Bishops taking on 'risks'

Speaking on new areas, controversy

By Jerry Filteau

WASHINGTON (N.C.)—"Being an apostle is a risky business," Archbishop John R. Quinn of San Francisco commented matter-of-factly during the U.S. bishops' annual meeting Nov. 14-17 in Washington.

How the American bishops are handling that risk, with a growing self-assuredness in their pastoral leadership and a growing style of dialogue and collegiality, was highlighted in several ways during that meeting.

Three controversial topics they treated—a planned pastoral letter on women in church and society, another pastoral on the U.S. economy and Catholic social teaching, and a papally mandated study of U.S. Religious—exemplified a growing maturity and self-confidence among the bishops as a body.

They showed an increasing willingness to confront tough issues head-on and to do so in a pastoral style of leadership based on dialogue and consultation—in the three crucial areas:

- Tensions with the Vatican that are intensified if not sometimes created by an increasing perception of the U.S. Catholic Church as one of the leading forces in the church worldwide;
- Tensions within the U.S. church, notably in the area of the role of women in the church—an issue that is also closely tied to the tensions with the Vatican;
- Major issues of morality in U.S. public policy.

Collegeville

The bishops' new style is certainly more a long-time evolution than a revolution, but much of it can be traced to two major events in the recent history of the National Conference of Catholic Bishops: their 1982 special assembly for 10 days of prayer, reflection and discussion in Collegeville, Minn., and their experience in developing a national pastoral letter on war and peace, which they issued last May.

Many bishops have said that the Collegeville meeting gave them a new sense of direction; a new confidence in their pastoral leadership and ability to engage in dialogue and consultation with the laity.

THANKSGIVING TRADITION. Grade 5 students at Immaculate Conception School in Hialeah acted out the historical giving at a Thanksgiving pageant held this week in the church. The actual recipients of gifts of canned food and dry goods the children brought to school will be needy families throughout the parish.

Ex-altar boy makes good...

Miami priest becomes archbishop

By Ana Rodriguez-Soto

Voice News Editor

Amidst ringing bells, blaring trumpets, a concert of gleaming white and golden vestments and all the pageantry and ritual of 2,000 years of Catholicism, a former altar boy from St. Mary Cathedral became an archbishop there Sunday.

More than 1,000 friends, relatives and unabashed admirers jammed the Cathedral for the moving rite of consecration of the handsome new Archbishop Ambrose DePaoli, a priest of the Archdiocese of Miami for 23 years, 19 of which he has spent in the Vatican's diplomatic service.

The joyous celebration of the fullness of the priesthood, as emotion-packed as a wedding and richer in symbolism and pageantry, was witnessed also by 200 fellow priests from the Archdiocese and almost 20 bishops, including Archbishop Pio Laghi, papal delegate in the United States, most of the bishops of Florida and former Miami Auxiliary Bishops John Fitzpatrick, now of Brownsville, Tex., and Rene Gracida, now of Corpus Christi, Tex.

From a wheelchair, Msgr. James J. Walsh, retired pastor of St. Agnes Parish in Key Biscayne and a columnist with The Voice for many years, participated in the ceremony along with the other priests.

Miami priest becomes archbishop

Continued on page 11
Deterrence is most widely accepted Catholic viewpoint, CdI Hume says

LONDON (NC)—Nuclear deterrence on strict conditions and as a temporary step toward disarmament is emerging as "the most widely accepted Catholic viewpoint of the Roman Catholic Church," according to Cardinal George Basil Hume of Westminster.

In an article in the Nov. 17 issue of The Times of London, the cardinal also stressed the need to halt the increase in armaments and said those opposed to nuclear weapons do not have the right to break the law.

However, the cardinal said there was room for different opinions in the "agonizing and unclear situation," adding: "People everywhere have a right to know in what ways their governments are pursuing policies that will lead to disarmament. Without such policies, deterrence has to be condemned."

The cardinal's article was published the day after the first U.S. cruise missiles were delivered to the American air base at Greenham Common, the site of a women's peace camp. That week the missiles were delivered, police arrested more than 600 protestors, and more were arrested following protests in London.

"All of us must retain the right to our conscientious beliefs," the cardinal said. "And I would judge that this right to conscientious objection to seriously defy the law in the present situation."

The cardinal said that to accept deterrence as the lesser of two evils there must be, to retain moral credibility, "a firm and effective intention to extricate ourselves from the present fearful situation as quickly as possible."

"If any government, in the East or West, does not take steps to reduce its nuclear weapons and limit its deployment, it must expect its citizens in increasing numbers to be doubtful of its sincerity in alienated from its defense policies."

The cardinal suggested that governments were approaching disarmament from the wrong angle.

"Our representatives have spent many hours of negotiating over the contents of successive disarmament proposals," he said. "But disarmament will follow the lowering of tension and the building of confidence, and not vice versa."

Common Holy Communion cup called public health hazard

MINNEAPOLIS (RNS)—A Minnesota specialist in the control of environmental diseases has taken aim at a traditional Christian practice. Dr. George S. Michaelsen of the University of Minnesota, a prominent Lutheran layman, says using a common cup in serving Holy communion creates a health hazard. He called it "a filthy, unhygienic practice," and asserted that "after a few communicants have been served from the common cup, the cup becomes heavily contaminated with millions of bacteria and viruses."

Writing in the Lutheran Standard, the national magazine of the American Lutheran Church, Dr. Michaelsen said that more than 100 communicable diseases—including dysentery, hepatitis and syphilis—can be spread through this practice. The common cup is used in most Christian churches.

House-Senate decision seen ending Vatican diplomatic mission

WASHINGTON (RNS)—House and Senate conferees have approved legislation permitting President Reagan to appoint an ambassador to the Vatican. The approval makes it virtually certain that the Reagan administration will repeal a 116-year-old ban on funds for a U.S. diplomatic mission to the seat of Roman Catholicism. Mr. Reagan has not made his views known on whether he wants to appoint an ambassador to the Vatican. The administration had asked for an end to the ban on funding a U.S. diplomatic mission as an expression of gratitude for Pope John Paul II's strong denouncement of martial law in Poland and his appeal for reconciliation on strict conditions and as a temporary measure in response to disarmament proposals, the White House said.

"But disarmament will follow the lowering of tension and the building of confidence, and not vice versa."

Abolish boxing—Jesuit

Rome (RNS)—An Italian Jesuit theologian has joined medical and sports critics who call for the abolition of boxing, saying it violates the biblical commandment against killing other human beings. Writing in the Italian monthly, Prospettive del Mondo, the Rev. Armando Guidetti says, "The day boxing is conducted inevitably comes USFVR, as is the health of the players."
North Florida gets new bishop

By Jeanine Jacob
From the Florida Catholic

PENSACOLA—In a celebration marked by excitement and warmth, the Diocese of Pensacola / Tallahassee welcomed its second ordinary, Bishop P. J. Keith Symons. Well over 1,000 guests filled the Field House of the University of West Florida for the installation Mass. Nearly 200 priests and 20 bishops concelebrated the liturgy, including about 60 priests from the St. Augustine diocese.

Archbishop Edward McCarthy, Metropolitan of the province of Florida, presided at the Mass and sat beside Bishop Symons on a raised flower-edged platform. To Bishop Symons’ left was Bishop Rene Grajeda, first ordinary of the eight-year-old diocese and now bishop of Corpus Christi, Texas. Bishop Paul Tanner, retired bishop of St. Augustine, and Bishop W. Thomas Larkin, whom viewers in nearby Lawrence, Kan. An ABC spokesman said the rating was “excellent.”

The final episode of the “M.A.S.H.” series leads television ratings for non-sports telecasts with an estimated 125 million viewers, followed by the “Who Shot J.R.?” episode of “Dallas” with 83 million and the last episode of “Roots” with 90 million viewers.

“This film was far weaker as a film than I expected and far less horrible,” said Michael Novak, director of the American Enterprise Institute and author of “Moral Clarity in Nuclear Age.”

Margaret Heffner, 16, one of 30 high school students watching the movie at St. Patrick’s Church, Corpus Christi, Texas, said the experience “was upsetting, but I thought it would be worse. I think the real thing will be worse. I don’t think anything will be left.”

Dan Stephens, 15, also at St. Patrick’s, said that if he knew a missile was coming he “would grab someone and go to the beach and watch it coming. There is no use trying to hide or protect yourself.”

SECRETARY of State George P. Shultz, on the “Viewpoint” show, said the film shows the “unacceptability of nuclear war,” and he asked the American people to “rally around and support” the Reagan administration’s policy of deterrence and arms reduction negotiations with the Soviet Union.

Shultz said U.S. policy has been “based on the idea that we simply do not accept a nuclear war, and we’ve been successful in preventing it.”

Among criticisms of the movie were those that it played on people’s fears and did not deal with what Richard Perle, assistant secretary of defense, called, “how to avoid nuclear war, any nuclear war, no matter how limited.”

Father McCullough said that he was disappointed with the “Viewpoint” discussions which followed the film. “The whole discussion was based on a military solution” to the nuclear threat, while ignoring “other forms of deterrence” through economic and global interdependence, he said.

FATHER THOMAS J. Ralph, editor of The Witness, diocesan paper in Dubuque, Iowa, said the movie emphasized the materialism and parochialism of the United States. For the people in the film and many of those commenting on it, “the greatest concern was of the destruction of their present lifestyle.”

“There was no consideration that perhaps the majority of the world’s population already lives under those conditions” present after the bombs were detonated, Father Ralph said. Many people in the Third World, he said, kill for their food and die of diseases related to contamination of it.

Nuke movie too mild, viewers say

North Florida gets new bishop
of identity as pastors and leaders, both individually and as a body.

Under Cardinal Joseph Bernardin of Chicago, what began in 1980 as a wide consultation that the bishops should draw up some sort of moral guidelines for the church and in society—another treatment of a third issue—the study of Religious mandated by Pope John Paul II—was even more explicitly so.

Archbishop Quinn, head of the papally appointed commission to guide the study, gave the bishops a stirring 45-minute speech in which he stressed that they were being called to witness that what they were being called to was first and foremost a "special pastoral service" to Religious. The most essential element of that service, he said, was "dialogue." The starting process that he asked the bishops to undertake in their own dioceses was to meet with Religious and listen to their experiences, concerns and self-understanding. He emphasized that exercise of pastoral responsibility by bishops toward Religious called for by the pope does not mean "control by the bishop" and an infringement on the traditional autonomy of religious institutes. It goes beyond the old dichotomy of controlling or governing, invoking a mutual partnership, "a dialogue of salvation."

At a news conference after his Nov. 16 speech, Archbishop Quinn said that collegiality with Religious did not mark the beginning of the Vatican study but that dialogue with them is now its key note.

The study of Religious is but one of several areas in which recent statements or actions from Rome have been widely perceived as Vatican attempts to clamp down on the U.S. church. Many Religious who said they were disturbed by overtones of authoritarian crackdowns when the papal study was first announced have since said they are heartened by the way the Vatican commission has approached it as a dialogue that could help both bishops and Religious to understand one another better and work together more effectively.

World leaders

Archbishop John R. Roach of St. Paul-Minneapolis, outgoing president of the National Conference of Catholic Bishops, cast other tensions between the Vatican and the U.S. church in a similar light, suggesting that his presidential speech at the start of the November meeting that the U.S. bishops "are coming to understand their emergent role as pastoral leaders not only at home but internationally. He described the time when the pope "accused us of servility or worse" to Rome has passed, but what is emerging is not an alternative solution, but a "realistic vision of what a rebellious American church." "It is the emergence of a new, important, and authoritative role, an ultimately positive chapter in our relationship with the Holy See," he said.

He described the new relationship as one in which the U.S. bishops' conference is playing, and being called by the pope, to an increasingly active collegial role not only within the United States but within the whole church because of the "extraordinary impact" and "exceptional influence" that the U.S. church and U.S. bishops have in the church at large.

Before their annual meeting, about 100 of the bishops attended a two-day workshop on women's concerns, discussing them with representatives from a number of Catholic women's groups.

In discussing the planned pastoral, several bishops noted an honest concern about an exclusively male group writing a pastoral on women as well as concern that the pastoral affirm church teaching on the ordination of women to the priesthood.

Despite the criticisms of the bishops that those two issues have already provoked, and will almost certainly provoke with greater intensity in the course of the pastoral letter's development, the bishops clearly felt that they would have to weather such criticisms in order to exercise their moral and pastoral authority to speak out on a wide range of issues affecting women in the church and in society.

On religious

If the two pastoral letter projects were indicative of a new pastoral approach among the nation's bishops, their treatment of a third issue—the study of U.S. Religious mandated by Pope John Paul II—was even more explicitly so.

Archbishop Quinn, head of the papally appointed commission called for by the pope, gave the bishops a stirring 45-minute speech in which he stressed that what they were being called to was first and foremost a "special pastoral service" to Religious. The most essential element of that service, he said, was "dialogue." The starting process that he asked the bishops to undertake in their own dioceses was to meet with Religious and listen to their experiences, concerns and self-understanding. He emphasized that this issue is one of the most serious we face," commented Cardinal Bernardin in support of the proposed pastoral.

Archbishop Rembert Weakland of Milwaukee, chairman of the committee drafting the letter on economic issues, reported Nov. 16 that his committee had so far listened to some 50 experts from various fields in the course of 11 meetings over the past two years. The thrust of the projected letter, as he described it to the bishops, is remarkably similar to that of the war and peace pastoral: an application of Catholic moral teachings to specific issues of U.S. economic policy.

In recognition of the fact that the economic pastoral, like the war and peace pastoral, will have far-reaching political implications, Archbishop Weakland announced that issuance of the first draft will be delayed from May 1984 as originally planned until November 1984, after the national elections. This will be done "to avoid false possible partisan implications.... during a presidential campaign," he said.

Women pastoral

The more consultative, dialogical style of exercising pastoral authority among the nation's bishops was even more evident in their unanimous decision Nov. 17 to go ahead with a pastoral letter on the role of women in the church and in society—another pastoral that is expected to be three to four years in the making because of the consultation that will go into it.

"I emphasize that this issue is one of the most serious we face," commented Cardinal Bernardin in support of the proposed pastoral.
The National Conference of Catholic Bishops approved the pastoral letter on Hispanic ministry at its Nov. 14-17 meeting in Washington.

"The pastoral says Hispanics own the church as much as anyone else. It says they can have leadership roles" in the Catholic Church, Bishop Ramirez said.

The 38-page pastoral condemns the "sin of racism," says Catholic schools should include bilingual education and calls the scarcity of Hispanic vocations "one of the most serious problems facing the church in the United States."

Many of the strengths of the document come from amendments to a, said Bishop Ramirez, who headed the team which composed the pastoral. "The consultation with bishops and Hispanic leaders did not tone down the pastoral, it strengthened the document."

The 9,000-word pastoral will be released in December in English after amendments are inserted and final editing is complete. A Spanish translation will be published later.

Bishops' letter cites bilingualism, lack of vocations

WASHINGTON (NC)—The U.S. Catholic bishops' condemnation of racism in their new pastoral letter on Hispanics provides "the kind of spunk the Catholic Church, "there is an urgent need for continued purification and reconciliation. It is particularly disheartening to know that many Catholics hold strong prejudices against Hispanics and others and deny them the respect and love due their God-given human dignity."

In the interview Bishop Ramirez called racism "a failure we can fall into--all of us."

The committee also had not included bilingual education in the original document because "we thought the bishops weren't ready to address the issue," Bishop Ramirez said.

An amendment requiring bilingual education in Catholic schools was submitted during the consultation process. As the meeting the language "was watered down bit," Bishop Ramirez said, but the bishops still "took a middle ground" on the issue, saying Catholic schools "should have" bilingual education instead of requiring it.

"Bilingual education is tremendously misunderstood," according to Bishop Ramirez. "Many people think the children learn only their native language. They forget the 'bi' in bilingual education."

Bilingual programs are geared to teaching children English without them having to lose their native language, Bishop Ramirez explained, but he said that in some places the program "hasn't been done the right way. In that case it seemed geared to fail."

The scarcity of Hispanic vocations is another critical church concern, and Bishop Ramirez urged priests and religious to work one-on-one with young people.

He said he believes the appointment of Hispanic bishops helps ease the translation will be published later. Pope John Paul II has already approved the pastoral, he said.

Gratitude is better if it is simple and straightforward, the "when a little kid says thank you,'you know it means it."

I'd like to write a few things before I leave. First, I'd like to thank you for not making it too comfortable. What kids say is often unimpressively simple and straightforward, the "when a little kid says thank you,'you know it means it."

I'd like to thank you for putting up with me. Whether you realize it or not it has had an affect on me. Samy says you have leadership roles in the Catholic Church for Protestant fundamentalists churches.

"The document is one that promotes Hispanic ministry," he said. If the church speaks to Hispanics in a way they understand "then we don't have to worry about their departure from the church."

"Let's celebrate the beauty of Hispanic names in the hierarchy."

Hispanics have "tasted for granted in some places," Bishop Ramirez said, and are leaving the Catholic Church for Protestant fundamentalist churches.

The number of kids coming to our doors is increasing at a frightening rate. Whatever you can do to help would mean so much.

Peace and joy and happiness to you and your family on Thanksgiving. And an authentic, simple gratitude to you for helping us. We pray for you all the time, thanking God for you all the time.

TAPESTRY TALK—Archbishop John Quinn of San Francisco talks with Msgr. Daniel Hoyer, general secretary of the U.S. Catholic Conference, at the group's Washington meeting. Behind them is a wool tapestry based on an 11th century icon.

Around many of the inner Seattle, South Carolina, prostitute since 12...her mother a prostitute...came to UNDER 21 run...from a Times Square...hospitalized for several serious illnesses...Protestant unfavorable.

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Peace and joy and happiness to you and your family on Thanksgiving. And an authentic, simple gratitude to you for helping us. We pray for you all the time, thanking God for you all the time.

Father Bruce Hitter

Gift Giving Thanks

There are some kids that can say...but there are many...adults. We mean a kid is less inclined to be artificial and complicated. They don't try to say impressively sophisticated things—they don't know how. What kids say is often irreverently uninformed but it is always a compelling simplicity and honesty of it. (When a little kid says "I love you" and "thank you,'you know it means it."

I'd like to express my respect and admiration for the people who undertook this project and those that keep it running. I think that if no one cares for a kid's future, a kid's day, he, she is in trouble.

Again, thank you very much.

I didn't change a word of her note. It's simple, straightforward, touching. Like her need.

I wish I were as easy and uncomplicated for us adults. As we get older saying "I love you" and "thank you" isn't as easy. We want to be spontaneous. It should be easy, on Thanksgiving, in thank God for giving us the chance to praise and glorify Him. It should be easy to thank Him for His endless mysterious beauty of His providental love for us.

But then, when I write to you about my kids—the endless stream of thetorical, burned out kids: the Bills and Tonys and Marys and Mikes and Johns and Bob and. The pity of these children confronts the terrifying mystery of God's providental love that, so, it seems incomprehensible selective.

And 16, from South Carolina, prostitute since 12...her mother a prostitute...came to UNDER 21 run...from a Times Square...hospitalized for several serious illnesses...Protestant unfavorable.

Christian 17, from Iowa, running from her pimp...in New York for two weeks, raped and forced to work out of the Stadium Hotel in the South Bronx...turned on New York to a safe house in a western state...Protestant questionable.

"When a little kid says "thank you,'you know he means it."

Marty, 14, involved in prostitution on 48th Street for one week prior to intake at UNDER 21...returned home to Kansas two days later...basically intact...Protestant good.

Walker, 18, more drug user at the "Toddy" (a male strip joint) for nine days prior to intake at UNDER 21...returno his home in West Virginia...Protestant...Mock.

Erika: 17, working as dancer and the streets of Times Square...returned home to her mother in New Jersey...supportive counseling for the family arranged...Protestant very poor to poor.

The lives of these kids boggle our minds and strains our faith. And giving thanks on Thanksgiving gets all mixed up with some strong guilt feelings (we do have so much, after all). Our simple thanks for the kids gets complicated by an urgent need to justify our lifestyle. And especially on Thanksgiving, we don't like having our guilt chords pluck ed and strummed like a harp even for the best of causes. The simple assumption or impossible notion that we are helping needy kids out of guilt, or our own needs, fills us

I thank God for given to me and my family. Here's my gift of: ?

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NAME:  
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(NC) please send this coupon with your donation to:

COVENANT HOUSE  
Father Bruce Hitter  
P.O. Box 2321  
Times Square Station  
New York, NY 10018  
Because the street is NO PLACE FOR A CHILD  

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GIVING THANKS

Father Bruce Hitter  
OFM Conv. is the founder and President of COVENANT HOUSE and UNDER 21, which operates crisis centers or "safe houses" for runaway youth.
WASHINGTON (NC)--The U.S. bishops Nov. 17 called for negotiations, free elections and the withdrawal of all interfering "outside powers and ideological forces" in Central America.

By their unanimous voice vote, the National Conference of Catholic Bishops approved a short statement on Central America which quoted from documents of the region's own bishops in seeking peace.

Endorsing the statement, Cardinal Joseph Bernardin of Chicago criticized the U.S. government for stressing "short power, not political wisdom," in its Central American policies.

QUOTING their fellow bishops from Central America, the U.S. bishops said that the results of "the meddling of foreign powers" in Central America, are "cold-blooded killings, an endless chain of vengeance, absolute disregard for life and the dignity of the human person..."

The American bishops noted that bishops of Central America and Panama, in their comments, have "stressed the church's oft-repeated insistence on the need for 'an honorable and civilized dialogue' between and among the contending parties; elections 'absolutely free of all coercion and manipulation' respecting the people's sacred right to give themselves the kind of government they desire; and the withdrawal of all outside powers and ideological forces that are interfering politically and militarily in Central America, contrary to our cultural values.'"

"We join our brother bishops in affirming these goals," the U.S. bishops said.

Cardinal Bernardin, in his call for approval of the statement, said the two-page document is "timely... is needed at this moment... and is a proper exercise of our role as bishops in the public policy processes of our country."

He warned that the danger of a "regional war in Central America is very great."

CENTRAL American bishops "say that outside forces do not act in the interests of the people of Central America," he added. "We have said that U.S. actions are part of this problem—we are not the only outside force, but we are one of them."

Nicaraguan leaders, bishops dialogue

WASHINGTON (NC)—Nicaraguan government and church leaders have begun a dialogue to ease church-state tensions in the wake of church accusations of harrassment by security forces, said a press release issued by the Nicaraguan embassy in Washington.

The press release, dated Nov. 14, said Daniel Ortega, coordinator of the government junta, and Bishop Pablo Vega of the Prelature of Juigalpa, president of the Nicaraguan Bishops' Conference, held a "very positive" three-hour meeting.

"Tacking place as it did in the wake of accusations made by Archbishop Miguel Obando Bravo (of Managua) concerning alleged attacks on various churches in the country and amidst reports of abuses by patriotic military service personnel in the countryside, the dialogue acquired added significance," the press release said.

ORTEGA agreed to investigate the complaints and Bishop Vega said some priests may have unintentionally created difficult situations through their actions, according to the press release.

Both men were quoted as saying the threat of invasion by the United States is "very great."

The government deported two priests saying they were encouraging conscientious objection and church of- official had said that pro-government supporters had been disturbing Sunday Masses. (See The Voice, Nov. 11, 1983.)
ROME (NC)—The Dec. 11 visit of Pope John Paul II to Rome’s Evangelical Lutheran church will be the first time that any pope has visited a Lutheran church. Yet Lutheran and Catholic officials disagree as to its international significance.

For Italian Lutheran officials it is only a local event. But a Vatican official says the visit will have international significance.

The pope is scheduled to visit for one hour, during which he plans to offer a greeting, pray with the community and deliver a homily, according to Msgr. Aloys Klein, who oversees Catholic-Lutheran relations for the Vatican Secretariat for Promoting Christian Unity.

"IT SYMBOLIZES the growing community between the Catholic and Lutheran churches," said Msgr. Klein. "It’s a sign of unity for all the world to see."

Noting that there has been dialogue between the Catholic Church and the Lutheran World Federation since Vatican II, Msgr. Klein stressed that the two churches have many things in common.

"We share the Scriptures, an early Creed and several early councils," he said. "The Catholic Church recognizes Lutheran baptism. Catholics and Lutherans are brothers and sisters by baptism."

That the visit occurs during the 500th anniversary celebration of the birth of Martin Luther, who left the Catholic Church and founded the Lutheran Church, is also significant, he said.

But Together, the monthly publication of Italy’s Evangelical Lutheran Churches, views the visit differently. It said that "the pope’s visit is to be seen as only to the Lutheran community in Rome" and not to the entire Lutheran Church. It said that "if figures from outside the community are invited to attend the visit of the pope they should respect the limitations of such a visit."

Together also alluded to the controversy which the visit has provoked among Rome’s Christian churches.

The pope’s visit to Lutheran church only ‘local event’ say Lutherans

THE VISIT, the periodical said, "is to be seen as an encouragement and confirmation," but should "not contribute to the disturbance of very sensitive ecumenical efforts" in the Protestant world.

Several Christian churches in Rome, especially the Waldensian Church, which was established before the Protestant Reformation, have objected to the pope’s visit.

Because of their objections, the press agency of the Italian Evangelical Lutheran Churches said that before the pope’s participation in the Lutheran service, the Lutheran community in Rome would publish a statement saying that to receive the pope does not mean recognition of papal authority over the Lutheran Church.

THE INITIAL invitation to the pope to visit the Lutheran church came last year during a papal visit to one of Rome’s Catholic churches. Members of the neighborhood Lutheran congregation also were invited. During that visit, the Lutherans spontaneously asked the pope if he would visit their church.

"Yes, why not?" the pope reportedly said. But the pope did not set any plans for the visit in motion.

Msgr. Klein noted that this will be the first visit of the pope to a non-Catholic Christian church. Previously the pope has visited an Orthodox church in Turkey and the Anglican cathedral in Canterbury, England.
Secret life of Msgr. Carroll

WWII papal envoy’s diaries reveal support for escaping Jews

Twenty four hours after the liberation of Dachau a Roman Catholic Priest led a relief convoy into the death camp. It was composed of more than 50 medical personnel, food and medical supplies, gasoline and materials.

The Priest was Monsignor Walter S. Carroll, brother of the late Archbishop Coleman F. Carroll of Miami. How he pulled it off is part of a remarkable life revealed by his chronicler, Professor George R. Kemon, Visiting Professor of Humanities at Miami’s Biscayne College.

Kemon made this disclosure at a meeting co-sponsored by the American Jewish Committee and the National Council of Christians and Jews. It was the first public disclosure of Carroll’s Holocaust relief role.

At the request of Archbishop Edward A. McCarthy, Kemon is writing about the secret life of Carroll as revealed by his diary now in Kemon’s and Biscayne College’s possession. Msgr. Carroll was but one of three Americans who served in the Vatican’s Secretariat of State. They were then Msgr., later Cardinal Francis Spellman and Archbishop Joseph P. Hurley of Cleveland.

The brilliant Carroll became the personal emissary of Pope Pius XII with unique security clearance and extraordinary power. His diaries shed light on many herebefore closed and sometimes hotly debated issues. Not the least of these is the position of the Vatican during the early years concerning the Holocaust.

Citing Israeli sources including Pinchas Lapide, Kemon says the Vatican was responsible for saving 85,000 or more Jews, “more than all other religious groups and relief organizations combined.” Extrapolating from the diaries and personal interviews Kemon says this work had the blessing of the Pontiff and was carried out by a network loosely organized and supervised by Msgr. Carroll.

Kemon cited the thousands of Jews hidden in Church buildings including the Vatican itself. He told the story of the more than 40,000 Jews who passed through the caves of San Giovanni, a catacomb-like arrangement beneath North American College and within a whizzle of a Nazi depot.

Here families received at least one hot meal a day, served some 8 feet below the ground. Kemon said documented appeals for silence to the Pontiff by Italian Jewry and adhered to by the Pope have caused an incorrect picture to emerge. Pius in fact gave his considerable family inheritance over to the relief work.

Walter Carroll had the ear of Germans, Italians, French and Americans. He is credited with resolving many POW problems in North Africa and as the personal representative of General Eisenhower paving the way for the surrender of Rome. He worked closely with Generals Mark Clark and George Patton. Oftentimes he reported directly to President Roosevelt.

At one point he was hospitalized for 21 weeks. He had so many generals and cardinals visiting him that the hospital staff was constantly on inspection alert. Kemon said he suspects the Doctors restricted Carroll’s visitors more for the staff’s mental health than for Carroll’s physical health.

In one of truly mystical quirks of fate, Carroll died almost immediately after he returned to the United States, having completed his secret life. He entered the hospital, the next day fell into a coma and was dead in ten minutes. He was a priest for 15 years. Kemon said his death brought an avalanche of recognition from heads of state including Harry S. Truman, the Vatican, and the Generals of the world. His work done, Walter F. Carroll slipped from this life into his next.

Of Carroll, Kemon says, “Msgr. Carroll lived to perform this work for Holy Father and his God and all mankind and on its completion laid down and died.”

On April 19, 1943, the first shots rang out in a heroic but doomed battle against Nazi troops that became known as the Warsaw Ghetto uprising. About 65,000 Jews were killed in the uprising (above). For many years, Jewish scholars insisted that the Vatican had done nothing to help the Jews during World War II. The diaries being studied by a former feature editor at The Voice say otherwise. [NC photos from UP]

SECRET LIFE OF MSGR. CARROLL

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 Local

Singing seminarians

TEXT AND PHOTOS BY ARACELI M. CANTERO
Local News Editor La Voz

With oriental bow, music director Father Peter Van Nguyen and the 1983-84 St. Vincent de Paul Regional Seminary Choir greeted the hundreds of music loving catholics who gathered last week for the traditional Evening of Music, prepared annually by the seminarians.

"Open the Doors to the Redeemer," was the theme of this Holy Year celebration. It began with a candle procession and the singing of the Salve Regina, and continued with songs in different languages, commemorating the anniversary of the Redemption.

The Saturday night performance honored the memory of Father Jim Kreitner, recently deceased, who started this music event during his years as a seminarian at the St. Vincent de Paul Regional seminary in Boynton Beach.

Director Father Peter Van Nguyen acknowledges applause from the audience after the performance, attended (right) by Auxiliary Bishop John Nevin, newly-ordained Archbishop Ambrose DePaoli and Father Felipe Estevez, rector of the Regional Seminary in Boynton Beach.

A MOTHER’S PLEA

"Abortion is the killer of peace in the world. The greatest destroyer of peace, because if a mother can destroy her own child what is left for others but to kill each other...there is nothing to prevent them."

"The child needs love and care to fulfill God’s desire of loving the world through the child. To harm the child is an act against God’s creation." (Mother Teresa)

The Respect Life apostolate in its pastoral care outreach, provides life saving choices to the girl with an unplanned pregnancy, choices that she and her baby can live with.

Through our public policy, we aim to enshrine in our laws respect life from conception to death.

Our success depends on you. We need volunteers for our counseling training course, typists, fund raisers, public speakers: We Need YOU!

If you can help with baby clothes, furniture, maternity wear, layettes, please call your local office today.

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THE VOICE-Friday, November 25, 1983-PAGE 9
Death penalty for poor only

By Monsignor Bryan O. Walsh
Director, Catholic Community Services

Murder is a heinous crime. We humans have reacted in shock and horror every time we have had to confront its terrible reality since Cain killed his brother Abel.

It is so terrible a crime that ancient peoples, including the Israelites, accorded to the relatives of the victim, not only the right, but indeed the obligation of avenging the unjust death by tracking down and in turn killing the murderer.

Last month, I attended a Conference on the Death Penalty in Florida. It was held in Gainesville. It was a group of young, old, and believers and non-believers, clergy and laity, University professors and blue collar working men and women, former Death Row prisoners and families of victims.

The Church was represented by Tom Horkan, of the Florida Catholic Conference, Father Robert Baker of St. Vincent de Paul Regional Seminary, Father Ernest Brunnell, M.A., of Gainesville, Deacon Michael Slattery, Director of Prison Ministries of the St. Peter’s Diocese, Sister Hannah Daly, a nun of St. Joseph, and myself.

Sister Hannah is the nun who after working for 20 years as a nurse in Mercy Hospital, volunteered to work among the prison inmates in the Florida prison, and now works in the St. Augustine Diocese full time in prison witness. Everyone came there for one purpose: Abolition of the death penalty in Florida and throughout the nation.

Many speakers praised the leadership of the Catholic Church. The Bishop of Florida, including such conservative figures as the late Archbishop Carroll, Bishop O’Toole of St. Petersburg, and Bishop Mullen of Jacksonville, each called upon Catholics in 1972 to seek the abolition of the death penalty. Everyone came there for one purpose: Abolition of the death penalty in Florida and throughout the nation.

The group that met in Gainesville was very concerned that the majority of the American people and indeed the majority of Cathollics still favor the death penalty. They were also aware that Florida leads the country in developing a statute that would meet the Supreme Court’s criteria. Yet Florida has only executed one man since that time. Why? There are many reasons, but one factor seems to run through all the cases, the facts about those on Florida’s death row do not support the State’s contention that it is meeting the Supreme Court’s criteria.

On October 7th, The Gainesville Sun published an editorial entitled “Death and the Caste System,” the following is excerpt:

“The Sun has been pointing out for years that there is nothing logical, or proportional, about the way death is meted out here in Florida. Execution Southern style is a poor man’s lot, a penalty reserved for the social dregs. It is easily avoided by the felon with contacts, who can afford a battery of high-powered legal talent to cash in on old school ties, legal loopholes and subtle nuances that elude raw public defenders fresh out of law school.

That is why Clearwater Methodist pastor Mitchell F. Florence never sat on death row for the 1976 stabbing death of his wife and son. That is why Joseph A. Peel Jr., a former municipal judge, never went to death row for contracting out the drowning deaths of Palm Beach Circuit Judge Curtis E. Chillingworth and his wife Marjorie.

That is why Tampa psychiatrist Louis J. Tsvanos managed to stay out of jail for six years under a first degree manslaughter plea.

That is why Ed Mason, an Orange County commissioner, ended up with just five years in the slammer for pumping five bullets into his wife’s back.

It’s why Nadean McArthur pulled only 25 years for the murder of her millionaire husband in Okololobe some years back, and it’s why William Peter Wright Jr. of the New County Writings, got only 15 years for burying his wife alive with a bulldozer.

And it is why the only soul to feel the electric jolt of Florida justice to date under the present death law was an indigent named John Spenklink, who dispatched neither wife, nor loved one, nor business associate, nor public official. Spenklink died for killing a fellow ex-con with an extensive criminal record.

Heck, Spenklink even helped the state executioners along by refusing the plea bargain, claiming self-defense and contending that the murdered man forced him into homosexual acts and threatened his life.

Proportionality of sentencing? Just who is kidding whom?”

Running through the whole proceedings also is the lingering doubt that the system is error-proof—that an innocent person might be executed. This seems to draw away at people’s consciences. Scholarly studies indicate that as many as 100 people in this Century may have been wrongly convicted—in 100 that we know about. How many were there that are known to 15 of us alive.

Many sincere people believe that Robert Sullivan may be one of them. He is scheduled to die November 29th.

I found some rhetoric at Gainesville interesting for another reason. One phrase kept coming up—a phrase from another arena—RESPECT LIFE.

Even the life of the convicted murderer must be respected—God and no human institution should take it away.

There were times when I thought I was at a pro-life rally and that the speakers were railing against abortion. This led me to the startling realizations and indeed to writing this article. Many of the speakers condemning the death penalty in Gainesville I know to be pro-abortion. I thought... how strange humans are... what blinders we wear. And then I remembered that many of my friends who work so hard in the pro-life anti-abortion movement, have no difficulty in justifying the death penalty.

Why can’t we all get together? Why can’t all these people who claim to respect life realize that we can put no limits on God’s gift? From the moment of conception, to the grave, that gift is God’s demands our respect. We cannot put limits without hurting the cause we advocate, whether we are against abortion, the death penalty or euthanasia.

No matter how we sanitize them, these are self-deluding, self-defeating and self-degrading means of dealing with social problems.
Continued from page 1

McCarthy and Auxiliary Bishops John Nevin and Agustin Roman, a beaming Cardinal Casaroli, Archbishop DePaoli’s “boss” for the past four years and the highest-ranking Vatican official after Pope John Paul II, consecrated the newly-appointed papal representative to far-off Sri Lanka, as Archbishop DePaoli’s mother, father, sister, nephews and cousins watched from the front pews.

Television lights illuminated the sanctuary of the Cathedral and plainclothes policemen kept wary eyes on the newsmen and public, striving to keep order and protect Cardinal Casaroli.

Divine gift

“To be ordained bishop in the presence of his mother and father is a particular gift of divine providence,” said the cardinal during the homily, which he repeated in Spanish and French.

Archbishop DePaoli had asked to be consecrated here — Miami, instead of Rome, as is the norm for apostolic delegates, because he wanted his family to participate in the ceremony.

A niece, Justine Hersherberger, read the new reading while a cousin, Leonard Sietert of Okeechobee, read the first. Archbishop DePaoli’s 88-year-old father watched from a wheelchair, attended by a nun, as Mrs. DePaoli occasionally held his hand.

During the oratory, family members brought up the Eucharistic gifts as well as a box of tea from Sri Lanka, that nation’s largest export.

An apostolic delegate, the representative of the pope to the bishops and governors of a country, is a sign “of the beautiful relationship between the papacy and the world,” Cardinal Casaroli said.

His mission is “to show to everyone...the love of the pope for all the brothers and sisters in the faith.”

In Spanish, he praised the contributions of Hispanics to Miami and its diocese.

“They have brought to this welcoming land, along with their problems and often their tragedies...their intelligence, the desire to live, the strength of their labor and...the torch of their Christian faith,” he said. “It is richness which they share with so many of us.”

In French, he spoke to the many Haitians and French-Canadians who are part of the Archdiocese of Miami, praising their contributions and urging all to pray for Archbishop DePaoli.

Immediately afterward, the ceremony of consecration began, with Archbishop DePaoli being questioned as to his “resolve” to carry out the duties of bishops and commit himself once more to the service of the Church.

The congregation in singing the Litany of the Saints, begging the prayers of those in Heaven for the soon-to-become archbishop.

Then Cardinal Casaroli, followed by each bishop, placed his hands over the head of Archbishop DePaoli, invoking the presence of the Holy Spirit. While two deacons held an open Book of the Gospels over his head, Archbishop DePaoli was consecrated officially to the episcopacy, receiving the power to confirm and “the exclusive power to constitute new priests...and new bishops.”

Symbols of office

Archbishop DePaoli then received the symbols of his new office:

—a ring, denoting his consecration to God and the Church as in a marriage;

—a miter, the headdress whose stiffened frill and back, coming to a peak, represent the two Tablets on which the Ten Commandments were written and symbolizes the role of the bishop in proclaiming the Word;—a crozier, reminiscent of a staff used by shepherds to guard their sheep, symbolizing a bishop’s pastoral office, responsibility and authority.

Pageantry and ancient ritual marked the consecration of Archbishop Ambrose DePaoli to the episcopacy (above). After the ceremony, the affable archbishop greeted dozens of well-wishers at St. Mary Cathedral Hall. (Voice photo by Prentice Browning and Ana Rodriguez-Soto.)
Visit to ‘poorest of poor’ in Haiti, Jamaica makes local Catholic mother-journalist weep

By Susan W. Blum
Voice Correspondent

I simply cannot stop crying! It has been five days since my return from a tour of Haiti—the ghettos of some of the poorest areas of the world—of Haiti, and the tears are still flowing!

Normally, I approach a writing assignment unemotionally, trying to be absolutely objective and logical. Now, though, objectivity is impossible; logic is useless.

Seven of us, including my pastor, Fr. Ron Pusak of St. Joan of Arc Church in Boca Raton and Ferdinand Mahfood, founder of Food For The Poor, visited the two largest cities in Haiti—Port-Au-Prince in the south and Cap-Haitian on the northeastern coast.

In each were barrios which, according to Trappist Father Basil Pennington, were worse than anything he has seen anywhere, including India.

At first, I wept out of pity, sorrow and compassion for these oppressed, “poorest of the poor” people who lived in sub-human conditions. I wept for both the living and the dead.

Dying, selling

Fifty percent of the children do not even survive to the age of five. One priest told me that every day here are buried four to five children, wrapped in paper, cardboard or leaves.

Parents give away or, when the opportunity arises, actually sell their children to become house-servants in upperclass homes where, at least, they will be able to eat, sleep and receive some health care.

I wept for the children, covered with festering sores, their hair discolored by lack of protein and their stomachs distended from malnutrition. On an average, these Haitian children and adults eat a scant meal approximately every third day, usually a handful of corn meal or bulgur (a ground meal made from wheat).

Most of the people are starving, and all have worms.

The individual disease rates for malaria, typhoid, tuberculosis and denguefever are 80 per cent each. Electricity and potable water are practically nonexistent in the barrios, and the sanitation system is crude.

Necesity overcomes pride, and stop buckets or open trenches are used, with leaves or stones replacing paper tissue. Sewage runs openly down every street.

The “streets” are actually narrow passageways, at some points no wider than a man’s shoulders. Goats, chickens, dogs and people—thousands of people—crowd these alleys which are a combination of mud and sewage.

‘Middle-class’ shacks

In the barrios, where as many as 50,000 people are crammed into an area of less than one square mile, class distinctions are evident in the various forms of housing.

The poorest live in shacks made of wooden twigs held together by a mixture of mud and dung while the “middle class” occupies tin shacks roofed with collected bits and pieces of corrugated tin, newspaper and cardboard. The “affluent” within the barrios live in huts made of clay blocks.

Ten to sixteen people live in each of these huts which are no larger than the smallest bedroom of the average American home. Out of necessity, they sleep in shifts.

The most “affluent” will have one dish from which all the family members eat, also in shifts.

The illiteracy rate in Haiti is 85 per cent, with only about 30 per cent of the children currently receiving minimal education. The unemployment rate is also 85 per cent and the average yearly income in Haiti is $79, or just a little more than twenty cents a day.

Poverty in Haiti is not a matter of poverty... it is a matter of survival.

At one school, I actually saw a woman preparing lunch for the children over an open charcoal fire.

Suffering from malnutrition, malaria and an undiagnosed skin disease, this two-year-old is one of the lucky ones who is being treated.

She had a small salad bowl which contained one quartered tomato, about half a pepper, a few scallions and some roots and herbs.

This “salad” was then divided into two huge pots of boiling water to make soup which would feed 100 children.

Both were I wept after seeing the sufferings of the children.

‘Our apathy’

I wept tears of anger and rage, also, for our communal sins of omission, our communal sins of commission and omission, which have contributed

Serving from malnutrition, malaria and an undiagnosed skin disease, this two-year-old is one of the lucky ones who is being treated.

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This “salad” was then divided into two huge pots of boiling water to make soup which would feed 100 children.

Because it was Friday, they would not eat again until they returned to school on Monday. I wept.

Guilty

These tears of compassion soon became tears of anger, guilt, rage and frustration. I wept angry tears first for myself, for my own selfishness in contributing to this inhuman situation in which people live no better than animals.

I was enraged by the stupidity of my having lived 42 years without caring very much about the poor earlier in my life.

How could I have been so blind and so deaf to the needs of my brothers and sisters for all these years?

It certainly was not for lack of information or awareness, for I have read many articles concerning the poor, and visited various American poverty stricken areas, including Harlem, Watts, Appalachia and, locally, Liberty City, Overtown and the migrant farm camps.

Oh, I contributed to the Church’s hunger drive to alleviate my occasional bouts of guilt, and I half-heartedly wrote an article or two about the migrant farm workers.

“The poor will always be with us,” I rationalized. I had problems of my own. I was busy ministering to the needs of my own family and community—more than anything else, as editor of a national magazine in its infancy stage, I had “far more important things” to do to establish the Kingdom.

The fact of the matter is that when it comes right down to it, I must admit openly and confess with shame that I really didn’t care deeply about the poor, and I grossly misunderstood and occasionally even criticized my friends who did care!

‘Our apathy’

I wept tears of anger and rage, also, for our communal sins of omission, our communal sins of commission and omission, which have contributed
to our apathy and neglect, as a Church and as a country. Part of our uncaring attitude comes as a direct result of living in an affluent, materialistic society in which we are so busy acquiring "things" for our own self-gratification..."things," which we don't even have the time to "like" for properly..."things" which we waste consistently.

How can we as citizens of the richest nation in the world ignore the needs of the poor and contribute to the debasement and indignity of these human beings? How can we, as American Catholics justify the "lip service" we give to justice, the core of the Gospel message?

How can we continue to ease our own consciences through our usually minimal donations in the second collections or through our "abundant" generosity through canned collections?

How can we, as the People of God continue to be so selfish, such poor stewards of all the gifts which God has given us—the gift of living in America, the gift of our intelligence and education, the gift of being able to make money, to hold jobs, to be productive?

With my tears of frustration, I recognized the enormity of the problems of the poor in Haiti, representing the oppressed of all Third World countries. There are no easy answers, no quick solutions. What can we do to alleviate even a small part of this pain and suffering? What can we as a Church do? What can one person do? Weeping does not help!

**Here's help**

Founded only 18 months ago by Ferdinand Mahfood, a layman dedicated to serving the poor in Haiti and his native Jamaica, an organization called "Food for the Poor" has distributed food, medicines, hospital equipment, medical supplies, wheelchairs, walkers, clothing, chains, Bibles, generators, posters, educational materials, books, crayons, seeds, toys and vehicles. (See The Voice, April 15, 1983).

Mahfood's approach is directly through the priests and religious rather than through governmental agencies or worldwide assistance programs. His own private export company, Essex Exports, Inc., pays the expenses of salaries, collections, warehousing, shipping and distributing, free of charge, the goods which he begs or buys.

Archbishop Edward A. McCarthy supports "Food for the Poor" strongly, saying, "I approve and applaud the Christ-like activity of 'Food for the Poor'..."This private venture of love, of hands reaching out to Caribbean brothers and sisters in Christ, is inspired by Faith. "I invite the cooperation of members of our Archdiocese in this outreach to neighbors in need."**

If you are interested in donating goods, financial aid or your professional talents to assist the Haitian poor, or if you are interested in arranging a "concioussaving-raisig" tour for concerned members of your parish, please contact Ferdinand Mahfood, "Food for the Poor," W. Copans Road, Pompano Beach, Florida, 33064 (973-4150 or 944-1959).

**Hope**

There is a saying in Haiti, "With one finger you can't eat gambo." Gambo is a small green vegetable which is very sticky. In order to eat it, you have to use several fingers pressed together to scoop out the pulp.

This proverb exemplifies the tears of hope which I shed. "The Word became flesh and dwelt among us." Progress is being made through the incarnation of Jesus in the mission priests, the mission sisters and the Haitian people themselves.

God is their only hope, their only joy, their only salvation. The signs of their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly feeble."

(John 1:14-17).

Susan W. Blum, M.A., a wife and mother of four teenagers, is the editor of The Catholic Evangelist, a new national magazine which now has readers throughout the U.S. and in foreign countries. She is an active member of St. Juan of Arc Church in Boca Raton.

**Fr. Ron Pusak, pastor of St. Joan of Arc Parish in Boca Raton, and Sue Blum, with the "barrio" children of Cap-Haitien.**
The topic of conversation around practically every office and home earlier this week was ABC's television movie "The Day After." Surprisingly enough, the consensus seemed to be that the horrors were less horrible than the reality would be. Horror is relative, we suppose. Perhaps ABC overestimated the impact and we expected too much. Probably the TV screen and small sound did not convey the impact as earlier this week was ABC's television movie "The Day After."

Surprisingly enough, the consensus seemed to be that the horrors were less horrible than the reality would be. Horror is relative, we suppose. Perhaps ABC overestimated the impact and we expected too much. Probably the TV screen and small sound did not convey the impact as effectively as the movie intended. Television conveys intimate close-up stories well, but not spectacular, and nuclear holocaust is spectacular if anything. Anyone who saw "Apocalypse Now," the Vietnam war movie, in the theaters and later on television can attest to the difference in impact levels in dealing with destructiveness.


St. Jerome, in his book against Ibasides: "The Son of God did not choose for His Mother some rich or wealthy noble, but rather that Blessed Virgin whose soul was so rich in virtue. Who is holier than she?"

Exechiel: "She was a virgin after childbirth. Forever, Mary was a virgin." 

3. St. John Chrysostom: From Metaphrasten: "The Son of God did not choose for His Mother some rich or wealthy noble, but rather that Blessed Virgin whose soul was so rich in virtue. Who is holier than she?"

As for the Fundamental Marian Thread, a contemporary view of Mary, let us not forget Vatican Council II, which also states: "Mary has been exalted above all angels and men to a place second only to her Son as the most holy Mother of God..."

Julia Ceravolo Ft. Lauderdale

Dissidents hurt Church

We wish Henry Ferro Corea Direc- tor, Catholic League, every success in his fight against Anti-Catholicism in our society. Unfortunately some of the "Anti-Catholic canards" can be found within the Church.

The discord from within seems to be one of the most divisive problems facing the Church. In a recent homily our Holy Father asked theologians to be faithful to their faith, without falling into the dangerous illusion of separating Christ from the Church, or the Church from its magisterium.

Disdendant Nuns and Priests have been a priceless source of propaganda to the mass media and a boon to the Anti-Catholics, but what a heartbreaking contrast this has been to the Catholics. If our justice and holiness are born of truth then we must know the truth. There is no better way for an enlightened Catholic to learn about his faith than through his Holy Father. Wouldn't it be a blessing to all Catholics if the inspired teachings of Pope John Paul II, given at his general audiences, were published in The Voice?

How can we become fighters against Anti-Catholicism when some members of our religious communities continue to publicly question and at times ignore the teaching of the Church. We can't blame Anti-Catholicism for the confusion and disunity which follows.

Mrs. Agus Ledy North Palm Beach

Privilege to hear Father Berrigan

To the Editor:

The article you ran in the November 4th issue on Father Daniel Berrigan, by Father Frank O'Loughlin, struck me with its simplicity, directness and vigor. In a few paragraphs we were given a vivid picture of this extraordinary man who has become a prophet in our time.

In these confusing, difficult days when many of us are tempted to avoid social responsibilities in favor of our own concerns, and to back down under threats and apathy, Berrigan reminds us what it means to be fully Christian. By his example he shows us that the "Church is the place you go from," and that "we are stuck with a nondeterrent God" who demands unconditional love.

It was a privilege to hear Father Berrigan speak in Lake Worth the following Tuesday evening, and I thank THE VOICE for alerting its readers to this rare opportunity. I only wonder why you didn't have a reporter there to cover the meeting.

Justine Reisner Miami

Correction

In The Voice's Nov. 11 Letters section, a letter by 6th grader Melanie Brouder, was printed which criticized a column on altar girls which had appeared earlier in the paper. Ronald Brouder, father of the girl, has informed The Voice that they are not Catholic and that his daughter did not write the letter on her own but was prompted to write the letter as well as its contents by a neighbor. The neighbor and her daughter also sent in a letter which was printed along with Melanie's.

The Voice regrets that the incident occurred.
When parishes come alive

When I wrote that there must be caring parishes that reach out to serve those in need, there were some readers who reminded me that in the St. Vincent de Paul Society and the Ladies of Charity, such caring has existed in the Church in this country for well more than a century.

THAT'S true, of course. As one who has worked within the St. Vincent de Paul Society and long admired the work of the Ladies of Charity, I'm well aware of how valuable is the work they have done, are doing and will be doing. Nothing I said was intended to slight the outstanding service given by such organizations and by Catholic Charities.

But that was not what I was talking about. I was talking about involving parishes as parishes, in service to those within the parish, not only parishioners but all within the reach of that other parish. I was speaking of meeting two needs. First, the need of those in situations that require the help of others. But, just as important, the need for a parish to come alive as a community of believers acting together to serve the least of those among them.

THERE WAS much written and said about what is needed to revitalize parishes, some of it in jargon so specialized no one in the parish could understand it. It seems to me a parish comes alive when it begins to act as a parish, when its people join together not only to worship together but to witness to the faith by their actions.

I give you examples. One large city parish, its members not affluent but working people, learned of a parish with many people in great need some distance away. All of the members of the parish joined in supplying canned and packaged foods, various household products, helped by a list of individual needs within the parish. For several weeks the people continued to bring their gifts which were stacked to one side near the altar.

It required a truck to deliver the gifts but the truck didn't go alone. The people went, too, in a bus and in private cars. They joined their new friends in a Mass in a crowded church and afterwards were guests at a buffet dinner, provided as the members of the host parish brought food for a buffet. The people in the parish in need were helped, not just by the material gifts but by the realization of duty.

Despite a paucity of words during the service, there was a richness of symbolic gestures: the caskets in a neat row each covered with an American flag; the sharply dressed Marines standing or marching with slow and reverent precision; the respectful and concerned salutes and embraces among those present; the haunting music of the military band which echoed around that huge hanger, an otherwise cold and under normal circumstances inappropriate location for such a memorial rite.

As I watched these gestures, my memory and imagination took me back in thought and feeling to some similar past sad experiences: to the long weekend when Americans sat glued to television screens freely weeping as we watched the funeral rites of an assassinated president; to the similar ritual for his also shot down brother; to the many graveside occasions when after all prayers had been said I waited with others for the shots to be fired, tags to be played and the specially fouled flag to be handed over to the closest survivor.

It seems clear that what touched my inner self was this entire ritual, both the words, the actions and the symbols. Obviously prepared for with great attention to details and executed with equal reverence for its meaning, the ceremony reached far beyond my imagination and triggered all sorts of interior reactions within me.

Catholic liturgies should accomplish the same effect, but one perceptible observer of the American religious scene judges that our present worship services are not achieving this goal. Moreover, he believes the cause behind this failure is the poor use of ritual symbols in our public prayer and the consequent inability to reach or touch the imagination of participants.

Father Patrick Collins is the director for the office of Christian Worship and Music in the diocese of Peoria. An organist, theologian and administrator, he uses those combined talents and training to explain his analysis in a new Paulist Press paperback, "More Than Meets the Eye: Ritual and Parish Liturgy."

Collins begins his text by citing the comments of a lay person who remarked, "Something's missing in the new liturgy. I like the changes, don't get me wrong. But it doesn't seem so holy anymore and I don't pray as well as Mass."

The Peoria priest concurs: "Those who think liturgical renewal involved with publication of the last reformed rite are wrong. And those who sense something is missing are right. What's missing is Mystery!"

Father Collins concludes further that current Catholic liturgies are overly verbal experiences with inadequate use of ritual symbols which consequently starve our religious imagination. They do not normally touch us in the same way that the verbally sparse, but symbolically rich military memorial service at Washington moved me.

His profound book tells why that problem exists and what can be done about it.

Opinion

More than meets the eye

When the first bodies of soldiers killed in the Beirut suicide bombing were returned to the United States, the evening television news carried brief clippings from the memorial service held for them at Andrews Air Force base in Washington.

The network report lasted but five minutes at the most, yet it touched me to tears even though I had no close connections with any of the military personnel in Lebanon.

Why did this televised account of a tragedy move me? The tragedy of the event, of course, played a significant part in the incident's impact upon my emotions. However, I believe the main factor bringing a lump to my throat and moisture in my eyes was the solemn ritual of this ceremony.

There were no words spoken or at least captured by the camera. I remember only two remarks: one, a top Marine officer speaking slowly about "the Land of the free" and, after a significant pause, "The home of the brave" and the other, a choked up, bereaved father expressing the loss of his son. I was speaking of meeting two parishioners but all within the reach of the caring service to those in need was given before Christmas. No name was wanted for Christmas. Catholic parishioners volunteered to take the lists of each of these families. They prepared for the family chosen at Christmas as they would choose it for their own family. The packages were prepared and delivered to a central agency. The one receiving the help never knew the name of the family helping them, the family giving the help never knew the name of the family they helped. But the parish was alive.

Ed Marcinik, one of the nation's outstanding Catholic laymen and president of Chicago's Institute of Urban Life, has written to me of Job Support Groups, formed in Catholic parishes and by Protestant congregations. These are groups formed to help those who are unemployed, to find new jobs, to get new training, to meet urgent needs. In every parish there should be some provision for helping the unemployed. You might write to the Institute of Urban Life, 14 East Chestnut St., Chicago, Ill., 60611, for information on job support groups. But every parish can set up community action for itself.

What I am saying is that parishes must come alive, not to be just places where names are listed but places believers live their faith in caring for others.

(Dale Francis is a nationally syndicated columnist.)

Stained glass lenses

At a dinner honoring New York's Cardinal Cooke, Bob Hope said that the Cardinal is so religious that he wears stained-glass contact lenses. He also mentioned that Cardinal Cooke's most unfavorite song was, "Those Wedding Bells Are Breaking Up That Old Gang of Mine."

then there's the story about the person who in the midst of an interminable sermon, suddenly broke off his discourse and chided: "you know, I don't mind a bit having you look at your watches to see what time it is, but what really annoys me is when you put them up to your ears to see if they're still running."

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Creeping militarism

I, like many others, am still trying to make sense of the recent massacre of our sons in Lebanon and the U.S. invasion of Grenada. More and more I talk to people and find that, like myself, many are asking: “What goes on in Washington? What kind of a man do we have in the White House?”

Right now, the Reagan administration plan looks very much like the militarization of our precious democracy.

BY ANTOINETTE BOSCO

While the majority of us want to have faith in our leader and believe we are free members of a peace-loving democracy, the facts appear to be that we are going in a direction that is not at all democratic. The president, with his National Security Council, is making decisions about war behind closed doors without consulting either the Congress or the American people.

This is not at all the American way.

A MOST DEVASTATING decision was barring news correspondents from covering the invasion of Grenada. The news blackout caused an outcry from those who believe in the freedom of the press. Howard Simon, managing editor of the Washington Post, stated it well: “I think a secret war, like a secret police, is a violation of the basic freedoms of the press.”

Criticism for the U.S. military action in Grenada was wide and far, with the New York Times calling this a move by Reagan “to topple a distasteful new regime, led in President Reagan’s view by a gang of ‘leftist thugs.’” People around the world began to call Reagan a “warmonger,” someone who shoots from the hip before involving the brain.

The Grenada affair, since it involved armed Cuban construction workers building an airstrip, naturally called for comparison with the fatal 13 days of the Cuban Missile Crisis of October 1962. On the NBC-TV Today program on Oct. 27, George Ball, undersecretary of state for President John Kennedy, was asked if the two situations were comparable. He replied: “Absolutely not,” he responded, pointing out that the Cuban crisis was a real crisis, with clear evidence that the Soviets were setting up missile installations aimed against the United States on an island close to our shores.

THE MAJOR DIFFERENCE Ball brought out was the intelligent and mature way the situation was handled by President Kennedy with absolutely detailed consideration given to the consequences of every possible response.

History now records those 13 days as presenting the greatest danger of catastrophic war since the advent of the nuclear age. Fortunately, our leaders then did not respond with a show of military might, which could have led to war and carnage.

The events of the past week look suspiciously as if they belong in another country, not the democratic U.S.A. Military solutions and the suppression of the freedom of the press are decisions familiar in totalitarian governments. They are outrageous and alien actions in a democracy.

The administration, which apparently acts on the premise that it is always right, makes it a practice to present “facts” to the American people as justification for its decisions. It did this again to justify the invasion of Grenada.

But time has come for the American people to question these so-called facts.

As Walter Cronkite said on NCB-TV the morning after the president presented his “facts” on Grenada, it is clear now that we have to “look beyond the facts to what may be the truth.”

A school yard with a history

St. Stephen’s parish on Manhattan’s East 29th St., where I live in residence, has had a formidible history. It also happens to be the place where my father went to grammar school. It’s mind-boggling to look down from my third-floor rectory window each morning and see several hundred children at play. It’s as though I was in a time warp, looking down at the childhood of my own father.

In the 1880’s, a more newlywished chapter in St. Stephen’s history was developing. The pastor, Father Edward McGlynn, was concerned about the plight of the poor and he established an orphanage for 500 immigrant children and a residence for women down on their luck.

But HIS best efforts were not getting to the root of the poverty problem, so Father McGlynn looked for answers and thought he found them in Henry George’s “single tax theory.” George held that the ownership of land by the wealthy was primarily responsible for all financial injustices and that to correct them he urged that a tax be laid on all “unearned increment.” It was a radical idea but McGlynn went all in support of it.

When George ran for mayor of New York in 1886, Dr. McGlynn, as he liked to be called, campaigned for him. Predictably, City Hall was furious and so was Archbishop Michael Corrigan of New York. McGlynn was told to stop his political activity. When he refused, the archbishop suspended him. McGlynn protested the move. “I deny the right of bishop or Pope to punish me for my actions...unless they can show that these opinions are contrary to the teachings of the Catholic religion. This they have not shown.”

THE FIESTY PRIEST was called to Rome for a scolding, but he refused to go. After several warnings and continued defiance, Archbishop Corrigan excommunicated him in the summer of 1887. Five years later, Pope Leo XIII, a social justice-minded pope, lifted the penalty saying that McGlynn’s economic theories contained nothing in opposition to Catholic teaching.

And so, Dr. McGlynn was forgiven and made the pastor of a parish in Newburg, N.Y. When his remains were brought back to St. Stephen’s for public viewing after his death in 1900, some 40,000 people came to pay their respects. “This is not at all the American way.”

The church and politics, it’s an ongoing story.

A mind boggling question

Q. How did God come into being? (California)

BY TOM LENNON

A. As space exploration increases, more and more people are wondering how the universe came into being. What caused it to exist?

Probably you have heard of “the big bang” theory in science. Some people think that billions of years ago a huge mass of super dense matter exploded. That explosion produced all the stars and planets we have today.

Strangely, I have heard no one ask where that original mass of super dense matter came from. What caused it to exist?

For myself, I think that God created that super dense matter and through his infinite energies caused it to explode into our universe. Thus, God is the cause of all that exists.

And now comes the question: Who caused God to come into existence?

The answer is: Nobody. God was not “caused” by anyone, nor did he “come into being.” He has always existed, forever and ever and ever.

Sometimes religion experts refer to him as “the uncaused cause.”

If you were to put your question to your grandparents, they might give you an answer they learned in religion class at a very early age: “God had no beginning. He always was and he always will be.” This answer came in part from the book of the Psalms in the Bible. The author says this prayer:

“O Lord, you have been our refuge—
—from one generation to the next.—
—Before the mountains were born—
or the earth or the world brought forth,—
—you are God, without beginning or end.

The idea of God’s eternity is mind-boggling to us, just as it must MV (NC News Service)
When your son wants war toys

Dear Mary: My son is to celebrate his 10th birthday soon and is talking about presents he would like. Everything on his list involves soldiers, guns and warfare. My husband and I are sensitive to the violence in society. I don't know where his attraction to war figures comes from, and I don't want to encourage it. Any suggestions? —Mary

An enterprising student could write a cultural history of our country based on the changing taste in children's toys over the years. War toys were extremely popular during the early 1960s. Opposition to involvement in Vietnam and_spacing to violence in society grew, and war toys fell out of favor. As we have moved into the 1980s, war toys are again on the ascendency.

To oppose the war toys would be to promote war in stories and cartoons and by toys that capitalize on this interest by promoting war in stories and cartoons and by

Electronic toys, the kind that make noise and require lots of batteries, are frequently poor toys because they have been made and broken down easily. On the other hand, most 10s are enchanted by movement and lights and beepers. A pocket calculator or pocket electronic game might be welcome.

Ten-year-olds often like sets with many figures and parts. Attractive new toys will also catch your eye. Find out what other than war toys seems to interest your son. Not all 10s are interested in war figures and parts.

Consider what your family could do for the poor during the coming holidays. St. Francis reminds us: "It is in giving that we receive."

Activity ideas

Young Families Discuss together the meaning of gift giving. Decide as a family what could be done to help others more neatly. Make a bank out of a coffee can with a slot in the plastic lid. Decorate it with pictures cut from a mission magazine. Coins could be put in it, perhaps with the money saved by calling back old Coke bottles a week to give to the poor. Plan to give the money the week before Christmas to an organization serving the poor, or mail it to a mission.

Middle Years Families Gather together some mission magazines from church, home, or library. Read and discuss articles and features in them that describe hunger and want. It's difficult for those of us with so much to comprehend what it means to have so little. Make some concrete plans for what the family will do for the world's poor this holiday season. Adult Families Read aloud Matthew 25:31-46. Share some thoughts about our society becoming institutionalized by the government or the church. What might the family do personally for others?

Snack time

Pumpkin pie and hot spiced tea.

And that's why I hope laity will see it. We are comfortable with criticizing pastors and blaming them for the state of the liturgy and the church but we rarely see ourselves as they see us.

While the parishioners are never on stage, they are always present. The pastor is the "buddy" who demands complacency as his reward in one remarkable phone conversation. He babbles his flock in homilies by avoiding anything unpleasant and by entertaining them with innocuous stories of his childhood. "Tell them about going out for jelly donuts after Mass when you were little." He instructs the seminarians. "They'll like that." He tries futilely to convince the young man that in order to be a successful pastor, he must please all of the people all of the time.

But there's a villain, then, in the drama, it's us, the parishioners, who come off as childish power-seeking manipulators who use their Sunday collection and withdrawal of affection from a loved one, the pastor, to get the kind of church they want —one that makes them feel virtuous and never demands of them anything beyond an hour on Sunday morning.

Even though we in the pew may cringe a little, "Mass Appeal" has both appeal and message. If it focuses us to regard our behavior a bit more closely, it achieves its purpose of thought and entertaining. I wish we could play it in every parish.

(Molly Dwyer, Children's Aid Society, Womanist, 203-958-2739)

(Contributed by Mom and Terry Reilly)

Mass appeal - mirror to the laity

Breadway plays about growing up Catholic in America have sprouted like mushrooms in the past few years and most of them have the same substance—puppy dogs about mean first grade sisters and limp satie on stunted sexuality.

"Mass Appeal." If it comes to your area, take your son to the collection and go. This Broadway play by Bill C. Davis is set in the present and consists of two characters, an affable pastor who spends most of his time pleasing his comfortable middle-class parishioners who supply the ever-present wine bottle at his elbow (magnificently played by Richard Kiley in the production we saw), and an abrasive seminarian who antagonizes the same parishioners by preaching Christian idealism and simple living. Both characters are immensely likable and believable. Indeed, the combination is found in many parishes—an older, accommodating pastor and a newly ordained curate on fire. The pasteur glimpses in the seminarian the kind of fervent idealism that drew him into the priesthood 25 years earlier but over the years he has become so stultifying his idealism so well that he has become a master in never offending the laity. He points to the "Nelsen ratings" of the young man's blunt homilies—1/3 less in the collection baskets—and explains that effective homilies must please the people in the pew, not confront them with unpleasant contradictions between their lifestyle and professed Christian principles.

The young man, on the other hand, worries about the pastor's drinking and his capitulation to popularis and says so. A gradual bonding between the two takes place and, as in any healthy relationship, each begins to adopt the strengths of the other. The pastor finds himself revitalized by the seminarian's ideals and the young man learns he can charm his laity without compromiss-

There is much humor woven into the dialogue, some of it alien to non-Catholic playgoers. It is easy to pinpoint Catholocs in the audience by the ripples of laughter at in-church lines which must mystify others. Regrettably, the pastor and the seminarian come off better than the parishioners in this play.

Middle Years Families Gather together some mission magazines from church, home, or library. Read and discuss articles and features in them that describe hunger and want. It's difficult for those of us with so much to comprehend what it means to have so little. Make some concrete plans for what the family will do for the world's poor this holiday season.

Adult Families Read aloud Matthew 25:31-46. Share some thoughts about our society becoming institutionalized by the government or the church. What might the family do personally for others?

Snack time

Pumpkin pie and hot spiced tea.

Sharing

—Share a memory about what the family was doing two years ago.
—Someone share a crazy experience from this past week.
—Someone share a time he or she felt especially loved.

Closing prayer

Father, thank you for this Family Night. Help us to be more aware in our daily lives of those who are so very poor. Bless them, Father, and help us to be more generous in our material giving, especially to missions. Amen.

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Scriptural Insights

First Sunday of Advent

Readings: Isaiah 2:1-5, Romans 13:11-14, Matthew 24:37-44

BACKGROUND:
The Church opens the new liturgical year next Sunday with a profound sense of anticipation. That anticipation is reflected in all of the scripture readings for the First Sunday of Advent.

The Old Testament reading (also found in Micah 4:1-3) indicated Isaiah’s ultimate hope for his nation: that Israel would center her entire life on God. Isaiah described a universal reign of peace, free from any anxiety or fear.

In the gospel reading from Matthew, Jesus told his disciples to be prepared for the day of the Lord. He reminded them of what had happened to the people of Noah’s time, and how they had been unprepared for the flood.

The newly-formed Christian church expected the parousia (the Lord’s return) imminently. Scholars tell us that the gospel passage may reflect more accurately the situation when the gospel was written, rather than that of Jesus’ lifetime.

The second reading comes from Paul’s letter to the Romans. This letter indicates that Christians believed they were already living in the final times. Because the Lord was near, they were to avoid sin. Also, they were to put on the Lord Jesus Christ.

REFLECTION:
It’s already happening. Christmas decorations are going up in stores all over the city. In one location, there was even one Christmas scene on display before Halloween (although I tried to ignore it).

Reporters on the evening news have mentioned the “Christmas buying season” in the same breath as the phrase “economic upturn,” almost as though one might cause the other.

“The next two months will make or break us,” one merchant said.

Many of today’s merchants seem to have an obvious enthusiasm for the Christmas season because it’s highly profitable for them.

I’ve often wondered what would happen if today’s Christians had the same enthusiasm for the coming of the Lord.

The “Christmas buying season”—I prefer to call it by its proper name of Advent—is actually a season of preparation for the Lord’s coming. Indeed, this preparation helps us to become more aware that the Lord is present among us now.

But would you know it by the way our society—allegedly Christian—prepares for Christmas?

I may be hopelessly out of touch with reality. But it seems to me that the only way to make Advent meaningful is to make Christmas meaningful. And the only way to make Christmas meaningful is to make it spiritual.

The “catch” is that we can only make Christmas spiritual by preparing for it. That’s why we celebrate the season of Advent in the first place.

Should we applaud in church?

Q. We have a folk group in our parish. They do their thing on First Sunday of Advent readings for the First Sunday of Advent. Should we applaud them?

A. In my opinion, we have a church, just a meeting hall. (North Carolina).

Q. Are you sure the people are applauding the music group? Or are they really applauding themselves? I have participated in some beautiful liturgies over the years. Sometimes the experience has been so moving for everyone that the whole group broke into applause at the conclusion.

A. I agree we should not applaud performers at Mass. It is an entirely different thing, however, to express our happiness and thanks for sharing a beautiful time of worship.

As for your second point, the official sign outside a new church in the city where I am pastor reads: “The Meeting Place of the Mennonite Church.” I wish I had thought of that. It says many things about our understanding of our church.

Our church buildings may be something more, but they are first of all that, a meeting place where we gather to celebrate the Eucharist and to offer our worship to the heavenly Father. Musicians and all other ministers at Mass accomplish their purpose if they help us to do that well.

Our church buildings also are made sacred by the continuing eucharistic presence of our Lord, which is, of course, a result and extension of our eucharistic celebration.

Q. A friend in another state attends a church named St. John the Evangelist. She has tried to get some literature about him, but is so far unsuccessful, even when she asked one of her parish priests. Were St. John the Evangelist, St. John the Baptist and the John at the foot of the cross the same person? (Pennsylvania).

A. St. John was one of the 12 apostles and, apparently, with Peter and James, one of those closest to our Lord.

According to ancient Christian tradition, John the apostle was the author of the Gospel bearing his name. It seems certain that at least this Gospel derived from one of the early Christian communities heavily influenced by the person and teaching of the apostle John.

The “disciple whom he (Jesus) loved,” whom we find at the foot of the cross (John 19:26), was presumably the same apostle John. (John the Baptist was another person entirely.)

Q. I enclose two clippings which may be contradictory. One, by our happiness and thanks for sharing a beautiful time of worship.

A. Though this incident occurred many weeks ago, I include the question because I still receive numerous letters from around the country questioning this incident.

The tradition and rules of the Catholic Church do provide certain conditions for receiving Communion in our church by a baptized non-Catholic Christian—unavailability of a minister of his own denomination and so on.

These conditions would not have been fulfilled in the funeral Mass you speak of.

Many non-Catholics are, of course, unfamiliar with these policies which, incidentally, are followed in many Protestant churches as well.

The other reports that President Reagan received Communion at the funeral Mass of a longtime employee and friend.

Please clarify for me. The question is personally important in my own family. (Virginia).

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(A free brochure explaining the Catholic teaching on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701.)

(NC News Service)
I AM THE CHEESE

This is the story of an adolescent boy, who also holds alone like the cheese in "The Farmer in the Dell" and desperately wants to find out who he is. Directed by Robert Jirsak and adapted by David Lange and Jiras Brickman, this is based on an acclaimed novel by Robert Richardson, is by no means benignly grim. Much of the material and the frequent humor and nudity, it has been classified A-IV, adults. The Motion Picture Association of America rating is R, restricted.

"Star 80" moral despite itself

By Michael Gallagher

NEW YORK (NC)—In the late summer of 1980, Paul Snider, a hustler and ne'er-do-well, murdered his wife, Dorothy Stratton, a Playboy Playmate of the month and building movie star, and then turned the shotgun he had persuaded to marry him into her own head. Dorothy's answer to an interviewer's question about her posing nude for Playboy: "Well she didn't like it at first," she replies some eight years later, much improved. In the film, the female passion for the male character is obvously meant to be Peter Bogdanovich but is called Arthur Nicholas, the only instance in which Fosse has personalized the name of a main character. Fosse omits a shark to a set destination by a set arms trade couched in satirical style, Brickman might in its original form have been a serious indictment of the arms trade couched in satirical style, but, if so, somewhere along the line director William Friedkin or somebody else lost his nerve and made the decision to turn down the script and turn up the slickness. This is not only disappointing, it's highly offensive, since one of the principal means of doing so is by some outrageous stereotyping of Hispanics, both in Latin America and in this country. The U.S. Catholic Conference has classified it A-III, adults. The Motion Picture Association of America rating is PG.

THE RETURN OF MARTIN GUERRE (International Releasing).

An engaging French historical film directed by Daniel Vigne and written by Jean-Claude Carriere, this is based upon an actual case. A 16th-century missionary abandons his wife, and the more his inner rage and self-hating builds up, he suddenly becomes the man of a name character, Fosse omits a shark to a set destination by a set arms trade couched in satirical style, but, if so, somewhere along the line director William Friedkin or somebody else lost his nerve and made the decision to turn down the script and turn up the slickness. This is not only disappointing, it's highly offensive, since one of the principal means of doing so is by some outrageous stereotyping of Hispanics, both in Latin America and in this country. The U.S. Catholic Conference has classified it A-III, adults. The Motion Picture Association of America rating is PG.

IDENTITY SEARCH TOO LITERAL IN 'I AM THE CHEESE'

ALMOST AS ironic, but profoundly saddening in that it tells us far more than most want to hear about America toward the end of the 20th century is Dorothy's answer to an interviewer's question about how her mother felt about Adam's quest for identity is a moral almost despite itself. The picture contains several gems of revelation. The most ironic is the observation by Hugh Hefner (Cliff Robertson) that Snider, who appals him with his vulgar clothes and his blatant sycophancy, has "the personality of a pimp." The reluctance of polite society to use that particular four-letter word to describe sophisticated "skin magazines" reminds me of Christopher Marlowe's celebrated observation about treason: "Pimpery, too, doth never prosper. For if it prosper, none dare call it pimpery.

CAPSULE REVIEWS

least do to with the convoluted plot but pertain rather to the relationship that develops between the shy Adam and a charming, self-possessed classmate (Cynthia Nixon). Despite a kind of happy ending which is altogether in- credible and a radical departure from the book, the film can't help but leave a sad impression. The U.S. Catholic Conference has classified it A-II, adolescents and adults. The Motion Picture Association of America rating is PG, parental guidance suggested.

THE DEAL OF THE CENTURY

Chevy Chase plays a traveling salesman who presents himself as genuine but is in fact more of an interrogator than a healer. To tell more cond thoughts, gradually moves out of Snider's range, and the more she does, the more desperately he clings to her and the more his inner rage and self-hating builds up. Finally, after he has lost her once and for all to a bright young director (Roger Rees), whose character is obvously meant to be Peter Bogdanovich but is called Arthur Nicholas, the only instance in which Fosse has personalized the name of a main character, Fosse omits a shark to a set destination by a set arms trade couched in satirical style, but, if so, somewhere along the line director William Friedkin or somebody else lost his nerve and made the decision to turn down the script and turn up the slickness. This is not only disappointing, it's highly offensive, since one of the principal means of doing so is by some outrageous stereotyping of Hispanics, both in Latin America and in this country. The U.S. Catholic Conference has classified it A-III, adults. The Motion Picture Association of America rating is PG.

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Respect Life for elderly blessing Saturday

The new Saints Joachim and Anne Center will be dedicated and blessed by Archbishop Ambrose DePaoli on Nov. 26 at 1 p.m. The center, named after the grandparents of Jesus, will foster a greater Respect for Life of the elderly. It is located next door to the Archdiocesan Respect Life Office, 18340 N.W. 12 Avenue in North Dade County.

Biscayne pastoral ministry degree explained

Father William Metzdorf will discuss the structure and design of the Doctor of Ministry degree from St. Mary's Seminary and University in Baltimore which will be offered at Biscayne College in Opa-locka on Dec. 1 from 10:30 a.m. to 12:30 p.m. at the Institute of Pastoral Ministries in the new Library.

This program at St. Mary's has been in existence for more than six years, is accredited and offers a small-group lab experience every seven weeks.

The intense program is scheduled to cover the university's requirements in two years and is drawn up to assist those men and women who are active in Pastoral Ministries. For more information call Dr. Joseph Lannone at 625-6000, ext. 141.

'Starlight'

Barry University, 11300 N.E. 2 Ave., will sponsor its, sixth annual Starlight Ball, Dec. 3 beginning with cocktails at 7:30 p.m. in Barry's Botanical Gardens. The cost is $175 per couple. For more information call Dr. Joseph Iannone at 604-3246.

The intense program is scheduled to cover the university's requirements in two years and is drawn up to assist those men and women who are active in Pastoral Ministries. For more information call Dr. Joseph Lannone at 625-6000, ext. 141.

St. Juliana gives thanks

In thanksgiving for being chosen as a parish where plenary indulgences can be obtained during this Holy Year of Redemption, St. Juliana Catholic Church in West Palm Beach will celebrate a night of prayer, and reparation on Dec. 2. First Friday, beginning with a Mass at 8 p.m.

The Blessed Sacrament will be exposed through the night until the 6 a.m. Mass on Dec. 4. During all Masses, the parish will be consecrated to the Immaculate Heart of Mary. All parishioners, friends and neighbors of St. Juliana are invited to participate in the weekend-long activities.

CORNERSTONE--Members of St. Cecilia Catholic Church in Hialeah celebrated the setting of the cornerstone of their new parish hall last weekend with balloons, banners, guitars and joyful singing. The laying of the cornerstone marks the beginning of the first phase of a building program which will eventually result in a new church, according to Father Maximiano Ordaz, pastor. Present for the occasion, from left, Father Xavier Moros, pastor of nearby Immaculate Conception Parish, Auxiliary Bishop John Nevins, Father Ordaz and Father Pedro Luis Perez, pastor of another Hialeah Church, St. Lazarus. (Voice photo by Brice Browning.)

It's a Date

Bazaars

Secret Heart ladies Guild will hold a Christmas Bazaar at Madonna Hall, 450 North Dadeland Blvd., Lake Worth, Dec. 3 and 4, from 9 a.m. to 4 p.m. and Dec. 4, 9 a.m. to 4 p.m. There will be unusual handmade gifts, Christmas decorations, home baked goods and plants. For more information call Mary Brown at 785-4750 or Kathleen Rahn at 588-1551.

The Blessed Sacrament Women's Club is sponsoring a Christmas Bazaar at 1780 E. Oakland Park Blvd., Dec. 3, from 8 a.m. to 4 p.m. and Dec. 4 from 9 a.m. to 3 p.m.

St. Mary Immaculate Church, 257 Pershing Place, West Palm Beach, is sponsoring a Camelot Bazaar on Dec. 3 and 4 at Cardinal Newman High School Courts. There will be games, Christmas decorations and a Country Store. For more information call 466-8128.

The Women's Club of St. Bartholomew, 8001 Miramar Pkway, is sponsoring its annual Christmas Bazaar, Dec. 4 from 9 a.m. to 3 p.m. in the parish hall. There will be items ranging from Christmas crafts to used clothing and educational books and games. For information call 451-3600 or 462-2130.

Our Lady of Mercy will hold a Christmas Bazaar and White Elephant Sale, Dec. 3, from 9 a.m. to 3 p.m. and Dec. 4, from noon to 3 p.m. at 585-4750. There are plants. For more information call 353-3260.

St. Boniface Women's Club, 851 Johnson St., Pembroke Pines, will hold its annual Christmas Bazaar and White Elephant Sale, Dec. 3, from 9 a.m. to 3 p.m. and Dec. 4, from 9 a.m. to 4 p.m. in the library.

The Mercy Hospital Auxiliary will hold its first Christmas Bazaar in the hospital lobby, Nov. 28 and 29, from 10 a.m. to 4 p.m. There will be a nut boutique, Christmas decorations and refreshments. For information call 451-4400.

Workshops

The Family Enrichment Center, 18330 N.W. 12 Ave., is sponsoring Natural Family Planning Classes on Dec. 13 and Jan. 10. For more information call 451-4220.

Youth Ministry Leadership Training will be taught on Dec. 5 and 12 from 7:30 p.m. to 10 p.m. at St. Clare School in North Miami Beach. Registration is $5 and the deadline to register is Dec. 2. For registration and more information call Cathy Wise at 628-1873 or Peggy Geroul at 622-7877.

St. Joan of Arc Parish will sponsor a workshop for lectors, Dec. 3 from 10 a.m. to 3 p.m. For more information call Louise Contreras at 308-1362.

Petourni

Epiphany Catholic Women's Club will hold a blood drive for the South Florida Blood Bank, Nov. 28 from 4 p.m. to 9 p.m. The blood drive will be held at 4255 W. 37 Ave. For information call 861-0778.

Archdiocese-Cote D'Ivoire Dane High School will sponsor their annual Gala Benefit, Dec. 3, at the Surf Club, 901 Collins Ave., Miami Beach. Tickets are $50 per person. For reservations and more information call Martha Charles at 797-4689.

The St. Simon's Christmas Tea will be held at Blessed Sacraments parish hall, 1781 E. Oakland Park Blvd., Fort Lauderdale, on Dec. 1 from 7 p.m. to 10 p.m.

St. John the Baptist Women's Guild will hold its annual Christmas Tea, Dec. 3, at 10 a.m. at the home of Rose Marie Wolters, 4080 N.E. 33 Ave.

Visitation Church, 18330 N. Miami Ave., is sponsoring its annual Christmas Tea, Dec. 3 at 10 a.m. at the home of Norma McGuire. (Voice photo by Brice Browning.)

REVIEWED BY FATHER ROBERT EMMET CURRAN

NC News Service

On Jan. 8, 1826, in the House of Representatives, a overflow crowd, including President John Quincy Adams, listened intently for over two hours as a Catholic prelate, Bishop John England of Charleston, S.C., explained the doctrines of his church. For a few years such a public controversy could suit any Catholic bishop, but Bishop England had continued to promote his message and, unlike his predecessors, he did not heed the advice of the new Federal government to wrap himself in the garb of an American citizen and to act as such...

BISHOP JOHN ENGLAND, THE PASTOR OF 11,000 Catholics in a population of 2 million, was not above exploiting that curiosity. Thus in 1836 he transferred the clothing ceremony from the bishop's residence to the cathedral to satisfy the public demand to witness the mysterious event.

In his first two years after arriving in Charleston from Ireland, Bishop England gave over 200 discourses in public places in the Carolinas and Georgia, and built up a new independence, a spirit of self-sufficiency, and a new public demand to witness the mysterious event. The cathedral, he thought, was not some strange bird, out of time and place, one that would necessarily be accepted by the United States, but a Catholic bishop in a free society...
When the Word became flesh and dwelt among us, the years of waiting for a Savior were fulfilled.

Advent is a season in the church’s year. Like all the liturgical seasons, it brings a dimension of Christian life into focus. It is a time of hope and anticipation; it is an expectant season.

In modern society, however, Advent can seem out of place. The anticipation of Christmas and the celebration of Christmas go hand in hand in modern society. So it is difficult to delay the celebration of Christmas until Dec. 25. It is difficult to keep a sense of waiting alive when Christmas already seems to have arrived.

There are parties and gift-giving long before Christmas. The music of Christmas is heard everywhere in the streets and shops long before Christmas Day.

BUT ADVENT is a special time. To keep Advent, one has to take time out. That may be the key to Advent for many people: to take some time out.
for this season that calls people to some restful moments of waiting; moments to think through the meaning of the coming holy day. Perhaps it is best to begin somewhere rather than nowhere. To bring Ad-
vent’s spirit home—to your home—think of some days (an afternoon, an evening) to focus on the meaning of the season. Make an Advent wreath for your table as a family project.

It’s fun and it’s beautiful. Or plan a definite and special time together with those close to you, and don’t let any shopping or parties interfere with it. Or plan to read a special holiday-related book aloud in your home during this season, a few pages at a time.

DURING ADVENT’s time, one can easily become a victim of forces outside that urge so much activity it becomes impossible to notice the meaning in this church season. It is frankly easier not to think about Advent. But Advent is a special time. It’s worthwhile—it’s refreshing—to take time for Advent.

... mystery of anticipation

Concern for this life was replaced by curiosity about the next. In the time that Ellen had left she lived as though she believed there really is a life after death.

NOW, LET ME shift my focus to Advent. You might think that this is a strange, even morose, way to in-

roduce a discussion of Advent. Why do I speak of such a sad subject as death at this time of preparation for Christmas? Isn’t this not only bad timing but downright dreary as well?

I think of Ellen because of the words of John the Baptist. In Ad-
vent, the figure of John the Baptist looms large. This strange desert man called the people to the wild waters of the Jordan. And he called them to repentance.

It is this repentance that connects John and the Advent season with my friend Ellen. Why? Because repen-
tance involves the kind of personal change best described by dying.

A FEW YEARS ago I asked a biblical scholar to give a retreat to my parish in Berkeley, Calif. He
challenged us, highlighting a number of New Testament teachings we tend to soft-pedal. We gloss over them because they are hard teachings, very difficult to realize in our lives. But we can realize these hard teachings if we change, if we repent.

The scholar went on to describe repentance. Repentance is like a dying. It means no longer being the person you are and becoming a new person, a different person. It is a basic and fundamental change. It is a death, yet it is a birth.

This is the type of change I saw in my friend Ellen. And it was brought about in her both by the realization of her own forthcoming death and her faith in a new life.

DURING ADVENT we prepare for the birth of Christ. We also celebrate this birth by anticipation, for in this land Christmas has become a feast of anticipation and Advent a joyous time.

It strikes me that in this anticipa-
tion and joy we can see some glimmer of what it is that awaits us in that dying to self that we call repentance. A beginning—new birth—waits in our anticipation.

Granted, it is very hard to talk of joy and dying in the same breath. But after Ellen came to accept the fact that she was dying, I saw in her a glimmer of the anticipation I’ve described.

Perhaps we can see this same glimmer in our hope and anticipation as we look forward to Christmas during the weeks of Advent. The life that came into the world on that very first Christmas, so our faith teaches, is the very same life that will sustain us and enliv en us in eternity. Our own repentances, greater and lesser throughout our lives, can be seen as preparations for the ultimate dying to self that comes at the end of our lives.

But that dying is not the end. It is also a beginning.

... is a preparation for a new birth, like the birth we prepare for at Christmas.

one certain Jew, Jesus, (or to use the name he would recognize, Joshua); they help us hear about Jesus and help us understand what was in his heart.

Jesus knew his Isaiah. He grew up conscious of the words and how they sounded in the Roman-occupied land.

WORDS THAT EIGHT and five centuries earlier had been strong—full of longing, empty of sentimentality—were still strong. They fit. They spoke truth. Not facts, truth.

Listen to Isaiah hard enough and you will know something of our times

pound them into farm implements, kitchen utensils—good, simple and useful things for ordinary life.

And the scholar went on to describe repentance. Repentance is like a dying. It means no longer being the person you are and becoming a new person, a different person. It is a basic and fundamental change. It is a death, yet it is a birth.

It is this type of change I saw in my friend Ellen. And it was brought about in her both by the realization

of today, of ourselves, of how to listen to Jesus. Isaiah said: This is not all there is—this state of the world, this suffering of the poor, this hunger, this persecution, this luxury of the few, this killing and greed or self-righteousness.

He said the words to tell people to treasure their longing for a time when a crowd would gather around to watch the swords of the army being heated in the fire until the skilled hands could pound them, pound them, then confront our world and times.

We are learning to await our Messiah, to recognize the Messiah. Isaiah has the words to teach us.

Come January 1984, will you have learned a little more from Isaiah of how to walk through your day? How to pray to our God? And where to take your stance?

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battles weather, a snake on her way

‘Little Dove’ walks for peace

By Barbara Fairclough

JANESVILLE, Wis. (NC) — Esther "Little Dove" John, a 31-year-old Harvard graduate, said she lives by the call of the Holy Spirit.

With only the clothes on her back and a few things in her two backpacks, she is walking across the country, fulfilling what she insists is "a mission from God."

IN EARLY December, Ms. John hopes to address the United Nations General Assembly to plead for "peace on this planet." She will have walked 3,000 miles to deliver her speech.

"Ms. John said she began her journey after having "a vision" of it one morning. "I had been asking God for guidance in my life. I meant to take $15 but I forgot it," she said.

"I've always had everything I need thought. People have been very good to me everywhere I've gone."

SHE HAD walked more than 2,000 miles in heat, wind, rain and cold before reaching Janesville. With the rigors of Montana's Rocky Mountains and a close encounter with a rattlesnake behind her, she is hoping to reach her destination before winter.

In each of the 13 states along her route, she is gathering verbal and written messages to present to the U.N. ambassadors. Oral messages are recorded in her journal.

Robert Muller, assistant U.N. secretary general for economic and social services, has promised to help Ms. John obtain permission to address the General Assembly.

She has submitted a written petition to the secretary general, asking him to allow her to speak at a general session but he has not yet responded. She said she is confident he will grant her permission.

WHEREVER Ms. John goes — "big and small cities, farms, Indian reservations" — she said she discovers the same thing: "Regular people want peace."

Somebody has to take that message to those in control of world affairs, she said. "I didn't think it would be me, but it's OK."

Walking 23 miles a day, Ms. John said she has felt lonely, exhausted and discouraged at times, "but it only lasts about 10 minutes and then I'm OK again. I won't give up because what I'm doing makes sense to me."

Ms. John is "convinced there's two different agendas in this world. Those in power have reasons not to want peace. Only they have anything to gain from war."

"THE REST of us," she said, "just want peace and harmony for everybody. We want to see everyone decently clothed and fed. The powerful, though, would rather use food and necessities as weapons, as negotiating tools."

PEACEFUL FEET — Esther John, a 31-year-old Harvard graduate, goes over a map of her travels with Mr. and Mrs. Mark Falbo and son Joshua as she rests her aching feet in their home in Janesville, Wis. Although penniless, Ms. John will continue on her 3,000 mile walk to the U.N.

Are you encountered?

By Hilda Young

NC News Service

SOMETIMES you have to say things you know will brand you as a radical, jeopardize your children's social standing and disqualify you as a candidate for parish council.

But it's time I came clean: Marriage Encounter scares me.

Don't get me wrong. I've wanted to join. I've wanted to nod my head solemnly, "Are you encountered?"

IT'S NOT easy parking between cars at church with an M.E. window decal or knowing you might never have the right to use a Marriage Encounter bumper sticker.

It's not easy pretending you know what M.E. friends are talking about when they whisper about their "10 and 10." It's just one of those things you know you'll never have the courage for, like asking: "Has anyone seen my snake?" on a crowded elevator, or bringing a flashlight into the confession.