation with Christ led the woman herself to acknowledge her behavior ("I have no husband").

Christ gives us an example of kindness and communication. He did not break off a relationship because she was a sinner. He started one. Christ did not judge or lecture, yet his presence led the woman herself to acknowledge her behavior.

The last point is particularly important in dealing with our children. Repentance and conversion cannot be accomplished by another person. They lie within the heart. And the best way to communicate the beauty and goodness of the Christian life is for us to live as Christians, to reach out to others as Christ did in kindness and love.

This is not to say that kindness on your part will lead to repentance and conversion on the part of your children — immediately or ever. Our per-

sonal knowledge and understanding are so limited. We do not know God's plan for us, for our children or for the world. We do not know who or what means God is trying to use to touch the hearts of our children.

Perhaps those two people "living in sin" will somehow be a means of grace for each other. Perhaps this relationship will shake us parents out of pride and complacency to humility and an acknowledgment that we cannot make everything turn out the way we would like.

Our primary goal for our children is not a lovely wedding in the proper church with all legal documents in order. Our goal is conversion, metanoia, the changed heart of the person who responds to Christ. We cannot bring about conversion for another person. We can merely reflect as best we can the kindness and love toward others which Christ demonstrated.

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.

Sibling fighters- a cast of characters

When I wrote an earlier column on sibling fighting, space and decorum prevented me from looking at the lighter side of family conflict resolution. This is the side that defines little fighters according to type and appropriate parental response.

For parents who are referees, this list of conflict participants may bring a few nods of recognition and the realization that nobody is alone in the *dramatis personae* we deal with when family conflict erupts.

First, and probably most familiar, is the **Who, Me?** child. This one assumes an immediate posture of injured innocence, broadcasting by look and manner the message. "How could you think that of me? You know I wouldn't do anything like that. If you loved me you wouldn't suspect me." The best way of dealing with the **Who, Me** child is to stare him straight in his innocent eyes and pronounce, "Yes, you." And never, repeat, never waver.

The **Archivist** is the child who dredges up every past transgression of every member of the family, complete with dates, offenses and offenders, and prepares to recite them in an argument that has nothing to do with the present conflict. He's usually trying to get the heat off the present because of culpability. Put him on hold until you

BY
DOLORES
CURRAN



check out the following.

The **Bystander** removes himself from the area psychologically by pretending he isn't there. "It isn't my fight," he implies, studying his fingernails, sneakers, or the blank space over your shoulder. He's also known as the **Space Case** in families. Watch him. He's probably guilty.

The **Blamer** passes over the evidence at hand and goes for the gallows. "He did it. I know he did. He was down there when it happened. And he likes frosting, you know he does. Why are you blaming us when he did it?" Nurture the **Blamer**. When he isn't an accessory, he's an excellent snitch.

The **Prosecutor** asks endless questions like, "How did you find the broken window? How many pieces of glass were there? How much will it cost to get a new one? Did you slam the door hard before it broke?" He'll make a great attorney someday. Take solace in that before you strangle

him.

The **Confessor** will confess to anything to alleviate the tension. Sometime he's culpable but more often not. Pair him with the **Prosecutor** to get the truth. The **Confessor** needs protection. He'll grow up to take people's sins upon his shoulders if you don't step in and make it more uncomfortable to avoid tension than to face it.

The **Negotiator** — before he allows a discussion of the crime, he turns to plea bargaining, guilty or otherwise. "What are you going to do to the one who did it?" Like a good defense lawyer, he dredges up past cases to mitigate the sentence. "The last time it happened, you didn't get mad. Why are you mad now? Are you going to get mad if someone confesses? That isn't fair." Remember, the negotiator isn't always guilty but he's always fair and makes use of a good counter-productive memory.

The **Manipulator**, on the other hand, is usually guilty. He's the one who adroitly turns the conflict at hand into a conflict between others, preferably Mom and Dad. It takes the heat off him if he can initiate an argument between parents on the severity of the offense or appropriateness of the punishment. The instant he starts, pronounce him guilty and get on with supper. If he isn't guilty, he should be. (*Alt Publishing Co.*)

Family Night

Opening prayer

Dearest Jesus, tonight we gather once again in your name for our Family Night. Bless us this evening as we dwell upon this coming Holy Week and all you have suffered for each one of us. Help us to enter into the spirit of this entire week beginning with our family this evening. Thank you, dearest Jesus, for giving your life for all men so that we might dwell with you eternally. Amen.

Lesson

Young Family

Materials: Large piece of cardboard, old newspapers, scissors, blue, red crayon.

Activity: Cardboard cross. Cut cardboard into a large cross, together look through the newspapers to find pictures of suffering, or of violence. Cover the entire cross with the pic-

tures just previously cut out. The completed cross may be hung in the family dining area all during Holy Week. Ask each member of the family to remember a time when he really suffered physical or mental pain and have him try to relive that moment.

Share the details of the experience, whether it was only a scraped knee or a more critical injury.

Have each share and then have him draw a red heart somewhere upon the cross to add his own suffering to that of our Lord's.

Middle Years Family and Adult Family

Materials: Bible. Read aloud Mt 27:11-54. After a few moments, each may share with the others what the Scripture meant to him personally this evening and also a moment from the past when he experienced tremendous suffering, physically or mentally. He also may share what it was like to see someone he loved suffer deep pain. How are our own sufferings

united to the crucified Christ?

Snack(optional)

Fasting is suggested.

Entertainment

This time should also be altered to reflect Christ's Passion. This would be an ideal time for the family to plan their activities for Holy Week. Families are encouraged to actively participate in the observances that parishes provide. These unique community experiences at the parish level should prove to be an enriching experience for the whole family. The sacrament of reconciliation can provide members of the family with a uniquely meaningful insight during this time.

Sharing

— Share the experience of making

peace with someone with whom you were not at peace (see lesson for last week).

— Some may share when they felt especially close to God during the past week.

— Share struggles and joys.

Closing prayer

— Spontaneous: (prayer jar).
— Scripture: Phil 2:8, 9
— Lord's Prayer.

— Suggested prayer: Most Holy Jesus, thank you for this evening and our family's sharings. Tonight we tasted but a small portion of your suffering for us. O, Lord Jesus, thank you for giving your life so that we might have life eternally with you. Help our family to make this Holy Week more meaningful through prayer, fasting, and our attendance at our parish Holy Week services. We praise you now and forever. Amen.

Scriptural Insights

PALM SUNDAY

Readings: Isaiah 50:4-7, Philippians 2:6-11,
Matthew 26:14-27:66

Is Goodness a threat to us?

BACKGROUND:

The theme of the reading for Passion Sunday, formerly known as Palm Sunday, is that through the events of the coming week, Jesus humbled himself and God

and Paul appropriated it for this letter. In the reading, the Father had exalted Jesus because Jesus had accepted death on a cross.



BY
FR.
JAMES
BLACK

exalted him.

The first reading is the third "Suffering Servant Song" of deuter-Isaiah. In the song, the bearer of good news was to be persecuted for his message.

The second reading comes from Paul's letter to the Philippians, although Paul probably didn't write this particular hymn. Likely, it has been circulating in the community,



The gospel account is the passion according to Matthew, and it serves as an important yearly reminder of what the Lord did for us. Matthew's Passion account contains several Old Testament and Jewish references not found in the other accounts. That's because Matthew wrote his gospel for Christian converts from Judaism.

REFLECTION:

It never ceases to amaze me when I think about it: the goodness of Jesus was rewarded with crucifixion. After all, he never hurt anybody. Sure, he challenged people, but he let them make their own decisions about whether or not to follow him.

The world has changed much since the time of Jesus. Incredible progress has been made in so many areas.

But human nature hasn't really changed much over the years.

Just how is it that goodness can

be a threat to us?

Well, chalk it up to human nature. When we're confronted by someone who is considerably better than us, we can make one of two choices.

First, we can try to imitate that person, having been challenged by their goodness. But that's a lot of work that most people don't even want to consider.

Then there's method number two, in which we simply make every effort to bring that person down to our level. We talk about them behind their back, gossip about them, and so on.

And when we're confronted by infinite goodness, we become extremely uncomfortable—for most of us, infinite goodness has to go. Thus, Jesus met with death.

Each year at this time, the Church recalls to our minds what the Lord Jesus has done for us. That same Lord asks us to do things for one another. Have you?

Don't downgrade your Sundays

Q. One almost never hears anything about the rules of the obser-



BY FR.
JOHN
DIETZEN

vance of Sundays — service work, etc. Does Sunday as a day of rest have

any meaning for us Catholics anymore, besides the obligations of hearing Mass? (California)

A. It most certainly does. We must start with the fact that the importance of Sunday as the Lord's day never did depend on the "rules" for the day. The rules themselves result only from what the day is: The celebration of the resurrection of Jesus and of our own resurrection with him.

For this reason, not because it is a church law, we Christians have

always seen this day as a unique day of worship when we should offer the Eucharist to praise, thank and be glad with God for this central event of our faith, and for all it has meant to the world.

'It misses the point to discuss whether crocheting or changing the oil... are allowed on Sunday...'

You must be aware that the whole "forbidden work" idea developed in a radically different agricultural-labor society. It is futile, and misses the point entirely, to discuss whether crocheting, gardening or changing the oil in the car are allowed on Sunday.

Our aim is rather to have our home and our activities reflect, on that day

above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us.

While old rules may be de-emphasized, there is no downgrading of Sunday. Just the opposite. This is another example of how much more faith and generosity it takes to seriously think through what it means to be a Christian, than it does to simply follow a few regulations and feel we have fulfilled our obligations.

Q. I have noticed in the Gloria of the Mass it says, "You take away the sin of the world." But in the Lamb of God it reads, "You take away the sins of the world." Why the difference?

A. The variation in the wording is deliberate; the words mean two different things. "Sins" refer to the actual offenses committed against God and our fellow man, that are contrary to the law of God and neighbor that we are bound to follow.

"Sin" denotes more generally the sinfulness of the world — the disharmony, alienation and selfishness and other tendencies from which sinful actions and many other evils come.

Jesus came as redeemer not only to forgive sins, but even more fundamentally to heal that sinfulness. This redeeming restoration of order and love is what we acknowledge in the Gloria.

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CBS tells pope's story

From quarry to Vatican throne

It's a film about a poor boy who becomes a quarry worker and actor, and then a priest who outwits the Nazis in the Forties and the communists in the Sixties.

IT'S A FILM about Karol Wojtyla of Poland, who became Pope John Paul II in October, 1978.



BY
**JAMES
BREIG**

IT'S A FILM about Karol Wojtyla of Poland, who became Pope John Paul II in October, 1978.

It's a film you can see on Easter Sunday, April 22, at 8 p.m. when CBS, Channel 4, airs a three-hour, made-for-TV movie entitled "John Paul II" starring Albert Finney.

To find out about this project, I talked by telephone recently with the executive producer Alvin Cooperman, who believes the movie will fill people in on previously little known aspects of the Pope's life. Despite

'I hate films about priests... but I could use this one for recruiting...'
—bishop

the title of the film, it covers its subject's life before the papacy.

"PEOPLE GENERALLY don't know about the Pope except since he became Pope," Mr. Cooperman explained. "He's the first really 'media pope' at a time when the whole world is on camera. People know all about his travels and what he says, but only one in a hundred knows about his life before he was pope. He's a personality and everybody's interested in the background of personalities."

The producer ticked off some points covered in the movie: "People don't know that he was poor, that he lived with his father because his mother died, that he worked in a quarry, that he was an actor, that he had a girlfriend, that he was a writer, that he helped Jewish fami-

lies during the Nazi occupation of Poland, that he was a soccer player and outdoorsman. As a priest, bishop and cardinal, he was very close to young people. People aren't aware of his intellect, and how he outwitted and outmaneuvered the Nazis and then the communists" when he was a Polish bishop and cardinal.

The idea of such a film began as a series of movies about the papacy, Mr. Cooperman explained. His plans were to cover such historical events as St. Catherine of Siena's jousting with Pope Gregory XI in the 14th century and the Children's Crusade in the Middle Ages.

"But I also was looking for a contemporary story about an heroic figure connected with the papacy," he recalled. "This was in March, 1979, just a few months after Karol Wojtyla was elected pope. It occurred to me that he was the ideal person to fit what I wanted: his humble beginnings, he lived through the occupation of the Nazis, he was priest under the communist government. That's a strong story of universal appeal about a spiritual man whose life was extremely heroic."

CBS AGREED to the contemporary story, but the remainder of the series is on hold until the network sees how viewers respond to "John Paul II."

For the title role, Mr. Cooperman went to Albert Finney, an English actor who admits to little religious upbringing and says of himself now, "I've never before really tried to analyze any feeling I had about God. I don't know. Perhaps I'm still searching."

Can such a man pull off a performance as one of the leading religious figures in this century? Mr. Cooperman reports that preview audiences of priests, bishops, Vatican personnel, laity, Religious and others gave the movie a standing ovation.

"Finney is absolutely brilliant," the producer told me. "One bishop said to me, 'I hate films.' It's true that movies tend to portray priests as simple and as aesthetes in a way they are not." But Finney transcended that because "he's a decent and what I would call very spiritual man. That quality — he's a loving



Ape mother Kala (played by a human) cuddles the infant Tarzan in "Greystoke: The Legend of Tarzan, Lord of the Apes." Despite some mature scenes the USCC calls it "sheer beauty." (NC photo)

'Greystoke' dazzles

'GREYSTOKE: THE LEGEND OF TARZAN: LORD OF THE JUNGLE' (A-III, PG)

Christopher Lambert triumphantly portrays the boy raised by apes in the Edgar Rice Burroughs classic. Yet he is even overshadowed by the performance of Ralph Richardson who plays the grandfather with humor and charm. It was Richardson's last role. 'Greystoke's main flaw is its tendency to take itself too seriously. Also, when the

legend undergoes the intelligent scrutiny given it by director Hugh Hudson ('Chariots of Fire') it can't hold up.

The settings are lush and magnificent — far from the Hollywood stage sets and in deep equatorial rain forests, John Alcott's sensitive camera captures it all. The violence in the jungle sequence is graphic and an erotic bedroom scene are the reasons for its USCC A-III rating.

man — shines through."

Raised in an Orthodox Jewish home but not a practicing Jew himself, Mr. Cooperman, who is married to a Catholic, reported that making the movie has led him to a deep interest in the history of the Church. He has even begun a collection of books on the wardrobe of the Church through the centuries.

As a producer, he will win no audience acclaim, which goes to the performers; so I asked him where he got his satisfaction.

"From the product," he replied.

"I'm a producer who is with the show day in a day out. The finished product would not have happened without me. The creation is my satisfaction."

Will it satisfy the viewer? In exchange for three hours of your Easter, Mr. Cooperman promises "entertainment, an interesting and intriguing film which will reach into the heart and mind, and surprise you."

Watching "John Paul II" could be a perfect way to top off the Church's most joyous holy day.

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Innocent victims

Jesus, the 'good coach' for people who suffer

By Monica Clark
NC News Service

All Jerry could do was concentrate on taking his next breath. Even that took such energy he didn't know whether he could push on again. His wife, Ann, leaning over the hospital bed's metal sidbar, squeezed his hand encouragingly and again told him of her love.

He could not return the squeeze. What little strength remained during this ninth round of chemotherapy had to be focused on surviving to the next moment. He was an exhausted fighter in a battle against the villainous cancer raging within him.

'Jesus' experience on Good Friday helped him realize suffering isn't punishment for personal wrongdoing, but a mysterious human phenomenon which Christians are called to accept as somehow related to the divine.'

When he emerged victoriously cancer-free several months later, I asked him how he had endured. He told me that during his illness one image kept recurring to sustain him: The image of Jesus as his coach.

At first I was startled. Jesus as a trainer shouting plays from the sidelines?

BUT AS JERRY and I talked further, I understood what he meant.

"To be a good coach," he reminded me, "it helps to have played in all kinds of circumstances. You need the experience of being bruised, bloody and broken. You need to know how to be a winner even when the score says you've lost."

He pointed out that Jesus went through emotional anguish, physical pain, public humiliation. "Because he knew how to transform suffering, he is our best teacher," Jerry said.

I had to agree. I pictured Jesus alone in Gethsemane, terrified of what lay ahead. His closest friends, those who should have been offering all the support love can give, were asleep. He cried in his agony, "No, not me!"

Jesus was in his prime, only three years into his life's work. His friends still needed his direction. His mother didn't deserve the horror of her only son's death. Most important, he had done nothing wrong.

Jerry said he had similar thoughts as he struggled to understand why at 37 he was a cancer victim. He said he had tried to live a Christian life: He attended Mass regularly, prayed daily and participated in parish and diocesan activities.

He volunteered his time and talent. He tried to be ethical in his business dealings and was a loving husband and a devoted father to his five children, ages 7 to 16.

SO WHY SHOULD God let him suffer so much?

Jerry said he thought about Jesus' experience on Good Friday. That helped him realize suffering isn't punishment for personal wrongdoing, but a mysterious human phenomenon which Christians are called to accept as somehow related to the divine.

Jerry also realized that accepting suffering doesn't guarantee pain will cease. In fact, after Jesus submitted to his father in Gethsemane, greater suffering occurred: A disciple betrayed him, soldiers mocked him, a judge condemned him, he was crucified.

"That's part of the mystery I don't fully understand," Jerry said. "But knowing Jesus had already traveled to the depths of desolation and pain made him my co-sufferer and that gave me great comfort."

Jerry went on to tell me how during chemotherapy he could sense Jesus' presence beside him, coaching him along with encouragement and love.

"I knew that like a good coach he wasn't going to come in and run the game for me," he said. "I had to do that, but I could look to him for strategies and ways to play."

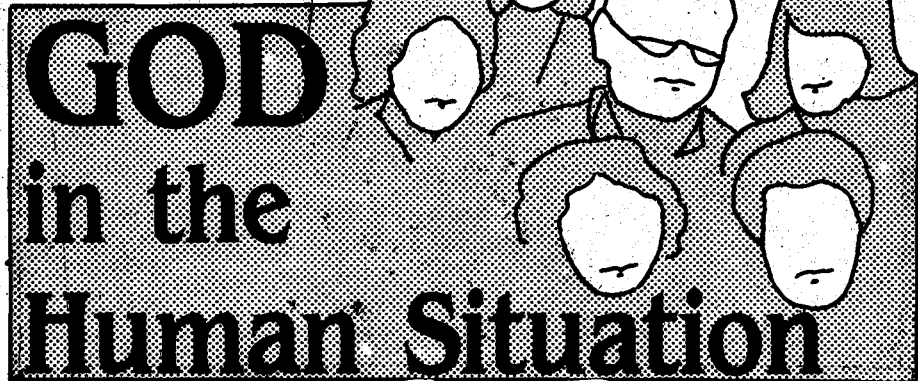


Accepting suffering as Christ did is part of the Christian way of life. "Knowing Jesus had already traveled to the depths of desolation and pain made him my co-sufferer and that gave me great comfort," said Jerry, who emerged victoriously from a battle with cancer. (NC photo)

During the painful treatments, Jerry pictured Jesus compassionately saying, "I know what you are going through. I've been there. I've been victorious, you can be too."

For Jerry cancer brought him face to face with the mystery of God's love in ways he had never anticipated. He met a Jesus he had not known before.

Know Your Faith



The cost

By Father John Castelot
NC News Service

Here is a forthright statement of the cost of being a Christian:

"If anyone wishes to come after me, he must deny his very self, take up his cross, and follow in my steps." (Mark 8:34).

If it is impossible to understand Jesus apart from the cross, it is also impossible to be a Christian without accepting and enduring crosses. And suffering, far from being a sign of God's displeasure, is a sign of his acceptance.

That is part of the mystery of suffering.

THE FACT remains: no pain, no gain. And when one stops to think of it, this is true of life in general, not just the Christian life. The first followers of Jesus learned this the hard way.

Mary, the first disciple — and the model disciple — was familiar with suffering. Not that her life, or anyone else's, was an unrelieved succession of disasters.

She experienced joy and many moments of happiness. But she also knew and accepted suffering.

An aged man named Simeon is met in Luke's Gospel. Simeon warns Mary with these words: "You

GOD in the Human Situation

The Gospel of human suffering

By Katharine Bird
NC News Service

For several years while her children grew up, the woman offered loving support and encouragement to her husband as he fought and finally won his battle against alcohol.

A period of uneventful, though content, family living followed. But then the woman's husband fell ill, with a debilitating, long-term illness.

The woman helped her husband through the several years before he died. With the support of sympathetic friends and her church's minister, she usually maintained a cheerful front as she carried out her responsibilities as helpmate, nurse and mother.

After her husband's death, the woman rebuilt her life. She rejoiced in her career as a preschool principal. She found happiness in her three children, watching them establish their own careers, marry and start their own families.

As the woman approached 65, she retired. Free of responsibility now, she wanted more leisure for hobbies and traveling. But two months later disaster struck.

Her daughter, not yet 40 and the mother of two teen-agers, was stricken with cancer. Seemingly cured the first time around, a second and more distressing cancer appeared a few months later.

Once again, the woman rallied. She packed up her belongings and went to live with her daughter and son-in-law, offering to help as long as she was needed. But now the lightness was gone from her voice and tears hid just behind her eyes.

FOR ME, the woman in this true story is a modern Job. Like Job,



Pope John Paul II draws a connection between the parable of the Good Samaritan and what he calls the "gospel of suffering." The Good Samaritan reveals "what the relationship of each of us must be toward our suffering neighbor," the pope writes. This rendition of "The Good Samaritan" is from a 19th century woodcut by John Everett Millais. (NC photo)

she copes with suffering without giving up, in spite of the seeming lack of justice in what is happening.

As Pope John Paul II notes in his recent apostolic letter on suffering, "The Book of Job poses in an extremely acute way the question of the 'why' of suffering; it also shows that suffering strikes the innocent."

In his perceptive letter, the Pope

LENT VI: HOLY WEEK

addresses two separate groups: the individual who suffers and the encounter with others who suffer.

The Pope acknowledges that suffering is a great and often impenetrable mystery. An "intangible mystery" often cloaks the person

who suffers, he states.

Seeing someone suffer "evokes compassion" and respect in the observer. But it also can intimidate us, adds the Pope, who is no stranger to personal suffering. Following a 1981 assassination attempt on his life, the Pope spent more than a hundred days in the hospital.

Human beings alone know they are suffering and wonder why, the Pope argues. And he believes people suffer "in a humanly speaking, still deeper way" if they can't find a satisfactory answer.

Perhaps reflecting his own experience, the Pope offers some suggestions on how to approach suffering. He stresses that it is not a matter of remaining passive in the face of suffering. But, he adds, coping with suffering is complicated by the fact that people react to it in different ways.

The task always begins within the individual, the Pope continues, and "it often takes time, even a long time," to work through to some sort of answer.

Sometimes, as St. Francis of Assisi and St. Ignatius of Loyola discovered, suffering leads to transformation. Individuals see themselves as completely new persons they discover a new dimension in their lives and vocations.

ONE OBSTACLE individuals may need to overcome is the terrible feeling of uselessness "that is sometimes very strongly rooted in human suffering," the Pope observes.

The fear of being "a burden to others" can be difficult to shake, he indicates. But, if all else fails, the philosopher-Pope has a suggestion: Sufferers should remember the "irreplaceable service" they may provide to others.

of discipleship

yourself will be pierced with a sword" (2:49).

The nature of that sword becomes clear very soon. It is seen when Mary and Joseph find the boy Jesus in the temple after an anxious search of three days. Jesus responds to Mary's reproachful question with one of his own: "Why did you search for me? Did you not know that I must be in my Father's house?" (Luke 2:49).

ANYONE who has ever lost a child, even for a few hours, can appreciate the anxiety which must have pierced Mary.

But on a larger scale, Jesus' response to Mary let it be known in no uncertain terms that he had interests which transcended family affairs. This must have hurt Mary: to realize that his work, whatever it was, would mean at least physical separation for an unspecified period.

What made it even more difficult was that neither she nor Joseph was able to understand what he was talking about. Understanding would have helped at least a little.

And so it was to be all through her life. In the account of the wedding feast at Cana Mary remarks to

Jesus that the wine has run out.

His reply again implies dissociation of his work from hers — at least for the time of his public ministry: "Woman, how does this concern of yours involve me? My hour has not yet come." (John 2:4)

The death of Jesus must have twisted Mary's heart agonizingly. Just the knowledge that her son was dying in such disgrace and excruciating pain must have been almost unbearable.

The other disciples also had to learn the lesson of the cross, though they were reluctant to do so. The

Gospel of Mark stresses the resistance of the disciples to Jesus' persistent teaching on the cost of discipleship.

After each prediction of the passion by Jesus, they simply ignored the implications his suffering had for them. But each time Jesus insisted that they must follow his steps—all the way. (Mark 8:31-38; 9:30-37; 10:32-45).

Like so many disciples after them, they were all too eager to bask in glory. But they were most unwilling to pay the price — the price Jesus himself paid.

Lively sister carries Gospel to migrants

By Wendy Henderson

BARSTOW, Calif. (NC) — Sister Teresa Gomez's part-time work in Hispanic ministry often involves volunteering 40 hours of overtime a week and driving over sand and dirt roads to bring food, education and the Gospel message to migrant workers



Reina Gomez, the daughter of a migrant shepherd, is growing up in the fields. Sr. Gomez brings the word of God to children like Reina, who don't always attend school.

The short, energetic nun, who wears the long white habit of the Sisters of Mercy of the Blessed Sacrament, is coordinator of the Centro Sembrador, a center run by the San Bernardino diocesan Department of Evangelization and Catechesis for Hispanics.

She works with more than 300 Hispanic families around the high desert community of Barstow, 70 miles northeast of San Bernardino.

Centro Sembrador's purpose, she said, is to help missions and parishes in the desert offer programs to their Spanish-speaking parishioners.

Sister Gomez acts as a liaison bet-

ween the Hispanic people and the parish priests, informing them of the people's presence and needs.

A major part of her work is with the area's migrant farmers, including developing a training program for migrant evangelizers. Many lay leaders, who are stable farm workers, have taken courses in church doctrine.

"We now have poor people serving their own people," she said.

With Rose Lucero, the department's coordinator for small ecclesial communities, and Father Ed Donovan, diocesan coordinator of ministry to workers, Sister Gomez hopes to develop catechism and welfare programs with migrant workers throughout California.

She said a statewide program would enable migrant workers to carry a certificate of education from one area to another and pick up where they left off.

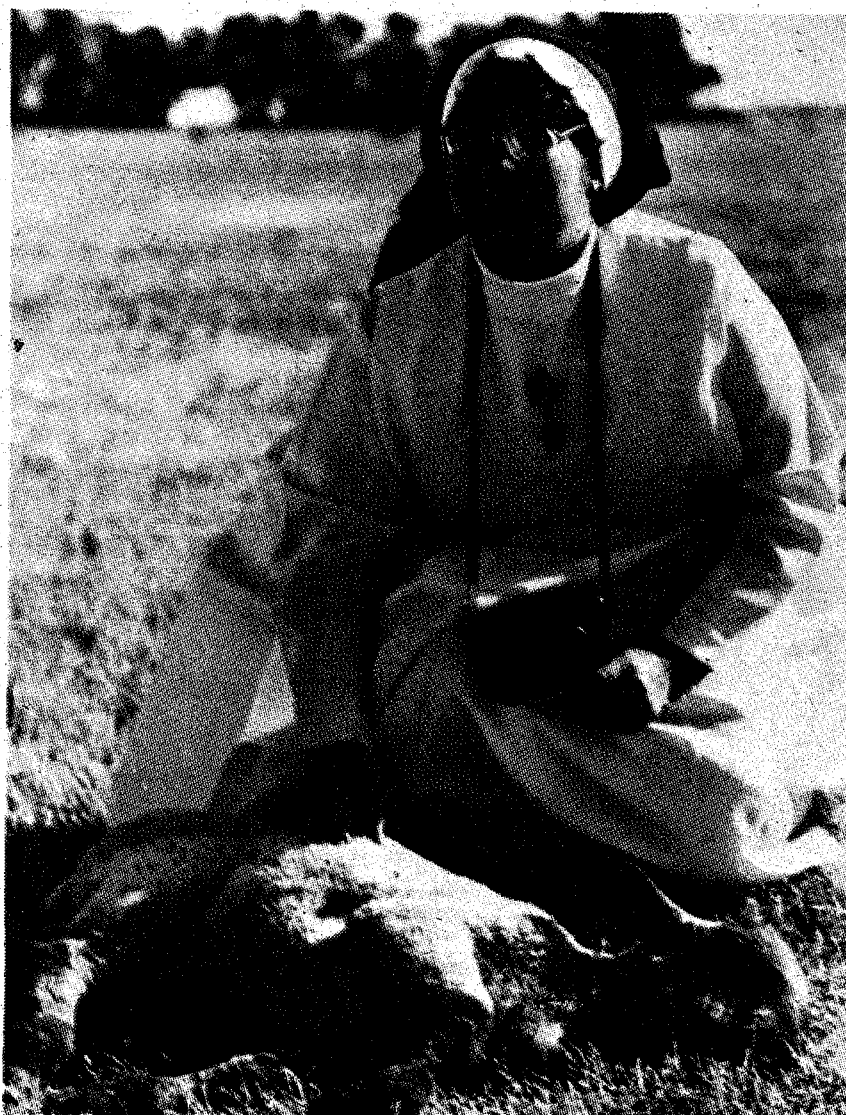
Sister Gomez said her predecessor began the migrant program four years ago when 100 men, who worked in area apricot fields, expressed a desire to have first Communion classes for their children.

Eight families then formed a basic ecclesial community and with the guidance of trained leaders deter-

It is hard sometimes... it gets very tight on money and there are not enough days to complete my work.

mined how the studies should evolve.

Baptism classes began under the instruction of Father Bob Buchanan, then pastor of St. Joseph Church in Barstow. He taught the



Sister Teresa Gomez examines a sick lamb in a field near Victorville, Calif. Much of her migrant ministry is spent in the fields and homes of shepherds and their families.

classes under the shade of trees in the desert heat.

Because most of the students could not read, the classes were taught orally in Spanish. Sister Gomez has continued the classes.

Centro Sembrador's efforts are

She also teaches the workers about current events and explains how legislation affects their lives.

Many of the migrant workers are not aware of their rights as workers or of their relationship to the U.S. Constitution, whether they are aliens or U.S. citizens, she said.

Religious values and the value of life are the areas of ideological concentration, she said.

Sister Gomez said that she felt she could do a better job if more parishes that receive help would donate some money, even if it was just enough to pay for gas. Right now only two parishes out of 11 in the area help out, she said.

"It's hard sometimes," she said. "It gets very tight on money and there are not enough days in a week to complete my work."

focused on economics, politics and ideology, Sister Gomez said.

Many times the people's immediate needs are economic in nature, she said. They are without food, shelter and money.

The traveling sofa

By Hilda Young

I think it was the second or third year into our marriage that we "bought" our sofa. Actually, we salvaged it from my aunt's front porch, beating St. Vincent de Paul to it by about 15 minutes. Somehow we roped it to the top of our Volkswagen and carted it home.

Was it my husband or I who said, "This will do us fine until we save up for a new one?"

Since then it has traveled with us more miles than several wagon trains; served as sick bed to more people than most hospital beds; endured uncounted stimulations as a trampoline.

I've forgotten how ugly it is. You get used to the patched places, the stubby legs, the sagging arms, the bow in the middle, the lumps from do-it-yourself stuffing.

Over the years I have decorated it with \$3 pillows from the parish craft sale, disguised it under afghans and covers and even had a man look at it for recovering.

"Lady," he said, "It would be easier to put the skin back on a side

of beef."

We still have not saved enough to buy a new one, despite the fact I figure I have saved at least a few thousand dollars in my sofa savings account. The sofa has paid taxes, overdue car insurance, ambulance companies, dentists and auto body shops, to list a few.

You can count on it for meter change when you're desperate and it frequently keeps lost Tinker Toys, marbles and checkers safe until found. I can't guess how much popcorn it has consumed as I only vacuum out the leftovers.

"You know, it's time we admit that sofa has got to go," my husband said last week. "Let's just call St. Vincent de Paul and put it in the driveway right this minute."

We did. It wasn't a half hour before a young couple knocked on our door. "You selling that old couch?" they asked.

Spouse and I looked at each other. "Nope," he said, "but if we can find some rope, I'll help you strap it to your car."

I don't think St. Vincent would mind too much.

the Saints *by Luke*

BENEDICT JOSEPH LABRE WAS BORN IN FRANCE ON MARCH 26, 1748. HE CAME FROM PIOUS PARENTS, AND HIS UNCLE WAS A PRIEST IN THE TOWN OF HIS BIRTH.

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UPON HIS RECOVERY, HE FELT GOD WANTED HIM TO LIVE THE LIFE OF A PILGRIM.

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BENEDICT'S FAVORITE CHURCH WAS OUR LADY OF THE MOUNTAINS IN ROME. WHILE THERE IN 1783 HE BECAME ILL AND DIED, WHILE THOSE ATTENDING HIM PRAYED THE LITANY OF THE DYING: "...HOLY MARY, PRAY FOR HIM."

THE FEAST OF ST. BENEDICT JOSEPH LABRE IS APRIL 16.

ST. BENEDICT JOSEPH LABRE

