U.S. bishops get feedback

No conflict with Pope—Cardinal

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

"We're getting very much feedback on our nuclear disarmament letter," said Cardinal Joseph L. Bernardin of Chicago at a press conference sponsored by the U.S. delegates to the world Synod of Bishops. "They have been very supportive and encouraging and very grateful that we took the initiative," he said. "A number said that our letter gave them the motivation to work on their own statements."

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

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

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

Archbishop Roach called the U.S. hierarchy "a big conference, one which is hard to ignore." He added, "If I were the holy father I'd watch us carefully too."

Cardinal Bernardin and Archbishop Roach said that they do not ascribe any negative meaning of the pope's strong words to U.S. bishops nor to a study of negative meaning of the pope's strong words to U.S. bishops nor to a study of moral or internal church issues when he speaks to the United States," said Cardinal Bernardin. "There's no sure way of knowing, of course, but one consideration is that in our country, we enjoy freedom protected by the government. There's no need to talk about us or other topics as the focus."

Continued on page 5

ETHNIC, RACIAL BLEND

Cathedral's joyous 25th

By Ana Rodriguez-Soto
Voice News Editor

What's black and white and love all over?
The multi-racial, multi-lingual, multi-national community of St. Mary Cathedral is rich in diversity.

There, unity under God is no joke. Racial tension has been turned to harmony. Trilingualism has become a fountain of unity, not division. And differences are praised, not slighted.

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

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

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

Continued on page 13
Pope blesses newlyweds

By John Thavis

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

By endorsing “responsible parenthood” within the framework of natural fertility rhythms, the pope reaffirmed church teaching allowing artificial means of birth control.

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

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

The newlyweds, ranging in age from 20 to 69, took part in one of the pastoral Mass which the pope celebrated mainly in Latin, with songs and readings in the couples’ diverse languages. The couples were from Italy, Germany, the United States, Canada, Ireland, Norway, Poland and Lebanon.

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

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

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

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

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

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

News at a Glance

Planned parenthood gets reprieve

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

Anti-abortion books banned in Spain

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

Hispanics oppose immigration bill

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

Fr. Pittau appointed general counselor

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

Presbyterians and Catholics open joint center

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

House approves human right legislation

WASHINGTON (NC)—Legislation extending for at least another year the requirement that President Reagan periodically certify human rights progress in El Salvador was approved by the House Sept. 30. The measure, introduced three days earlier by Rep. Michael Barnes (D-Md.), was intended to serve as a requirement that President Reagan periodically certify human rights progress in the world’s bishops, has only advisory powers unless the pope grants it binding “juridical authority,” said Archbishop Jozef Tomko, synod secretary general, at the synod’s first business session.

Pope is willing to give authority to synod

VATICAN CITY (NC)—Pope John Paul II is willing to give decisions of the world Synod of Bishops binding “juridical authority,” said Archbishop Jozef Tomko, synod secretary general, at the synod’s first business session.

Church needs to strengthen call for justice, bishop says

LONDON (NC)—The church needs to strengthen its call for justice and its image as a church promoting justice, Asian and African bishops said at a meeting in London in late September. They addressed a forum held in conjunction with the Lambeth Conference, the Anglican intellectual and professional organization. Speaking of the need for the church to work for justice, Bishop Michael Bunbun Mansop of Ubon Ratathani, Thailand, and Bishop Peter Kwas Sarpong of Kumasi, Ghana, said:

Presbyterians and Catholics open joint center

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

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

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

THE CHURCH’S stands on abortion and nuclear arms are not based “on some partisan goal or ideological program” but on the “fundamental dignity of the human person,” the archbishop said.

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

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

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

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

Historically, he said, the church has had a “right and duty” to speak out on the moral issues before government.

“It is no less our obligation today,” he said.

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

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

Vatican aide reems ‘1st World’ values

By Religious News Service

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

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

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

Bishop Gagnon also scoffed at the notion that overpopulation was the greatest threat to developing nations. “There is enough food to feed all the souls in the world,” he asserted.

“No one need starve if only countries would agree to share. After all, very little of the world is being utilized for the benefit of mankind.”

Pastoral urges Latinos to deepen roots

Continued from Pg. 1

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

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

Bishop Roman added that the letter was written after extensive consultation with Hispanic priests, religious and laity. It deals with the past, present and future of Hispanics in Florida and strongly calls them to evangelization.

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

It urges Hispanics to maintain their cultural and spiritual heritage, such as respect for life and love of family, including parents, grandparents, uncles and cousins. It invites them to participate more fully in society and the Church, to integrate themselves in political and pastoral processes without losing their identity.

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

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

For more than a year, the bishops of the United States have been preparing a pastoral letter on Hispanics in the nation.

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

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

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

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

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

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

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

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

The legal action—a penal and not a civil case in Italy—was initiated by a niece of Pope Pius, who said the book interpreted and defamed the historical facts.

Among the witnesses at the trial were Italian Foreign Minister Giulio Andreotti and the head of the German secret police in Rome at the time, Col. Herbert Kappler.

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

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

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

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

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

BISHOPS SPEAK ON PRISONS

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

Corrections facilities in the state now hold 1,100 more people than they were designed to accommodate, according to the governor's press office. On Sept. 26, Gov. Babbitt announced the special session scheduled to begin Oct. 3.

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

LATIN AMERICA CHURCH CALLED REFUGE FROM DICTATORSHIP

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

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

Horman is the widow of Charles Horman, a young American journalist who allegedly had evidence of covert United States involvement in the overthrow of Chilean President Salvador Allende, a Marxist, in 1973. Mr. and Mrs. Horman were living in Chile at the time.

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

Joyce Horman, who was in Wisconsin to participate in events marking the 10th anniversary of the Chilean coup, said the 90 percent of the people in Latin America are Catholic.
Cathedral sets example of unity for S. Florida

By Prentice Browning

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

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

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

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

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

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

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

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

Although the parish of St. Mary was founded 57 years ago, it was elevated to the rank of cathedral when the Diocese of Miami was established, Oct. 7, 1958. (See last week's Voice)

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

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

Fr. LaCerra said, "dream the dream with me. Dream that all can be one and we can all live in peace and the glory of God may become people of dreams. We're the ones to make God's kingdom a reality where all can live as one, all can love as one, all can live in peace and the glory of God may be manifested,"

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

THE CATHEDRAL is an appropriate selection for such witnessing, he explained, because it is the seat of the diocese, the first among equals by praising the Cathedral for holding the good work.

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

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

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

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

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

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

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

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

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

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

Alumnus Ralph Renick recalls his Cathedral school days

By Prentice Browning

Ralph Renick, renowned commentator and producer of Channel 4's evening news who was, himself, a graduate of the Cathedral High School.

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

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

Renick praised the nuns who taught at the school.

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

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

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

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

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

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

"And doing it with faith, and that faith has paid off."
Progress without fan-fare marks latest ecumenical talks

By Jerry Filteau
NC News Service

Gone are the heady days of the late 1960s and early 1970s when every new ecumenical agreement drew splashy headlines and excited discussion.

But the American Catholic and Lutheran scholars who have just reached an agreement on justification—after the completion of five years of work—say that the high-level (theological) agreements don't have much effect on the grassroots or on church leadership.

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

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

"Now the fact remains that the agreements tend to be a long distance away from what the rest of the church does," he added.

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

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

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

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

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

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

But fostering institutional identity does not have to mean that. As an example of what he's talking about, he said that if you really learn your tradition you're going to learn its strengths—and you're going to be more ecumenical."

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

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

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

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We share this life in Christ through our own lives and through the mission Church around the world. Sister Anastasia has given her whole life to this sharing—and she has the children of Pock-um-jali jumping for joy over the Good News she's brought.

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Television: a National Health Issue?

WASHINGTON (NC) - The issue of violence on television prompted more talk than any other topic when academic researchers confronted network executives at a Washington workshop, Oct. 6.

In fact, Dr. C. Everett Koop, U.S. surgeon general, suggested that although violence is "epidemic" in society and prevalent on TV, the real questions are why many people continue to watch violent programs; why there is fear in society; why some people withdraw from the "real world" and become "mute bystanders" in society, unwilling to aid their neighbors.

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

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

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

The "DILEMMA of the detached bystander" needs to be addressed, Koop said. "That's a far more significant issue than whether or not one TV show or another promotes violence."

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

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

But Dr. Alan Wurtzel, vice president for broadcast standards and practices for the ABC network, disagreed. "We don't believe that's the case at all," he said, adding that it is "simply unwarranted" to claim a cause-and-effect relationship between TV violence and real-world behavior.

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

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

Passion Play marks 350th year

Several package tours available to Oberammergau, other attractions

Oberammergau, with a population of about 5,000, is world famous for an event in the town's history having nothing to do with its picturesque setting. For May 25, 1633, marks the 350th anniversary of this event—the miraculous deliverance of the town from the deadly Black Plague.

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

The play is performed only once every decade, on the last Saturday of May.

Nineteen eighty four will mark the first time that this tradition will be broken, due to the 350th anniversary. The play depicts the story of Christ's Passion, beginning with His entrance into Jerusalem, ending with Resurrection and Transfiguration.

Each performance lasts an entire day with only a break at midday for lunch.

The production itself involves most of the townpeople, including up to 500 children and even live animals. There are about 125 speaking parts and 65 roles for either one or two nights only, with all meals included. Each actor walks off stage between days.

The Voice: Friday, October 14, 1983—PAGE 7
By NC News Service

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

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

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

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

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

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

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

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

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

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

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

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

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

On Sept. 5 in an address to U.S. bishops at Castelgandolfo, Italy, Pope John Paul II urged bishops to zealously "facilitate the full recognition of women as persons in our church and in our society," according to the commission's statement of direction.

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

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Do Catholics worship Mary?

By Henry Liberalat
The Florida Catholic
First of two parts

They don't—at least not those who understand Catholic teaching about the communion of the saints. However, considering some of the piestistic language used in Marian devotions and the historical development of those devotions and of doctrine itself, it is no wonder many Protestants con-

ANALYSIS

clude that Catholics do worship Mary and consider her somehow equal with Jesus Christ in the plan of redemption. It is hard to know where to begin in treating this complex and confusing subject.

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

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

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

Matthew, the second gospel to be written, provides only a little more about Mary than does Mark. Luke, however, devotes several chapters of praise to Mary and Elizabeth and records Mary's own Magnificat. John does not mention Mary in the gospels. In the last gospel to be written, the gospel of the beloved disciple, the gospel of the one who truly understood Jesus' divinity, Mary does not receive the praise accorded her in Luke.

And in the Book of Revelation, Marian devotions are sometimes shock-

ed to learn, the woman cloaked with the sun and crowned with 12 stars” is not Mary, but the Church.

John does, however, give a parallel to the woman of Revelation in the scene on Calvary when Jesus gives Mary and John to one another as mother and son, place Mary in the heart of the Johannine Christian community. Mary was destined for a prominent role in the Acts of the Apostles—and St. Paul refers to her only vaguely when he says that Jesus was born of a woman.

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

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

In the first century, Ignatius of Antioch is known to his ever-virgin con-

ception; Justin draws a parallel between Eve and Mary—Eve heard the serpent and disobeyed God; Mary heard God and obeyed him; Ireneaus parallels this Eve-Mary concept with St. Paul's juxtaposition of Adam and Christ. Later in the second century came the first thoughts of Mary's remaining virgin during the birth of Jesus and after the birth as well.

The Church believed that Mary's virginity was proof of Jesus' messiahship, of his unique sonship under the Father. He was both God and man. But the emphasis on the virgin birth actually fed the Docetist heresy, that the Child she bore was a mere creature.

From the first century onward, Marian feasts increased in number. The proposition that Mary was assumed into heaven developed over the centuries but rooted in the "argument of convenience and fittingness" (Ibid, p.873). It was fitting that Jesus should preserve his mother from corruption, so he must have. Faith in Mary's power of interces-
sion grew and received encouragement under Germanus, patriarch of Con-

stantinople (d. 715). Germanus put forth the idea that Mary had a mater-

nal influence over God, that she could turn away God's anger and vengeance.

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

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

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

Now people needed an intercessor to reach the Intercessor.

Thus the somewhat extreme Pietism and misleading language in Marian devotions which they apply, for example, "mother of mercy, our life, our sweetness and our hope." It is Jesus who gives mercy, who is our life and our hope.

I can understand why Protestants shrink away from the somewhat extreme ever-virgin, whether there was a miraculous conception or not. The Nestorian heresy which Mary did not believe her, to be as important as the dogma of the Immaculate Conception, her purity comes to her through Jesus; she is daughter of Adam and needs Jesus to be made pure; she is virgin.

How can this be? Is this not con-

tradictory? Again, no. The fact that Scripture does not prescribe the ever-virgin makes this not necessarily the case.

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

There are many respected scholars who question whether Mary was ever-virgin, whether there was a miraculous conception of Jesus, because the question was not even asked. The reason correctly that God is not limited and could have made Jesus a God even if Joseph had been his natural father.

However, scholars are not the authentic teachers of doctrine—the pope and bishops are. To date, both dogmatically and pietistically, the pope and bishops adhere to the view, developed over the centuries but rooted in the thought of the early church, that Mary was conceived in sin. They reason correctly that God is not limited and could have made Jesus a God even if Joseph had been his natural father.

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

Keep the saints in Halloween

My beloved: I receive recently a very well written letter from one of our Catholic doctors who is engaged in family practice, expressing concern over the way we celebrate Halloween. He very properly pointed out that we are permitting this beautiful religious festivity to be perverted to a pagan observance.

Now, in many areas of our nation, they are being confronted with it in their living rooms, as pornography moves into the home by way of cable television. This brazen assault on our young, our families, cannot help but drive countless souls away from Christ. President Ronald Reagan in March of this year privately expressed his own concern about the traffic in pornography when he was asked by a group of religious leaders to mount an attack on the vicious traffic by directing aggressive enforcement of federal anti-obscenity laws. He has formed a White House Working Group on Pornography to coordinate and investigate enforcement of those laws.

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

"Brother Joe will walk the 70 miles from Miami to West Palm if sponsors give just 10 cents per mile—$7."

That’s when a new Lord’s Place “angel”—an anonymous donor with a special offer—contacted Archbishop Edward McCarthy. Raise 90 per cent of the money by the end of the year, he said, and he would contribute the final 10 per cent or $26,500.

BROTHER Joe’s well-publicized month-long vigil in downtown West Palm helped raise nearly half of the $285,000 needed to purchase the shelter. His walk—minus the last mile to the new shelter, joined by hundreds of local supporters.

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

Volunteers are confident they can reach their formidable goal, but just in case, they are planning a big “Thanksgiving Festa”/fund-raising luau for November 18 at Singer Island’s Colonades Hotel. The event will cost $25 for individuals or $45 per couple.

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

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

At stake is the very soul of our nation.

Devariably yours in Christ,
Edward A. McCarthy
Archbishop of Miami
Ladies' Gospel Gourmet

By Betsy Kennedy
Voice Staff Writer

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

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

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

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

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

We can all learn by Jesus’ example, she told the attentive listeners, because he saw the leper and “pained him honor.”

“God created us whole. He didn’t want us to suffer. He wants us to be one.”

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

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

God also gave the unforgivable, but people don’t show the same forgiveness in their lives, rather they “forget, but don’t forget when we become transgressors against them.”

Gallagher also dealt with the issue of confession, which she said is a building block, next is the temporal one, because there was something positive in it, she said.

After undergoing a radical make-over and beginning chemotherapy treatments she realized, “I was to share with Jesus and at home with religion.”

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

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

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

After undergoing a radical make-over and beginning chemotherapy treatments she realized, “I was to share in a small way the spiritual and material suffering of others in the world,” like the poverty stricken people she saw in India.

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

“We have to be open to God in our lives every moment, we have to be receptive every moment. “Our entire lives can change with one telephone call.”

In closing, she told the group “pray for me to continue to know God’s love and healing.”

The group shared a few final moments of reflection and prayer, and then, with bibles tucked firmly under their arms and good news in their thoughts, they went back to their daily schedules.

***

The Dade chapter of Women of Light will meet again at 9:30 a.m. on November 12 at the Sheraton Riverhouse. To make reservations, call Dale, 548-6152 or Broward, 584-4766. Ursula Blesedell from the Caribbean Service Team Advisory Committee from Arima, Trinidad, will be the guest speaker. Early reservations are recommended.

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

Aquinas High unit keeps the values going

By Clara Borrego
Voice Writer

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

“The St. Thomas Aquinas Foundation is giving people the understanding of where the young generation can encounter Jesus,” Robert Matt, chairman of the National Council of Catholic Education (NCCE) told the Fourth Annual St. Thomas Aquinas Foundation Dinner in Fort Lauderdale.

According to Julie Adams, chairperson of the group the sort of separate corporation formed to raise money for the high school through pledges and donations of cash and goods.

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

Matt, also Board Member of the National Catholic Education Association gave a “layman’s overview” of Catholic Education and stressed the need for understanding Catholic values in the learning process.

“Catholic education has an added dimension, the presence of Jesus Christ,” he said.

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

“In order for the young generation’s faith to survive intellectually in this culture it becomes obvious that we must provide them with a well-organized, highly-structured, educational process that integrates that message of God into all of the learning process,” Matt said.


Adams said St. Thomas Aquinas Foundation Dinner, in Fort Lauderdale.

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

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

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

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

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CHRIST THE KING'S

Festival of love

It was a music festival in the best sense of the word: dancers, instrumentalists, choirs, and good participation from both the performers and the audience. These were the elements that made a spirited concert at Christ the King Church in Perrine a rousing success last Saturday night.

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

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

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

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

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

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

This parish spirit, he says, is spreading to other parishes as well. "This sort of love knows no bounds," he says.

Text and photos by Prentice Browning

LETTERS OF THANKS

Grade-school students at St. Jerome Catholic School in Fort Lauderdale hold up the letters they received from priests after Convocation '83. The students, under the supervision of Principal Sister Maria Cartaya, wrote several letters each to every priest in the Archdiocese letting them know they were praying for the success of the Convocation and offering Rosaries said and sacrifices made on their behalf. The priests wrote moving letters back, thanking the children. (Voice photo by Prentice Browning).
VATICAN CITY (NC)—When it comes to persons receiving the sacrament of reconciliation, the church has a "numbers crisis." And as the 1983 world Synod of Bishops develops, it is becoming clear that the term "numbers crisis," has two different meanings depending upon where one stands on the globe.

For those in underdeveloped mission areas, such as South America and Africa, the crisis is one of not enough priests to hear the confessions of all the penitents who seek absolution. But for those in the developed world, such as the United States and Western Europe, the crisis is one of too few people seeking sacramental absolution from a priest.

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

To alleviate the crisis in the underdeveloped countries, several bishops have recommended use of general absolution without prior or subsequent individual confession of sins. To alleviate the crisis in the developed countries, several bishops have recommended education to enable Catholics to appreciate what the church would allow them to exercise personalism. Bishops of the United States have taken this view.

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

Bishops of the United States have said that if it were adapted to an African culture made by the specific celebration and personalism. Bishops of the United States have said proper use of all the rites of reconciliation approved by the church would allow them to exercise pastoral creativity to meet the needs of different groups of people.

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

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

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

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

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

More attractive

Other bishops said that even among those sensitive to the reality of God and sin, a decline in the use of penance has occurred. These bishops suggested that the church has to make the sacrament more attractive. One means of doing so, said Bishop Albert Obiefuna of Awka, Nigeria, would be to improve the liturgy for the sacrament of reconciliation.

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

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

Clergy reach out

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

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

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

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

Few Catholics would argue with this job description in theory or principle. But how can it be implemented in a world where reality impinges upon the public arena? "A priest who strongly supports tuition tax credits is a "full-time occupation." The priesthood, he said, is a "full-time occupation." "Many bishops during an audience at his summer residence, the pope reminded me, as I have similar contingents, that the priest's primary role is not to be caught up trying to rectify obnoxious injustices. To expect neutrality in such cosmic affairs as war and peace, world hunger and exploitation of the poor is to dilute Christ's message of his sanctity.

Matter of Opinion

Priests can't avoid all political action

understands that the matter ultimately will be resolved on the legislative level. Does he get involved in "politics" by writing a letter to his state or federal representatives or counseling the parents of parish school children to do the same? Catholics are taught that abortion is an objective evil and are expected to do everything in their power to protect the lives of innocent, unborn children. They also realize, since the 1973 U.S. Supreme Court decision, that the evil will be eradicated or limited only if they can assert enough political influence to change the Constitution. Do they expect their priests to be any less concerned with this process than they are?

It is prudent for priests to refrain from using the pulpit to explicate partisan political views. It is sound practice to have them avoid seeking elected political office. It is also wise to keep moral concerns within the church distinct. Priests by virtue of their ordination receive specific powers which only they can exercise. But in a democratic, pluralistic system, few things happen that do not have political implications. How does a priest, as citizen and leader of the Christian community, avoid getting caught up trying to rectify obnoxious injustices? To expect neutrality in such cosmic affairs as war and peace, world hunger and exploitation of the poor is to dilute Christ's message of his sanctity.

Letters to the Editor

Better immigration bill needed

The Editor:

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

Of the 6 million undocumented people presently in the US, Immigration and Naturalization Service (INS) estimates that only 1/4 million will actually qualify for legalization (surveys done in farmworker communities reveal that only 1 of 35 will be eligible for legalization). This 3/4 million legalized will be replaced by millions of new arrivals. The Simpson-Mazzoli Bill would allow as many as 500 million H-2 (guest-workers or offshore workers) who cannot help but have political reverberations. And how does one remain aloof from politics in the U.S. where questions with profoundly moral dimensions are energetically discussed in the public arena. A priest who strongly supports tuition tax credits

Where are Halloween saints?

The Catholic Herald

To the Editor:

As a child attending Catholic school in Miami many years ago, I remember always celebrating October 31st as All Hallows Eve. Each child dressed on that date as his or her patron saint. A part of the day was set aside so that we could each share something about the life of our patron saint. We were always encouraged by the sisters and the parish priest to have a sense of holiness in preparation for All Saints Day. Why is it that in recent years some Catholic school classrooms have had ghosts, goblets, and black-ats associated with satanism, paganism, and witchcraft - displayed as pictures of Jesus, Mary and Joseph on All Hallows Eve? Why is it that at a recent Catholic church picnic, a priest walked among the people drinking a can of beer, and the big event of the day was to raffle a bottle of wine? The bible says that man cannot serve two masters. Let us, in God's name, get back to filling our children's minds and lives and our own with heavenly visions of angels and saints and to serving our Master, Lord and Savior, Jesus Christ. Let us cling to our baptismal vow to denounce Satan and all his works and all his poms. Perhaps, then, our young people will once again be able to distinguish between being in the world and being in the church and will begin to choose to live the religious life once again.
Rediscovering the rosary

"I have taken to praying the rosary again. It must be a good dozen years since I last prayed in this particular way (as they say) and there is a sense of homecoming about it." The speaker is Mitch Finley, a free-lance writer from Spokane, Washington who also co-authors with his wife a regular Catholic newspaper column. He likewise, I believe, teaches theology at a west coast college.

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

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

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

THAT WRITER'S RECENTLY rediscovered fondness for the rosary — perhaps reinforced by a similar shift in attitude among several acquaintances. We see this illusory project they undertook which included, for some reason, a Marian component.

"A few weeks ago, my wife and I joined eight other married couples for prayer. We began a series of gatherings to pray for marriage in general, and for marriages in particular - our own and those of couples we know who see in need of some prayer right now. A small group, really, but one with vast implications. "We sit in living room with fluttering candles and, yet prayed the rosary — not without self-consciousness, to be sure, since none of us had thought of ourselves as rosary types for a good long time."

Finley's article triggered several letters to the editor in a subsequent issue (June 11, 1983). A WOMAN FROM THE east coast wrote about the potential influence of rosary praying which included, for some reason, a Marian component. The rosary has long been recited daily in the Holy House at the (Anglican) Shrine of Our Lady of Walsingham in England. It is said that John Wesley always had a rosary with him as he traveled on his preaching missions. And perhaps the best book on the rosary is Five for Sorrow, Ten for Joy by J. Neville Ward, who is himself a Methodist minister — though I doubt that this implies a widespread use of the rosary among Methodists."

A man of faith

Things moved quickly in those days. In December 1945, when I got word I would be returning to the States, I was on the island of Guam and I stopped by to say a farewell to Bishop Apollinaris Baumgartner, a Capuchin who had in the same year become Arch-bishop. He likewise, I believe, teaches theology at a west coast college. He asked me if I would like to take care of that right then and we did.

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

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

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

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

I've thought sometimes about Catholics a century from now, who among the Catholics living today will they remember? There's no way we can know. The Catholics who lived with them might not have guessed that John Vianney, the somewhat ordinary cure d'Arís, or Marie Martin, Sister Teresa of Lisieux, would be the ones most remembered from their times. You might guess the Popes will be remembered, historians remember them but the people seldom do. You would think Mother Teresa of Calcutta would be remembered and among the faithful we have known, Dorothy Day and Catherine Doherty. And I think perhaps Father Patrick Peyton will be remembered, too, although that has never been his wish. All he wants is a greater love of Mary and her Son.

There's a new book about Father Peyton that tells in a fascinating way the story of what he has about. It is called "A Man of Faith" and sub-titled, "Father Patrick Peyton, C.S.C., his life, mission and message." It is written by veteran newspaperwoman Jeanne Gosselin Arnold who, working in Albany, N.Y., where Father Peyton began and still centers his work, knows it first hand.

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

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

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

Before Joseph Clark became principal in 1982, he restored order to school halls and classrooms alike. The students respect him for that. Some of them even know that previously he was principal of Elementary School 6, once thought to be the worst elementary school in the city. Under Clark's direction, the students became models of behavior and test scores surpassed those of students at every other school.

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

For instance, when the first-period bell rings, 3,000 students are at their next class. In years gone by, the scene was pandemonium. Clark stands at the intersection of two hallways and uses a megaphone to direct traffic. He shows respect for each male and expects the best from them, calling them by name, "Mr. Jones, pick up that trash." He also enforces the rule that "you have the right to be treated with respect." Mr. Jones, of course, is a name Clark makes his "boulder-pushers" together and will move forward in force. I delight in what women are revealing, becoming; accomplishing."

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

Mrs. Porcino's monumental book delivers what she set out to do: "To help women, no matter what their age; to learn to trust one another in this world and to live out their lives in dignity, full growth and zest." She is decidedly a role model for how to do this.

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

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

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

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Caring for independent elderly

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

BY DR. JAMES AND MARY KENNY

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

First, the financial matters. Much of your mother's financial business can probably be handled directly through a bank. Her Social Security check, if she gets one, can be sent directly to the bank for deposit to her account, thus eliminating theft, loss or forgetfulness. If your mother has other sources of income they can probably be arranged the same way.

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

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

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

A daily phone call can assure you that your mother is getting along all right. If you cannot arrange to do this yourself, you might set up a schedule with other relatives so that she receives at least one call per day. Another option is to try to hire a neighbor of your mother to check on her daily. Finally, many communities offer a service through which an elderly person is telephoned each day. Should the person have any problems; relatives are notified. In one way or another, you should be able to check on your mother daily.

If you feel she needs to be observed still more closely yet she does not want a live-in companion, you could perhaps convert part of her living quarters to an apartment. Your mother might then rent to a person willing to check on her daily and, perhaps run small errands in return for a reduction in rent. You might look for such a tenant through your mother's parish, friends, senior citizen club, women's club or similar organization.

Finding such a tenant might be more difficult than finding an ordinary renter, but should your find the right person, both the tenant and you mother would benefit and your own peace of mind would greatly improve.

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

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

When not knowing is better

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

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

1. how to put a worm on a fish hook.
2. that there was a compulsory PTA meeting last night.
3. who took my scissors when there was execution in my eye.
4. how to gas the car.
5. that the mayonnaise sat out all night.
6. how to type a high school term paper.
7. how to make crepes or can dill pickles.
8. what happened to the rest of the worm in the half-eaten apple.
9. who volunteered me to pass the cancer envelope.
10. the prize of the jeans they paid for with their own money.
11. how my child described my tepid temperament to Grandma.
12. how to divide fractions when a fifth grade doesn't know either.

By Dolores Curran

Opening Prayer

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

Something to Think About

Three very important Archangels are mentioned in stories in the Bible: Michael, Gabriel, and Raphael. Angels are supernatural beings that show forth God's greatness and perfection. Psalm 91:11 says, "He will give his angels charge of you, to guard you in all your ways." What a great comfort it is to know God's angels are with us and can come to our aid when we ask our Lord for help. In the Gospel of Matthew 4:10 Jesus says, "See that you do not despise one of these little ones, for I tell you that in heavens their angels always behold the face of my Father who is in heaven." Yes, angels are wonderful beings!

Activity Ideas

Young Families


Middle Years and Adult Families

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

Snack Time

Angel food cake and a fruit drink.

Entertainment

Electricity Hunt. Have all the family members but one sit in a circle and hold hands. Pass the current by squeezing hands around the circle. The person who is "it" has to try to guess who has the current. Take turns being "it."

Sharing

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

Morning Prayer

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

(Copyright by Momi and Terry Realty)

Family Life

BY DOLORES CURRAN

IT'S BETTER NOT TO KNOW—

1. how to put a worm on a fish hook.
2. that there was a compulsory PTA meeting last night.
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God hears his faithful people

READINGS: Exodus 17:8-13 2 Timothy 3:14-4:2

Luke 18:1-8

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

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

In the gospel reading from Luke, Jesus told a parable about a judge who refused to grant a widow's petition for justice. She asked him for help so frequently that he finally gave in to her request. Surely God would hear the requests for help from his faithful people.

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

REFLECTION:
We as a very young country in that type of situation, you know exactly how I felt. If you haven't, it's pretty easy to imagine the emotions involved.

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

The evening before surgery, some of my students came by the hospital and presented me with a large plaque they had purchased.

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

As I look back on that situation a year later, it's clear to me that the Lord kept my life and I certainly feel that although I was a very young country, the Lord kept me.

And the plaque? As really a very moment it's hanging in my bedroom near the door. I can't help seeing it several times a day. It reminds me of the most important thing that I was confident in:

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

---

Open up the Catholic vision

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

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

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

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

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

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

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

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

Symbols of identity; however
distinguishable they might be theoretical-
ly, become life and death matters.

Things are either black or white. Con-
ditions and rules which in other cir-
cumstances might be revised or replac-
ed with minimal pain become demotions of faith, in which we are
left with full awareness that consequences
may be death or prison, or worse. They
become things for which people will
die.

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

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

For us, membership with Christ is
identified with membership in the
"community" of faith. This means
leadership and direction (rules, if you
will) provided by those who, as we
believe, by Christ's plan have respon-
sibility for governing our church.

I think you will help your searching
group greatly if you try sincerely to

change, especially in the areas of
Canon law and the rules which in
other circumstances might be revised.

Many people and the skills of my surgeon,
who "were raised; and who lived, with
the Lord for Holy Communion and for the
Bible. Why can't we simply continue
calling it Mass and Communion? (Illinois)

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

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

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

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

(A free brochure answering
questions Catholics ask about
the Church is available by sending a
stamped, self-addressed envelope to
Father Dietzen, Holy Trinity Parish,
704 N. Main St., Bloomington, IL
61701.)

(For questions on this column may be
addressed to Father Dietzen at the
day above.)

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

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

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

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

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

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

She was late calling me, she began, because she had to finish doing her laundry. When I suggested that major movie stars do not wash their clothes, she riposted, "I may be an actress, but I'm still a person with dirty laundry.'"

So much for the glamorous life of entertainers. The remark prefaced an open and honest conversation in which Mrs. Astin spoke about her feelings toward Catholicism and the role of Sister Dulcina.

"I was dying to play a nun in traditional habit," she told me. "I had played a contemporary one for Father (Ellwood) Kieser (of 'Insight'), but I wanted to do the romantic, child's idea of a nun. I think there's a fascination with the lifestyle. "How can they choose celibacy" is the hook, but there's more to the interest than that."

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

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

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

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

"My husband (actor-comedian John Astin of 'The Addams Family') introduced me to Father Kieser. I resisted and resisted, but felt the need for a familiar spiritual home. I expressed my intellectual reservations and I liked his answers. I said I still had questions and he said, 'Good then you'll keep coming back.'"

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

Barry University has been awarded more than $500,000 to foster minority education in the biomedical sciences during the next five years.

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

Family Enrichment Center sponsors Sexuality conference

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


Registration is $20 per individual, $18 for married couple made payable to the Family Enrichment Center which is sponsoring the event, 18330 N.W. 20th Ave., Miami, Fl. 33169.

Pastoral Counseling Center expands

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

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

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

McGarry is director of the Center, whose main offices are located at Biscayne College, 16400 NW 33 Ave in Opa-Locka. He is assisted by a professional staff selected for their clinical and interpersonal skills as well as religious sensitivity.

St. Carmelita Centanni assists McGarry at Bay’s main campus.

The Women’s Club of Ascension Catholic Church in Dania, wish to express thanks to the Catholic community and parish renewal.

The Widow St. Kieran’s Church will sponsor a Garage Sale Oct. 17 at 9 a.m. until 2 p.m. in the parish parking lot. For more information call 671-7377.

Egyptian pyramids discussed at Barry

The second in a series of lectures on the construction of the Egyptian pyramids will be held Oct. 17 at 7:30 p.m. in the Barry University Theatre in 11300 NE 2 Avenue in Miami."
Like the trees that show hope for new life that will come in the spring, hope becomes a force in human lives, too, helping to shape our world. (NC Photo).

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

There are ample grounds for despair in our world. When I was in Bihar, India, I saw the disastrous effects of a cold spell. Truckloads of bodies were brought into cities for cremation. Buses crowded with passengers sitting on the roofs and inside delivered corpses to their destination. People were dying from exposure to record low temperatures. These were not freezing temperatures. But in a country unused to cold and unprotected by central heating and warm clothing, the temperatures were deadly.

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

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

Ample grounds for despair. Yet life goes on. 

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

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

By Father James Black  
NC News Service

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

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

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

An unquenchable hope

By Father John Castelot  
NC News Service

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

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

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

As St. Paul says so eloquently in Chapter 9 of Romans: "I consider the sufferings of the present to be as nothing compared with the glory to be revealed in us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God."

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

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

Know Your Faith

GOD in the Human Situation

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

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

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

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

death in one form or another.

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

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

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

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

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

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

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

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

I knew that somehow he had been deeply
needed his help. “Well,” he told himself, “if I’m careful, I won’t get caught.” He remembered stopping at
the pharmacy’s back door.

Next he reached through the shat-
tered window with his gloved hand, felt for the door knob, turned it and
entered the pharmacy, just after 1
a.m.

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

He opened it and stared at two
police officers holding guns.
It had been awful since then, Mike
thought. He was thrown against the
cabin and searched. He’d never
ever seen handcuffs before, except in the
movies.

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

macy.

But the worst was yet to come: The
police called his mom and dad and
they were on the way. Mike was 17.

What would he tell them?

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

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

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

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

“Mike, why?” he asked softly.
“Tell me why you had to do this.”
Mike fumbled for an answer. He
didn’t really know why he’d done it.
Mike debated his answer: Should he
be honest or not?

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

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

“But, Mike,” he continued, “you’re still our son, and we still love
you very much. We don’t understand what you’ve done, or why you’ve
done it.

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

“We want you to believe that.”

Mike didn’t say anything at first.
He couldn’t let his father know how
upset he was. Now they were saying
that they’d stick with him, no matter what

happened.

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

His father had given him that
hope.

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

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

"He’d never even seen handcuffs
before, except in the
movies."
Priestly clown won’t fool around (when it comes to seeking Christ)

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

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

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

teaching to constructing octopuses out of balloons; playing the guitar and singing "I'm Being Swallowed by a Boa Constrictor." Ever since students in 1971 presented Father Naus with a clown's get-up, he has been clowning on campus and off.

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

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

When he first became Tumbleweed there were a few problems. "There were inhibitions to overcome," he wrote in an article in The Jesuit magazine. Then, too, as a middle-aged priest he had to learn how to put on make-up. That takes lots of time; and beyond that requires certain tools—such as the eyelash bath used to remove the sticky gum which keeps his false clown's nose on.

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

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

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

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

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

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

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

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

We are also celebrating this year the Silver Jubilee of the Archdiocese of Miami, 25 years of proclaiming and witnessing to the Gospel in South Florida.

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

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

I acknowledge with deep gratitude the collaboration of our beloved brother Bishop Agustín Roman in the preparation of this pastoral letter. The Bishop is in full accord with this message to our esteemed Hispanic brothers and sisters.

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

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

Not to adapt ourselves to the reality would be to become ineffective in the transmission of that message that must reach the men and women of our times.

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

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

The first reality we have to look at in our evangelization work is the human person. The value of the human person comes before any apostolic program or project.
grams and projects are directed to the human person.

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

Natural and Historical Vocation of Florida

Natural Bridge Between Two Cultures

Historical Past

When we analyze the reality of our Archdiocese, its history and the diversity of its ethnic composition, the role played by its geographical position becomes obvious. Florida's geographical situation makes it a port of the Hispanic Mediterranean, as it were, and, as such, Florida has played a role, if not predominant, at least very important in the history and the development of the Hispanic civilization in the Caribbean basin. And this dates back to the discovery of Florida by Ponce de Leon in 1513.

The Archdiocese of Miami and St. Augustine

St. Augustine, founded in 1565 by Pedro Menendez de Aviles, was, politically and ecclesiastically, dependent on Cuba. Its history is closely related to the trade, the communications and the defense of the Spanish Empire in the New World. The founding of the city of St. Augustine and the then San Marcos Fortress was needed for the defense and the protection of the Spanish Armadas and fleets on their way back to the mother country.

The history of American Catholicism in Florida begins with the founding of St. Augustine. It was in the area of St. Augustine that the first efforts were made to evangelize the natives. Already since 1566 these efforts were bathed in the blood of Hispanic martyrs such as Pedro Martinez, and later, in 1696, in the life and the development of the parish churches, and apostle of the thought-provoking philosopher, of the Diocese of New York, founder Felix Varela in St. Augustine is also Pacheco.

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

Hispanic history from the beginning. It would be a mistake to consider the presence of Hispanics in the Diocese of Miami as starting from the political events of 1959 in the island of Cuba. The creation of the Institute of Social Action, the Inter-American Institute of Social Training and the Office of Latin American Affairs constitute an enriching experience and contribute necessarily the quality of life to the region but to the vitality of the Catholic Church.

The Faith we live calls upon us to respond to the phenomenon of immigration and human mobility with different eyes than those of sociology or politics. We know all men are brothers and have a common Father. We know the Catholic Church is universal and this universality must manifest itself at all levels. Nobody can consider himself a foreigner. In the Catholic Church there are no foreigners. All are brothers and sisters.

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

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

Pedro Martínez and later, in 1956, in Cuban blood with the martyrdom of the Cuban priest Luis Sanchez Pacheco.

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

Until 25 years ago, the territory of the Archdiocese of Miami belonged to the Diocese of St. Augustine, and thus its history is related to the
diocese. Beyond the trade, the professional talent, the banking, the building industry, architecture, etc., we should like to point out especially the spiritual contributions, not only on the part of the Hispanic clergy and religious, but also of the Catholic laity.

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

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

**Challenges to the Hispanic Community**

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

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

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

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

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

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

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

I admire the capacity for work of the Hispanics in South Florida. I admire their initiative, their commercial and industrial success. But I urge them not to be true to their culture.

Work to live, do not live to work. Refuse to permit work to deper-sonalize you and to destroy your family life.

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

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

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

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

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

Do not permit the neglect of the "duty of the Good Citizen" and "duty of the Brother to his brother" — and to love one another in the name of Jesus with their brethren who are the neediest of society.

**A call to Evangelization**

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

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

Do not permit the neglect of the "duty of the Good Citizen" and "duty of the Brother to his brother" — and to love one another in the name of Jesus with their brethren who are the neediest of society.

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

Then they need to be more sensitive to cultures which are not so dominant in order not to oppress people who belong to other cultures or minorities.

That oppression would be contrary to the dignity of the person and, therefore, to God's plan for human beings.

**A Future Even More Important**

When I look at the future of our Archdiocese, I perceive an even more important future.

The population of the southeastern United States will become 36 percent of the national population by the year 2,000, according to demographic projections.

According to all indicators, the Hispanic population will become the largest minority in this nation.

I should like to seize the opportunity of the preparation of the Third National Hispanic Pastoral Meeting to address myself, as father and Pastor, to my Spanish-speaking sons and daughters, whose presence is so large in this portion of the Kingdom of God.

I wish to renew my invitation to them to participate in the Evangelization Program of our Archdiocese, which is in its fourth year.

In the first two years, we devoted our efforts to work in favor of the evangelization of community life — first at the family level, later at the...
parish level, the family of families. The following year consisted of a call to grow in Faith. This year we are committed to deepening our prayer life and to bringing the unchurched into the Catholic Church. We shall dedicate next year to work

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for the growth of charity.

The recent statistical surveys tell us that, generally, only 10 percent of Hispanics practice their Faith. For known reasons, such as the shortage of priests in their countries of origin, the other 90 percent do not practice their Faith regularly.

That is why I challenge the practitioners of Hispanic Catholics to share this Faith with all their brethren who, in their historical moment, did not have the opportunity to receive the light of the Gospel. Reconciling is one of the aims of our Program of Evangelization; that aim means to develop in the midst of our parish communities a yearning and commitment to care for everybody.

We want to reconcile all of us in the same community of Faith of our fathers. This includes Catholics who live on the fringe of the Church, who keep themselves distant and the people who have lost their Church filiation.

In short, opening the Father’s house to all His children must be the great concern of the leaders of our Catholic movements and organizations and the Lay Ministers who work in this portion of the Church.

The richness of the popular piety of the Hispanic people is well known by its multiple expressions in this Archdiocese. Popular piety is a preparation for proper evangelization.

"This popular piety is not necessarily a vague feeling, lacking of a solid doctrinal basis, as an interior form of religious expression. Guided and sustained and, if need be, purified by the continuous action of the pastors and daily exercised in the life of the people, popular piety is really the piety of the poor and simple people," as our Holy Father, Pope John Paul II said in Zapopan, Mexico (January 30, 1979).

The nature of our Hispanic piety is distinctive in its beauty because of its responsibility at a world level. The influence of our nation is felt.

We are called to be a bridge between the Hispanic and the Hispanic. We are committed to deepening our relationship with South America, supporting all kinds of harmonious human progress which favors the building of the Kingdom and denounced exploitation and oppression.

My beloved brothers and sisters, we invite you to walk together with us, scrutinizing the signs of the times, discerning the will of God, striving for the building of the Kingdom of God among the human beings of this hemisphere. A Kingdom of peace, of justice and of love.

This message of love and confidence which I address to you is shared with me by my beloved and your beloved Bishop Agustin Roman, who has been our inestimable assistance in its preparation.

May the Good Lord, by the intercession of Our Lady, bless you abundantly.

Given at Bethlehem, where Jesus the Word-become-Flesh, was born abundantly.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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Patroness of this Archdiocese, wants to join everybody in the same Catholic family they left in their countries of origin.

The economic relations between North and South America will grow because of the relation between industrialization and primary sources of raw materials.

Geography unites us again historically so that the South American nations will have a necessary influence on our international policies and we on theirs.

Faced with this panorama we, as a Church, must be aware of our call to be a bridge.

We are called to be a primary bridge between the two cultures. Already at the present time a bilingual Miami contributes to the whole economical progress of both continents.

We are called to be a bridge between the Hispanics of North and West and the Hispanics of the South. Here our existential political experience can be an enrichment for the other Hispanics of the nation, as can our experiences in the fields of industry, trade and pastoral ministry.

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