ARCHBISHOP'S PASTORAL LETTER

Reach out to someone

Archbishop asks Catholics to live faith by bringing at least one person back to the fold

• Complete text, pages 11-14

By Ana Rodriguez-Soto
Voice News Editor

On the 25th anniversary of the founding of their Archdiocese, South Florida Catholics are being challenged to live out and reach out.

In a pastoral letter kicking off a "Year of Faith," Archbishop Edward A. McCarthy asks Catholics not only to be better practitioners of the faith they preach but to make it a point to bring at least one alienated Catholic back into the fold.

The "Year of Faith" is a combined celebration of the silver jubilee of the founding of the Archdiocese of Miami and the third phase of the five-year evangelization campaign. Since the Archdiocese was founded Aug. 13, 1958, the Year of Faith is beginning several months ahead of the actual 25th anniversary.

IN AN INTERVIEW with The Voice this week, the Archbishop explained that bringing back the alienated "means not only what we do to get them back to the Church community, but what we do once they're there. We have a responsibility, those of us that are active, to really express to them a sense of hospitality and let them know we're delighted they're back and, in our own way, try to see that we're not roadblocks by the way we behave."

The challenge to truly live out the faith applies not only to individual Catholics, but to any group, agency, parish or organization that professes to follow the teachings of Christ.

"We have to look at ourselves and say, 'Did we let them down?' If we did, (we must) try to improve the situation so they do feel more comfortable. And if we didn't, try to explain that there was a misunderstanding, or the experience they had was un-typical of the Church."

"We're striving to ... let them see that the Church, at least in their minds that they left, is not the Church that's reaching out to them," the Archbishop said. "We want them to

(Continued on Page 10)
Amnesty Int'l reports Ugandan torture, killings

NEW YORK (NC) — Systematic torture of prisoners and mass arbitrary executions of civilians persist in Uganda, Amnesty International USA said in a report released Sept. 1. The U.S. branch of the international human rights movement blamed the Ugandan army and security forces for abuse of prisoners and atrocities committed against unarmed civilians.

Amnesty's accusations repeated similar charges made earlier by Ugan- da's religious leaders, including Catholics, Anglicans, Orthodox and Moslems.

REPEATED REQUESTS that Ugandan President Milton Obote begin investigations of alleged violations have yielded "few and unsatisfactory" responses, said a spokesman for Amnesty International.


Many civilians killed were suspected of being anti-government guerrillas or guerrilla supporters, Amnesty International said, but unarmed men, women and children living in areas of armed conflict have also been killed.

THE REPORT described daily kill- ings of prisoners and burial in mass graves. A former member of a parliamentary opposition group said that during his three-month imprisonment "the number of people taken away to be killed must have been something like 200, because they would take away five, six, seven people every day."

In June the bodies of 50 young men, some decapitated and bearing the marks of torture, were recovered from Lake Victoria near Entebbe International Airport. Amnesty Interna- tional said it believed the victims had been arrested and detained by the Ugandan army.

Opus Dei to be subject to bishops

VATICAN CITY (NC) — The draft of the Vatican document granting the status of personal prelature to Opus Dei counters press speculation that the interna- tional organization of priests and laymen would become a "floating community" beyond the supervision of local bishops. The draft says that the new status answers "particular pastoral and evangelization needs of our time." It also states that Opus Dei members will be "subject to the jurisdiction of the diocesan bishop in everything that the law lays down for the simple faithful in general."

Bishop calls for dialogue on test tube babies

RICHMOND, Va. (NC) — Commenting on the birth of the nation's sixth and seventh test-tube babies Aug. 31, Bishop Walter F. Sullivan of Richmond said, "I'm not against the birth of the babies, but I do think there's a need for dialogue on the procedure that's being done." One of the babies was born at Norfolk (Va.) General Hospital, and the other at Cottingham Hospital in New York City. Both were conceived outside the womb at the Eastern Virginia Medical School's in-vitro fertilization laboratory. Said the bishop, "At Norfolk General, they're going through this elaborate, expensive procedure (and) at the same time we have 13,000 abortions a year in the hospital. That's schizophrenia."

Family searches for Guatemalan priest

GUATEMALA CITY, Guatemala (NC) — The family of a Spanish Jesuit, Father Carlos Perez Alonso, who was kidnapped in August 1981, has renewed at- tempts to obtain his release from unknown captors because they have been en- couraged by government officials and private reports that he is still alive. Father Perez' relatives received a letter from Guatemala's new interior minister, Col. Richard Mendez, promising to exhaust all means to find the priest. Associates of the missionary have also gathered reports that he is still alive, one going into details of a recent illness he is said to have suffered. Father Perez was last seen Aug. 7, 1981, by a witness who said two armed men led him off the grounds of a hospital where he was the chaplain. Jesuits in Guatemala were critical of the human rights violations of the government of Gen. Romeo Lucas Garcia, which was replaced in March of this year.
Nuns charge discrimination

**Five turned away as Eucharistic ministers during meeting of religious superiors**

SAN FRANCISCO (NC) — It was called "Convergence II," but a divergence of minds over church law and church treatment of women was one of the most talked-about features of a meeting of men and women religious superiors.

The occasion of the division was the public turning away of five nuns as extraordinary ministers of the Eucharist at the conference's opening liturgy. Archbishop Pio Laghi, apostolic delegate in the United States, was the chief concelebrant at the Mass.

**THE INCIDENT** disturbed so many of the participants, who represented most of the leadership of religious orders in the United States, that they changed the meeting program to hold a special session to talk about the issue.

"I really think that what happened is evil and I am really disappointed," said Sister Jane Anne Slater, a Sister of Providence of San Antonio, Texas, who was one of the five nuns turned away.

Voice on TV

*The Voice* will be the subject of this week's *Real to Reel* program, as producer Carol Gallagher goes behind the scenes to take a look at how the Archdiocese's weekly newspaper is produced. The program airs this Sunday, Sept. 12 at 10 a.m. on WCKT, Channel 7 in Miami.

**Quinn requesting a dispensation from the rule concerning use of extraordinary ministers.** The archbishop had replied that he did not have the power to dispense from that law.

**Vatican bank head moves to Holy See**

VATICAN CITY (NC) — Archbishop Paul Marcinkus, controversial head of the Vatican bank, has moved from his residence in Rome to an apartment in the Vatican.

News stories speculated that the move might be an effort to avoid an investigation by Italian authorities into the bank's links to the collapsed Banco Ambrosiano.

Archbishop Marcinkus said that he made the decision because the current controversy over the Vatican bank's ties to the Banco Ambrosiano, Italy's largest private bank, was demanding his full attention.

Archbishop Marcinkus, formerly lived at Villa Stritch, a Rome residence for U.S. priests and bishops working at the Vatican. The Vatican apartment was given to him last November when he was named president of the Pontifical Commission for Vatican City State.

**ADVANTAGEOUS** the incident were the facts that:

- A large number of nuns did in fact act as extraordinary ministers of the Eucharist during Communion at the Mass;
- The five nuns who were turned away were not supposed to be direct distributors of Communion to the people, but were to act in an intermediary role of transferring wine from medium-sized flasks on the altar to cups on a table, which would then be taken by others for actual distribution at each of the 100 tables where the participants in the liturgy were seated.

(In Washington, Father Ronald Krisman of the secretariat of the bishop's Committee on the Liturgy said that, even though the women were not actually supposed to distribute Communion, the intermediary task assigned to them was one that would be reserved to a priest, deacon, acolyte or extraordinary minister of the Eucharist.)

Before the meeting, the planning committee had written Archbishop Quinn requesting a dispensation from the rule concerning use of extraordinary ministers. The archbishop had replied that he did not have the power to dispense from that law.

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Family Circle survey irks pro-life head

WASHINGTON (NC) — The director of the U.S. bishops' pro-life office has sharply criticized the methodology and results of a Family Circle magazine readership survey which showed widespread support for abortion.

Father Edward Bryce, director of the bishops' Office for Pro-Life Activities, said the handling of the survey, including a pro-abortion article in the preceding issue of the magazine by actress Katherine Hepburn, showed an "editorial bias" in support of abortion.

He also said the survey questionnaire, which appeared in the Feb. 2 issue, asked misleading and biased questions and said its results contradicted "more reputable" polls on the abortion issue.

The survey questionnaire, which readers were invited to fill out and mail to the magazine, was published last winter.

According to Family Circle, the survey found that more than 60 percent of the women responding support abortion rights and oppose government efforts to limit abortions.

Father Bryce contended that the survey included several biased questions and did not attempt to clarify to what extent respondents actually favored abortion.

"The poll asked whether respondents support or oppose the Supreme Court's abortion decisions without explaining the radical nature of those decisions," said Father Bryce.

"Those who oppose these decisions were asked under what circumstances they would favor abortion . . . But those who claimed to support abortion were not asked whether they oppose abortion under any circumstances," he said.

The survey 'simply failed to ask questions that would have poked holes in the image of popular support for abortion.'

The survey, he added, "simply failed to ask questions that would have poked holes in the image of popular support for abortion."

According to the magazine, more than 25,000 women responded to the survey. Of that total, 5,000 responses were selected and analyzed by Mark Clements, Inc., a New York research firm. The 5,000 sample on which the results were based was chosen to be "geographically representative of the domestic circulation of Family Circle," the magazine said in a news release.

The survey is based on a poll in Family Circle's Feb. 2 issue, which went on sale Aug. 31. The survey questionnaire, which appeared in the Feb. 2 issue, asked misleading and biased questions. It was published noting that Planned Parenthood, which supports abortion, urged its affiliates to participate in the survey.

"The opinion survey then appeared on two pages in the Feb. 2 issue, without introduction and without any indication on the magazine cover that it (the survey) even existed — as if to hide the poll from anyone who had not been forewarned by Planned Parenthood or by the Hepburn article," Father Bryce said.

A spokesman for Family Circle, Dan Schlesinger, told NC News that the magazine alerted both sides that the survey was about to be published. He noted that articles appeared in the Catholic press at the time the questionnaire was published noting that pro-life groups also were urging participation in the survey by individuals opposed to abortion.

"IT WOULD be self-defeating for us to try to slant the survey results. It wouldn't do the magazine any good," he said.

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Bishop hits cable 'porn'

ARLINGTON, Va. (NC) — The Arlington Diocese has expressed opposition to a decision by the local cable television network to offer sexually oriented programs produced by the nationwide Escapade-Playboy cable television channel.

In a statement issued Sept. 1 Bishop Thomas J. Welsh of Arlington said:

'Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community.'

"Just like cigarette packets say 'Warning: Cigarettes are dangerous to your health,' we are joining with other civic and religious leaders to say: 'Warning: Soft pornography is dangerous to the health of the community.'

"Those who think that watching soft pornography does not have an effect on attitudes and perceptions," Bishop Welsh continued, "should consider the influence that television commercials and programming have on buying habits and attitudes toward life. Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community.'

In an earlier statement, Bishop Welsh had called the decision by Arlington Telecommunications Inc. (ARTEC), the local cable network, to offer Escapade-Playboy programming "extremely unfortunate."

"THESE OF US who cherish the belief of unconditional selfless love between a husband and wife must speak out against this irresponsible action," the bishop said at that time. "We must also raise the conscience of those people who may choose this programming, for it can only warp their sense of what a mature love can be. There is nothing 'soft' about por-noography. It is an insidious evil that is of no benefit to the community."

"Value is in the eyes of the beholder," said John D. Evans, ARTEC executive vice president. "When persons have to pay for the service that is coming into their homes, it has to have value."

The Escapade-Playboy channel "is erotic," Evans said. "But it is not pornography.

In its advertising, Escapade-Playboy states that everything that is in Playboy magazine will be on cable TV. "Everything goes," say the ads, describing the programs as "sexy and unconventional."

"Obviously, we're concerned with simulated intercourse or sodomy," Evans said. ARTEC was not "going to play censor" as long as the programming was "within community standards, which it is," he added.

Evans said the Escapade-Playboy distributors determine that unrated programming is not the equivalent of R-rated movies. He said all programming will conform to film industry standards for R-rated material and that ARTEC will not broadcast X-rated material.

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"Obviously, we're concerned about the values in R-rated films," said Ellen McCloskey, a spokeswoman for the Arlington Diocese. "But we're more concerned about the ones not rated that Playboy will provide only for this channel."

ARTEC has said it is not presenting anything that cable TV subscribers do not already receive on such channels as HBO, Super TV and Cinemax.

That argument "is not watertight," McCloskey said. "I don't think Playboy has the intention of producing soft pornography only. If the subscribers want harder core, they will purchase it. What the buyers want, the buyers get."

More than 1,000 of the 23,000 ARTEC subscribers have already paid an additional monthly fee to receive the Escapade-Playboy channel. Upon request, ARTEC will provide subscribers who pay an additional $15 with a special key to enable parents to exclude children from watching the channel unattended.

BECAUSE cable TV does not use the public airwaves and sends programs to viewers' homes through wires and cables, it is not considered broadcasting and does not come under the broadcasting jurisdiction of the Federal Communications Commission.

But Jesuit Father Morton Hill, president of Morality in Media, an anti-pornography organization, said local governments can enact ordinances and state legislatures can pass laws to regulate the kind of programming shown on cable TV.

Father Hill has criticized what he called "hard-R) movies on cable TV. He charged that many of these films portray everything but actual sexual intercourse. Such films and those with simulated intercourse or sodomy are unsuitable for any television, he said.

Father Hill pointed that laws forbid the sale of heroin because it is harmful, even though individuals would be free, in the absence of such laws, to refuse to buy or use heroin.

Morality in Media holds that "the standards for cable should be the same as for commercial TV," he said. "If you can't broadcast it on commercial TV, you should not be able to transmit it on cable TV."

"The two together can only bring harm to the community."
Charismatics may seek new church status

ROME (NC) — Now in its 15th year, the Catholic charismatic renewal is seeking a new episcopal adviser and considering a new church status that could significantly change the movement’s day-to-day operations.

Since before the resignation earlier this year of Belgian Cardinal Leo Suenens as episcopal adviser to the movement’s international office and council, leaders of the charismatic renewal have been holding informal talks with the Vatican’s Council for the Laity about making the movement a Catholic international organization (CIO).

“That would involve quite a few structural changes,” said Jesuit Father Fiorello Mascarenhas, director of the movement’s international office in Rome.

“The changes could be considered alien to the whole spirit of the charismatic renewal,” he added.

THE BIGGEST change would involve dropping non-Catholic members from the organization, or at the very least, forming Catholic and non-Catholic branches of the charismatic renewal.

“At the international level, recognition of an organization as Catholic implies the approval of the Holy See, which in this way authenticates the organization’s participation in the apostolic mission of the church and its hierarchy and confirms its adherence to the doctrinal teaching of the Catholic Church,” say 1971 guidelines on CIOs from the laity council.

A spokesman for the laity council said the charismatic renewal has not submitted a formal request for the new status, but has been discussing the possibility with the Vatican for several years.

But, the spokesman added, no such change could be considered unless the charismatic renewal became a strictly Catholic organization.

Father Mascarenhas, a native of India and a charismatic since 1972, estimated that only about 20 percent of the charismatic renewal communities in the world are ecumenical.

“Because of the major charismatic communities are ecumenical, the impression has been created that the great majority are,” he said. “But more and more often the renewal is oriented to being in and for the (Catholic) Church.”

IF IT ACHIEVED the new status, the Catholic charismatic renewal would join a select group of fewer than 50 international associations and federations, including the World Union of Catholic Women’s Organizations, the International Catholic Union of the Press, the Legation of Mary and the International Christian Union of Business Executives.

U.S. Redemptorist Father Thomas Forrest, who heads the nine-member International Catholic Council for the Charismatic Renewal, said the change would be desirable because the movement sees itself as “a service for renewing the whole Catholic Church.”

“We don’t claim a monopoly on the Holy Spirit’s work of renewal,” he added, “but the closer we can work with and in the church as a very normal part of the church, the better we would be able to fulfill our purpose.”

The charismatic renewal, which began in Pittsburgh in February 1967, has some 10 million members worldwide, with strongly Catholic South America having the largest number and the United States running “a very close second,” Father Mascarenhas estimated.

Calender reform boost to Christian unity?

CASTELGANDOLFO, Italy (NC) — Investigation into possible reform of the Gregorian calendar can be “of great help” in the quest for Christian unity, Pope John Paul II said during a meeting in Castelgandolfo with astronomers and scientists participating in conference commemorating the 400th anniversary of the Gregorian calendar.

“Your examination of both the astronomical and sociological aspects of the calendar reform will surely help for a more harmonious understanding of what happened and what remains to be accomplished in the area of calendar reform,” he said.

“In particular, your examination of how the Gregorian calendar was received by various societies and by various churches will surely be of great help to all of us in these days when we sincerely seek a strengthening of that unity which Christ desired for his church,” Pope John Paul added.

In 1582, Pope Gregory XIII realigned the Julian calendar, authorized by Julius Caesar in 46 B.C., with reality by suppressing three leap years in every four centuries, in order to bring the spring equinox of the Julian calendar back to the true astronomical date of March 21, as the Nicene Council had decreed.

To achieve the change, Pope Gregory suppressed 10 calendar days at one stroke. Oct. 4, 1582, was immediately followed by Oct. 15, 1582.

Because most Orthodox churches did not accept the calendar reform, Orthodox churches celebrate Easter on a different day from the Easter of other Christian churches nearly every year.

Pope John Paul said the church “has had and continues to have a profound personal interest concerning calendar revisions, since such work influences the occurrence of religious feasts which constitute, as it were, the rhythm of the church’s daily life.”

THE POPE said also the church backs all efforts which link the life of the church to scientific research.

“It is necessary for this relationship between faith and science to be constantly strengthened and for any past historical incidents which may be justly interpreted as being harmful to that relationship to be reviewed by all parties as an opportunity for reform and for pursuing more harmonious communication,” he said.

The conference was sponsored by the Pontifical Academy of Sciences and the Pontifical Vatican Observatory.

Proposed new calendars seek to align the annual orbit by the earth around the sun into a fixed chart that would be standard and permanent.

One solution, the World Calendar, would provide a year of 365 days, with each three-month quarter having regular patterns of 31, 30 and 30 days. The 365th day of the year, and in leap years the day after June 30, would be considered “white” days not belonging to any week or month.

The introduction of the “white” days would mean that every day of the year would always fall on the same day of the week, with Jan. 1 always falling on a Sunday.
Nun's killer gets death; diocese objects, forgives

AMARILLO, Texas (NC) — After a trial in which it took longer to find a jury than a verdict, Amarillo resident Johnny Frank Garrett, 18, was convicted of the rape and murder of 76-year-old Franciscan Sister Tadea Benz.

After deliberating for about five hours, the eight-man, four-woman jury found Garrett guilty on Sept. 1, and, the next day, sentenced him to death by lethal injection.

Described by his defense attorney as “dumb and (having) a low mentality, a thief, a burglar, a dope addict and an alcoholic,” Garrett insisted throughout the proceedings that he was innocent.

Bishop Leroy T. Matthiesen of Amarillo said he does not favor the death penalty for Garrett. “1 believe in respect for life everywhere,” Bishop Matthiesen said.

Instead of condemning the accused to die, we need to address ourselves to the root causes of violence, such as problems in our society,’ Bishop Matthiesen said.

THE BISHOP said life imprisonment with no hope for parole unless radical conversion takes place is a far better deterrent to murder. "It's a very tragic story," said Leroy Behnke, administrative assistant to Bishop Matthiesen. "1 look out my office window and right across the street see the front door of Garrett's home. I wonder what kind of life is led by a young man whose name is Garrett while his mother's name is Cameron and his sister's name is Weaver. Perhaps a society that accepts turbulence and rootless values should share in the blame for his crime."

Garrett's home is two blocks away from St. Francis Convent, where Sister Benz lived. He was convicted of breaking into the convent on Halloween morning last year and raping, beating and strangling Sister Benz, a member of the Sisters of St. Francis of Mary Immaculate.

The prosecution presented physical evidence, including fingerprints and pubic hairs traced to Garrett and found in Sister Benz's bedroom, where her body was discovered. Three witnesses also testified that Garrett had told them he had raped and murdered the nun.

GARRETT admitted that he had entered the convent and gone through the bedroom while looking for a crucifix to steal, but he said he had been there three hours before the murder. Telling the jury not to "find him guilty because he was in the room," his defense attorney said, "That is all they can prove." Garrett's story of the day's events was "not that unreasonable," the defense attorney said.

"It's painful to have to hear that sentence," said Franciscan Sister Viola Bacca, a nun from St. Francis Convent who attended the trial. But she also expressed relief that the person responsible for the attack would not be able to repeat it.

Sister Bernice Noggler, provincial of the Sisters of St. Francis, said in a prepared statement, "1 know that if Sister Benz were alive she would be the first to forgive and pardon Johnny Frank Garrett. I am sure that she has done that and therefore, I, too, forgive him and so do all the sisters."

While growing up, Garrett had often been a nuisance to the Diocesan Pastoral Center and diocesan properties between the center and the convent, diocesan staff members said. It has not been suggested, however, that his attack on Sister Benz was motivated by a hatred for the church.

By George
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Why repay oil with death?

By Jeff Endrath

BAQA, Jordan (NC) — It was 11:45 a.m., and the muezzin was calling the Moslem faithful among the 61,000 Palestinians in this largest refugee camp in Jordan to the second of five prayers of the day.

The muezzin’s mournful plea did not seem to affect noticeably the lazy atmosphere of the dusty streets of the camp in the 97 degree heat. People, mostly children enjoying the freedom of school vacations, went about their routines, and a visitor was told that only a sprinkling of older men would make their way to one of the eight mosques in the camp to pray.

“The young ones seldom find the time or the need to pray,” an elderly Palestinian resident said with a touch of sorrow and apology.

There is no Christian church in the camp, which is located about 18 miles north of Amman, the Jordanian capital. But a large sign on one of the main streets here proclaims in English that the campus of residential units has been donated by the Pontifical Mission for Palestine.

A striking feature of the place is the contrast between Baqaa’s shabby appearance and Amman’s booming life, and the presence of two giant satellite receiving stations in the immediate vicinity of the camp.

OUR GUIDE was Jalal Azzeh, a Palestinian employee in the publicity office of the United Nations Rehabilitation and Works Agency, which has been caring for Palestinian refugees for the past 32 years. He ushered us into an administration office of the camp and invited half a dozen heads of the various camp departments to join him in explaining to a couple of American reporters what it means to be a Palestinian refugee.

On the way to Baqaa, Azzeh and his Palestinian driver, who maneuvered his cab as if it were a PLO tank dodging an Israeli mine field, had bombarded the visitors with polite but pointed remarks about the situation in Lebanon (then still uncertain about the PLO’s ultimate fate in the battle of Beirut).

“My friend (the driver) wants to know why you Americans repay the friendship of the Arab people with showering death on innocent civilians in Beirut,” said Azzeh at one point.

The interview with the Baqaa Palestinian leadership became even more emotional. One of the elders in the group accused the United States of being responsible for “the Palestinian disaster.” Another was convinced that the United States was “using the Palestinians to test its weapons, using the Palestinian nation as a guinea pig in the process.”

Azzeh not only translated these heatedly delivered missiles, he also made certain that the visitors understood that he fully shared the feelings of his fellow Palestinians.

ASKED to compare their present feelings with those of 1975 when Syrian troops in Lebanon used Soviet weapons to put down what then appeared to be a PLO bid for power in Beirut, their collective, though subdued, response was that, “Palestinians died also during that operation, but it was different.”

As a reproach they added, “We Arabs gave America oil. And what we get for it is death and destruction through American-supplied weapons used against us by Israel.”

“We did not know that Jordan had any oil of its own. But if you talk about the oil of all Arab countries, why not convince them that they should help the Palestinian cause by denying their oil to the West?” was the next question asked by the reporters.

“You are right,” said Azzeh, “the Arab states are selling us down the river.”

His Baqaa friends had no comment of their own. Two of them decided to leave to attend to more important business.

The guided tour of the camp then led us to the home of the family of Hassan Al-Qassas. In contrast to the ideologically oriented interview with the camp leaders, the atmosphere in this pitifully modest but reasonably clean home was a pleasant surprise.

The portly, moon-faced matriarch of the house (the head of the family was not home) was all smiles when she heard that the visitors were Americans. Her 10-year-old grandson immediately produced chairs for the visitors.

After some small talk the conversation turned to politics.

“How does the Al-Qassas family feel about Americans?”

RESPONDED Mrs. Al-Qassas, “Americans or not, the thing is, how long do we Palestinians have to stay here?”

Does she hope to return to Palestine?

“I pray to Allah each day to let me see Palestine once more,” was her answer.

There were no anti-American reproaches to mar this visit. What remained unclear was the graceful acceptance by the family of their lifelong deprivations in a refugee camp in the name of a “Palestinian state” which may never materialize, or in any case, may never include Jericho, the Al-Qassas homestead.

On the way out of Baqaa, the visitors had mixed feelings about the role of Americans, who, after all, contributed half of the $2 billion which since 1949 has gone toward the upkeep of the Palestinian refugee camps in the Middle East. But the money was far from wasted; a sign in a local camp bazaar proudly proclaimed this was the shopping place where people could buy shopping bags with the image of Elvis Presley.

Palestinian refugees differ on views of United States

Page 8 / Miami, Florida / THE VOICE / Friday, September 10, 1982

West Bank holds key to peace

LONDON (NC) — The return of the Israeli-occupied West Bank and Gaza Strip to the Arabs is the key to peace in the Middle East, according to Melkite Catholic Patriarch Maximos V Hakim of Antioch, whose headquarters are in Damascus, Syria.

The patriarch spoke to journalists Sept. 3 during a visit to London.

“If Israel really wants peace, it will have to give up something of what it has,” he said. He added, if the West Bank were handed back, then the Arabs would recognize Israel.

There is a new trend of reconciliation between Arabs and Jews now, he said, but to be effective there will have to be a give and take.

THE PATRIARCH said it is in Israel’s interest to hand over the West Bank. There are a million Arabs living in the West Bank today and in 10 years’ time, given the size of Arab families, there will be more than 2 million of them, he added, and it is not in Israel’s interest to have so many Arabs within its borders.

As for Jerusalem, he said he believed the city should remain united but that the Arab section should be autonomous, similar to the status of the Vatican in Rome.

Jerusalem, he said, should be the city of the three monotheistic religions: Judaism, Christianity and Islam.

But in the past 15 years, half of Jerusalem’s Christians have left the city and it would be a tragedy if the holy places were to become simply museums, he added.

As to the future of Lebanon, the patriarch, who has a residence in the Lebanese capital of Beirut and who was in the city during the recent siege, was optimistic.

“If there is no foreign intervention in our internal affairs the situation will not be as difficult as you think,” he said.

HE SAID the Christians might soon come to an agreement with the different Moslem communities, but there might be more difficulty in reconciling Christians among themselves, a reference to personal family feuds among Christian political leaders.

The patriarch stressed that he maintained good relations with the heads of the Sunni, Shiite and Druze communities of Moslems. He also said that it is misleading to think of West Beirut as Moslem and East Beirut as Christian. The situation was that East Beirut was more Christian than Moslem and West Beirut more Moslem than Christian, he said.
What can one person do?

**Lay Catholic launches effort to help poor and it snowballs**

By Prentice Browning
Voice Staff Writer

What can one person do to help fight poverty in Dade County and the Caribbean?

Not much, one is tempted to say. But one Dade County resident, a young Southern Bell executive and Epiphany parishioner, recently decided to see and found the results surprising.

Don Tilson, a public relations supervisor, was moved by an article in The Voice depicting the deplorable conditions at Eventide, a government sponsored home for the poor and ill in Jamaica.

Tilson soon approached area ToastMaster clubs, organizations devoted to civic service and improving public speaking.

"I PROPOSED to them the idea that something could be done not just for Eventide but for low and middle income families in Dade County also." Each club pledged its support.

Looking for an umbrella organization that would help the elderly, the young and minorities, he seized upon the Dade County Community Action Agency which offers, among other services, a head start program for pre-schoolers, elderly programs and employment counseling.

"They've lost a number of people on staff and are facing some real budget cutbacks. They will have to trim a lot of services," he says.

**'One person says yes to something and that encourages other people to say yes...';**

—Don Tilson

The decision was made to contribute to the clothing and food closets of the agency which provides for those who need emergency assistance.

"With the economy being in the shape it is, with high unemployment, a lot of people are going to the neighborhood service agency. It's not just the poor anymore."

Tilson was inspired to undertake the project of raising donations following a weekend parish retreat. He said he realized that "the only way to make Christ real is to reach out to other people in need."

"I felt here (at Eventide) were people who needed help and I had to respond to the call."

Tilson will be visiting Eventide this week to observe first hand the conditions of the poor in Kingston, Jamaica. Food will be raised for Eventide as part of the food and clothing drive which he is calling "Miami Cares."

**THE FOOD** will be shipped to Jamaica by Food for the Poor, the Pompano Beach organization that has been creating support for Eventide headed by concerned lay Catholic Ferdinand Mahfouz. Because of publicity initiated by The Voice about poor conditions at Eventide, which cares for 7,000 poor and terminally ill persons, the government offered the use of an abandoned hotel near Kingston. It is expected that Eventide will move there after renovations are complete and change the name to the Golden Age Home. Food for the Poor coordinates its efforts through priests ministering there.

The food and clothing drive will take place October 11 through the 15th at Southern Bell buildings and other locations. Hundreds of members of the ToastMaster clubs and Miami Council Pioneer Clubs of veteran telephone employees will set up boxes at these locations for donations of food and clothing. More specifically the following items are needed: canned meat, fruit, vegetables, juice, bags of rice, beans, noodles, coffee, tea, powdered milk, cereal, and new or used adult and children's clothing.

**TILSON IS URGING** those who would like to volunteer to distribute and pick up the collection boxes or who would like to donate items to call him at 263-2978.

A raffle is also planned for the benefit of Insight for the Blind, an organization that offers recorded cassettes of books and magazine articles for the blind. Tilson is currently looking for a cruise ship company to donate the first prize.

It was only a few short months ago that Tilson came up with the idea of creating some support for Eventide and Dade County agencies and he says he has been surprised at the way the project has grown.

"I had no idea that this would happen so quickly or that we would get the response I've gotten."

As each hurdle is overcome in the "Miami Cares" drive, Tilson seems to look farther into the future, now hoping to get area churches involved in a permanent sponsorship of the Dade Country Community Action Agency and Eventide home.

He speaks enthusiastically of how people have responded, proving to him that Miami, indeed cares. "One person says 'yes' to something and that encourages other people to say 'yes' and before you know it you have a whole group full of people saying 'yes'!"

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**Guatemala still violates rights**

WASHINGTON (NC) — A three-man fact-finding team representing five private U.S. science and health organizations has reported that the new Guatemalan military government is using repressive measures similar to those of previous regimes against Indians in the country. After a March coup, Guatemala's new leader, Gen. Efrain Rios Montt, pledged to respect human rights. But the report said that "the pattern now emerging is far different, with substantial violations of basic human rights and a return to increasing brutality."

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**Black Catholics told to be more active**

PLYMOUTH, Mich. (NC) — Social activist Dick Gregory warned a gathering of black Catholic clergymen and Religious that they must take a more active leadership role in condemning racial injustice within the church if they are to maintain their own self-esteem and their credibility in black communities.

Gregory gave the keynote address during the opening day of a joint conference of the National Black Catholic Clergy Conference, the National Black Sisters Conference, and the National Black Catholic Seminarians Association. There were 400 members of those organizations at the conference, which was held Aug. 2-7 at St. John's Provincial Seminary in Plymouth, a suburb of Detroit.

**Bishops call for end of corruption**

SANTO DOMINGO, Dominican Republic (NC) — The 12 bishops of the Dominican Republic asked the new administration of President Salvador Jorge Blanco to mend the nation's battered economy and remove corruption from public administration. Corruption had been cited as one factor in the suicide death of Blanco's predecessor, Antonio Guzman. The bishops' statement contained several specific points, including calls for the extension of the right to private property so that it ceases to be the privilege of the wealthy in the country, and the removal of corrupt officials.

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The repeated experience of burglary does cause one to become frustrated and indigent.

Crime hits Archbishop again

My beloved:

When I returned to my home last Sunday, I found it had been burglarized. This is the third time that burglars have taken ecclesiastical items, pontifical crosses, watches, silverware that had belonged to Archbishop Carroll or myself. The only advantage is that I am becoming more Christ-like in my detachment from material things and the insurance checks are going toward the construction cost of our new Archdiocesan Center building.

But the repeated experience of burglarly does cause one to become frustrated and indigent. In this case, our alarm system functioned properly. The police were immediately notified and so was the Cathedral. Father Gerard LaCerra arrived in 10 minutes, in time to see the burglar at the window he had forced open, but there were no police. Father LaCerra went to a neighbor's home to call the police again — it was 20 more minutes before the police arrived. Meanwhile, the burglar escaped.

This experience made me all the more convinced of the tightness of our Miami Citizens Against Crime in insisting that the number of policemen serving in any one of the cities of South Florida be brought up to proper standards to assure security for the citizens.

I am impressed by the Miami Citizens Against Crime. This is a group of community leaders founded by Mr. Alva Chapman. They have been effective in securing a White House committee, under the chairmanship of the Vice President, to bring the resources of our federal government to bear on the problem of drug-running in South Florida. They have rallied many other organizations of the state and local governments to rid our communities of crime.

I serve as chairman of the Religious Heritage Committee of the Miami Citizens Against Crime. The very existence of this ecumenical committee reflects the recognition of M.C.A.C. of the importance of religion in guiding and motivating the activities and in the fight against crime. As you may recall, the Religious Heritage Committee sponsored in all the churches and synagogues of Dade County a Civic Responsibility Sabbath. A similar program was sponsored in Broward County.

One of the serious concerns of the Miami Citizens Against Crime at this time is that the mayor, city managers and city councilators respond to the residents' demand that the number of policemen provided in the various communities be brought up to a standard that will provide security for the citizens. This was the recommendation that came from extensive consultation on the crime problem in South Florida. The citizenry responded by supporting a 1% sales tax increase that was largely intended for anti-crime efforts.

The Archbishop said.

There is no doubt that Miami Citizens Against Crime is encountering in some municipalities at this time that there are political pressures to use the sales tax fund for many other purposes, admittedly good, but neglecting the top priority of adequate police protection.

We are asking the every community to provide a minimum of three policemen for every 1,000 citizens. This does not seem excessive by national standards. As a matter of fact, Chicago provides 4.2 policemen per 1,000 citizens, Baltimore 4.0, Jersey City 4.2, Philadelphia 4.4, Detroit 3.5, Cleveland 3.3, St. Louis 4.3, and New York 3.2, and our statistics for Dade would not include the tourists who would add to our numbers, as well as many immigrants who have not been reported in our census.

According to the latest statistics I have, Metro-Dade County needs 624 more policemen to come up to standards, they are planning only 279 this year but hope to reach their quota next year. Miami needs 162 more, they are planning no increase though they are speaking of a shift in civilian personnel. Hialeah needs 234 policemen, they are planning only an additional 37. North Miami needs 34 and are planning only an addition of 6. Other communities are faring better: Miami Beach needs 17 and are planning for 17; Coral Gables has already reached its quota.

These days mayors, city managers and city council members are making their final budget review. I would suggest that if you are as concerned as I am about security in South Florida, you speak with your political representatives on this issue and attend public budget hearings.

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

Reach out and live out

(Continued from Page 1)

see the Church as it is.

"I THINK MANY of them left years ago when there were a lot of things (wrong) that we've been working on ever since to hopefully make the Church more attractive to them. And I know also that some of them left because, on the other point of view, they were very conservative and they didn't go along with the Vatican II changes."

He continued, "We have to try in our outreach to help people understand what Vatican II is all about and understand that really it was in no way contrary to the ideals of the faith but it's attempting to make the faith more and more genuine.

"Sure, we have to admit that there are some people, like persons whose marriages cannot be annulled, who have that obstacle, but still we can be kind to them and invite them to participate in the rest of the life of the faith," the Archbishop said.

IN THE PASTORAL letter, published in pages 11-14 of The Voice, the Archbishop recalls the parable of the lost sheep and asks "active members of the Holy Roman community... to be patient with lesser kind to them and invite them to participate in the rest of the life of the faith," the Archbishop said.

"I KNOW THE CRIME: rate here has caused us to draw into our little fortresses, but in doing that it's causing us to lose a sense of love and concern for others," the Archbishop said. "I can see that as we become more committed to the Christ-like way we become more committed to helping each other in neighborly security and looking after each other. As a result we can become a little bit more relaxed, because we do get a stronger sense of neighborliness and community."

"We are asking the every community to provide a minimum of three policemen for every 1,000 citizens. This does not seem excessive by national standards. As a matter of fact, Chicago provides 4.2 policemen per 1,000 citizens, Baltimore 4.0, Jersey City 4.2, Philadelphia 4.4, Detroit 3.5, Cleveland 3.3, St. Louis 4.3, and New York 3.2, and our statistics for Dade would not include the tourists who would add to our numbers, as well as many immigrants who have not been reported in our census.

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

OFFICIAL
ARCHDIOCESE OF MIAMI
The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. JAMES FETSCHER — To pastor, St. Louis Church, Miami, effective Sept. 29, 1982.

THE REV. JAMES VITUCCI — Chaplain to the Father M.F. Monahan Council #4851 of the Knights of Columbus, Hollywood, effective August 30, 1982.

THE REV. DANIEL DOYLE, S.M. — Co-Chaplain to the Father M.F. Monahan Council #4851 of the Knights of Columbus, Hollywood, effective August 30, 1982.
Our jubilee of faith and reconciliation

A Pastoral Letter by Most Reverend Edward A. McCarthy, Archbishop of Miami

Calling the Clergy, Religious and Laity of the Archdiocese of Miami to evangelization in celebration of 25 years of faith, prayer and love. 1958-1983

"Day after day, both in the temple and at home, they never stopped teaching and proclaiming the Good News of Jesus the Messiah" (Acts 5:42).

Introduction

My beloved members of the Clergy, Religious and Faithful of the Church of Miami:

We are approaching our year of jubilee! We are preparing to celebrate in 1983 the 25th Anniversary of the Archdiocese of Miami. We will rejoice and give thanks to God for His blessings on us over a quarter of a century.

It is appropriate that we celebrate and give thanks by observing a special Year of Faith, a year of accepting more eagerly, living more fully, proclaiming more zealously our Faith in the Good News of Jesus Christ. And also, by observing a Year of Reconciliation, of warmly welcoming our brothers and sisters who have become alienated from the Church over the years to come home again, to join us in praising God and receiving His blessings.

People of faith

Occasionally, we are asked about our occupation in life. We are inclined to answer: I am a businessman, a housewife, a physician, a student, a priest, a secretary, a carpenter, or whatever the case may be. I say we are actually describing our secondary careers when we give such an answer.

The primary career of each of us is to be a person of Faith, a bearer of the Good News, a disciple of Jesus Christ. We are called to be the light of the world, the salt, the yeast.

When we come to judgment after death, it will matter little who we were or what we were. What will count will be how we lived and how we shared our Faith.

As Scripture says, "What profit would man show if he were to gain the whole world and destroy himself in the process?" (Matthew 16:26).

Some people have this vision of Faith as their life's first purpose and they live it beautifully. Mother Teresa is an outstanding example. Most of us have met closer to home seemingly ordinary people who in an extraordinary way witness to their Faith.

We all need to refresh this vision of our true calling as Catholics to be people who live and share their Faith in Jesus Christ. It is important for our own peace and happiness and salvation. It is important if we are to be the light of the world and the salt of the earth.

Teaching us to live and share the Faith is what the Church is all about. Jesus established His Church to give us the vision of Faith. Spiritually, we are like the blind men of Jericho in the Gospels crying out, "Lord, open our eyes." And the Church is the presence of Jesus who "touched their eyes, and immediately they could see; and they became his followers" (Matthew 20, 33-34).

And this is what our Jubilee Year of Faith and Reconciliation is about. On the 25th Anniversary of our Archdiocese of Miami, we the Clergy,

(Continued on page 12)
Our jubilee of faith...

(Continued from page 11)

Religious and Laity of the Archdiocese of Miami are seeking together the special grace of renewing and enfolding our Faith in Jesus Christ and of reaching out to embrace our brothers and sisters who have become alienated from us in the living of the Faith.

This Year of Faith and Reconciliation is an integral part of the five-year program of Evangelization of the Archdiocese. Faith is the fruit and purpose of Evangelization. This jubilee program is presented after extensive consultation with Priests, Religious and Laity of our Archdiocese.

We live in a time when Faith in the Good News of Jesus has been minimized, it has become superficial, sometimes it is considered quaint. Ours is a time of skepticism, cynicism, secularism, materialism and declining morals. Yet, it is a time when many people are desperately seeking Faith — even in bizarre cults.

We need to reflect on the extreme importance of Faith in the Good News of Jesus in our own lives, for our own eternal destinies and for the salvation of the world in which we live. And we need to reflect on the meaning of Faith and on how we can grow in Faith.

Importance of faith, of accepting the Good News of Jesus

Jesus put the necessity of Faith in very simple terms, "The man who believes in it (the Good News) and accepts baptism will be saved; the man who refuses to believe in it will be condemned" (Mark 16, 16). And in John, "Whoever believes in Him avoids condemnation, but whoever does not believe is already condemned" (John 3, 18).

One of the most strongly stressed teachings in the Epistles of St. Paul is the necessity of Faith in Christ for salvation. St. Paul points out that it is by Faith and not by works of the law that man becomes just and holy in the sight of God (Romans 1, 17; 3, 28; 4, 3).

"... but, without Faith, it is impossible to please Him (God). Anyone who comes to God must believe that He exists, and that He rewards those who seek Him" (Hebrews 11, 6).

Faith is the beginning, the necessary foundation and the root of justification. (Sources of Catholic Dogma, Denziger, Systematic Index IX b.)

What is it that we believe

The Good News we believe, as assured to us that, from before time began, God our Father had each of us in mind. And the Father has always loved us dearly.

The Good News we believe reveals to us the central mystery of our Faith; that, responding to sin, God proved His ever-forgiving love by sending His Son to redeem us and give us a new way of life.

Born through the Holy Spirit of the Virgin Mary, He became like us and, in our name, He died and triumphed in the resurrection.

The Good News is that in His incredible love, God the Father, through the Son, permitted us to share His very Divine Life by grace, glorifying us as His adopted children destined to live with Him now and forever in eternity.

Through Faith in the Good News, Jesus teaches us to live His beautiful way. He teaches us how to liberate ourselves and our world from the moral evils that plague us.

We, His people, light up and sanctify our lives and those of others by our witness and our love.

Jesus gave us, His holy people, the Eucharist, among His other Sacraments of Faith, as a living memorial to our being saved, as a means of being nourished in our calling by His Body and Blood, as a sacrifice to worship the loving Father, as a sign of His presence and His love, as a bond of unity.

The Good News we believe is that Jesus founded the Church — the baptized, led by the Pope, Bishops and Clergy — to be His special presence looking after us, guiding us in His way, nourishing us, strengthening us. And He sent His Holy Spirit to dwell in the Church, guiding it as it guides and enlivens us. And He sends that Holy Spirit into each of us in the Sacraments and by special gifts.

The Good News we believe is that, through Jesus, our sins are forgiven, especially in the Sacrament of Reconciliation. It is that we are in communion with those saints who have gone before us and are now in heaven to be venerated, imitated and turned to for intercession.

We believe we can pray as well for the souls being purified in Purgatory. We can expect the eventual resurrection of our own bodies, glorified, to dwell eternally with Jesus, judge of the living and the dead.

Faith in the Good News tells us that Jesus is Lord. Under His Lordship, we are called to be His special People who in every age keep alive His Kingdom, His Way, His Salvation, His Peace, His Hope, His Joy, His Love.

This Good News, this Faith which is our way, our truth, our life is beautifully described by St. Paul in his letter to the Ephesians:

"Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly places, for He chose us before the world began, to be holy and blameless in His sight, to be full of love; He likewise predestined us through Christ Jesus to be His adopted sons — such was His will and pleasure — that all might praise the glorious favor He has bestowed on us in His beloved.

"It is in Christ and through His blood that we have been redeemed and our sins forgiven, so immeasurably generous is God's favor to us. God has given us the grace to understand fully the mystery, the plan He was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ's headship.

"In Him we were chosen; for in the decrees of God, who administers every- thing according to His will and counsel, we were predestined to praise His glory by being the first to hope in Christ. In Him you were too chosen; when you heard the glad tidings of salvation, the word of truth, and believed in it. you were sealed with the Holy Spirit who has been promised. He is the pledge of our inheritance, the first payment against the full redemption of a people God has made His own, to praise His glory." (Ephesians 1, 3-14).

Faith gives direction to life

Faith is of utmost importance for it gives us the necessary sense of the meaning of our existence. It is powerful. It gives purpose and direction to our lives and an understanding of the divine plan for our salvation. It gives us trust and confidence in Jesus to follow His plan of salvation.

It is the powerful incentive and secret of cooperating with that plan by living a life that will bring us to God and eternal happiness. It makes us God's instruments in transforming our world in peace, love and justice. Faith leads to union with God.

As the Second Vatican Council says (Church in the Modern World, III), "Faith brings a new light on everything, it manifests God's design for man's total vocation."

Faith stimulates Christians to orient their whole lives toward Jesus Christ "who inspires and perfects our Faith" (Hebrews 12, 2).

Acceptance in faith of the Good News gives us a foretaste of heaven

Faith, as St. Peter says, introduces one even on this earth to the foretaste of the heavenly life. "Although you have never seen Him you love Him; and without seeing you now believe in Him, and rejoice with inexpressible joy touched with glory because you are achieving Faith's goal, your salvation" (1 Peter 1, 8-9).

He who believes in the Gospel, he who is evangelized enjoys a foretaste of everlasting life even here on earth (John 3, 18, 36; 5, 24).

Meaning of faith

The First Vatican Council declares that by Faith "with the inspiration and help of God's grace, we believe that what He has revealed is true, not because of its intrinsic truth seen by the natural light of reason, but because of the authority of God revealing it, who can neither deceive nor be deceived" (Denziger N. 3008).

Faith has many facets:

(1) It can be seen as the act of believing.
(2) It can be seen as the virtue, the habit by which we believe.
(3) It can be seen as the grace, the gift of God, by which we are enabled to believe — for Faith is both a gift of God and a human act — it includes grace and freedom.
(4) The Faith can be seen as the total content of apostolic preaching, of Church teaching.
(5) The Faith can be seen as the full way of life of the Catholic Church.

(Continued on page 13)
Faith ordains the whole person to God

Faith embraces the intellect and the will and all that the person does. It is total surrender of the whole person to the person of Jesus. Rahner defines faith as “primarily the ordination of the whole human person to God, since the act of faith totally concerns and engages the whole man.”

By accepting doctrine, faith accepts the revealed reality itself, not just the formulæ or words that express it. Faith accepts the person of Jesus Christ with His claim on total dedication in love and obedience.

Faith is truly a radical, dynamic, persistent reorientation of one’s whole person, attitude and way of living, and philosophy of life. Faith is like the soul that animates the Christian existence.

Receiving faith and living faith is truly a constant conversion. Through faith in the Good News of Jesus Christ we become sons and daughters of God (John 1, 12; 1 John 3, 1-2). Heirs of eternal life (John 3, 15-16; 36: 5, 24).

Faith in the Good News of Jesus made Flesh is an encounter with God

Faith is an encounter — a personal encounter with the three persons of God. In faith we believe not so much about something, we believe someone — that is the Trinity God (St. Thomas Aquinas, St. Halle, Quest. 11; Art. 1).

Faith is primarily and properly not a relation of man to propositions or formulas, but a relation of a person to God revealing Himself through His Son.

Faith, along with revelation, constitutes the mystery of God’s encounter with men and Christ (Sacramentum Mundi, Vol. 2, p. 313).

Faith means trust in God

Faith means confidence, as well as intellectual assent (Mark 9, 25-26; Matthew 8, 25; Luke 8, 25).

The Second Vatican Council refers to faith as an obedience by which one entrusts one’s whole self freely to God.

Faith is the attitude of one who assents to, relies on, trusts God’s word and God’s promises. Man entrusts himself to God (Sacramentum Mundi, Vol. 2, p. 316).

Faith is centered on Jesus

Faith is Christocentric. God has revealed Himself to man in His Son made man (Hebrews 1: 10; John 1: 14-18, Matthew 1: 23-22). To believe Christ is to believe God, Faith is the result of the Incarnation-Pentecost, God with us.

The great profession of Faith in the primitive Church was, “Jesus has risen, God has made Him Lord and Saviour according to the prophets.” According to John, faith and knowledge have one object, the divine Sonship of Jesus. To believe according to Paul is to accept the resurrection of Christ and its meaning for salvation as a reality (Romans 10, 4; Philippians 3, 10-11, 1 Thessalonians 4, 14) (Sacramentum Mundi Vol. 2, p. 314).

Faith implies a personal relationship with Jesus. It means discipleship. He becomes the master, we the followers.

“I in the New Testament, Faith is intimately connected with salvation history. To believe in Christ means to accept and have faith in the events of His life, death, resurrection and ascension. It is to believe, not only that these events really took place, but, what is more important, to believe in the significance of these events for man’s salvation” (Catholic Encyclopedia, Faith, Vol. 5, p. 794).

Faith implies a personal relationship between Christ and His followers, of loyalty, trust and obedience. It means the submission of man’s mind and will to Jesus as the cause of Redemption and eternal beatitude in them.

Faith means to rely on, to trust, to be loyal to, as well as to believe Jesus (Philippians 1, 6; Hebrews 6, 1).

Cultivating the Faith life differs from cultivating physical health. We cultivate physical health by what we do — exercise, diet, taking medicine. We cultivate spiritual health by how we relate to a person — the person of Jesus Christ. Whatever its actual content may be, every act of Faith is ultimately ordered to the mystery of Christ, Christ reveals God because He is the Son (John 1, 18). Christ is the fullness of all revelation. In Him “the kindness and love of God our Saviour appeared” (Titus 3, 4).

Faith is lived by the individual and the community

Faith must be in the individual. The apostles were a Community of Faith because Peter believed in Jesus and so did James, and John and the others.

A family will be a Community of Faith only when the individual members are alive in their belief and trust in Jesus.

A parish will become a strong Community of Faith only as individual members renew their faith. Conversely, however, the witness of faith of the other members of the community will support, enrich and strengthen the faith of each individual member.

Faith in the Good News calls us to live the Christ life in His Church

When we speak of renewing our Faith in the Good News of Jesus, we speak of what is inseparably connected — renewing the living of that Faith in the Community of Faith established by Jesus.

Faith demands that the Christian make his or her conduct conform with the teachings of the Gospel. It demands authenticity. It requires, in St. Paul’s words, “to accord faith, and not secondary calculation. It must be made living by love.” (Visit to Parish of Sts. Marcellinus and Peter Rome, April 25, 1982.)

It is, as has been said, “not so much an act or a series of acts as a basic and total attitude of the person, giving life a new, definite direction.”

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Our jubilee of faith

(Continued from page 13)

proclaim the marvelous teachings of Jesus but even more to give witness to His way of life, to the shared love, the acceptance, the warmth, the caring, the peace, the prayerfulness, the thirst for justice, that the community of believers experiences and offers to those who will become its members.

Please God, the Jubilee Year of Faith will sweep through our Archdiocese like a benevolent wind of the Spirit enriching ourselves and our communities with a new joy, peace and commitment in our lives together as disciples of Jesus the Lord.

Reconciliation of alienated Catholics

My beloved, during this Year of Jubilee, we will, please God, not only celebrate and enrich our own Faith, but we will reach out to those of the household who have become alienated from the Faith Community.

Sadly, there are many who have at one time shared our life of Faith but are no longer with us. Perhaps they never did understand or experience the full, genuine spirit of the riches of life in the Catholic Church. Some of them may be beloved family members, dear friends, neighbors. Some of them may be newcomers who miss the support of family and friends back home.

Some may be youth experiencing the crisis, the alienation, the disenchantment of growing up. Some may be dependent widows or widowers, some Catholics in invalid marriages. Some may be members, or former members, of Catholic organizations.

A great concern are the hundreds of thousands of refugees in this new country, struggling to adjust to a new culture, confused by the proselytizing of those that would lure them and their descendents from the Catholic Faith of their fathers.

Some alienated Catholics have become indifferent because of our failure to welcome them into our Community of Faith. Some have sadly been disdained and offended by actions of Clergy or Lay. Whatever the reason, the number is great and the time is here for a massive loving effort at reconciliation.

This is the time to reach out. The Lord Jesus taught us to leave the 99 sheep in order to reclaim the one that was lost. The members of the Faith Community need to be prepared to be patient with lesser attention while we reach out to those who are hurting, who are wandering in the mist, who are in need of healing.

In the rich spirit of Evangelization, we can express our genuine gratitude for the gift of Faith we have received by reaching out to those who have been alienated. We can witness to the love that is the fruit of that Faith by showing genuine love for those who have been separated from us.

We can make amends for our own disbelieving failings to witness genuinely to the way of Jesus by humbly seeking healing with those who may have alienated, by witnessing to the Lord’s way of forgiving 70 times 7 times.

Studies have suggested that some 80 percent of those who are reconciled with the Church are reconciled through the efforts of the Lay. I am calling in a special way upon the beloved Laity of the Archdiocese, who are so interested in being involved, to join the Clergy in seeking reconciliation of alienated fellow-believers as their special apostolate during our Year of Faith and Reconciliation.

Frequently, they have special trusting relationships, special contacts, special talents that provide for them grace-filled opportunities to bring the blessing of reunion to a brother or sister in misery, to be for them the sign of the Church’s love and concern.

Often all that is needed is an expression of caring, a friendly invitation, a word of encouragement, a friendly invitation, a word of encouragement, perhaps a word of explanation to clear up a misunderstanding.

Occasionally, we hear the question, "Why doesn’t the Church do something?" Remember, you too are the Church! Your parish Priest will be delighted to be of assistance. The whole Archdiocese will be praying for you.

As I issue this call for renewed emphasis on reconciliation of alienated Catholics, I wish as well to may tribute and give fresh encouragement to the apostolic organizations and movements of the Archdiocese who, along with our zealous priests, have been successfully reaching out to our alienated brothers and sisters whose presence among us we miss so sorely.

What can we do during this Year of Faith and Reconciliation

It is the plan of the Archdiocese to encourage special programs of Faith and Reconciliation among our Clergy, Religious and Faithful in our parishes, schools, religious education programs, agencies, institutions, organizations, movements and families. We ask all to cooperate in these efforts.

The following are additional suggestions for personal participation in our Jubilee effort of Faith and Reconciliation.

FAITH

1. Every Catholic is urged to pray and make sacrifices for the gift of reopening of his or her Faith and the Faith of all the people of the Archdiocese. Our Faith is weak because of a lack of spirituality; a failure to pray. Faith will grow especially as it is celebrated and nourished by a devout participation in the Sacred Liturgy. Regular Sunday participation in Holy Mass is a powerful means of expressing and preserving our Faith. It is a serious obligation.

2. Faith will grow through the meditative reading of Sacred Scripture. It is important that reliable Catholic guidebooks be consulted in understanding Sacred Scripture. Participation in approved Bible Study Groups will be helpful in enriching Faith.

3. Faith will also be strengthened by reading and studying books or articles that explain the teachings of the Catholic Faith.

4. Faith will be enriched by Faith experiences, such as retreats, days of recollection, parish missions, participation in programs of various spiritual and apostolic groups of the Archdiocese and of the parishes.

5. We urge cooperation with Year of Faith programs of the Archdiocese, of parishes, of agencies, movements, directed to building and celebrating Faith.

6. Your Faith will grow as you share it. Help others become enthusiastic over their Faith.

7. Parents have a serious obligation to see that their children are instructed in the Faith by their own teaching and example and by sending them to Catholic schools or, where that is impossible, to a Catholic parish visitation program in which parishioners are invited to call at the homes of inactive Catholics to personally and warmly welcome them to return to their parish community.

Further information will be available through your parish or through the Archdiocesan Office of Evangelization, located at the Archdiocesan Pastoral Center (Chasidy), telephone 377-6241.

My beloved, in closing, I greet you with affection and admiration, with gratitude, encouragement and my blessings. I leave you with the words of the Holy Father expressed in the passages of the document on Evangelization-Evangelii Nuntiandi.

Nevertheless the Church does not feel dispensing from paying unflagging attention also to those who have received the Faith and who have been in contact with the Good News, but too often have failed to be of assistance. Thus seeks to deepen, consolidate, nourish and make ever more mature the Faith of those who are already called the faithful or believers, in order that they may be still more active.

The Faith is nearly always today exposed to secularism, even to militant atheism. It is a Faith exposed to trials and threats, and even more, a Faith besieged and actively opposed. It runs the risk of perishing from suffocation or latent but constant spiritual unbelief. "Today there is a very large number of baptized people for whom the most part have not formally renounced their Baptism but who are entirely indifferent to it and not living in accordance with it. The phenomenon of the non-practicing is a very ancient one in the history of Christianity: it is the result of natural weakness, a profound inconsistency which we unfortunately bear deep within us. To-day, however, it shows certain new characteristics. It is often the result of the unbelief, or expressing otherwise the attitudes of the non-believer, especially those who are members of the Church's families; it is the fruit of the misty faith of the non-practicing Christians of today, more so than those of previous ages, which is the result of the Church's difficulties; it is the fruit of an atheistic romanticism.' (Evangelii Nuntiandi #54).

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Censorship and common sense

Censorship......CENSORSHIP HIP!
The cry goes forth like the last sound of civilization crumbling, at the slightest suggestion that citizens have the right to control the level of deprivation below which they do not wish to be depicted in mass media.

Voters of the city of Miami voted this week by a small margin to ban pornography from cablevision channels which are licensed by municipal governments. But prior to the vote, local newspapers ridiculed Miami Mayor Maurice Ferre for proposing the referendum, even to the point of suggesting that he was a closet smut viewer, and then dragged out their censorship whips, flailing away about First Amendment rights.

Isn't it strange that the secular media always refer to the Founding Fathers and their intentions when it suits their purpose, such as citing Jefferson's "wall of separation" statement to support their opposition to tax credits, for instance.

Yet, do any of these libertarian apologists actually believe Jefferson would interpret the freedom of speech clause to protect the showing of nude people performing apparent sexual intercourse as a form of public entertainment to be viewed all over town?

Of course, it already is everywhere. Because the courts have been buffed by fallacious First Amendment arguments based on the freedom of choice premise that those who don't want to watch dirty films don't have to, and that the smut channels have available lockboxes to prevent kids from watching while Mommy is out shopping.

There is no tactful way of saying it: Only a fool would believe that kids are not going to see smut one way or another — by finding the key to the lock box or be seeing it at a neighbor's home where there is no lock box — once the pornography is all over the airwaves or cables.

Why is it that the media are so concerned about smut viewers' rights but are totally unconcerned about the rights of parents to raise their kids in a community free of degrading materials, not to mention tell-tale lock-boxes of which the kids are quite aware.

Of course, it already is everywhere. Because the courts have been buffed by fallacious First Amendment arguments based on the freedom of choice premise that those who don't want to have to watch it, arguments which ignore the undeniable fact that smut eventually becomes like pollution, it is everywhere and soon it is unavoidable, especially to curious young people whose values are easily distorted.

But the Supreme Court also ruled that communities have the right to set their own standards.

Well, Miami has taken the first step in that direction by actual vote, and we congratulate Mayor Ferre. We suggest that all local communities should do likewise at the next opportunity and that, next time, all public leaders stand up to the media and give the issue a proper hearing so an even stronger standard can emerge, thus giving smut fighters something to take to court.

Letters to the Editor

Leftist or rightist, witness necessary

To The Editor:

Reflecting on "Latin Church too Leftist?" (8/13/82), a more central question arises: "What are the implications of living an authentic Christian life in today's world?" Even more vital is determining what it means to be an authentic Christian.

In Matthew 25, Christ mandates that His followers feed the hungry, shelter the homeless, clothe the naked, care for the sick, and visit prisoners. He warns that "in so far as you neglected to do this to one of the least of these, you neglected to do it to me." Many governments, from Poland to El Salvador, by their abusive policies are neglecting the needs of God's people. By His witness, Christ has mandated that His followers work to ensure these basic rights for others. In these countries, however, such Christian witness has political implications. It was as true for Our Lord who was condemned by Roman security forces, as it for those who like the Maryknoll Sisters demand justice in today's world.

Whether Christians denounce evil in oppressive capitalistic or communist countries, they can expect to suffer misunderstandings, slander, physical abuse, and even death. While Christ promises persecution, He also says His followers should rejoice when this happens for "great is your reward in heaven" (Mt. 5:11). Thus, Christ's victory over death frees us to announce the Gospel with courage. If we take seriously His commandment to love God and neighbor, we have no other choice.

Janice C. Sabella
Miami

M. CANT AFFORD ANY CHARITY'

BILLS FOR WEAPONS

"HE'S TALKING ABOUT DADDY."
Why not go to God directly?

By Msgr. James J. Walsh

You may remember several years ago that Dr. George Gallup estimated in one of his polls that 80 million Americans are "unchurched." That is, they belong to no denomination or sect or church, and only rarely attend religious services.

Still another follow-up poll of his indicated that a great majority of these people do have some belief in God. The faith or the indifferent as a reason for their neglect but many good people have been scandalized by the hypocrisy of Christians as Christ strongly indicated how disgusted he was with the hypocrisy of the Pharisees. When a practicing Christian uses daily a non-Christian code of ethics, it's no wonder people are turned off.

But maybe a more common reason for people not going to church may be traced to the rather warped attitude of independence so many adopt when organized religion is involved. For many it's a bad word. It suggests to them a kind of infringement on freedom or a subtle form of brainwashing. Who needs ministers, priests or rabbis? I go to God directly. He deals with me directly. So put churches, sermons, services among the superfluities of the childhood side, since it indicates no knowledge of what has always happened in the past.

Scrape the surface of history and you find God working through human beings. Because he wasn't quite up to the job needed their help to get things done? Not a bit. He could have done it all himself, but he chose to work with us through other people just like us, like it or not.

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NOW THAT sounds brave and so very independent, but it really is a bit on the childish side, since it indicates no knowledge of what has always happened in the past.

Scrape the surface of history and you find God working through human beings. Because he wasn't quite up to the job needed their help to get things done? Not a bit. He could have done it all himself, but he chose to work with us through other people just like us, like it or not.

Take Noah. Who was more surprised when told about the forthcoming flood? He was the instrument used by God to warn men that unless they repented of their evil ways and their neglect of their creator, tragedy would visit them.

Noah did his best, but his listeners were relatives of some of our non-church goers today. They didn't heed his warning and they laughed and joked and probably cracked, "Why didn't God tell me directly?" What a shower they ran into!

By Fr. Eugene Hemrick

father was being held hostage.

After dinner another painful realization struck home. For I discovered how profoundly the man I had come to visit yearned to return to his own country.

How I wish others could have been with me in Wachsbachtal to experience the absence of freedom so many suffer. The experience greatly enriched my appreciation of the freedom I enjoy.

I mention all this because it says something to me about the importance of the church's social justice work — work that promotes the rights and thus the freedom of many people.

In 1978 the U.S. bishops published a monumental document, "To Do the Work of Justice: A Plan of Action for the Catholic Community in the United States." The document expressed hope that the work of social justice would be seen as a reflection of God's "respect and concern for each person."

A later study of implementation in dioceses of the document, however, produced disappointing findings.

Why? Lack of expert personnel in the field of social justice ranked highest among reasons given.

But could it be that those most expert in human rights already are immersed in such problems and have no time or desire to administer diocesan programs? Or is it possible that there are fewer of these people out there than we thought? That perhaps there is a lack of sensitivity toward social justice issues on the part of many Catholics?

My bet is the latter. I do not say this condemningly. Simon points us to an often overlooked law of freedom which I believe is operating here.

"Freedom," Simon writes, "is hard to understand because it isn't a presence but an absence — an absence of governmental constraint. People who are unfamiliar with severe political constraints — severe enough to make them aware that they have lost their freedom — often don't know what freedom is and on what it depends."

Still, one does not have to visit Germany to realize the dangers of losing freedom. Our own ghettos, a migrant camp, long unemployment lines and the increase of crime can, in themselves, lead to a similar awareness. (NC News Service)
The person in the mirror

Q. I have heard a lot about the importance of self-esteem. But I guess I really don’t think much of myself. I guess I’m mean to members of my family sometimes. I get bad grades in school. Once in a while I get drunk. I wish I could look in the mirror and see someone I like. (Indiana)

A. You’re right about the importance of self-esteem. Indeed, Jesus wants us not only to esteem ourselves but to love ourselves in an unselfish way — and then go on to love others as we do ourselves.

But the process of acquiring self-esteem is full of pitfalls.

Some merely search for ways to inflate their ego.

Some think mistakenly that if they spend $18 getting their hair styled in a really unique way, that will add to their worth.

SINCE OTHERS think their worth is to be found in a Corvette or a Kawasaki.

But self-esteem springs not from objects outside us but from the heart and mind within us. It has nothing to do with inflating one’s ego.

What you’ve got going for you is the honesty within you. You see some of your faults, and you’re not afraid to admit them. This suggests you also have courage.

But are you perhaps being too hard on yourself? Young people sometimes tend to be that way. I’d bet $100 bucks that at some point in your life you’ve helped a classmate, been kind to a family member and done some struggling with your studies.

Don’t be afraid to admit your good points too.

HOW TO grow in self-esteem? Rule out drunkenness. Too much whiskey or beer will never make that person in the mirror look good.

Keep up the struggle with your studies. Even if you’re never in the upper half of your class, your self-esteem will improve from the knowledge that you didn’t give up the struggle.

In the best of families, cross words and spats between members sometimes occur. But try, overall, to develop a helpful, loving spirit at home. In the long run, that will make you feel very good about yourself.

WHATEVER SKILLS and talents you have now or develop in the future are important. So are those behavior patterns we call good manners. And so, to a certain extent, is appearance.

Above all these, the twin loves of God and the people around you are superb builders of self-esteem.

Closely linked with this is the knowledge that God loved you enough to create you and then die to redeem you from selfishness.

That is the greatest reason for self-esteem. You are special and are of incredible worth because God loved you from all eternity.

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An issue sweeping the United States now makes me feel the proverbial cold finger of horror creep up my spine. We are seeing a return to a desperately tenuous thing more as well: The acceptance of a criminal’s low regard for human life, even his own.

By Antoinette Bosco

Five executions have taken place in the United States since 1976, and all but one have been what the New York Times labels “more like suicides.” The condemned men declared they didn’t want to live any longer and had put an end to legal appeals. The men went to their deaths willingly, eager to “get it over with.”

The latest was Frank Coppola, a former policeman and convicted murderer who requested that the date of his death by execution in Virginia be during the summer to cause less pain for his teen-age children.

WHAT IS happening to a country when people say publicly that they are in favor of killing their fellow human beings?

I know that many people reading this column will immediately react negatively to my thoughts, protesting that someone who has taken another’s life has forfeited his own. They may believe — though no proof for this exists — that the death penalty is a deterrent, leading directly to fewer murders.

But I think we have to look at the death penalty from the perspective of our Christian faith and the clear commandment, “Thou shalt not kill.” Do we have a right to alter that commandment with contingencies and clauses and exceptions?

Try to visualize the latest developments in the death penalty saga. New Jersey’s new governor has signed a death penalty into law, as have leaders in several other states. However, the governor wants to be “human” when someone is killed in his state; he’s going to endorse a new method of death, the lethal injection.

ACCORDING TO a newspaper account of this method, the condemned person is strapped in a hospital bed, an intravenous tube is inserted deep into an arm or leg, a muscle relaxant is injected, followed by a drug that stops the heart. It’s supposed to be a calm, pleasant death.

Has it come to a point where people can obscure the real issue of what they’re doing — killing — by concentrating on methods and ranking them on some kind of scale from least humane to most humane? What a mockery of God’s command not to kill!

The death penalty has been the barbarous tool used by people and powers as far back as we can go in history. It was the punishment for more crimes than we can even imagine today.

WE SHOULD never forget that Jesus was the victim of lies and betrayal and suffered the death penalty even though he was innocent. He was murdered, legally and officially.

The only honest explanation for why anyone in any culture wants to see a death penalty is this: vengeance. Yet the Bible tells us, “Vengeance is mine, says the Lord.”

I don’t see how Christians who are supposed to believe in the right to life can be selective about that right, determining that someone forfeits it, God-given though it is, for whatever reason.

I believe we must, in conscience, be opposed to the turn- around we see happening in the United States, where once again, state governments are becoming executioners. (NC News Service)

Defining single issue voting

I’ve always known and often written about the importance of definitions. People can’t really communicate if they do not define their terminology. If they fail to do so they may be using the same words but meaning different things. All this I’ve known but I’ve tended to forget it. An article by a Jesuit in Kawasaki.

It would not be responsible to vote for a candidate not to support the pro-life cause a necessary factor among others then it seems to me responsible to vote for a candidate not to support a position the voter believes to be of overwhelming importance.

When I consider single issue voting, according to Father Langan’s definition, I think it is clearly wrong. Voters simply mean casting a ballot for a candidate with whom one is in substantial agreement on major issues of present public concern, or whom one judges to be inferior in character or competence, because one is in agreement with the candidate’s views on a single issue one judges to be of over-riding importance.

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By Dale Francis

“I’ve been supporting single issue voting. What I’ve said was that it was responsible exercise of the right to vote, a time-honored practice in American election history. What I’ve meant by single issue voting is that decision of a voter not to support a candidate who, although he might in other respects be satisfactory, failed to support a position the voter believed to be of transcendent importance.

This I’ve supported because it seems to me responsible. A voter should not cast his vote for a candidate who does not support a position the voter believes to be of great importance. But if single issue voting is defined as making support of the pro-life cause a necessary factor among others then it seems to me responsible.

Father Langan makes clear exactly what he means when he speaks of single issue voting. He writes: “By single issue voting, I mean casting a ballot for a candidate with whom one is in substantial agreement on major issues of present public concern, or whom one judges to be inferior in character or competence, because one is in agreement with the candidate’s views on a single issue.

We are coming to important elections in November. Those elections will determine the composition of the House and Senate and the political direction of the nation. Once again there will be a controversy over single issue voting, one area of the controversy will involve the pro-life cause.

HOW SHOULD we respond to single issue voting for the pro-life cause? Considering single issue voting according to Father Langan’s definition, it does not seem defensible to vote for a candidate you do not believe adequate to fill the office simply because the candidate supports the pro-life cause.

But if single issue voting is defined as making support of the pro-life cause a necessary factor among others then it seems to me responsible.

Fortunately, there are candidates who support the pro-life cause who are in all respects qualified for the office they seek, it is surely responsible to make the question of support or rejection of the pro-life cause the determining factor in casting a vote.

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Why not confession by telephone?

Q. If the pope's blessing with a plenary indulgence can be obtained by all who followed the rite on television or radio, why can't the obligation of Sunday Mass be fulfilled by watching a Mass on television at home on Sunday morning?

By Fr. Richard Murphy, O.P.

A. The answer is basically simple: The Mass is not a private prayer; receiving a blessing is, even though there are public and communal aspects to any blessing given, for example, by the pope to the world.

Most Catholics still do not realize that the obligation concerning Sunday Mass is not to hear or watch someone else do something, but to be there to do it oneself, and share it with our fellow Catholics. The Eucharist is an action, a celebration, of the Catholic community, and cannot be substituted for by seeing a television program.

If one cannot be present for Sunday Mass with one's parish or other community, a television or radio Mass may assist in uniting one with it in spirit, or in realizing one's desire for union with Christ in the Eucharist. But such listening or viewing is never a substitute for being there.

Confession too, is a personal dialogue and presence with the Catholic community on earth, as represented by the priest. This personal confrontation with the people of God, with the priest as their ordained representative, is essential to the sacrament.

With our understanding of the sacraments, televised or telephoned confession could not fulfill the requirements for the sacrament of forgiveness of sins.

Q. My friend is a Catholic and in love with a man from another country. Sometime ago he was married just to remain in the United States. Is there any hope for their getting married?

By Fr. John Dietzen

A. If it can be proven that this man entered into a marriage primarily for the reason you indicated, and did not intend a real marriage commitment to his wife, this fact would be an obvious basis for a possible annulment of his first marriage.

This type of case has become, if not unheard of today for couples, both of whom come from Catholic homes, to approach the time of their marriage having very little faith in the church, or sometimes even in God. They may be good young men and women otherwise, but are perhaps going through a religious crisis that they probably should have dealt with in adolescence.

When this happens it often does, as you suggest, seem more proper and honest for the couple to have a marriage ceremony without the Eucharist, which for them in this circumstance would have little or no meaning. In fact, many priests speak to couples about this option when it is clear the couples hold little interest in having a nuptial Mass.
What's wrong with television

By James Breig

I was on retreat recently and thought about television. This is not a confession.

My thoughts came during the period of quiet reflection which followed the initial presentation by the priest who was giving the retreat. He had spoken to the group about being open to God, about prayer, about leaving time in our lives for doing nothing but letting God talk to us and about shutting the doors to the hustling world so we can hear what the Holy Spirit is trying to tell us.

Apparently, the Spirit was trying to dictate this column, because my mind started thinking about TV. The priest had illustrated his talk with some slides of nature and backed it with some gentle music. The overall effect of his words, the scenes and the sounds was very moving.

Unlike television.

TV doesn't leave time for quiet reflection. It is frenetic and frantic and chaotic. It is a jumble of 30-second spots, flashing montages which appear for split-seconds on the screen, rapid-fire delivery by announcers and hyped-up, bang-it-out ra-ta-tata sounds.

TV grabs you by the ears, pulls your face into its and shouts at you, loudly. The Holy Spirit does not do this, although there are times I wish He would.

My conclusion is that TV and prayerful reflection are not compatible. This is hardly startling and does not rank among the most cogent discoveries by any intellect during 1982. So I started taking it a step further. I wondered if one could be made so?

TV and reflection are to be compatible, then TV has to settle down a little. It has to lose some of its "hyper-in-the-diaper" frivolity (I quote my sons who, in turn, quote the poetry of pre-adolescence to describe someone who is out of control).

Can you imagine turning on the tube and seeing slides of nature backed with a string quartet? Can you picture a half-hour show like that every week? And before you criticize television for not having such a thing, can you see yourself watching it?

The one-eyed monster has made us all restless and has led to zapping cable subscribers. (Do you know what "zapping" is? I do it, but I never knew it had a name until recently. "Zapping" is the practice of holding the cable box and rapidly switching from channel to channel, evading commercials and seeking out something good to watch. Which is watched for only a few seconds before another button is punched. I have been known to view three baseball games at once, moving along the buttons as the batter swings and misses in each game.)

At the retreat, the priest noted that most people are unable and maybe unwilling to sit back and reflect. We find it impossible to withdraw from the world and part of the cause is television; it contributes to our hurried lifestyle.

The closest TV comes to a slide show with calm music is the closing of each week's "Sunday Morning" program on CBS. This news show concludes with a somewhat lengthy, un-narrated and leisurely visit to some secluded spot of nature. I'll bet people start zapping the minute it comes on. No, the milli-second it comes on.

During my retreat meditation, I also thought about the author who once remarked that the only stories worth telling are simply re-tellings of the Resurrection story. He later admitted that this was an exaggeration, but only a slight one. Stories which involve a hero undergoing some severe crisis and then coming through it better off are the ones which involve us and which last.

From "Pinocchio" to the "Rocky" trilogy of movies, the tales which arrest us are the ones which follow the true story of the Gospels and recast it in fiction. Almost all fairy tales do that (how many heroines seem to die, only to rise again?) and so they endure.

No episode of a TV series does it and that's why you can't remember what happened last week on "Dynasty" or "Magnum" or "The Fall Guy." The only tests those heroes know are tests of the flesh, including gunshots, punches to the jaw and sexual seductions. Tom Selleck and Lee Majors are never tested spiritually.

So that's what I thought about during my retreat. My appreciation goes to the Holy Spirit, who gave me these thoughts. Or was my mind just wandering?
New year, new school

St. Francis undergoes construction

St. Francis Hospital is undergoing a three-phase six year modernization program which will include the construction of three multi-story buildings. The Miami Beach hospital has nearly completed an 11 story office and garage building located on the Northeast corner of their property. Once this is completed work will begin on phase 2 of the project which includes demolishing the hospital’s east wing and convent. In its stead a new six story east building will house replacement patient rooms, a new operating suite, recovery rooms, a new cafeteria and chapel.

Finally, phase three includes the construction of a new two-story addition housing a new main entrance, lobby and business offices. The property will be re-landscaped and the building will be re-oriented to face 63rd Street.

It’s a Date

The Dade Catholic Singles Club will have a general meeting at 8 p.m. on Sept. 12 at Frank’s house on 8830 SW 42nd St. On Sept. 19 they will play softball at 2 p.m. at Ponce Jr. High School, 5801 SW 174th St. at 5 p.m. they will meet at D’Pizza 1118 S. Dixie Hwy. All Catholic singles ages 20-39 are welcome. For more information call Frank at 533-4919.

A benefit dance to pay for medical expenses for 10 yr. old Lisa Scaglioni of Cooper City who has an inoperable brain tumor will be held at St. Bartholomews Parish Hall, corner of University Dr. and Miramar Parkway, Miramar. From 6 to 12 p.m. on Oct. 2. For tickets call Steve at 961-3647 or Bob 989-1802. Music by the Continentals.

The new “Clairvaux Club” for the Young at Heart is open for members of St. Bernard Parish in Sunrise. Couples and singles. They will meet Sept. 21 from 1 p.m. to 3 p.m.

The Broward County Separated and/or Divorced Catholics will hold a dance hosted by St. Maurice Church at the parish hall at 2851 Stirling Rd. in Ft. Lauderdale on Sept. 16th at 8 p.m. Proceeds to benefit the Sr. Agnes programs. Tom Sheha will be the disc jockey. For further information call Dominic at 763-2072.

The Barry University Auxiliary will hold its first meeting this year on Sept. 15 in Thompson Hall at 10 a.m. Guest speaker will be Sister Marie Carol Hurley. Auxiliary membership open to all men and women. Annual dues are $5. For further information call Ext. 390 at the university.

Chaminade High School’s Parents Association will begin their series of monthly meetings for the 1982-83 school year on Sept. 14th at 7:30 p.m. in Strickhorn Hall on the campus. Subsequent meetings will be held on the second Tuesday evening of each month from September 1982 to May 1983 and will feature a series of lectures and discussions on Parent-Teenage Problems and Relationships.

Holy Spirit Council 6632, Knights of Columbus, 2118 SW 60 Terr, Miramar will hold a Country Western Night on Saturday, Sept. 18th. Featuring Square Dancing. Dinner & Dance for $5 per person. For tickets and information call Steve at 961-3647 or Ziggy 432-0083.

Catholic League opposes Ch. 7 ad

The South Florida Catholic League has achieved one goal in its opposition to a local TV ad that opposes private schools. The public service announcement, “Public Schools Make America America,” run on Channel 7 by the Junior League of Miami, promoted the concept of public school education at the expense of private and parochial schools. The public service announcement, “Public Schools Make America America,” run on Channel 7 by the Junior League of Miami, promoted the concept of public school education at the expense of private and parochial schools. The public service announcement, “Public Schools Make America America,” run on Channel 7 by the Junior League of Miami, promoted the concept of public school education at the expense of private and parochial schools.

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Training days set for special ministers

October training days for special ministers of the Eucharist are: Saturday, October 2 at St. Anthony, 901 NE 2nd St.; Ft. Lauderdale; Saturday, October 9 at Ephrasthy, 8235 SW 57th Ave., South Miami; Saturday, October 16 at St. Joan of Arc, 370 SW 3rd St., Boca Raton; Saturday, October 30 at St. Brendan, 8725 SW 32 St., West Miami (in Spanish). All training Days will begin at 10:00 A.M. and end at 3:30 P.M. Registration fee is $4.00 per person, including lunch. Pastors are requested to write letters of recommendation for those people they are planning to send to the training days, specifying which one their candidates will be attending and including checks for the number of people they are sending. Letters should be mailed to Rev. James F. Frerichs, Office of Worship and Spiritual Life, Archdiocese of Miami, 7206 NW 2nd Avenue, Miami, Fl 33150 and should be received (or reservations phoned in with letter to follow), no later than the Wednesday previous to the training day candidates will be attending.

Archdiocesan requirements for becoming a Special Minister of the Eucharist are: 1) The candidate must be recommended by his/her pastor; and 2) The candidate must attend an Archdiocesan Training Day.

For further information either write the above office or call 737-0898 or 757-6241, Ext. 241/242 and speak with Mrs. Blank or Mrs. Vandenberg.

Lecture series on ministry at seminary

St. Vincent De Paul Seminary in Boynton Beach is hosting a lecture series entitled “Contemporary Ministry in the Church of Florida.” Archbishop Thomas Mcdonough, the retired Archbishop of Louisville and former Auxiliary bishop of St. Augustine begins the series Tuesday, Sept. 14 at 7 p.m. He and Bishop Thomas Larkin of the St. Petersburg diocese will address the subject of the “Church Coming of Age in Florida.” Archbishop McDonough will reflect on the church of the 40’s and 50’s and Bishop Larkin will present challenges for the 80’s. Other lectures this fall will include a talk on “Welcoming the Immigrants” by Msgr. Bryan Walch, director of Catholic Community Services, and the “Single Young Adult Ministry” by Fr. Patrick O’Neill, president of Biscayne College. For further information call the seminary at 732-4424.

Retreat for handicapped, elderly, shut-ins

The Archdiocese is proud to announce our first Fall Retreat for the Elderly, Handicapped and shut-in. The retreat will be held at St. Andrew’s Catholic Church (Coral Springs) on Oct. 2, 1982, from 9 A.M. till 6:00 P.M. The whole day is a celebration of Christ’s love in and through mutual sharing, Presentations, various methods of praying, music and Liturgy. We particularly invite the elderly, Handicapped and shut-in around the West Broward Area to join us. For more information, please contact Fr. Jim Vitucci (652-3624).

Jogging for God

Rather than being bored while jogging, some runners have discovered praying the rosary helps cover the miles. A simple way of doing this is the use of a rosary ring that fits on the finger. They may be purchased at the Daughters of St. Paul Bookstore, 27th Street and Biscayne Blvd., Miami.
KNOW YOUR FAITH

Christian love:
In the manner of crickets

By David Gibson
NC News Service

Imagine, if you will, this scene:
A warm, end-of-summer evening is drawing toward its close. The clock tells you midnight is edging closer. Others in your home have gone to bed. As you glance out your kitchen window, the lights go out in a home across the street.

All is growing quiet. But you’re not tired.

SO YOU CARRY a glass of ice water into the living room and sit down with a magazine, though you really don’t intend to read it.

All is still. For a long moment your attention focuses on the stillness itself.

Then, through the open window, you hear a small sound — a soft, fairly high-pitched tone that fades in and out of your consciousness. Finally it really catches your attention.

You listen. What is it?

Suddenly you realize it isn’t one sound. There are many sounds. As you concentrate, the sounds grow louder.

The more you listen, the louder the sounds grow until they are like a constant din in the background. Is this the sound of silence?

Of course, you’ve guessed by now, it is only the sound of the crickets and their friends who inhabit the out-of-doors at late hours.

But how alive the night has become for you!

‘The manner of crickets is to capture attention in the stillness of the night. They do, however, make their presence known. There are many ways of making one’s presence known.’

But how alive the night has become for you!

THE MANNER of crickets is to capture attention in the stillness of the night. They do, however, make their presence known.

There are many ways of making one’s presence known.

There is, for example, the manner of babies. Their capabilities in the attention-capturing department are well known. They appear to awe their families into a renewed discovery of life. If that doesn’t work, their shouting stamina is always at hand to capture attention.

Some people’s presence is known through their consistency and dependability, qualities that gain attention from others who depend on them.

Everyone knows what it means to be shocked into a fresh awareness of another person: Someone you care about has a serious accident; someone you are responsible for begins to pursue a path in life that you would not pursue; startled or concerned, your attention turns from yourself to the other person.

Some people draw attention to the life within them through their creativity and imagination.

IT WAS HOPED that the early Christians would make their presence known by actions of love, John’s Gospel tells. “This is how all will know you for my disciples: your love for one another,” Jesus says.

It must have been thought among the early Christians that love, put into practice by people actually taking care of each other’s needs, would be powerfully attractive — a sign that the Spirit of Jesus was alive within them.

A problem for Christians, then and now too, is in thinking of Jesus only in terms of the past. The accent here is on the word “only.”

In that case, Jesus might be seen only as a role model — someone who provided a good example and whose story needs to be told over and over so that his example is not forgotten. Perhaps he is even seen as the savior, but salvation is thought of only as something “way back then.”

Of course, Jesus is a role model. And the death and resurrection did occur at a time in history. His story, too, needs to be told over and over.

But there is more. For Christians, Jesus is more than a figure of the past worth remembering.

Jesus is alive now. And he is making his presence known.

LOVE IS among the signs of the life within Christians — a sign of the presence of the life of Jesus. Love, expressed in hundreds of ways, draws attention to the fact that Jesus, who died, is alive.

Often love works quietly, over time. But through love, Jesus makes his presence known even when it is least expected.

Love is the manner of Christians.
The story of a woman's transformation from business success to contemplative nun is told in "In This House of Brede," a novel re-enacted on television by Diana Rigg, above. The story provides a glimpse into the way the Spirit enters the lives of human beings.

**TRANSFORMATION**

The Spirit's 'ripple effect'

By Katharine Bird

NC News Service

Philippa Talbot was a successful career woman with a well arranged life. Nonetheless, the 42-year-old widow said goodbye to her astonished associates and her good friends, closed the door on her lovely London apartment, and took up a radically different life as a contemplative Benedictine nun in a rural monastery. The story of this woman's transformation is told in Rumer Godden's novel, "In This House of Brede." Her story, though fiction, provides illuminating glimpses into the insistent way the Spirit often enters the lives of human beings; it offers clues to how people come to alter the pattern of their lives.

**HER TRANSFORMATION** occurred over a 10-year period, beginning with a visit to London's Westminster Cathedral where, on impulse, she initiated a conversation with a Catholic priest. Through many talks with the priest and many visits to the Abbey of Brede, she gradually became aware of a change in the way she saw things. "Everything seemed, not hollow, but, as if suddenly I could see beyond them, into an emptiness; and all the while, there was this strange pull."

"In This House of Brede" follows the woman's travails as she learns to adjust to an austere life. Although she has accepted the Benedictine lifestyle, she does not find it easy to give up the luxuries of her previous existence. Sometimes little losses give Dame Talbot, as she is known in the monastery, her greatest difficulty. A former chain-smoker, she finds it agony to go through the day without cigarettes. A highly disciplined woman, she finds it difficult to exercise patience with the much younger, less experienced women who enter the monastery at the same time she does.

Part of the novel's interest comes from the way it clearly demonstrates that transformation isn't necessarily a once in a lifetime affair. It shows God reaching out to people repeatedly.

The main character, for instance, passes through several transformations over the 15 years the novel covers. It is as if her first "yes" to the Spirit simply paves the way for later times when she faces her need to change yet again.

**A DRAMATIC HIGHLIGHT** in the novel comes when a new postulant forces Dame Talbot to confront her deeply rooted inability to forgive. The postulant is the daughter of a governess whose neglect was partially responsible for the accidental death of Dame Talbot's only son 18 years earlier.

Initially, Dame Talbot shuns the new postulant; she can't bring herself to be in the presence of the young woman who reminds her so much of that horrible time.

Though the other Benedictines don't openly chide Dame Talbot for her behavior, she slowly is drawn to see that her attitude toward the postulant impedes her task as a Christian and a Religious.

Eventually, Dame Talbot tells the agonizing story of her son's death to her religious superior. But she begins to forgive and to find solace only after a lengthy illness during which the young postulant serves as her nurse.

In fact, the postulant becomes the means by which the Spirit leads Dame Talbot to come to terms with her feelings about her son's death and about the former governess.

But this novel tells of yet another instance of the Spirit's action. It could almost be called the "ripple effect." For Dame Talbot is to become the means by which a young woman from her former office and the woman's husband come to see the abortion of their first child in a different light.

After Dame Talbot's gentle questioning and the prayers of the Benedictines for the recovery of Penny Stevens from complications following an abortion, the couple experiences a moment of transformation. They come to regret the abortion of their child.

But they also see that they can seek forgiveness and begin again.

What are charisms in Scripture?

**By Father John Castelot**

NC News Service

"The spirit of the Lord came upon (Othniel), and he judged Israel," we read in Chapter 3 of the Old Testament Book of Judges. In Chapter 6, we read, "The spirit of the Lord enveloped Gideon; he blew the horn that summoned Abiezer to join him."

Just what was the spirit of the Lord encountered so often in the lives of biblical men and women? The word translated "spirit" refers to a movement of air, wind, breath. As the "breath of the Lord," the spirit animates, energizes, empowers.

Over the centuries, the word "spirit" became a way of expressing God's mysterious but dynamic power in the life of his people. There are different ways in which the word "spirit" is used in Scripture. But let's look for a moment at what is meant when the "spirit of Yahweh" is mentioned.

As Jesuit Father John L. McKenzie puts it in his Dictionary of the Bible, "The spirit of Yahweh (Lord)... is a force which has a unique effect upon man." The spirit of Yahweh "is conceived as a divine dynamic entity by which Yahweh accomplishes his ends; it saves, it is a creative and charismatic power," Father McKenzie adds.

**THE CHARISMATIC aspect of this power is especially evident in the case of people given positions of leadership. The word "charism" means gift. It is important to note that a charism differs from what is usually understood by grace.**

Grace is a gift of God which confers holiness on a person, making him or her "godlike," a child of God in a very special way and a member of his family.

As Paul wrote to the Galatians, "The proof that you are sons is the fact that God has sent forth his Spirit from the spirit of his son which cries out "Abba," (Father). You are no longer a slave but a son!"

This grace is an abiding relationship to God, lost only when a person deliberately severs the relationship.

But a charism is a gift of God which neither confers nor presupposes holiness. With few exceptions, it is a temporary gift, bestowed not for the person's own benefit but for the good of the community.

Paul expresses it clearly. In the first Letter to the Corinthians, Chapter 12, he writes, "To each person the manifestation of the Spirit is given for the common good."

Many of the recipients of the spirit of God throughout salvation history were anything but godlike. Some were downright scoundrels! But these people had talents which could be used in the service of the people. They became instruments for God's purposes.

**ONE SOBERING passage in Scripture is in the Gospel of Matthew, Chapter 7. There Jesus addresses people who exercised extraordinary gifts in the community. But these people let themselves be deluded into thinking that their gifts guaranteed their salvation, regardless of their relationship with God.**

In Matthew's account, Jesus says: "None of those who cry out, 'Lord, Lord,' will enter the kingdom of God but only the one who does the will of my father in heaven. When that day comes, many will plead with me, 'Lord, Lord, have we not exercised demons by its power? Did we not do many miracles in your name as well?'

Jesus continues: "Then I will declare to them solemnly, 'I never knew you. Out of my sight, you evildoers!'"

A charism, then, does not necessarily sanctify. But people gifted with charisms, with God's spirit, have played very important roles in the unfolding of God's plan of salvation.

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Sisters horse around

CORPUS CHRISTI, Texas (NC) — It may be difficult to sit tall in the saddle atop a horse belonging to the nuns at the Monastery of St. Clare in Corpus Christi. But at least reaching the stirrups and getting up on the horse would prove no problem.

The sisters' beasts of burden weigh from 18 to 250 pounds and stand only 17- to 24-inches high at the withers (the horse's shoulder). In fact, many of the "minihorses," especially the six foals, are very nearly "lap horses."

But if their size is small, the amount of money they can bring in (two sold for $2,500 and $3,000) need not be.

From a distance it is easy to confuse the miniature horses with the Poor Clares' large Collie and trainer John Garza's huge German Rottweiler dog. But up close, there is no mistaking the horses with their flowing manes and tails, which are never cut — an American Miniature Horse Association rule for competitive horses.

THE TINY equines are the nuns' latest in a string of animal-breeding projects, which support the 16 Poor Clares.

Before they took up the reins of the miniature horses in October 1981, the nuns raised Himalayan and Persian cats for five years, and, before that, they bred parakeets, cockatiels, lovebirds and finches.

"St. Francis would be proud of us," said a laughing Poor Clare, Sister Mary Bernadette Muller. "St. Francis was such an animal lover."

Sister Muller, manager of the horse business, said the nuns slowly broke into the equine world with Shetland ponies, which they kept on their 20-acre ranch to "cut the grass."

"The minis are not like the obnoxious Shetlands at all," she said. "They're very gentle and have very sweet dispositions. They follow us around like big dogs."

The American Miniature Horse differs from a Shetland pony in that it is merely a scaled-down version of a full-size horse. The mini has a refined head, whereas a Shetland's head and body are squarer, explained Garza, who has helped with the monastery's animals since he was five years old.

The mini's diet is similar to that of a regular horse — pellets, hay, grain — except that it, too, is scaled down.

SISTER MULLER said she got the idea to buy a mini, officially designated as a breed, the American Miniature Horse, in the late 1960s, when she was thumbing through a horse magazine.

"I wanted to get one for a pet. That was my first idea," she said.

The nun's first mini was a 29-inch stallion, which she spotted at a horse show. From there, her idea blossomed into a 36-head herd, which includes the six foals born since April.

In mid-July, Garza and the sisters, like expectant parents, were nervously awaiting the birth of more foals.

Sister Muller's minis are more expensive than the average pet. Each horse sells for $2,700, if it is registered with the American Miniature Horse Association, which dictates that horses must be 34 inches tall or shorter.

Prices for the horses vary according to their height, and where shortness is valued, an inch can mean $1,000. In shows, the horses are judged on size and conformation.

Garza and 13 minis recently returned from a horse show in Tennessee where they won more than 30 ribbons and several first-place trophies.

That's where the nuns also sold the two horses which went for $2,500 and $3,000. The sales will help the nuns repay a loan from a Catholic organization which helped fund the horse venture.

Miniature horses were developed through successive breeding of short animals.

Sister Muller estimates that more than 1,000 people have come to see and pet the tiny horses since December. She said she enjoys them more than the cats, which were caged. "What I like about the horses is that I can leave them and go to prayers with the sisters. You can't do that with caged things."

"There's something about an animal that has always brought me closer to God," she added.

A back-to-school prayer

By Hilda Young
NC News Service

May God bless our children with teachers who can laugh, who believe that homework can be eaten by a dog, and who accept excuse notes written in lip-stick on cereal box tops.

May God give our little Joey the help he needs in his giant battle against thumb sucking as he enters kindergarten.

MAY GOD forgive me on the mornings I spend more time muttering at peanut butter and jelly jars than I do visiting with my children.

May God grant my husband an increase in the limits on his VISA card so we can afford gym shoes for everyone.

May God remind us daily to share the wealth we have with families of students who go to school with empty stomachs and empty hopes.

May God provide us all patience with Marie as she enters a stage of her life when she believes the bathroom should be her private domain. May He also

install in her enough coordination so she doesn't crack any more teeth on the drinking fountain at school.

MAY GOD supply our Johnny the wisdom to refrain from shooting spit-wads in Mr. Clark's music appreciation class. May God also help Johnny remember where he sets down his jacket and his lunch box.

May God work a miracle so that band rehearsals, soccer practices, field trips and CCD classes are not scheduled simultaneously.

May God caress little 4-year-old Michael's teary cheeks as he waves goodbye to his sibling comrades in arms, looking ahead to the hour they'll come home again.

MAY WE THANK God daily for the health of our children, their eager minds, their joy in being part of creation.

May God help us parents nurture our children's affection for learning.

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Comenta el Arzobispo la Carta Pastoral del "Año de la Fe"

Por Ana Rodríguez-Soto

En el 25 Aniversario de la fundación de su Arquidiócesis, los Católicos del Sur de Florida han sido llamados a ser ejemplo y a llegar a otros.

En su carta pastoral, que da comienzo al "Año de la Fe", el Arzobispo Edward A. McCarthy pide a los Católicos no sólo que sean mejores practicantes de la fe que proclaman, sino hacerla razón para que cada uno traiga de nuevo al rebaño por lo menos a un alejado.

En una entrevista para "The Voice" esta semana, el Arzobispo explicó que traer de nuevo al alejado a la comunidad de la Iglesia "significa no sólo lo que haremos para atraerlos, sino que haremos una vez que están allí. Tenemos una responsabilidad, nosotros los que somos activos, de expresarles sinceramente un sentido de hospitalidad". Y que hacer saber que estamos encantados de que hayan vuelto y en nuestra propia manera, tratar de que no seamos obstáculos en su regreso por la forma en que nos comportamos.

El desafío de vivir realmente la Fe no sólo se aplica al Católico individualmente sino a cualquier grupo, agencia, parroquia o organización que profesa seguir las enseñanzas de Cristo.

"Tenemos que mirarnos a nosotros mismos y preguntarnos ¿no los habríamos abandonado nosotros? Si los abandonamos es un deber mejorar la situación de manera que ellos se sientan más cómodos. Si no fuimos la enseñanza de Cristo.

"Pedimos a los Católicos profundizar más su vida de oración, aumentar sus lecturas de las Escrituras y darse cuenta que su Fe Cristiana es mucho más que una filosofía intelectual, es un modo de vida que debe ser vivida.

"La persona que está realmente dedicada a Cristo, la persona de fe profunda, tiene que hacer decisiones de acuerdo con los valores del Evangelio. No van a votar por algo si, cuando lo analizan, dicen '¡Eh, esto es contrario a los valores del Evangelio!'"

"Me gusta pensar que este es el año en que diremos: 'Si Cristo fuera miembro de este grupo, de este personal de la Cancillería, si Cristo fuera un miembro del Consejo Parroquial, si fuera miembro de esta organización, las decisiones tomadas serían las mismas, o nos sentiríamos abochornados?'"

El Arzobispo McCarthy añadió que si tan solo una tercera parte de los Católicos del Sur de Florida realmente practicaran lo que predicamos, la comunidad se convertiría rápidamente en un mejor lugar donde vivir.

"Yo se que el número de crímenes aquí ha causado que nos halláramos retirado a nuestras pequeñas fortalezas, pero obrando así hemos perdido un sentido de amor e interés por los demás", expresó el Arzobispo.

"Punto ver que seguir prometemos más en una actitud parecida a la de Cristo, estamos más dispuestos a ayudarnos unos a otros en la seguridad del vecindario, cuidándonos unos a otros. Como resultado estaremos un poco más relajados porque obtendremos un sentido más fuerte de vecindad y comunidad.

El Arzobispo McCarthy apuntó que "cuando pensamos acerca del crimen normalmente estamos pensando en las muy visibles formas de crimen, pero que no pensamos sobre la cantidad de crímenes de 'cuello blanco' que bien pueden animar al otro crimen: los banqueros que obtienen ganancias por los depósitos de los traficantes de drogas... aull la gente que usa drogas, y por la tanta, habiendo tan productivo negocio..."

"No creo que vayamos a limpiar esta comunidad del problema a menos que vayamos al problema básico de un inver sos de moralidad. No importa cuántos policías tengamos, nunca vamos a tener un policía para cada persona. Y esto es lo que vamos a tener que hacer a menos que la persona sea automatizada y que esa motivación esté basada en la religión.

En su carta pastoral el Arzobispo recuerda a los Católicos que su principal carrera es la de "Ser Cristianos" y afirmó que la pregunta que deben hacerse es ¿Cómo estamos viviendo esa carrera?"

El "Año de la Fe" es una celebración combinada del Jubileo de Plata de la fundación de la Arquidiócesis de Miami y la tercera fase de la campaña de Evangelización de cinco años.

El plan de cinco años de Evangelización de la Arquidiócesis comenzó en 1980 con el Año de la Familia. El año pasado fue la renovación a nivel parroquial.

Copias de la Carta Pastoral del Arzobispo McCarthy, en inglés o español, pueden obtenerse enviando a Arquidiócesis Miami, Oficina de Evangelización, 6201 Biscayne Blvd., Miami, Fla. 33138.
La Aceptación en la Fe de la Buena Nueva da una anticipación del Cielo

La Fe, como dice San Pedro, lo introduce a uno incluso en esta tierra a una anticipación de la vida celestial. "A quien amas sin haberlo visto, en quien andas con fe, y se regocija como en un hombre inefable y glorioso, logrando la meta de vuestra fe, la salvación de las almas" (1 Pedro 1:8-9).

El que descubre el que es santificado por el Espíritu Santo es una anticipación de la vida perdurable e incluso aquí en la tierra (Jn 3:18; 36; 5:24).

SIGNIFICADO DE LA FE

El Concilio Vaticano I declara que por la Fe "con la inspiración y la ayuda de la gracia de Dios creemos que lo que El ha revelado es cierto, no a causa de su verdad intrínseca vista por la luz natural de la razón, sino a causa de la autoridad de Dios que la revela, quien no puede engañar ni ser engañado" (Denziger N. 3008).

La Fe tiene muchas facetas:
1. Puede ser vista como el acto de creer.
2. Puede ser vista como la virtud, el hábito por el que creemos.
3. Puede ser vista como gracia, el don de Dios para el hombre, al que influye la gracia de Dios, incluyendo la gracia y la libertad.
4. La Fe puede ser vista como el contenido total de la predicación apostólica, de la enseñanza de la Iglesia.
5. La Fe puede ser vista como el pleno camino de vida de la Iglesia Católica.

Me aventuro, sin embargo, a sugerir que hay mucho más para la comprensión de la Fe y para vivirla. Si vamos a ir más allá para captar la riqueza, la alegría, la paz, la inspiración y la vida de la Fe en la propia Fe, nuestro corazón, como el de los discípulos de Emaús, debe arder dentro de nosotros cuando oímos la palabra de Jesús (Lucas 24:32).

"La Fe," como dijo el Santo Padre en una reciente alocución, "no puede ser meramente un frío calles de que comienza el tiempo, que es la gracia y la libertad. Es la gracia y la libertad."


Es, como se ha dicho, "no tanto un acto o una serie de actos, como una actividad básica y total de la persona, dando vida a una nueva dirección definitiva" (Sacramentum Mundi, una Encíclica de Pablo VI, 1968, p. 319).

LA FE ORDENA TODA LA PERSONA HACIA DIOS

La Fe abarca el intelecto y la voluntad y todo lo que la persona hace. Es la entrega total de la persona total a la persona de Dios. Rahner define la Fe como "fundamentalmente la ordenación de toda la persona humana hacia Dios, ya que el acto de fe interesa y compromete totalmente a todo el hombre."

Por la Fe, esa persona realidad revelada, no sólo las fórmulas y palabras que la expresan. La Fe acepta la persona de Jesús Cristo con su derecho a la total dedicatoria en el amor y la obediencia. La Fe es verdaderamente una reorientación radical, dinámica, persistente de toda la persona, la actitud y el modo de vivir, y de la filosofía de la vida de uno. La Fe es el alma que anima la existencia cristiana.

Recibir la Fe y vivirla es verdaderamente una conversión constante. Mediante la Fe la persona nueva que es santificado por el Espíritu Santo con sus propios Santos suelen convertirnos en hijos e hijas de Dios (Juan 1:12; 1 Juan 3:1-2) en herederos de la vida eterna (Juan 3:15-16; 36; 5:24).

LA FE EN LA BUENA NUEVA DE JESUS HECHO CARNE

ES UN ENCUENTRO CON DIOS

La Fe es un encuentro — un encuentro personal con los tres personajes de Dios. En la Fe creemos no tanto acerca de algo, creemos en alguien — esto es,
en el Dios Uno y Trino (Santo Tomás de Aquino, St. Hallae, Quest. 11, Art. 11). La Fe es fundamental y propiamente no una relación del hombre a proposiciones o fórmulas, sino una relación de una persona con Dios revelándose a sí misma a través de Su Hijo.

La Fe, junto con la Revelación, constituye el misterio del encuentro de Dios con los hombres y Cristo (Sacramentum Mundi, Vol. 2, p. 313).

LA FE QUIERE DECIR CONFIANZA EN DIOS

La Fe significa confianza, así como asentimiento intelectual (Marcos 9:25;Mateo 8:25; Juan 8:24).

El Concilio Vaticano Segundo se refiere a la Fe como una obediencia por medio de la cual uno confía todo su ser libremente a Dios.

La Fe es la actitud de quien asiente, cuenta con, confía en, la palabra de Dios y en las promesas de Dios. El hombre se confía a Dios (Sacramentum Mundi, Vol. 2, p. 316).

LA FE ESTÁ CENTRADA EN JESÚS

La Fe es crucicentrica. Dios se ha revelado al hombre en Su Hijo, Jesús (Hebreos 1:14; Mateo 1:25-26). Creer en Cristo es creer en Dios. La Fe es el resultado de la Encarnación del Hijo de Dios con nosotros.

La gran profesión de Fe en la Iglesia primitiva era: “Jesus ha resucitado, Dios lo ha hecho Señor y Salvador de acuerdo con los profetas” (Sacramentum Mundi, Vol. 2, p. 314).


La Fe implica unas relaciones personales con Jesús. Quiere decir ser discípulos. El se convierte en el maestro, nosotros en los seguidores. “En el Nuevo Testamento, la Fe está inmanente conectada con la historia de la salvación. Creer en Cristo quiere decir aceptar y tener Fe en los eventos de Su vida, muerte, resurrección y ascensión. Es creer, solamente que esos eventos tuvieron lugar, sino, lo que es más importante, creer en el significado de esos eventos para la salvación del hombre” (Catholic Encyclopedia, Fe, Vol. 5, p. 794).

La Fe implica unas relaciones personales entre Cristo y Sus seguidores, de lealtad, confianza y obediencia. Significa la sumisión de la mente y de la voluntad del hombre a Jesucristo, así como la obediencia de la vida de Fé.

La Fe quiere decir contar con, confiar en, ser leal a, así como creer en, Jesús (Filipenses 1:6; Hebreos 7:9). La Fe implica unas relaciones personales con Jesús. Quiere decir ser discípulos. El se convierte en el maestro, nosotros en los seguidores. “En el Nuevo Testamento, la Fe está inmanente conectada con la history of salvation. Creer en Cristo quiere decir aceptar y tener Fe en los eventos de Su vida, muerte, resurrección y ascensión. Es creer, solamente que esos eventos tuvieron lugar, sino, lo que es más importante, creer en el significado de esos eventos para la salvación del hombre” (Catholic Encyclopedia, Fe, Vol. 5, p. 794).

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Cultivamos la salud espiritual por la forma en que vivimos la vida de Fé. Cultivamos la salud física por lo que hacemos. La Filialización divina de Jesucristo implica verdadera Fe en la Iglesia y en las enseñanzas del Evangelio. Exige autenticidad. Requiere, en palabras de San Pablo, “una Fe obediente” (Romanos 10:16; 2 Corintios 10:5; 2 Tesalonenses 1:8).

Juan dice que creen en Cristo significa vivir Su vida (Juan 3:21; 6:35, 37, 44-45; 1 Juan 5:10-12). Y como lo expresa Santiago: “¿Qué le aprovecha, hermanos míos, a uno decir: Yo tengo Fe, si no tiene obras? ¿Podrá salvarle la Fe? Así la Fe, si no tiene obras, es de suyo muerta” (Santiago 2:14, 17).

NUESTRO AÑO DE FE

Veo nuestro Año Jubilar de Fe como una bendita oportunidad no solamente de crecer en Fe sino también para desarrollar en una vida genuina nuestra Fe, para hacernos más auténticos como discípulos de Jesús. Debería ser una época de una gran evaluación de Fe en toda la Arquidiócesis. ¿Estamos viviendo consistentemente con nuestra Fe? La cuestión clave debería ser: Si tuviéramos a Cristo con nosotros por un día, ¿estaríamos cómodos en nuestros hogares, en nuestras reuniones, en nuestras liturgias? ¿Son nuestras escuelas plenamente comunitas de Fe, en la prioridad que damos a enseñar y testimoniar el Evangelio? ¿Reflejan autenticamente nuestras organizaciones y agencias la Fe en sus procedimientos y prácticas? ¿Profesamos frecuentemente nuestra Fe? O, en un falso americanismo, ¿estamos inclinados a ignorarla en público?

Estos son los desafíos que encaramos como católicos. Cristo quería que su Fe se mantuviera viva y fuerte en nuestra vida y nuestro mundo. Es un desafío que debemos tomar en serio. Algunos pueden ser miembros, o ex-miembros, de la Iglesia. Algunos pueden ser familiares queridos, amigos estimados, vecinos. Algunos pueden ser recién llegados que compartan nuestra Fe, pero no estén y serán asustados. Algunos pueden ser sacerdotes, diáconos, religiosos o laicos, se unan a nuestro desafío de vivir nuestra Fe en toda nuestra vida. Es un desafío que debemos tomar en serio.

Reconocimiento de los católicos alienados

Amados míos, querida Fe durante este Año de Jubileo, no solamente celebrémonos y enriquezcamos nuestra propia Fe, sino que nos acerquemos a aquellos de la familia que se han alejado de la Comunidad de Fe.

Estamos llamados a ser la luz, la sal, la levadura. Necesitamos constantemente proclamar la Fe que está dentro de nosotros. La Fe viene al oír. Que nuestro amado clero y nuestros amados religiosos hablen aún más en privado y en público de su Fe en la Buena Nueva. Que nuestros amados padres e hijas discutan más abiertamente la Fe que tienen dentro de sí. Que nuestros amados maestros creen verdaderamente Comunidades de Fe con sus alumnos, que los que están asociados con instituciones, agencias, movimientos u organizaciones diocesanas se esfueren por explorar juntos cómo sus actividades podían dar más claramente testimonio de la Fe en Jesucristo que las anímicas. Que los profesionales católicos, los empleados, discutan cómo su trabajo refleja o podría reflejar su Fe. Que la juventud y los adultos jóvenes de nuestra Familia de Fe entren en una discusión seria con sus iguales sobre la relevancia de la Fe en la Buena Nueva de Jesús para sus propias vidas y aspiraciones.

Nuestro Año de Fe reconoce nuestra Arquidiócesis como un veintiocho benevolente del Espíritu enriqueciéndonos a nosotros mismos y a nuestras comunidades con una nueva alegría, nueva paz y nuevo compromiso en nuestra vida unidos como discípulos de Jesús el Señor.
organizaciones católicas. Una gran preocupación son los cientos de miles de refugiados en este nuevo país, luchando por ajustarse a una nueva cultura, confundidos por el proselitismo de los que los apar- tarian a ellos y a sus descendientes de la Fe católica de sus padres. Algunos católicos alienados se han vuelto indiferentes debido a nuestro fracaso en darles la bienvenida a la Comunidad de Fe. Algunos han se desencendificado y ofendido tristemente por acciones del clero o del laicado. Cualquiera que sea la razón, el número es grande y ha llegado el momento de un gran esfuerzo amoroso para la reconciliación.

Este es el momento de acercarnos a ellos. El Señor Jesús nos enseña a dejar las 99 ovejas a fin de recuperar la que estaba perdida. Los miembros ac- tivos de la Comunidad de Fe tienen que estar preparados para ser pacientes ante una menor aten- ción a fin de acercarnos a los que están dolidos, los que vagan en las tinieblas, los que están necesitados de cura.

En el rico espíritu de Evangelización, podemos expresar nuestra gratitud genuina por el don de la Fe que hemos recibido acercándonos a los que han sido alienados. Podemos dar testimonio del amor que es fruto de esa Fe mostrando un amor genuino por los que han estado separados de nosotros. Podemos reparar nuestros propios fracasos desedificantes en dar testimonio genuino del modo de Jesús buscando humildemente curar a los que pueden haberse alienado, dando testimonio de la manera del Señor de perdonar 70 veces 7.

Los estudios han sugerido que un ochenta por ciento de los que son reconciliados con la Fe son reconciliados a través de la acción del laicado. Estoy pidiendo de un modo especial al amado laicado de la Arquidiócesis, que está tan interesado en estar comprometido, para que se una al clero en la búsqueda de la reconciliación de los hermanos católicos alienados como su apostolado especial durante nuestro Año de Fe y Reconciliación. Frecuentemente, tienen especiales relaciones de confianza, especiales relaciones de confianza, especiales contactos, especiales talentos, que les proporcionan oportunidades llenas de gracia para llevar la bendición de la reunión a un hermano o una hermana en desgracia, para ser para ellos el signo del amor y del interés de la Iglesia. A menudo todo lo que se necesita es una expresión de interés, una invitación amistosa, una palabra de delfo y seguridad, quizás una palabra de explicación que aclare un malentendido. Los sacerdotes de su parroquia estarán encantados de ayudar. Toda la Arqui- diócesis estará orando por ustedes. Al hacer este llamamiento en pro de un renovado enfasis sobre la reconciliación, y les ofrezcan ayudar. Quizás es “Ver.”

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La situación es entonces evaluada a la luz de lo que los Evangelios han de decir en relación con el tema. Esto es “Juzgar.”

Después de adoptar una resolución en cuanto a qué pasos podrían darse para que la realidad esté más en la línea de las enseñanzas del Evangelio de Jesucristo. Esto es “Actuar.”

En la reunión siguiente, hay un informe sobre la acción tomada y después se introdujo otro tema para una evaluación similar y posterior tratamiento a la luz de las enseñanzas del Evangelio.

RECONCILIACION

Sumamente importante para la gracia de la reconciliación son la oración y la penitencia. Pedimos sus frecuentes oraciones y penitencias.

2. Con amor y sensibilidad, les pedimos se acer- quen a encontrarse personalmente con los que se han alineado para alentarlos y darles la bienvenida a la reconciliación, y les ofrezcan ayudarlos. Quizás un acto especial de interés y amor, tal como invitar a un amigo a cenar para una discusión, sería efectivo.

3. Les exhortamos a participar en y apoyar los programas de la Arquidiócesis, de la parroquia o de las agencias, organizaciones o movimientos de la Arquidiócesis dirigidos a la reconciliación de los católicos alienados.

4. De un modo muy especial les exhortamos a la cooperación con el programa de visitas de su parro- quia, en el cual se invita a los fieles a visitar los hogares de los católicos inactivos para invitarles, en una forma personal y acogedora, a retornar a su co- munidad parroquial.

Información adicional estará disponible a través de su parroquia o a través de la Oficina Arquidiócesana de Evangelización, localizada en el Centro Pastoral Arquidiocesano (Cancillería), teléfono: 757-6241.

Amados fieles, al terminar, les saludo con afecto y admiración, con gratitud, con aliento y con mis bendiciones. Os dejo con las palabras del Santo Padre expresadas en dos pasajes claves del docu- mento sobre la Evangelización: Evangelii Nuntian- di.

“No obstante la Iglesia no se siente dispensada de prestar incansable atención también a los que han recibido la Fe y han estado en contacto con el Evangelio a menudo durante generaciones. Así trata de profundizar, consolidar, alimentar y hacer todavía más madura la Fe de los que ya son llamados fieles o creyentes, a fin de puedan serlo todavía más. La Fe está casi siempre hoy expuesta al secularismo, incluso al ateísmo militante. Es una Fe expuesta a pruebas y amenazas, y aún más, una Fe sitiada y activamente opuesta. Corre el riesgo de perecer por sofocación o inanición si no es alimenta- da y sostenida cada día. Evangelizar debe por tan- to ser muy a menudo dar este necesario alimento y sostenimiento a la Fe de los creyentes, especial- mente mediante la catequesis llena de vitalidad del Evangelio y en un lenguaje adecuado a él y a las circunstancias” (Evangelii Nuntiandii, 54).

“Hoy hay un número muy grande de personas bautizadas que en su mayor parte no han renun- ciado formalmente a su Bautismo pero que son enteramente indiferentes a él y no viven de acuerdo con él. El fenómeno de la no-práctica es muy an- tiguo en la historia del Cristianismo: es el resultado de la debilidad natural, de una profunda inconsis- tencia que desgraciadamente llevamos profundamen- te dentro de nosotros. Hoy, sin embargo, muestra ciertas características nuevas. Es a menudo resultado del desarraigo total o parcial. También brota del hecho de que los cristianos viven en estrecha proximidad con no-creyentes y constantemente experimentan los efectos de la falta de tareas de los cristianos que no practican. Más de lo que son dos mundos, ni debe llegar a un estancamiento cuando se enfrenta- mos con ellos: debe buscar constantemente los medios y el lenguaje adecuados para expresarles y representar para ellos la revelación de Dios y la Fe en Jesu- cristo” (Evangelii Nuntiandii, 56).