'Barbarous' murder: Pope condemns Sadat killing

VATICAN CITY (NC) - Assassinated Egyptian President Anwar Sadat was "a great statesman" who will be remembered "for his courageous initiatives of peace" in the Middle East, said Pope John Paul II during his Wednesday general audience Oct. 7.

Sadat was killed in a "barbarous assassination." On Oct. 6, the day Sadat was killed, the pope, who survived an assassination attempt May 13, said a message of condolence to Egyptian Vice President Hosni Mubarak.

"In condemning this treacherous act of violence I pray that almighty God may grant peace to this man of peace and bring to fulfillment his lofty vision of reconciliation among peoples," said the pope.

In his audience talk the pope said, "I must manifest the emotion and sorrow which I felt yesterday at the news of the tragic death of Egyptian President Sadat."

The POPE praised Sadat "for his qualities as a man, believer in God." Through his peace initiatives Sadat sought to resolve "the long and bloody conflict between Arabs and Israelis," added Pope John Paul.

In Miami, Archbishop Edward McCarthy called the "violent and tragic attack ... a shocking indication of the mounting godlessness of our times."

"President Sadat was especially admired for his strong and reasonable efforts to promote peace on earth. Our prayers are with him and with the people of Egypt at this sad hour," the Archbishop said.

In a statement issued Oct. 6, Bishop John R. Roach, president of the National Conference of Catholic Bishops, said "a beacon of hope, of reason and of peace" has been lost.

He expressed hope that Sadat's legacy would motivate others to search for peace, especially in the Middle East.

SADAT was killed Oct. 6 when Egyptian soldiers shot him at a military parade in Cairo. Sadat, 62, had been the leading figure in peace negotiations with Israel since 1977 when he made a historic pilgrimage to Jerusalem to start a peace process after 30 years of hostilities.

The Egyptian leader was a "great statesman" who will be remembered for his strong and reasonable efforts to promote peace on earth. Our prayers are with him and with the people of Egypt at this sad hour," the Archbishop said.

In a statement issued Oct. 6, Bishop John R. Roach, president of the National Conference of Catholic Bishops, said "a beacon of hope, of reason and of peace" has been lost.

He expressed hope that Sadat's legacy would motivate others to search for peace, especially in the Middle East.

Charismatics ‘praise the Lord’!

POMPANO BEACH - About 2500 arm-waving, hand-clapping, aisle-dancing Catholic Charismatics from all over South Florida were urged to put their talents to work for evangelization and the Church during the second annual Charismatic Conference held this weekend at Broward Community College here.

In an atmosphere that often resembled that of an old-fashioned revival, the Charismatics heard two bishops, five priests and two sisters speak about the power of the Holy Spirit, the need for self-renewal and the importance of "person-to-person" witnessing in carrying out every Christian's duty, to spread the Word of God.

"If you're not involved in evangelization, can you get to heaven?" asked Auxiliary Bishop Joseph McKinney, of Grand Rapids, Mich., who is also chairman of the National Service Committee for Catholic Charismatic Renewal.

"Shepherds don't make sheep. Sheep make sheep," Bishop McKinney said, stressing that "the evangelization work of the Church is got to be done by the sheep." No excuses are allowed, he added.

Archbishop Edward McCarthy made the same point during the homily at the closing Mass Sunday, saying, "We are expected to yield rich harvest for the Lord."

"I know I can rely on you," the Miami Archbishop added, asking for the Charismatics' "fervent prayers" and action after enumerating some of the Archdiocese's most pressing problems.

South Florida is 500 priests short, the Archbishop said, less than half of the Catholics in South Florida are associated with parishes, and murder, rape, pornography, abortion and divorce are rampant.

"Has our salt gone flat," he asked.

"Recognize that you are evangelizers," and remember that evangelizers "act in communion with the Church and with the pastors," the Archbishop continued.

During his Sunday morning talk, Archbishop McKinney gave some tips for evangelizers:

• Give "explicit witness to the mystery of Jesus" through person-to-person evangelization;
• Remember that those who are evangelized have to become members of the Church. "If they don't, it's
Seminary celebrates everything

By Dick Conklin
Voice Correspondent

It was a real day for celebration at St. Vincent de Paul Seminary in Boynton Beach — not only was it the 20th anniversary of the ground-breaking, or the tenth anniversary of a unique bi-lingual program — but even, coincidentally, 400 years since the birth of St. Vincent de Paul.

What drew bishops and priests from all over Florida wasn’t the observation of a historical event, but history in the making, as the once-archdiocesan seminary became a regional center for the training of new priests, men from all five Florida dioceses, the surrounding southern states and islands of the Caribbean.

Joining Miami in the venture are the dioceses of St. Petersburg, St. Augustine, and Pensacola-Tallahassee. By regionalizing the seminary, the four dioceses hope to share their resources in the battle against escalating operating expenses and dwindling numbers of men studying for the priesthood.

St. Vincent de Paul Seminary, already the country’s only theological seminary to train priests in both English and Spanish, currently has 91 men enrolled. Although the Miami Archdiocese also operates St. John Vianney Seminary in Miami, the nearest diocesan seminaries for the theological studies are in New Orleans and Baltimore. The only other regional seminary in the United States is in Detroit.

The decision to make St. Vincent de Paul’s a regional institution opens the door to expansion in the future, beyond the Florida state line. Other dioceses in the region — such as Georgia and the Carolinas — could join later and help reduce the costs even further.

The current board of trustees lists Archbishop Edward McCarthy as President and Vatican liaison. Bishops John Nevin and Agustin Roman are also members, as are Bishop Thomas Larkin and his auxiliary, J. Keith Symons, of St. Petersburg; Bishop John Snyder of St. Augustine, and Bishop René Gracida, of Pensacola-

Tallahassee.

During a special Mass said to honor the event, Archbishop McCarthy cited the work done by his predecessor to make the regional seminary a reality. “A dream dreamed by Archbishop Carroll and Bishop Keith has come true,” he said.

Another man who dreamed the same dream was also present. Fr. Felipe Esteves, installed just one year ago as the new rector of the seminary, has played a key role in the transformation.

“I hope it will be soon, because St. Vincent de Paul is competent to respond to the needs of the Southeast and of Puerto Rico,” he said. Then, “A seminary of this vision can no longer be sustained by just Miami — it’s not fair for the people of Miami to carry the whole burden. A seminary is such a difficult enterprise that it can only be sustained by a large group of dioceses providing support.

One very proud graduate of the seminary bemoaned from the altar the new Auxiliary Bishop of San Juan, Ermine Negron, as ordained in 1969.

A bit of surprise was also in store for many of the people attending the ceremony. Although rumors of a split in the Miami Archdiocese have circulated for some time, the Principles of Agreement read at the dedication helped confirm the anticipated change. They read, in part: “WHEREAS, it is probable that, as the Church grows in the region, a new diocese will be established in the area where St. Vincent de Paul Seminary is located, and that such new diocese would be without the resources to maintain and operate said seminary . . . we hope to bring about the conversion of that seminary (to a regional facility).”

Archbishop McCarthy explained that Vatican approval had to first be secured before going ahead with the conversion. But, according to him, the approval was not only granted, but the Vatican “gave us an enthusiastic endorsement and encouragement.”

8 Priests who’ve been a long ways

By Prent Browning
Voice Staff Writer

“They are always in touch with no Pauls in their names and bishops who never lived in Miami.”

“They recall Forty Hours, Novenas, Ember Days, and Passiontide. They ran chicken dinners, bake sales, raffles and rummage sales. So praised Fr. Laurence Conway, pastor of St. Mary Magdalen church, at a reception last week in honor of eight recently retired archdiocesan priests.

Mass Tuesday afternoon at St. Mary’s Cathedral, assisted by priests and from throughout the Archdiocese, was celebrated by Archbishop Edward A. McCarthy and the retired priests.

THE PRIESTS, all of whom have retired in the past year, are: Msgr. Jose Juanist, formerly associate pastor at John the Apostle in Hialeah; Msgr. Calixto Garcia, formerly pastor of San Pedro parish in Tavener; Fr. Wendell Scherlley, formerly pastor of Our Lady of Mercy; Fr. Joseph Cliff, former pastor of St. Monica’s parish in Opa-Locka; Fr. Joseph Stachura, a former librarian at St. John Vianney Seminary in Miami; Fr. James Keogh, former pastor of St. Coleman’s Church in Fort Lauderdale; Fr. Joseph McKeown, former pastor of St. Patrick’s Church in Miami; and Fr. John McKeown, former pastor of St. Pius Church in Fort Lauderdale.

If you asked them they could tell you many stories. Some endured experiences far beyond the usual call of duty such as Fr. Cliff’s trials in Spain during the Spanish civil war and the travels of Fr. Scherlley, a native of Hungary, who left a post in Czechoslovakia in the mid-fifties after being prohibited from celebrating Mass.

All together they have logged 317 years in serving the church.

“They came through and survived many things,” Fr. Conway said, in a lively speech after the dinner in the Cathedral Hall.

“THINGS SUCH as women lectors, Mass facing the people, whole wheat hosts, missalettes, nunsans without habits, schools without nuns, and parishes without schools.”

They said CCD become Religious Education; they saw churches become ‘multi-purpose buildings’; they saw deacons become permanent.”

Archbishop McCarthy drew parallels between the occasion and Tuesday’s Feast of the Archangels.

“Angels are messenes of the Lord,” he said.

“They ARE transcendent or spiritual in their orientation. They are healers especially beloved to the Lord. Just so, the priest is the minister and the messenger of the Lord, dedicated to continued on page 8

St. Vincent de Paul alumnus Auxiliary Bishop of San Juan, Ermine Negron, Archbishop McCarthy and Rector Fr. Felipe Esteves.
Pope tells scientists about the universe

Castel Gandolfo, Italy (NC) — All scientific research, whether it explores the origins of the universe or the effective of atomic bombs, must be based on a concern for the dignity of the human person, Pope John Paul II said Oct. 3.

The pope met in the Swiss Hall of his summer residence at Castel Gandolfo with 150 scientists from throughout the world, 50 of them members of the Pontifical Academy of Sciences.

He praised the topics chosen for study by the scientists, at a study week preceding the academy's plenary assembly Oct. 3-6 and during the academy sessions.

THE THEME of the study week was "cosmology and fundamental physics," while the assembly discussed "the impact of modern biology on society." Separate work groups studied the topics of "perspectives of immunization against parasitic diseases" and "effects resulting from an atomic bomb.""}

Regarding cosmology, Pope John Paul said that "science cannot of itself solve" the question of the origin and evolution of the universe.

"The bible itself speaks to us of the origin of the universe and its make-up, not in order to provide us with a scientific treatise but in order to state the correct relationships of man with God and with the universe," Pope John Paul said.

He said the Bible's explanation of creation was written to declare that "the world was created by God" and that it "was not created as the seat of the Gods, as was taught by other cosmogonies and cosmologies, but was rather created for the service of man and the glory of God."

"ANY OTHER teaching about the origin and make-up of the universe is alien to the intentions of the Bible, which does not wish to teach how humans were made but how one goes to heaven," Pope John Paul added.

The pope said the studies of molecular biology, like all scientific research, should "be carried out in full respect for the norms of morality, safeguarding human dignity, freedom and equality."

He expressed the hope that in research which affects human beings, "there will be no fixation on anti-cultural positions that retard the progress of humanity, and that on the other hand there will be no attacks on man's proper possession: the dignity of his person."

Security tight as he returns

VATICAN SOURCES - The unprecedented security arrangements in St. Peter's Square were designed to prevent any possibility of a repeat of the pope's last visit to the square, when Mehmet Ali Agca, who was later convicted by an Italian court, wounded him and two American tourists on May 13.

Most of the 125,000 people who entered the square for the beatification ceremony underwent some type of security check: a metal detector searched the square for the beatification guards at the end by walking into a group of handicapped and sick people at the bottom of the steps. About 15 guards quickly surrounded him when he made the unexpected move.

VATICAN SOURCES said the pope had been specifically advised not to go into the crowd.

The security measures were expected to continue at Pope John Paul's regular Wednesday general audiences scheduled to resume Oct. 7.

An American priest working in the Vatican summed up the security dilemma: "You can keep the people away from the pope, but you can't keep the pope away from the people."

Joseph, Alexander, Patricia, Alexander Patrick... The KOLSKI Family

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Nuclear weapons immoral — Quinn

SAN FRANCISCO (NC) — "The teaching of the church is clear: nuclear weapons and the arms race must be condemned as immoral," said Archbishop John R. Quinn of San Francisco in a pastoral statement Oct. 4, the 800th anniversary of the birth of St. Francis of Assisi, patron of the archbishop's See city.

Applying the traditional church principles on "just war," Archbishop Quinn concluded that "a just nuclear war is a contradiction in terms."

The archbishop delivered excerpts of his pastoral statement at St. Mary's Cathedral and received several standing ovations.

"I CALL upon all the Catholic people of the Archdiocese of San Francisco, as well as all people who find in St. Francis a prophet of peace and non-violence, to work for bilateral disarmament and the elimination of nuclear weapons."

"Let us replace violence and mistrust and hate with confidence and caring. Let us make our own the prayer of St. Francis of Assisi," the archbishop said, quoting from the prayer which begins, "Lord, make me an instrument of your peace."

"Nuclear weapons are not simply conventional weapons on a larger scale. They are qualitatively of a whole different order of destructiveness," said the Archbishop, former president of The National Conference of Catholic Bishops.

"Their tremendous explosive force, as well as their enormous and terrible side effects, will irrevocably alter our ecological system, genetic structures for generations to come, and the fundamental fabric of our social systems." Excessive spending on arms production takes lives "just as surely as if the weapons produced had actually been put to use," the archbishop said in his statement.

"The billions of dollars presently being spent on arms each year throughout the world is surely an appalling form of theft in a world where so many persons die each day of starvation."

Archbishop Quinn noted that each person will have to make an individual response to the evil of the nuclear arms race. "Some may be called, like Francis 800 years ago, to a radically prophetic response. Open to the voice of the spirit within us, we must find our own response to the deadly nuclear challenge as individuals, as families and as a community of faith and hope."

The archbishop specifically invited Catholics in the San Francisco Archdiocese to join him in setting aside one day every month for fasting and prayer for an end to the arms race. He suggested the first Friday, or, in honor of St. Francis, the fourth day of each month.

He urged cooperation with other religious and community groups in the Nuclear Arms Freeze campaign which seeks to halt any further development or deployment of nuclear weapons by the United States or the Soviet Union.

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Miami Archdiocesan Council of Catholic Women

Don't just sit there... JOIN US!

NCCW...FCCW...MACCW

The National Council of Catholic Women is composed of organizations of Catholic women from throughout the United States and reflects a membership of ten million.

The Florida Council of Catholic Women, whose President/Province Director serves on the National Board, is composed of the Presidents and Moderators of the Councils of Catholic Women in the five Dioceses in the Province of Miami — State of Florida.

The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numbering a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

Areas of Council Programs are directed through six commissions designed to serve the community and to fulfill the objectives of this Council.

The CHURCH COMMUNITIES COMMISSION aims to create a community of God's people that is educated and dynamic. Programs of study, prayer and action will lead to achieving the ideals of a complete life in Christ in an ever-deepening love for God and neighbor.

The aim of the COMMUNITY AFFAIRS COMMISSION is to involve the members of MACCW, and all people in working to answer the needs of their individual communities. Programs are focused on all areas that affect the well-being of the people of the United States.

The FAMILY AFFAIRS COMMISSION strives to assist families in achieving a truly Christian life and to preserve Christian principles in those areas that pertain to the welfare of all families, and to help the family to carry out its responsibilities within the Church, the civic community and the world.

The concern of the INTERNATIONAL AFFAIRS COMMISSION is to awaken in all Christians a conviction of their relationship to and responsibility for mankind around the world, especially as set forth in the Decree on the Apostolate of the Laity and the Pastoral Constitution on the Church in the Modern World.

The LEGISLATION COMMISSION has as its premise the obligation to provide information and techniques for influencing legislation, to encourage needed action in legislative areas and in general to keep the membership informed and up-to-date on pending legislation.

The ORGANIZATION SERVICES COMMISSION acts as the "Service Bureau" for officers and all chairmen. It assists the Council by providing tools and training, maintaining membership and dues records, distributing publications and obtaining publicity.

TO: Mrs. John R. Steinbauer, 9500 S.W. 73 Ave., Miami, FL. 33156
I'd like to join you. Please get in touch with me.

NAME ____________________________
ADDRESS ____________________________
ZIP _______________________________
PARISH ____________________________ Are You Employed? YES circle NO
Area of Interest ____________________________

Miami, Florida / THE VOICE / Friday, October 9, 1981 PAGE 5
By Bob Zyskowski

Of The Chicago Catholic

Did Father Andrew M. Greeley con- 
vive an elaborate plan to smear John 
Cardinal Cody in the news media? 
Yes, says the Chicago Lawyer in its 
October issue.

No, says Father Greeley.

This is how Rob Warden, editor of 
the Chicago Lawyer, begins his article: 
“A bizarre plot by religion columnist 
Father Andrew M. Greeley to topple 
John Cardinal Cody with ‘the worst 
loud of public scandal’ is revealed in 
a series of tape recordings, Greeley 
made from 1975 to 1978.

The article says that Father Greeley 
hoped that Cardinal Cody would be 
succeeded by Archbishop Joseph L. 
Bernardin of Chicago, who are trying to 
connive and conspire to oust Cody. 
(The Cardinal’s advisors are Joe 
Kaufman, also was involved. It added 
that Father Greeley knew that Father 
Kaufman, also was involved. It added 
that Father Greeley and his stepcousin, 
74-year-old Mrs. Helen D. Wilson, 
coincidently appear in tapes: “The 
Cardinal Sins.”)

The Cardinal has denied misusing 
Church funds to finance his stepcousin’s 
transcripts obtained by the Chicago 
Lawyer, Father Greeley is reported to 
have claimed numerous conversations 
with Archbishop Bernardin about Cardinal 
Cody.

The story said that on a tape 
dated Jan. 20, 1976, Father Greeley said 
he had dinner with Archbishop Bernardin 
at O’Hare Airport and that the 
archbishop told him of Vatican orders 
concerning administrative procedures in 
Chicago, and of the Cardinal’s sup- 
posed refusal to obey them. 

The Chicago Lawyer quotes Father 
Greeley as saying into his tape 
recorder, “That’s a story we’re going to 
have to figure out a way to leak.”

The next day Father Greeley 
prepared an anonymous news release 
for the offices of the Catholic 
Bishops of Chicago, according to the 
Lawyer story. 

“I will tell you how we get him in. 
We get him to become archbishop of 
Chicago...

Now it happens that this converges 
with other goals of mine, but multiple 
birds can be shot down with the same 
stone.

“H:OW TO GET Joe into the 
college? We get rid of John Patrick 
Cody.”

And how do we do that? We do 
an expose soon.

We turn an investigative reporter 
looking for the Gannett chain of 
I really one good you, maybe some 
os-a-bitch from out of town, and 
tell him to blow the Chicago thing 
wide open... .

“How’s that for a clever idea, 
conspiracy.”

Let me stress that this Cody part of 
the conspiracy ought really to be 
activated fairly quickly.

Some sort of investigative reporter 
could be commissioned. An article... 
could come forth almost at once and 
a brief book manuscript of 120 to 
150 pages up almost in a month and 
sped published the next February or 
March.

“The very existence of this man 
would probably suffice for 
Rome to act.”

THE LAWYER noted that in early 
1976, Cardinal Sherwood, the 
investigative reporter who wrote the 
story of the misuse of funds by the 
Pauline Fathers and won a Pulitzer 
Prize, turned up to investigate 
Cardinal Cody.

The Lawyer story says Sherwood, 
who was writing for the Sun-Times chain 
of daily newspapers, including the 
Sun-Times, which would run the Gannett series and 
support it with editorials.

The Lawyer story says the religion 
editor of the Cincinnati Enquirer, Ben 
Kaufman, also was involved. It added 
that Father Greeley told the Chicago 
Lawyer the possible reason for 
Gannett’s involvement in Chicago, 
where it had a Sun-Times outlet. Father 
Greeley told the Lawyer that James F. Andrews of 
Universal Press Syndicate had called John 
Breen of Gannett, president of the 
Gannett delegation, and suggested the investigation.

The Lawyer source said that, 
according to Father Greeley, Andrews told Quinn that if Gannett would assign the 
reporter who did the Pauline tatters 
investigation to the Cody story, 
Universal Press Syndicate would 
mark the Cody story to non-Gannett 
newspapers, including the Sun-Times, 
which would run the Gannett series and support it with editorials.

The Lawyer said that the presence 
of the Gannett reporters in Chicago or 
across the country after the Gannet 
investigation began may have prompted 
the Sun-Times to assign its own reporter to investigate the 
Cardinal Cody.

RALPH OTWELL, editor of the 
Sun-Times, denies both that Father 
Greeley was a source for the Cody 
series and that Gannett prompted the Sun-Times’ investigation.

Universal Press executives denied any 
contact with Andrews about the 
investigation.

Universal Press officials said: “It’s just 
about that there was some 
conspiracy involving (Andrews to get 
Cody).”
Sadat’s death a blow to peace

continued from page 1

"Human life is a sacred trust which may not be violated under any circumstances," Bishop Louis E. Gelineau of Providence said after the assassination. "We pray that all people everywhere will intensify their personal efforts to work for peace and justice according to the gospel law of love."

Sadat’s death underscores once again that the problems of the world cannot be solved through recourse to violence, Bishop Daniel A. Cronin of Fall River, Mass., said. "The current senseless build up of conventional and nuclear weapons is fraught with the very real peril that a worldwide conflagration can burst forth."

"The attention of the world is focused today upon the tragedy affecting President Sadat. However, monumental acts of violence such as attacks upon notable persons, are similar in nature to the countless wanton acts of violence which afflict common citizens and which seem to be so very much a part of the fabric of society today." IN NEW YORK, throngs of people visited St. Patrick’s Cathedral to pray for peace as news of the killing spread across the city. As he led late afternoon prayers in the cathedral Oct. 6, Cardinal Terence Cooke of New York urged: "May everyone in God’s human family turn from injustice and killing, and rededicate ourselves to the cause of peace — within our own communities, and which seem to be so very much a part of the fabric of society today.

"May the Lord make us instruments of peace and love in a world beset by violence and hatred.

"The president of the National Council of Churches, the Rev. M. William Howard, said that just as President Sadat had given impetus to peace and reconciliation, “we would hope that the region’s remaining leaders will be challenged by his death to undertake new efforts to negotiate and compromise.”

The assassination sent shock waves through the Jewish religious community, on the eve of Yom Kippur, the Day of Atonement (Oct. 8). Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, the umbrella agency for Reform synagogues, said his congregations would offer prayers for President Sadat. Other groups also planned prayer services. Mayoral Edward Koch, who visited Sadat earlier this year, called him “a slain martyr.”

But in Beirut, Lebanon, news of Sadat’s shooting was greeted with joy by the Palestine Liberation Organization (PLO) and its Lebanese supporters, who fired their guns in the air in celebration. The PLO has been a staunch foe of Sadat’s Israeli peace efforts and the PLO has its major base in Lebanon where about 500,000 Palestinians live.

In New York, Henry Kissinger, secretary of state under Presidents Nixon and Ford, said the shooting was part of a plot probably involving Libya.

“Tt is extremely possible that the Libyans were involved. They get intelligence reports from the Soviets. We must assume a plot. This cannot be the isolated act of individuals,” said Kissinger.

THE SHOOTING of Sadat occurred about a month after Sadat clamped down on political and religious dissenters after Morslem Christian rioting. Sadat had said the crackdown was necessary to quiet growing sectarian violence because it was threatening national unity and created a rift between Christians and Muslims in June which left at least 14 people dead and many more wounded.

After the assassination, the government announced that elections for a new president would be held within 90 days and that a state of emergency had been declared.
How missions share joy of Christ

"Teach all nations..."

Dear Friends in Christ:

Each year, on Mission Sunday, the Church reminds us that we are all called to be missionaries of the Gospel of Christ. We are all Evangelizers:

"Go, therefore, teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit."

In this spirit of Evangelization, the Church sponsors the Annual Mission Sunday Appeal which benefits the developing Church in rural America and also in other countries throughout the world.

Tasked there are 139,000 Catholic Missionaries throughout the world. These Catholic Missionaries — priests, religious brothers and sisters and volunteers from among the laity — are supported by the Mission Sunday Appeal for their extensive mission programs in all parts of the world.

You share in the magnificent Missionary Apostolate of the Church when you generously support the Mission Sunday Appeal. I ask you to make the gift that you can.
Sadat's courage set an example

It is difficult to understand the verities of hatred and the perfidies of violence that befall the good of this world along with the bad.

But if there is anything we should have learned in recent years it is that great world-level leaders are not immune to the common violence that is so prevalent in today's world, from street to jungle. Insignificant human beings fueled with enough fanaticism can alter history with the pull of a trigger and the murder of someone who holds a portion of mankind's fate in his hands.

Anwar Sadat was such a man, one of those rare leaders who would go against the expected tide of events and change them for the better. By compromising, by reaching out to the other side in the Middle East dispute, he brought that area closer to peace than it has been in decades. And he made enemies for doing so. The risk he took has now cost him his life.

But rather than despair, let us pray that his martyrdom and his example will prompt further bold steps toward peace, that his death will have been his greatest gift to the world.

What to do in Cody controversy

Now we have the controversy in Chicago, with a cardinal reportedly being investigated for possible misuse of church funds. And there is the further allegation that Father Andrew Greeley might have been involved in prompting the probe of Cardinal Cody. (See page 3).

Two things:

First, none of this has anything to do with faith and morals or the authenticity of Christ's Church, either in Chicago or anywhere else in the world and there is no need for any Catholic to be defensive about it.

Secondly, as for the situation in Chicago, our only concern down in Florida would be for its general implications. If the Cardinal did nothing wrong, then he will have been a victim of the media and possibly some in his Archdiocese who did not like his ways.

If he did do something wrong, then that's too bad, but it has nothing to do with the Faith.

In either case, the sooner it is cleared up the better.

It may be that the Church at the national bishops level, with the approval of the Vatican, should be able to send in a respected neutral bishop or panel of some sort to conduct its own internal probe when a matter of this sort has created such speculation and controversy. Let the panel announce the findings. This would serve the accused bishop by confirming his innocence. Or it could set the bishop straight, if appropriate. Even a bishop must be answerable to the Church.

In other words, the church should be able to handle its own problems promptly and humanely, rather than wringing its hands while rumors fly and bigotry mounts. Such a solution might also lessen the chance of a grand jury being involved in a church matter.

Fortunately, such occasions are rare, in any case, and should be kept in perspective.

Msgr. Walsh right on Greeley

I received 9/25/81 Voice in the mail today. I will be kind and say the Voice certainly isn't what it used to be three or four years ago, and I greatly miss the "old Voice."

The latest, most deplorable thing you have done in a while, is for two weeks now, you have published negative letters about Msgr. James Walsh.

Fr. Andrew Greeley indeed is a first class wart. Msgr. was too kind to stop there. I love my Catholic faith and my Church. To hear Greeley talk of the Church and the Pope, as I have many times, in a most derogatory manner, has grieved me as well as many others who love the faith. Indeed he is an angry, conceited, unhappy man. He writes a most deplorable book (have you read it?) puts a naked woman on the cover, and then is praised last week as a most truthful great man.

This week Dr. Carroll sees fit to rebuke Msgr. and you print it.

To see someone of the clergy speak out against this man who has done so much harm by his totally negative attitude was an uplifting experience, but for two weeks now you have tried to negate that good via letters to the editor.

Do you know the life story of this saintly priest, Msgr. Walsh? Do you care? If you spent more time trying to uplift the people with inspiring stories, rather than the junk that fills so many of your pages, the Christian community would be a much happier lot. It's a tough world we live in. The people need inspiration, praise, joy-filled articles.

Patricia A. Quinn Lake Worth

Editor's note: We are aware of Msgr. Walsh's fine qualities, which is why his column still runs each week while Fr. Greeley's column which used to be run in the "old Voice" of three or four years ago, was dropped. Letters to the Editor space is a forum of VARIED opinions so readers may be informed of what others are thinking.)
What do you have to make to buy a house?

The New York Times had published an article that said the pro-life movement was in disarray, saying the quiescent attempt to block the confirmation of Judge O'Connor had demonstrated the weakness of the movement. While those committed to the cause of protection of human life from conception would not have accepted the gloomy evaluation of the Times, there was a kind of tiredness. I would not have wanted to visit before there would be a Human Life Amendment to the Constitution.

And then, on Sept. 21, Utah's Republican Senator Orrin Hatch introduced a new Human Life Amendment to the U.S. Senate and there was hope for the pro-life movement. This is an amendment that really has the possibility of getting the approval of two-thirds of the Senate and the House. That could give the ratification of three-fourths of the States - and it does what must be done.

The new proposed amendment is simply stated: "A right to abortion is not secured by this Constitution. The Congress and the several States shall have the concurrent power to restrict and prohibit abortions: Provided, that a law or ordinance shall be effective in the form of a law of a Congress shall govern." I wonder what this Hatch Human Life Amendment would do: It would establish there is no right to an abortion guaranteed by the Constitution and, in doing so, it would effectively reverse the 1973 Roe v. Wade decision of 1973.

Some pro-life groups were not, at least at first, happy about the Hatch Human Life Amendment. They argued that what is needed is an amendment that guarantees protection of all human life from conception and that this amendment does not do this.

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It would allow Congress the power with the State to prohibit abortions. Legislation by Congress would apply to all States but if Congress passed legislation that some felt was not firm enough, any of the States could pass even firmer legislation and, by the Amendment, the State law would stand.

But at the same time, there would not be the possibility of one or more of the States becoming havens for abortion because all the States would be governed by the restrictions and prohibitions passed by Congress.

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I had signed up as a town resident to speak in support of the coalition's proposal. When my turn came, I was not prepared. Instead, I said I was present because I knew what it was like to be poor and desperate for a place to live. When I first became a single parent 16 years ago, I was told in a face-to-face confrontation with a rental agent that I was an "undesirable element" for a suburban neighborhood. Then when I tried to buy a home, the real estate agent, finding I was the single support of six children, slammed his listing book closed and asked angrily, "Why are you wasting my time?" I told the crowd that they should know what it feels like to be told, "There's no room at the inn." That's what those who committed to the abortion rights movement. While those committed to the abortion rights movement.

Some pro-life groups were not, at least at first, happy about the Hatch Human Life Amendment. They argue that what is needed is an amendment that guarantees protection of all human life from conception and that this amendment does not do this.

I was sitting in the dentist's chair, having a tooth drilled, when my dentist began his usual routine of telling me about any idea what's happening to housing?" he asked. I made some kind of noise which he could deci-pher as he wished. He went on to tell me that his house had gone up in value by $60,000 in the past year. This means, he pointed out, that we finally are starting to catch up to other areas in the country after a long period of housing depression in our area.

A better interpretation, I thought, since I couldn't talk, is that housing in our area is becoming so expensive that many families simply can't afford to buy a house.

In fact, in an interview in Long Island's daily paper recently, a banker reported that a person needed an income between $25,000 and $50,000 to buy a home here. Obviously the American dream of home ownership for all is a mirage!

One of my special interests is helping poor get decent housing - a reason I was already aware that the housing market is booming in my area. I am a member of an organization called the Suffolk Interreligious Coalition on Housing. A community leader, Ken Anderson, was instrumentally three years ago in forming the coalition, Anderson, also Long Island president of the National Coalition for the Advancement of Colored People, wanted to raise consciousness about the need for low and middle-income housing.

Anderson accomplished much in bringing this impossible dream closer to reality. The coalition has become stronger in its demands to give low and middle-income housing to our neighborhoods. The scene was familiar to me from past experiences. Speakers in favor of the proposals triggered boos, nasty comments and catcalls from the people opposed to the zoning changes. Now, and then, low-income people were referred to as "undesirables.

Q. I think I have committed some sins in regard to sex, but I don't want to mention these in confession. I just don't believe priests understand anything about sex, because they don't get married. Also, I'm afraid the priest might recognize my voice, and then what would he think of me? (Maryland)

A. The fact that a priest does not get married does not mean that they do not have the same feelings in regard to sex that the rest of us do.

Priest have the same sexual urges as any other human. Also, during their years of formation many priests thoroughly study the psychology of sexuality.

They are in a good position to understand sexual problems and hang-ups for people. In fact, they are there for the sacrament of reconciliation.

And they are well equipped to give you advice about dealing with your sexuality.

Will the priest be horrified at what you have done and forever regard you in a different way? It isn't likely.

Listen to what one priest told me:

"Hearing confessions is a great consolation to me. To see a person struggling to be good and willing to try, again, is something that gives me a lift in my own spiritual life."

"I admire these people who are willing to admit they've done wrong, to tell their sorrow, and to start over again."

"I don't think less of them because they confess something they think is an awful sin. Instead I admire their courage and determination to keep on trying."

"I wonder if lay persons know that we priests go to confession, too. We're not somewhere above the struggle. We are tempted and get involved in sin too.

"In the confessional I say to some people, 'We sinners have to keep on trying no matter how many times we fall.'"

Nothing you can say will shock the priest. He's heard or read it before.

And the fact that you are there to confess some wrongdoing and seek God's forgiveness is a sure sign that you are a good person who is concerned about treating God and your fellow man as you would yourself and your neighbor as yourself.

Questions on social issues may be sent to Tom Lennon at 112 Mass. Ave. N.W., Washington, D.C. 20005.
If we were allowed to pick only one saint out of the vast calender of holy men and women for our personal devotion and imitation, I will claw out on a limb and suggest the young French girl, Therese Martin.

She died at 24 in a Carmelite convent, where they were reluctant to receive her at the age of 15. If she applied to any order today, she would be told to go home and finish high school and even college.

It has been estimated she never knew 100 people in her brief lifetime and experienced only a very thin "scicle of life." When she died, most of the sisters wondered what could be told about her to edify Carmelites in other communities around the world.

She was a good soul, they said, joyful and willing, but so weak and sickly she never seemed able to do much. It's true, she was deleguated to talk with the novices. Not that she had experience enough to teach them anything profound, but because she gave good pious example and would probably keep them happy in their difficult novice life.

HER SUPERIOR did tell her to jet down her thoughts about God and the Spirit working in her soul, but that is commonplace today when many spiritual directors suggest to their charges that they should keep a "journal" and read it from time to time to discern how God is shaping them in the mysterious ways of sanctity.

Only one nun in the convent heard this statement about what she had painfully written down. "When I'm dead, the manuscript must be published without delay. It is important that it be published. It will help all kinds of souls!"

Then very shortly before she died, Therese made her prediction. The book would "help all kinds of souls." Within six months, the Bishop of Bayeux gave permission for the publication of "The Story of a Soul." According to a very critical biographer, John Beever, 2000 copies were printed and many were sent to other Carmelite monasteries. The sisters looked at the remaining stacks of books and wondered what to do with them.

"When she died, most of the sisters wondered what could be told about her to edify Carmelites in other communities around the world. She was a good soul, they said, joyful and willing, but so weak and sickly she never seemed able to do much" about her childhood and describe her few years in the convent. This she did just three months before she died. Her sisters were so astonished about the material in the penny copybook that they immediately thought of publication.

The new encyclical will probably

THEN THE LETTERS began to pour in. The book has been loaned to someone by every person who read it. Requests for copies came from all over Europe first, then from America, and even from the Far East. About a million copies in French alone were printed within 20 years.

Throughout Christian history, some saints have been hailed by one generation and forgotten by the next. They flash across the sky like meteors. Not so with Therese. Like St. Francis and St. Bernard, St. Therese is destined to remain "a modern saint." She has been called by popes and scholars, by renowned authors and delighted readers "the saint of the twentieth century." Nothing has happened since her canonization, which shattered restraining rules for the long delays, to change that conviction.

Why? She revealed in plain, simple language what should not be a secret, but has remained one — namely, the secret of holiness. God used this most unlikely saint to teach the world that everyone has the same vocation — to be a saint.

THERESE did not have in mind only her sisters in the convent. She included the list of potential saints, the criminal who was about to be executed by the French government, the working men who put up convents, plumbers, architects and artists, soldiers and sailors, street sweepers and prostitutes, priests and musicians. She included everyone.

She explains and exemplifies this in her autobiography in the simplest terms. She called it her "Little Way" of doing the ordinary, routine things of everyday life as one possible can and offering the surest path to holiness.

"Little Way" was spoken to her sister, Pauline, who was also superior and had urged her to scribble down in a notebook whatever came to her mind. Pauline was not surprised.

All the others in the convent, if they had heard her, would have smiled and said, "Poor Therese, she is suffering the hallucinations of the last stages of tuberculosis." THERESA calmly predicted she was leaving behind her world. She was a good soul, they said, joyful and willing, but so weak and sickly she never seemed able to do much. She included everyone.

If you have not read "The Autobiography of St. Therese of Lisieux," put it at the top of your list for cool weather reading. If you are determined to read only one book on a saint in your lifetime, Therese's should be your choice.

all going to wear out. They're not going to enter salvation.

- Allow the Holy Spirit to guide your evangelizing, for He is "the principal agent" who inspires a person to witness and "prepare the heart of the person he is going to."

Stressing the importance of person-to-person ministry, the bishop said, "you may be the only page of the Bible (God's word) that some people will ever see."

In his talk Friday night, Bishop McKinney spoke about the Holy Spirit:

'We are expected to rich yield rich harvest for the Lord . . . I know I can rely on you.'

Archbishop McCarthy and the importance of invoking him. People can call on the Holy Spirit when they need:
- Help;
- Strength to win in a certain situation;
- God's light, inspiration and wisdom;
- To oppose evil;
- To give their full effort to a situation, without fear.

Throughout the three-day conference, other speakers talked about the state of the world and what Christians are expected to do about it.

Sr. Ann Shields, a member of the National Service Committee for Catholic Charismatic Renewal and director of the Office for National Charismatic Renewal at the College of Steubenville, Ohio, said Christians must do four things: grow in faith, forgive others, love others and be obedient to God's word.

And in what might have been the highlight of the weekend, Saturday evening, Fr. Rick Thomas and Sr. Mary Virginia Clark, founders of the Lord's Ranch in El Paso, Texas, told of their experiences there.

The Ranch, founded in 1974, performs a double service. It takes in addicted and troubled youth and puts them to work growing food, fruit and vegetables. While they conquer their problems, the fruits of their labor are channeled into the Lord's Food Bank, which feeds the poor of Juarez, Mexico.

Other speakers included Fr. David Russell, pastor of St. Louis parish in Kendall (see accompanying story); Fr. Dan Doyle, formerly of Chaminade High School in Hollywood; Fr. John Fink of Chaminade and Fr. Brendan Dalton, pastor of Visitation parish, Miami, who conducted a healing service Saturday afternoon.

Throughout, St. Louis' youth, adult, teen and children's choirs provided the music, including a saxophone, drums and a keyboard in addition to the usual tambourines, maracas, bongos and guitars.

Headphones allowed Spanish-speaking people at the conference to hear minute-by-minute translations of the speeches and members of the St. James Deaf Center "signed" for the deaf that were present.

When asked why the Charismatic Renewal is such a popular movement within the Church today, Fr. Russell replied, "The darker the night, the more hungry the soul. People have emptiness of heart. It's just led to a deeper search for the Lord."

"It's a beautiful movement," he added, "because it's a grass roots movement . . . it's a groundswell from within the church."
If you're not involved in evangelization, can you get to heaven?

...The evangelization work of the church is got to be done by the sheep...

Archbishop Joseph McKinney

Mass which ended the three-day conference.

Sr. Conleth Brannan and seminarian Chris Gomes sign for the deaf during the meet.

Russell: 'Jesus Christ is Lord!'
When relatives are far away

Q. Where do you turn for help when your 13-year-old daughter begins to criticize and challenge parental decisions? When your 17-year-old daughter begins to date a boy she’s known for only 3 months, do you turn to other family members for support, or does she need to sort things through by herself? Lacking relatives nearby, many families now struggle alone with the ordinary, everyday problems of raising children. They cannot rely on grandparents, child-care arrangements or difficult teens. With no one to turn to, such common problems become heavy burdens.

WHY DO FAMILIES struggle alone? Perhaps they are reluctant to “bother” their friends. The parents may feel they are not comfortable enough to unburden their worries. Perhaps they lack the humility to say, “I have a problem and I don’t know how to solve it.” More subtly, perhaps they do not wish to involve others and, they realize that asking for help usually means repaying the favor at some later date.

Whatever the reason, two-parent families might learn from the growing number of single parents in our midst. Single parents too may try to cope alone. Out of sheer necessity, however, many join together for physical and emotional support.

Parents Without Partners offers single parents the opportunity to share experiences and problems with others in the same circumstances. Single parents find they need the help most at the last year or two after a death or divorce. PWP provides opportunities to socialize, with and without children, through dinners and outings.

The Community Service Society in New York City encourages single parents to form neighborhood self-help groups to tackle such problems as baby-sitting, recreation, housing, legal services and health care.

Why should we share problems? Why expose ourselves to the embarrassment of our shortcomings, to the nuisance of getting involved in other people’s problems? Perhaps because we cope better and make better decisions when we share problems rather than when we struggle alone. Perhaps because we develop ties with others not through superficial small talk, but shared life experiences.

Perhaps, when we come right down to it, because long ago someone wisely advised us to bear one another’s burdens.

Reader questions on family living or child care to be answered in print at the editors’ discretion are invited. Address questions to: The Kennys, Box 67, Rensselaer, Ind. 47877.

When relatives are far away

Dear Lord Jesus, thank you for this chance to be together. Bless our family and friends this coming week. Teach us to be patient and kind especially to one another. Amen.

By Dr. James and Mary Kenny

PAGE 14 / Miami, Florida / THE VOICE / Friday, October 9, 1981
God is the final judge

By Fr. John Dietzen

Q. I would appreciate your comments on the hunger strikes, particularly in Ireland. Does the church look upon these people as heroes or sinners? Does their cause justify their actions?

A. As one might expect, moral theologians and bishops, particularly in England and Ireland, have spoken publicly and strongly on this subject during the past several years.

Theologians believe that these people are heroes or sinners, according to their actions.

First, the hunger striker who does not wish to die but is prepared to accept his own death, if necessary, for the cause.

Second, the hunger striker who wishes to use the possibility of his death to push the other side to give in. This may sound much like the first, but in the second case the death is really accidental and not morally intended.

The third type is the strike which deliberately ends in death. Obviously, this is the most clear and direct case of suicide.

Most moralists and, I believe, all the bishops who have addressed the question, seem to agree that the first category of hunger strike involves indirect killing of one's self and, therefore, could be a morally acceptable act, depending on the circumstances.

The second category, which a group of British theologians refer to as "an exercise in brinkmanship," can also be justified, as the poet once said. The poet who wrote "the man who, alone among the Irish people for independence from Great Britain, has developed almost into a national institution in the centuries-old struggle of the Irish people for independence from Great Britain," can also be justified.

As one of Ireland's most respected moral theologians notes, the debate even in that country has tended to be conducted in the abstract; theoretical rights and wrongs cannot be isolated from the actual, real life context in which a hunger strike is taking place.

Christian burial for a hunger striker who has died is another matter entirely. The church almost always gives the death is a form of violence, (it)

CARDINAL GEORGE Basil Hume of Westminster, England, reflected, I believe, the common teaching of theologians when he wrote in a pastoral letter: "The hunger strike to the Irish bishops is a form of violence, which surely cannot be condoned by the church as being in accordance with God's will for man."

This all sounds very neat but the judgments are not nearly so clear in practice, especially in a country like Ireland where the hunger strike has developed almost into a national institution in the centuries-old struggle of the Irish people for independence from Great Britain.

As one of Ireland's most respected moral theologians notes, the debate even in that country has tended to be conducted in the abstract; theoretical rights and wrongs cannot be isolated from the actual, real life context in which a hunger strike is taking place.

Christian burial for a hunger striker who has died is another matter entirely. The church almost always gives the benefit of the doubt after a suicide.

As the bishops remarked in their pastoral statement, last spring, "The church teaches that suicide is a great evil, but there is some dispute about whether or not a political hunger striking is suicide, or more precisely, about the circumstances in which it is suicide."

In having a Christian burial for an individual who dies in these circumstances, the church clearly implies no position concerning the cause for which the individual died.

It simply accepts that God, and only God, can be the final judge of one's motives and intentions.

(Questions for this column should be sent to Father Wm. W. Howes, Parish, 1113 W. Bradley, Peoria, Ill. 61606.)
WASHINGON (NC) — The politically conservative Moral Majority scored a congressional victory Oct. 2 when the House of Representatives, voting 281-119, overruled a District of Columbia City Council bill to revise District sexual conduct laws.

The revisions were also opposed by Archbishop James A. Hickey of Washington, who did not join in the Moral majority-led lobbying. (However, a letter the archbishop wrote, printed in the Catholic Standard, archdiocesan newspaper, reportedly was used by the Moral Majority in its efforts.)

The city council measure revised the city's various sexual assault laws and legalized sexual activity between consenting adults. It dropped prohibitions on homosexual acts, sodomy, and sexual activity outside of marriage—fornication and adultery. It also permitted wives to press legal charges of rape against husbands, dropped references to the sex of the victim from sexual assault laws and decreased penalties for rape from life imprisonment to 20 years. The change in rape penalties was supported by women's groups which said the availability of the lighter sentence would make it easier to convict rapists.

The House veto of the sex law changes was unusual, permitted because the District of Columbia falls under congressional jurisdiction although it was granted self-government through "home rule" six years ago.

According to Moral Majority spokesman Ron Godwin, a vice president of the organization, the congressional action overturning the law was "a victory for morality and common sense."

Archbishop Hickey explained his views on the city council bill in a statement Oct. 2.

"At the time the District of Columbia council enacted the legislation regarding sexual abuses I judged it my duty to remind the community of the moral implications of the law. Indeed, it was not without some merit," the archbishop said. But by removing civil prohibitions with regard to adultery, fornication and sodomy, it withdrew significant support for fundamental values of our Jewish and Christian moral traditions. The whole society suffers when basic values of family life and human sexuality are no longer practiced by law," he added.

The congressional veto, which the Moral Majority termed a major victory, came the same day the organization was criticized by Jesuit Father Timothy S. Healy of Georgetown, who said the group speaks with a "voice of hatred."

His remarks to a university audience were not linked to the Moral Majority's lobbying on the sex law changes.

Georgetown U. head rips M. Majority

WASHINGTON (NC) — Georgetown University president Jesuit Father Timothy S. Healy Oct. 1 denounced the Moral Majority as being a "voice of hatred" in contemporary America.

Father Healy described the Moral Majority, the conservative Christian New Right group headed by TV evangelist the Rev. Jerry Falwell, as part of America's current "bout of meanness" also characterized by the present administration's budget cuts and foreign policy.

Americans eventually will reject the Moral Majority, he said. "Its voice is the voice of hatred," Father Healy said. "Its stand is ageing rather than for. It revels in a rhetoric of condemnation. Its master work is political assassination. Ultimately, in this republic, these are the seeds of its death. The fairness of the American people will bring it down."

In remarks at the University of the District of Columbia, Father Healy said the Moral Majority is another in a line of narrow political movements that have included "Nativism, Know-Nothingism, America First, the Ku Klux Klan, McCarthyism."

Cal Thomas, a Moral Majority vice president, said that the Moral Majority opposes the Ku Klux Klan, which has been anti-Catholic and anti-Jewish as well as anti-black in its history. "Father Healy doesn't know what he's talking about. It is he who is biased and bigoted," Thomas said in The Washington Post. Some 30 percent of Moral Majority supporters, are Catholic and 18 percent of Mr. Falwell's church are black, Thomas said.

Father Healy also said the "new righteousness runs counter to Western religion" because it is anti-intellectual and simplistic, in addition to speaking with a "voice of hatred." He also said that "our latter new set of national priorities push military hardware above the promises we made to the old; gulls children out of schools lunches and calls mothers with dependent children drones."

"Our new economics solemnly proposes that student loans can be adequately replaced by tuition tax credits, but only if the family is lucky enough to pay taxes," Father Healy added. "In order to balance the budget we seem to ride roughshod over the human considerations."

Despite the tone he set, Father Healy told the press he was not criticizing the Reagan administration but instead attacking a national attitude. "No one administration, no one president, no one Congress can make us abandon cities; neglect the poor, the unemployed and the aged; withdraw our support from Children, students and research at home; and lead us to bed down with tyrants and torturers abroad," he said in his speech.

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PAGE 16 / Miami, Florida / THE VOICE / Friday, October 9, 1981
Catholic press dissent not threat

MILWAUKEE (NC) — Bishops should view dissent in the Catholic press not as a threat to their administrative powers but as a challenge to grow in authority, said Father James Burtchaell, a widely known theologian, at a meeting of church editors.

Father James Burtchaell referred to a bishop’s power as “the kind of authority Jesus had — a compelling and persuasive expounding of the peculiar yet graceful beliefs that his Father nurtures in our minds and hearts.”

A member of Notre Dame University theology department, author and lecturer, Father Burtchaell spoke Oct. 2 at the Midwest-Northeast regional meeting of the Catholic Press Association at the Pfister Hotel.

He based his comments on three judgments about public discussion in the church:

• There is no office which either enjoys or is burdened with sole governance over the consensus of faith.
• Secular norms of freedom of expression do not adequately express the moral standards appropriate to Catholic journalism.
• There is no way to determine “with tranquility” what boundaries are proper for dissent within the Catholic press.

“Journalists whose readership is a church that harbors teaching, not like that of the scribes but like that of Jesus who spoke with authority, will always be at risk of that authority’s displeasure,” said Father Burtchaell.

He described a bishop’s claim to authority as “particularly unfortunate strategy” for meeting dissent in the Catholic press.

Rather than dismiss an editor who expresses a differing viewpoint he suggested the bishop should “set the journalistic tempo” by writing the most compelling column each week in the editor’s paper.

Father Burtchaell believed that bishops who notably avoid the media forfeit that opportunity “to be more effective publicists.”

He reminded editors of diocesan newspapers and national Catholic magazines that rules appropriate to general publishing must be amended for professionals working in the Catholic press.

He pointed out that the role of those involved in the Catholic press differs from their colleagues in the secular press, who claim they cannot be responsible for the effect their publicity has upon the community or individuals.

Massacre in Guatemala

GUATEMALA CITY (NC) — Church sources in Guatemala said survivors described details of a massacre of Indians in Quiche department (province) by troops in August and that the military action left about 160 homes destroyed and nearly 1,000 people dead.

Quiche department, in west-central Guatemala, has been the scene of heavy fighting between guerrillas and Guatemala’s armed forces. Most military actions have left the area after several priests were killed, with church sources generally believing the murders were committed by pro-government groups.

A letter written by a church worker in Quiche said witnesses who survived the massacre by hiding in the hills gave this account:

“On Aug. 12 the army surrounded two villages at San Sebastian lamoa and burned 80 to 90 homes in each area (village) and destroyed their food supplies and livestock.

“People fled toward the Motagua River where there was a bridge they could cross. About five army planes bombed the people, killing approximately 1,000 people. Many bodies were thrown into the river.

“Witnesses survived because they hid in the hills instead of fleeing with the rest towards the river.”

The army often punishes whole villages after guerrillas occupy them temporarily.

Clergy influence strike ends IRA hunger

NC News Service

Catholic clergy were responsible for ending the hunger strike by Northern Irish prisoners in Maze prison near Belfast, Northern Ireland, said Irish Republican Army officials.

The prisoners’ decision came Oct. 3 after their relatives, apparently influenced by pleas of church leaders, made clear they would allow no more men to die. The seven-month strike claimed the lives of 10 men, including two who had been elected to the parliaments of Great Britain and Ireland.

“We have been robbed of the hunger strike as an effective protest weapon principally because of the successful campaign waged against our distressed relations in the Catholic hierarchy,” said the prisoners. The prisoners added they were continuing their protests through other means — including a “blanket protest” in which the prisoners wrap themselves in blankets instead of wearing prison clothes.
By Dick Conklin
Voice Correspondent

It was standing room only the other night as a new pro-life center opened on busy Oakland Park Boulevard in downtown Fort Lauderdale. Reflecting a recent rise in anti-abortion activity, the new storefront office has much in common with others that have opened in Coral Springs, West Palm Beach, Hollywood, and South Miami in recent weeks.

But while the latter was affiliated with the Archdiocesan Respect Life Program, the new Life Education Center is a multi-denominational effort that involves Christians from several Broward County churches.

There were doctors, nurses, teachers, and clergy in the opening night crowd, as speaker after speaker rose to endorse the Center's primary goal: education on the “life issues” — abortion, euthanasia, infanticide. While informing the average citizen about the “facts of life” is a task in itself, special attention will be given to people who are particularly involved: nurses and medical personnel, high school teachers, politicians, the media, and especially teenagers.

Representing the state legislature were two local men who were elected with strong pro-life support, Rep. Tom Bush and Sen. Bill Stevens. Both called for aarger effort next year to pass the “Con-con,” a call to Congress to convene a special convention to propose a Human Life Amendment.

The keynote speaker was pro-life physician, Dr. Bart Heffernan, who helped start the right to life movement in Illinois in the sixties before moving to Florida. Heffernan brought with him an award-winning film, “The Committee,” which he and some friends conceived and produced in 1969, four years before the U.S. Supreme Court legalized abortion. The film probed a difficult aspect of the controversy — where to draw the line when deciding who is wanted or unwanted, who is imperfect, when there are too many people — and who is to decide.

The controversial movie proved prophetic long before abortion on demand became a reality, and its producers won two awards for their efforts.

Dr. Heffernan recalled that population control was an early bugaboo of pro-abortionists.

“It seemed that everyone was half drunk in the hysteria over population in the mid-60’s,” he said. “There were the Zero Population Growth people and even the No Population Growth crowd — they wanted to push the population down from 180 million to 100 million people. They even told Nixon that ‘voluntary birth control is insanity — coercion is the only way’.

Broward County Right to Life President Mary Laveratt, whose organization sponsored the new Center, promised that one group would receive special attention in the pro-life educational campaign: the news media. She read part of a recent editorial in the Fort Lauderdale News which called pro-life people “crazy zealots.”

“We tried to get a meeting with the editor to explain our position, but were unable to,” she said. “Finally I talked to his secretary. She said that a meeting was impossible, saying, ‘His mind is made up, you see. He’s pro-choice.’”

Mrs. Vickie Bell, who as a member of the Center’s speaker’s bureau visits local high schools, called for a Youth for Life group to work within the pro-life movement.

“We need junior and senior high school students who could let us know what’s going on in the schools and get us invited in.” Dr. Heffernan added, “Abortion clinic counselors set themselves up as experts and get invited into the high schools. The teachers should have more sense, but they invite them in.

Vice-President Mia McNeary told of once class made up of girls she spoke to at a public school the other day. “I took a poll of the class before I began. Eighty-six percent said they were in favor of abortion. After I finished, I polled them again. This time only 35 percent said they were.”

VETERAN, right to life Florence Morehead urged people to schedule pro-life speakers for various organizations, in an effort to get as many people as possible to see a powerful new film, “Assignment Life.”

“Let’s take this film to men’s clubs, women’s clubs, Kiwanis — everywhere. The whole thing is education. We must reach out. Tell them what fine speakers we have. Bring us in. Please bring us in.”

Several nurses from local hospitals attended the Center opening, and a few were quite vocal about conditions in the abortion wards. “Eighty percent of the nurses I’ve talked to where I work say that they wouldn’t assist with abortions if they thought that they could get away with it,” one said. “The hospital never tells them that they have the right to say no.”

One nurse discussed the late term abortions being performed at Broward General Hospital. “They are nationally known for their late term cases — up to 32 weeks. There were 396 reported last year alone. These are big babies! Last year $19.5 million of our tax money went there” (Recently pro-life picketers have called attention to the situation).

“The obstetricians don’t stay around for these deliveries. They leave the mother and the nurse to deliver a dead baby. Some are even done as outpatients. Fifteen to twenty percent of them have complications, but the most serious complication is what is done to their psyche.”

But no one at the ceremony was ready to five up one critical goal of pro-life education — the passage of the Human Life Amendment. Mrs. Elaine Gaber, R.N., reminded everyone of the importance of materials dealing with abortion.

“We as citizens are going to have to say, ‘Hey, Mr. Legislator! Guess what? Your constituency isn’t pro-abortion. It’s pro-life!’”

In addition to providing speakers, the Life Education Center also offers a variety of materials dealing with abortion. Two books, “Handbook on Abortion” and “Abortion and Social Justice” will be distributed next month to all Broward County high school libraries.
NEW YORK (NC) — A recent column in The Catholic Review of Baltimore answered a letter from a parent about a review of the movie "The Eye of the Needle." What happened, it seems, is that the critic had some good things to say about this movie and then dutifully noted that our office, the Department of Communication of the U.S. Catholic Conference, gave it a B classification, designating it morally objectionable in part.

Understandably confused, the letter writer wondered what was to be done under such circumstances. There are two issues involved here. The first is whether frontal nudity in films should be treated by movie critics as separate from other artistic elements. The second is whether moralistic judgments should be made by the USCC Deparment of Communication of America.

There are two issues involved here. The first is whether movie critics should use film reviews to find out what sort of movie it is that their children want to see, and says, correctly, that "the ratings are not morally binding."

Though I'm in fundamental agreement with this, I would like to make one qualification. Rather than say you shouldn't impose moral standards "first" upon a work of art, I would prefer to put it this way: you shouldn't apply abstract moral standards to a work of art. Morality must be grounded in the concrete, the real.

"THE EYE of the Needle" is a good example. Our office felt that its artistic credentials were decidedly inferior. In the review I wrote — and one of us does — where moral critique in art is concerned, I have no first criticism is, is this a sincere artistic expression?

It goes on to explain that parents should use film reviews to find out what sort of movie it is that their children want to see, and says, correctly, that "the ratings are not morally binding."

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In this context, then, the B classification was given because of the "needlessly" graphic, a heavy load of realistic sexuality loaded upon a movie whose pretensions could not possibly rise above light entertainment.

How do you, a parent, judge where the truth lies when there is disagreement of this sort? The only way, I believe, is to get to know your critics. Trust the judgement of a particular critic only after you have checked his opinions over a significant period against the opinions of other critics and against your own reactions to particular movies. And if you're serious about this issue, you really should see a problem movie yourself every now and then.

The final decision must be yours — especially since you know your children better than any critic does — and no one, not even the U.S. Catholic Conference, can relieve you of that responsibility. However, we, as colleagues in the Catholic press, are in business to help you as much as we can. That's what our classifications and reviews are for.

The column's response is very much to the point: "What some people fail to understand is that in judging films, whether they are artistic form, one cannot impose moral standards first. We have to judge artistic forms by artistic criteria, otherwise some would condemn the paintings on the ceiling of the Sistine Chapel just because there happens to be where frontal nudity in art is concerned, I have no first

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Our bishops dancing in the Aisle?

By Sue Blum

Nietzsche once said, “I don’t think I could believe in a God who didn’t dance!” Perhaps many of us feel that way today about our bishops. Of course, we are blessed in our Archdiocese of Miami with compassion, caring bishops who share their lives, their dreams, their visions, and their humanity with us. Injustice would be done if it was not reported that this seems to be a national trend. I was so impressed with all seven bishops at the Adrian Conference that I am compelled to share my thoughts with you.

Yes, your bishops laugh ... and sing ... and pray ... and care enough about us to listen to our problems, our frustrations, and our needs for directions and answers and nights! And, yes, our bishops dance!

When the Melzorion Chorale danced down the center aisle of the Dominican Mother House Chapel, doing an intricate and rhythmic two-step Ethiopian procession (which I dubbed a “soul-stroll”), the seven bishops, Abbot Keating and all the others were celebrating the Afro-American liturgy all joined in and “soul-strolled” down the aisle. Yes, even Bishop Thomas Grady, from our neighboring Archdiocese, whom I had seen from afar before and had always awesomely considered as “quite proper, quite formal and quite ‘bishoply’”.

And the bishops danced during a liturgical dance workshop, too. As we all were learning to praise God in gesture, turning and whirling appropriately at “There is a season ... turn, turn, turn ...”

I can believe in bishops now ... I have seen them dance (And I just know that God was dancing with us!) ... Well, Nietzsche (Reprinted from Lay Ministry newsletter “Called and Gifted”)

Barry sets Fall Festival program

Barbara Streisand has donated the wedding blousse she used in “A Star is Born,” and Henry Winkler has offered a lunch with him at his studio plus a script as his auction donation for the Barry College Fall Festival.

Other celebrities — local and national — have arranged for special items or valuable services toward the success of the fund raising auction, part of the festival which will include a flea market and fun for the entire family.

The Barry College Fall Festival is scheduled Saturday, Oct. 17, on the campus between the Pennafort Pool and Northeast Second Avenue, Miami Shores. It is a fund-raiser for scholarships that has already attracted considerable help from individuals and businesses in South Florida.

Final session set for Eucharistic Ministers

The final session for prospective Special Ministers of the Eucharist will be held on Saturday, October 31, 10 a.m. to 3 p.m. at St. Mark’s 620 N.E. 7th Ave., Boynton Beach, Fla.

The fee for training session is $4.00 per person.

Pastors wishing to send people to these training days should write a letter of recommendation to Rev. James F. Fetscher, Director, Office of Worship and Spiritual Life, Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fl. 33138. The letter should include a check for payment of fees (made out to the Archdiocese of Miami, please). Letters should be received by the above office no later than the Wednesday before the date above.

St. Thomas More Festival

The parishioners of St. Thomas More, 10701 Military Trail, Boynton Beach will hold their Fall Festival on Saturday and Sunday, October 24 and 25, from 10:00 a.m. to 6:00 P.M. on the parish grounds.

There will be fun and games for young and old, food and refreshments, booths for browsing and bargaining, raffles and rides to amuse all age groups. Y’All come and enjoy!

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Leadership Evangelization Luncheon

The Saint Jude Evangelization Commission will host a Leadership Evangelization Luncheon on October 17 at noon at the Parish Center U.S.T. Tequesta.

Miss Marsha Whelan, assistant director of Evangelization for the Archdiocese of Miami will be the speaker.

Representatives of the 18 area Catholic churches involved in the Northeast Cluster have been invited to attend the luncheon and workshop by Fr. Robert A. Hostler, Pastor. Following the luncheon a roundtable session will be held. Miss Whelan will serve as moderator.

How effective are you as a parent? You can develop skills to increase your effectiveness in this most significant and awesome role of all by taking the Parent Education course offered by Fr. Lois Krop beginning Thursday, Nov. 5, at the Catholic Service Bureau, 9345 N.E. 6th Avenue, Miami Shores.

Dr. Krop teaches specific methods of communication and problem-solving to settle family conflicts in a mutually beneficial manner. She is a marriage and family therapist who has led PET courses in the Miami area for eight years.

Parents completing this program report better two-way communication, fewer power struggles, more independent children, warm feelings, and closer family relationships. If you want to be more effective, call 758-0024.

The fee is $30.00 per person or $50.00 per couple for 6 sessions of consecutive Thursdays from 7:30 to 9:30 p.m.

Annual Physicians and Nurses Mass

Catholic physicians in the Archdiocese and their wives, and Catholic nurses are invited to a Mass commemorating the Feast of St. Luke.

The Mass will be celebrated by Bishop Edward A. McCarthy at 4 p.m., Oct. 18th, in the chapel or rectory of the church.

Respect Life — 3rd Annual Celebration Dinner Dance of the Election of Pope John Paul II. The date is Oct. 17th at the Knights of Columbus Hall — 13300 Memorial Highway, North Bay Village.

The program will be highlighted by a community song fest.
The decision

By Father James A. Black

David glanced around the room. The weekend had been a good one so far. Thirty-six high school students had made the retreat, and many were David's friends. He was looking forward to Father Kevin's talk, because he was one of David's teachers. They had developed an easy friendship over the course of the year.

"His talk ought to be good," David thought. "He seems happy as a priest. I'll bet he has no problems trying to decide what to do with his life. It's hard being a senior — too many decisions to make!"

But Father Kevin surprised him by his talk. The priest told the teen-agers how he had gone into the seminary after high school, and had progressed along the course of studies with little difficulty. But when he was ordained a deacon, everything changed.

"I had been waiting for a chance to minister to others, but was sent to a place where I really wasn't needed. The experience was tremendously frustrating — I wondered if all appointments would be like this," Father Kevin told them.

"I began to experience a lot of doubts and questions about the priesthood. I thought I'd better take some extra time as a deacon. After all, I didn't want to make a decision that would be wrong. The idea of the priesthood was too important to me to make the decision lightly."

FATHER KEVIN told the young people that he had felt a lot of pressure to make a decision — it seemed that a decision was expected of him. His situation had not been unlike that of many seniors in the crowd who were listening to him.

"The best thing about that extra time was that I had the opportunity to experience the faith of other people," Father Kevin continued. "My parents, my classmates who were already ordained, the other priests at the school where I was teaching — all of them were supportive of me. The people in my parish were tremendously helpful," he said. "I began to sense a sharing of faith — a definite calling by the people to be their priest."

He recalled for the young people his ordination day. "Many of you were there," Father Kevin said. "My ordination to the priesthood was really a communal celebration in which people called me to minister to them. They had helped me grow in my own faith by sharing their faith with me."

"By then I was completely at peace with the decision to ordain. I had been considering the idea for some time. I knew that I could serve the Lord by serving his people."

DAVID SHIFTED uneasily in his chair. The talk had excited, and some of what he said at his table were discussing it. Father Kevin was just like anybody else after all — he had to grow and struggle with his faith and his decisions just like David and his friends did.

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I Believe... We Believe

By Father John Castelot

Since Mark is writing a proclamation of the good news and not a life of Jesus, he tells his readers nothing about Jesus' origins. In fact, he gives no information about Jesus prior to his appearance on the public scene.

Instead Mark opens his Gospel with an account of the ministry of John the Baptist. From the point of view of a writer, this sets the stage for the entrance of Jesus. But more important, from the theological point of view, it identifies him as the Messiah and, indeed, as the Son of God.

If John prepares the reader for Jesus, the Scriptures have, according to their Christian interpretation, prepared for John. Before Mark says a word about John, he cites a mixture of Old Testament passages — one from Chapter 40 of Isaiah. And even though the verses come from different contexts and apply to different situations, they refer to the coming of a messenger who will prepare for an intervention on God's part. For the early Christians, John was the messenger.

Historically, John was probably looking forward to the coming of Elijah, who was expected to return and usher in 'the day of the Lord.' In the Old Testament book of Malachi, it was written: "Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day."

Elijah, then, would have been the "more powerful than I," whom John was expecting. However, the early Christians saw John himself as the Elijah-figure and Jesus as the one for whom coming he prepared. MARK'S SKETCH of John fits the view of him as an Elijah-figure. Like the prophet of old, John is a decent person; like him, too, he wears "a hairy garment with a leather girdle about his loins" (2 Kings 1:8).

John came with a prophetic challenge to the people, calling them to a radical conversion in preparation for the Lord's coming. Apparently John was a dynamic preacher. And even though the statement that "all the Judean countryside and the people of Jerusalem went out to meet him in great number" may be a bit sweeping, still there is evidence that he was immensely popular.

This messenger is one of the few gospel characters mentioned in secular history. A Jewish historian named Josephus tells us John was so popular that Herod Antipas feared his power with the people. Seeing John as a dangerous political threat, Herod had him executed.

But John's influence did not die with him; there is clear evidence in the later New Testament writings that he left a devoted group of followers who remained faithful to him long after his death.

In fact, no little friction seems to have developed between John's disciples and those of Jesus in the early years of Christianity. One can detect efforts of the New Testament writers to clarify John's position relative to Jesus.

Thus Mark sums up the theme of John's preaching this way: "One more powerful than I is to come after me. I am not fit to stoop and untie his sandal straps. I have baptized you in water; he will baptize you in the Holy Spirit." (Mark 1). Mark has now prepared the reader for the entrance of Jesus.
Can psychology help Christians?

One of my best friends is a psychiatrist. We didn't meet during a therapeutic hour. Our introduction to each other occurred to a large extent in silence, in many hours of being quiet together over a number of years in a Christian meditation group. There I came to know Dr. Gerald May as a person at the center of the ongoing contemporary conversation between psychology and faith.

Some years ago, fresh from his psychiatric residency, he was working in a drug rehabilitation program. He says he used all the medical and psychological tools at his disposal to treat the program's clients. Some people he saw in his practice got better and some did not. He wondered what made the difference.

To his amazement, May discovered that many who recovered from drug addiction, or who were clearly on the path to recovery, shared a common experience: some awareness of a mystery at the heart of life. It was at that point, he claims, that the most important insight of his career occurred. He saw that he was not the one who healed the people. Other factors were at work.

MAY BEGAN to regard his skills and knowledge in the fields of psychology and psychiatry as tools - helping grace to flood a person's life; opening a person to the grace that is always available.

The rigorous training psychiatrists receive does not include courses in spirituality. Yet May's work in drug rehabilitation led to some radical changes in his idea of what good therapy is, what he could contribute to people who are emotionally ill. For example, he thinks it not only appropriate but advisable for him to pray for his clients - and sometimes with them.

For May, spirituality and psychology are "yokefellows," to use St. Paul's phrase. Of course, in his practice May uses the tools of psychiatry largely to treat people with serious problems of emotional illness. But for a moment let's speak more broadly. What could spirituality and psychology have to do with each other? You may remember St. Paul's poignant cry in his letter to the Romans: 'I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Wretched man that I am.' What psychology and psychiatry have demonstrated is the vast area of unconscious life that is part of us. Our unconscious life influences our conscious decisions. It was some effect on the way we act, the things we fear or enjoy, what we hope for and how we plan our lives.

Many believe that the discovery of the unconscious ranks in importance with the greatest of modern discoveries. The study of psychology and its practice are a way of bringing forth hidden factors that are inside us, letting us see why we act as we do, and perhaps expanding us in our ability to act responsibly.

That is part of what it means to be mature: that we grow in awareness of what we do and why we do it, of what we want and why, of what we care about.

When I asked May what he would cite as the single most important contribution psychology can make to the faith life of Christians he replies, "Bringing to consciousness the unconscious defenses against God."

There is a slowly growing opinion among practitioners in psychology, typified by May (and his older brother, Rollo May, a widely known author), that in the depths of the human soul which psychology explores is a mystery. This mystery — one Christians call the Holy Spirit — is not a puzzle to be solved. It is an invitation, a summons to a journey.

For May this is vital. He thinks psychology can help those served by it to enter the divine presence. What happens after that is a matter of freedom — human freedom and God's freedom — and a matter of grace.
Laws on children at Mass

By Hilda Young
NC News Service

We all know about Murphy's Law: If anything can go wrong, it will. I'd like to add to it: Hilda's laws for attending Mass with children.

Rule 1: If there is any way for a bottle to leak in your purse, it will.

Rule 2: Every child given a wad of keys to keep him quiet will: (a) drop them repeatedly on hardwood pews; (b) raise them in the air and jangle them like a tambourine; (c) bang them against the back of the pew; (d) eventually drop them under the pew in front of you.

Rule 3: Anything given to children to keep them quiet will eventually end up on the floor under the pew in front of you.

Rule 4: Leaving home without a spare diaper in your purse is tempting fate.

Rule 5: It is a false threat to say, "If you ask me one more time when will Mass be over, I'm going to leave you home next time."

Rule 6: Pew racks are not designed to hold missals or song books; they are designed to trap elbows and hold story books.

Rule 7: If you dig deep enough into any pew pencil holder, you will find a broken-off crayon.

Rule 8: Holding your hand across a child's mouth does not keep him quiet, it only builds up lung pressure.

Rule 9: Trying to pick up a kneeler with more than one 3-year-old standing on it is an invitation to a hernia.

Rule 10: To a 3-year-old a pew is a cross between a slide and a racetrack. They assume parents kneel during Mass to clear it for them.

Rule 11: People will not exchange the sign of peace with you if they detect you tripping your 3-year-old or strapping him to the pew rack with his suspenders.

Rule 12: The child who teeths on pew benches, absorbs more than varnish.

Crop of love

‘City slickers’ farm garden for God, fellow man

By Owen McGovern

PROVIDENCE, R.I. (NC) — The city folks from McAuley House in Providence are just plain country folks down on the farm in Little Compton, R.I., when they’re bringing in the harvest for their soup kitchen.

The once-a-week farmers, a nun, a priest, a former sharecropper, volunteers and street people, are all members of McAuley House, which is a moral Christian community where people help one another fight a common enemy, according to its director, Mercy Sister Theresa Beaudreau.

What the harvest community members reap from their garden is love for each other as well as vegetables for their kitchen.

In the summer the McAuley community grows its produce on an acre donated by the Louis Pienn family. Every Monday the city dwellers head for the farm to tend their crops. Everyone shares in the work, digging in "God's garden."

"THE GARDEN gives us a common bond," said Sister Beaudreau. "It's getting back to the earth in God's presence."

"It's amazing what happens to people who associate with us. I am a city dweller, and this garden is the multiplication of the loaves and fishes," she added.

The 15 farmers who work the garden are only a few of the 150-200 people McAuley House feeds each day. The house depends on contributions and volunteers for support.

Sponsored by the Sisters of Mercy, the house even has its own ranch foreman, James Hudson, a former sharecropper from Goldsboro, N.C.

Hudson, 57, a member of the house since 1975, said "in the beginning, we didn't have anyone that knew what to do. They had never tended a garden before."

He said the inexperienced farmers were planting vegetables in areas he intended to seed, spreading fertilizer at the wrong time in the wrong places and in general creating more work.

"BUT HUDSON said he is proud of the way the "city slickers" took hold of the land and turned it into a productive garden. He also said he is proud of the closeness of the people at McAuley House who have become his surrogate family.

Hudson, a widower whose children live in North Carolina, said he has adopted the people at McAuley House and they have adopted him.

"The garden and the house get the people together. This is their way of getting out of the city once in a while. It's so good for the people, it's unbelievable," he said.

Besides vegetables, the McAuley farmers also grow a sense of pride. "They work and contribute and are a part of something," said Father Edward F. Abbott, a part-time volunteer and a member of the team ministry at St. Michael's Church in Providence. "It's important to receive, but it is also important to give. They are giving."
"Ustedes son la única página de la Biblia que algunos verán"

Dos aspectos de la Segunda Conferencia Católica Carismática celebrada en el Broward Community College, Pompano Beach, durante el fin de semana pasado. A la izquierda, vista parcial de la enorme congregación que llenó el auditorio y a la derecha, sobre los obispos y sacerdotes que concelebraron la Misa de clausura, el gran estandarte con la leyenda "Buenas Noticias, Dios te Amo". En esta foto, tercero desde la derecha, el Arzobispo McCarthy y quinto, el obispo McKinney de Grand Rapids, Michigan.

Ustedes son parte de las misiones

Queridos hermano en Cristo:

Todos los años la Iglesia nos recuerda que todos somos llamados a ser discípulos de la palabra de Cristo, todos somos llamados a Evangelizar.

"Vayan, entonces a todas las Naciones y bauticen en el nombre del Padre, del Hijo y del Espíritu Santo."

En este espíritu de Evangelización, la Iglesia lleva a cabo la colecta anual para las Misiones Rurales en América y en otros países del mundo. En la actualidad, hay más de 130,000 misioneros católicos en el mundo; sacerdotes, monjas, hermanos, hermanas y voluntarios laicos son ayudados por medio de esta colecta anual para que puedan llevar sus extensivos programas de misión a todo el mundo.

Ustedes son parte del gran Apostolado "Misionero de la Iglesia" cuando ayudan generosamente a esta colecta.

Les pido su usual generosidad para esta colecta que tendrá lugar el próximo domingo. (Oct. 18)

Que Nuestra Señora, la Reina de las Misiones, bendiga a ustedes y a sus familias.

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami

Miami, Florida / LA VOZ / VIERNES, Octubre 9, 1981
Experiencia • Sábado 7 de octubre de 1981

Impaciente busca niños para fiesta de Navidad

El movimiento Impaciente tendrá este año una “presentación navideña” hecha por los niños y niñas de Impac
to, entre los 6 y 11 años. El motivo de la fiesta es en el
sentido religioso, el verdadero, de la Navidad en familia, por lograrlo deben hacer que sus niños y niñas tengan parte en este bonito programa que se presentará el día 11 de Diciem
bre. Los niños ensayarán dos o tres veces antes de la presentación.

Todos los niños están invitados a participar. Para inscribirlos deben llegar a Carlos o Rosa de la Torre antes del 20 de Octubre al 09:59:14.

Mía queridos hijos, Ya hemos comenzado de nuevo nuestras actividades, ustedes en el colegio, eu...
Sacerdote cuenta su experiencia de Fátima

El pasado domingo 4 de octubre se celebró la Segunda Marcha Internacional del Santo Rosario. Estas marchas tienen lugar en todos los países cristianos del mundo a la misma hora, dos veces al año: el primer domingo de Mayo y el primer domingo de Octubre conmemorando las apariciones de la Santísima Virgen María en Fátima. También tienen resonante importancia las procesiones de Lunes de Octubre, en el Santuario donde un 80 años de edad, la pequeña Margarita, la devota y entusiasta colaboradora de la primera aparición de la Virgen, pidió a los niños que repitieran el “Pregúntale a la Madre” de la Virgen María en Fátima.

La historia llega a nosotros a través de una devota y entusiasta colaboradora de la segunda Marcha del Santo Rosario, señora Consuelo Montenegro Showen, de West Palm Beach, quien visitará recientemente a Monsenor Lima invitada por una amiga, la señora Rita Rodgers. La señora Showen cuenta que Monsenor Lima les recibió muy cordialmente y les sirvió de guía en un recorrido por el Santuario donde se pueden apreciar vales cuadros inspirados por las apariciones de Fátima y una escultura de un artista portugués que representa a los tres niños cuando hablaban con la Virgen.

El jovencito de seis años no pudo entonces darse cuenta de la significación de lo que aconteció en Fátima donde unas 70,000 personas reunidas en los alrededores de “La Cueva” presenciaron el milagro.

Cardenal legado de Pío XII, dieron a conocer su testimonio de la “milagro del sol” en la última aparición de la Virgen, Pío XII fue titulado “el Papa de Fátima” por su devoción a Nuestra Señora de Fátima y su llamado a la acción como respuesta al período de la Turbación y el comunismo. Se dice que el Papa Pío XII, quien visitó recientemente a Monsenor Lima en el Santuario, donde se pueden apreciar valiosos cuadros inspirados por las apariciones de Fátima, fue influido en su espiritualidad por los relatos del suceso.

El Padre Lima tenía poco más de seis años cuando vivió la experiencia más notable de toda su vida en su propia localidad de San Miguel: iba hacia su casa cuando se dio cuenta que el sol “bailaba y giraba rápidamente en su propio eje” y unos discos hechos por el sol entre ellos uno más grande, quizás el mismo sol, que venía hacia la tierra. Fue un episodio cálido atormentador.

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Los Obispos de Guatemala protestan contra difamación

Guatemala (NC) - En su última pastoral los Obispos de Guatemala denunciaron "la persecución de que es objeto la Iglesia por su fidelidad en cumplir la misión que Cristo le ha confiado." Citan la campaña desatada recientemente para desacreditar a la Iglesia, vinculando con las guerrillas a seglares que abandonan su trabajo de promoción humana, pero que no eran sacerdotes ni miembros de orden religiosa alguna, como acusa el gobierno. Los obispos también apoyan a sus sacerdotes, religiosos y catequistas que desarrollan su trabajo bajo las peores circunstancias en un clima de inseguridad física.

"No podemos menos que manifestar nuestra preocupación por la vida y la integridad de nuestros sacerdotes, religiosos y catequistas, pues a causa de las campañas de desprestigio contra la Iglesia y debido a la impunidad con que se han cometido los sacrilegios crímenes, cualquier persona, aun por asuntos sin importancia, se siente autorizada y animada a sacrificarlos, viven en un clima muy feroz, y no tienen esperanzas de que mejore su suerte. Han pedido que se les acepte como residentes pero esto dependerá de las cortes sobre inmigración.

PAUTAS MATRIMONIALES EN LA FLORIDA

Jacksonville (NC) - Los obispos de Florida destacaron que las normas sobre el matrimonio incluyen cuatro meses de preparación, prueba y licencias. En tan solo 30 años en la televisión con un programa especial el 4 de octubre con la participación de estrellas del show, el matrimonio provisto es usado para estimular en cada persona el ánimo de trabajar por un mundo mejor.

NOTICIAS DE LA SEMANA

INVITA DUARTE A LA OPOSICION A IR A ELECCIONES

Washington (NC) - El presidente salvadoreño Néstor Duarte, quien antes de salir de viaje invitó a la oposición a dejar las armas, participar en elecciones y en un próximo año, dijo durante su visita a funcionarios del gobierno en Washington.

Declaración del Arzobispo por el asesinato del Presidente de Egipto

Este violento y trágico ataque contra otro líder del mundo es una horrible indicación de la creciente impiedad de nuestros tiempos.

El Presidente Sadat fue especialmente admirado por sus fuertes y razonables esfuerzos para promover la paz en la Tierra. Nuestras oraciones están con él y con el pueblo de Egipto en esta triste hora.

Edward A. McCarthy
Arzobispo de Miami

Encuentro Familiar

El Encuentro Familiar No. 87 tendrá lugar en Inmaculada/La Salle el fin de semana del 17 y 18 de Octubre del corriente año. La dirección es: Miami Avenue a lado de la Ermita de la Caridad. Para cualquier información déjense al 751-2453.

Baile de Juán y María, primeros de disfraces

Nuestra Señora del Libano, situado en el 2056 Coral Way, Miami, de 8:00 p.m. a 2:00 a.m. Para más información, llame al 666-9134, 666-4132 y 531-3276.