**Liberation theology may use parts only if carefully critical of it**

By Agostino Bono

VATICAN CITY (NC) — The Sept. 3 Vatican document criticizing branches of liberation theology adds an official, but not final, church chapter to the ongoing controversy over incorporating aspects of Marxist social analysis into Christian thinking.

The document, although strongly stating that Marxist doctrine and Catholicism are incompatible, leaves the door open for theologians who can prove they have extrapolated aspects of Marxism from its atheistic and materialistic philosophical underpinnings.

The document said that extracting these elements of Marxism is "difficult, and perhaps impossible." The 10,000-word document criticizes only "concepts uncritically borrowed from Marxist ideology" and concepts used "in an insufficiently critical manner."

This means that some elements of Marxism are usable but under strict conditions, said Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, at a Sept. 3 press conference.

The doctrinal congregation issued the liberation theology document.

"The system of Marx was developed in opposition to Christianity, in opposition to the thirst for God and for His hope. This does not exclude the presence of some valid and usable elements. But this requires a much stronger vigilance and a much more conscious critique" than for elements borrowed from many other non-Christian philosophies, said Cardinal Ratzinger.

The cardinal did not list, when asked, the usable elements of Marxism.

Instead, he said a Christian should use a two-fold criteria: the element should correspond scientifically to reality and it should not have an ideological stamp.

The issue of Christian use of Marxist elements has been heavily debated since the early 1970s, especially in Latin America. Theologians there began using aspects of Marxism to analyze regional socio-economic and political problems, giving rise to various currents of liberation theology. Also, politically active groups of priests and religious began incorporating aspects of Marxist ideology.

(Continued on page 3)

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**We must preach pardon while, we are being assassinated**

**From Castro's hell, a man of peace**

Freed Cuban poet has message for world

By Ana Rodriguez-Soto

After two decades in hell, Jorge Valls emerged describing a vision of heaven.

And he wants us all to see it. What's more, he quietly affirms it is within our grasp to live it.

Since his release a month ago from 20 years of hellish life in Fidel Castro's prisons, Valls has been exalted as "a Cuban, a Christian, a prophet," and "a voice crying in the desert."

He also has been branded a traitor.

For Valls is an anomaly among Cuban "patriots" in exile, a man who has endured physical beatings yet rejects every notion of violence, a zealous defender of freedom who preaches forgiveness and understanding even of those who trample it, a former political prisoner, jailed for his democratic convictions, who nevertheless eschews any war — even one against communism and his recent oppressors — as ungodly and unworthy of the dignity of man.

"Pardon is never more needed than when violence is being used against us," Jorge Valls tells The Voice during a recent interview. "We must preach pardon while we are being assassinated."

In a sonorous baritone, he speaks eloquently of the innate beauty of the human heart and the "mission" of peace and understanding entrusted to mankind in general, Hispanics in particular.

Hispanics' 'mission'

"A Hispanic is a man with a universal mission," he says. "We are the blood through which the Gospel of our Lord Jesus Christ was conveyed throughout the world. We can be very bad people, or we can be very good people. We must be faithful to our mission."

"We must serve as example and aid to all men. A crime committed by a Hispanic is twice a crime. We must be worthy of Don Quixote (protagonist of Miguel de Cervantes' classic novel) and St. Theresa (of Avila, Spanish mystic)."

Valls himself resembles the gaunt Quixote who often stands as a symbol of all Spaniards and their descendants. Thin, angular features, intensely penetrating eyes and thick, ash-colored hair are the physical attributes of this 20th century Cuban who in 18th century style bows and kisses ladies' hands while greeting or bidding them farewell.

Spiritually, he seems closer to St. (Continued on page 8)
Vatican paper condemns ‘satanic market’

VATICAN CITY (NC) — L’Osservatore Romano, the Vatican newspaper, has condemned as “a satanic market” a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry.

In a front page editorial, the newspaper commented on reports that a French pro-life group had documented the worldwide sale of thousands of fetuses, some man fetuses for scientific research and for use in the cosmetics industry. In a letter to the editor, the newspaper condemned as “a satanic market” a reported international traffic in human fetuses.

Salvation Army closes free lunch program

HUNTSVILLE, Ala. (NC) — Benedictine Father Edward Markley, pro-life activities coordinator in Birmingham, was arrested by Madison County Police on new charges stemming from an attack in June on a clinic which performs abortions. Already convicted of charges of third-degree assault on two employees of the Huntsville clinic, Father Markley was arrested for slashing red paint in the clinic in the same incident. He was freed on $1,500 bond and his trial was scheduled for September.

Pope says Christians and Jews need closer dialogue

WASHINGTON (NC) — President Reagan told Catholic Golden Age Association officials not to worry about Social Security failing because his administration has “rescued” it and taken steps to protect Medicare and other government programs for the elderly. His remarks came during a White House meeting with about 120 chapter presidents of CGA, an organization of Catholics over age 50.

President lauds 33 Catholic schools

WASHINGTON (NC) — President Reagan cited 262 American junior and senior high schools, including 33 Catholic schools, for educational excellence. In a speech at a Washington ceremony honoring the schools, which were selected by the Department of Education and the Council for American Private Education, Reagan called for a return to “traditional values” and study of “basic subjects.”

New clue fails to save Orlandi

ROME (NC) — A cryptic note received by an Italian news agency put police helicopters back in the air searching for Emanuela Orlandi, daughter of a Vatican messenger, who disappeared in 1983.

Police said, however, that the Aug. 21 message from a group claiming to be her kidnappers had not shed much light on the case.

“WE'RE WAITING,” said Nicola Cavallieri, a police official following the case. “We have nothing to be able to say whether she is alive or dead.”

The message was a hand-written note allegedly from the girl which read: “Dad, listen to me, remember the newspaper clipping. Police initially believed that there is a reference to clippings sent in a previous message, attempted to map a way to the Monte Amiata region in central Italy's Tuscany area circled in red.

After the message was received at the Milan offices of the Italian news agency ANSA, police resumed helicopter searches for the girl and met at least twice with her parents.

EMANUELA FAILED to return home after a music lesson June 22, 1983. She was 15 years old. Since then police have been bombarded with hundreds of false phone calls and messages about the case. Police have not been able to determine whether she was kidnapped or is still alive.

The message was signed by a group calling itself the Turkish Anti-Christian Liberation Front.

Several letters allegedly from the same group have demanded and set deadlines in the release of papal assailant Mehmet Ali Agca in return for the girl’s release. Agca, serving a life sentence for the 1981 shooting of Pope John Paul II, has denounced the alleged abduction, saying he had nothing to do with it and would not agree to be released.

THE POPE HAS issued at least a half-dozen public appeals for Emanuela’s release since she disappeared.
Marxism condemned, but.

(Continued from page 1)

supporting Marxist movements and Marxist-influenced govern-ments, causing tensions with church authorities, as with the situation in Nicaragua.

Among the contributors to the debate have been the U.S. bishops, who issued a lengthy pastoral letter in 1980 which said the theories of Marx "are clearly incompatible" with religious beliefs. Yet the bishops left the door open for Christians to cooperate with Marxists on specific socio-political issues such as saving the world and helping alleviate global suffering.

The bishops' letter was stimulated by the invitation many European Communist parties issued to Chris-
tians to join them. Many parties, such as the Italian Communist Party, said they were no longer requiring an abandonment of religious belief as a prerequisite for membership and recognizing positive values in Chris-
tianity.

The bishops also noted that Pope John Paul II "partly appropriates Marx's critique" when writing about personal "alienation" in modern society. They quoted the pope's encyclical "Redemptor Hominis" (Redeemer of Man) which said that the "contemporary human being "seems ever to be under threat from what he produces, that is to say from the result of his own hands," and, and even more so, of the work of his intellect and the tendencies of his will.

Two other key documents also pre-
figured the current statement. In 1977 the Vatican's appointed Interna-
tional Theological Commission issued a cri-
quete of liberation theology which warned against reducing the Gospel to an exclusively political inter-
pretation or identifying the Gospel with a single political option. It said, however, that there is much value in theological systems which see Christian faith as an impetus to social renewal.

In 1980 Father Pedro Arrupe, then superior general of the Society of Jesus, the church's largest religious order, issued a letter to Jesuits saying that aspects of Marxism can be used if they can be fully separated from Marxist political, philosophical or ideological sup-
porting an exclusively political inter-
pretation of liberation theology which sees this poverty as an often

perpetuated obstacle preventing people from realizing their spiritual
potential.

"Theologians of liberation want to 
know why poverty exists," said Father Leonardo Boff, a leading 
Brazilian liberation theologian, prior to the issuance of the Vatican docu-
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"In this sense for a liberation theolo-
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potential.
VATICAN CITY (NC) — Natural family planning requires "moral motivation" on the part of couples in order to be acceptable to the church, Pope John Paul II said Aug. 29.

"Natural birth regulation is not meant to be a contraceptive," the pope told several thousand people in St. Peter's Square. "It is a whole moral attitude," he said.

The talk was the seventh in a series on the encyclical "Humanae Vitae" (Of Human Life) Pope Paul VI had given during his weekly general audience.

Vatican newspaper condemns trafficking in human fetuses

VATICAN CITY (NC) — L'Osservatore Romano, the Vatican newspaper, has condemned as "a satanic market" a reported international traffic in human fetuses for scientific research and for use in the cosmetics industry.

In a front-page editorial, the newspaper commented on reports that a French pro-life group had documented the worldwide sale of thousands of fetuses, some of which were deliberately delivered prematurely.

The charges were made by the organization "Laissez Vivre" ("Let Them Live") and detailed in a recently-published book, "The Traffickers of the Unborn," by French authors Claude Jacques, a judge, and Jacques Delay, a journalist.

Jacquotin is the founder of "Laissez Vivre."

At first, the news of such sales seemed incredible, L'Osservatore Romano said. "We couldn't believe that things could reach that point," the editorial said.

"Now we can; the charges are precise and well-described and indicate the international scale of this satanic market, which like all markets has its centers of production and its potential consumers of human life," the editorial said. The editorial was signed by the newspaper's director, Valerio Folpini.

"Not even the often-dark fantasy of science fiction writers could have imagined such a horrible degradation of human lives," it said.

The editorial said the conscience of the world should be shaken by such "planned murder" that is carried out "in the chill of reason."

A report in the Italian newspaper Corriere Della Sera outlined some of the assertions made by the French authors. The book said that in 1977, the sale of thousands of fetuses from South Korea to the United States was discovered. The fetuses reportedly were sold for $23 each.

In 1981, the book said, French customs police stopped a refrigerator truck and discovered it contained "in the chill of reason." The shipment, the book said, came from Yugoslavia and Hungary and was destined for a Western cosmetic company.

The newspaper reported the example was a small part of the book's evidence on the existence of the international fetus market.

Pope on birth control: Natural methods require proper moral attitude

"Humanae Vitae," written by Pope Paul VI in 1968, rejects artificial suppression of fertility or artificial barriers to conception, but allows for natural family planning methods which determine a woman's natural fertility cycle and rely on abstinence during the fertile period.

Church officials have promoted such methods as an effective and permissible means of regulating births.

In the previous week's talk, the pope said the conjugal act is incomplete and "ceases to be an act of love" when artificial means of birth control are used.

"The conjugal act means not only love, but also the potential for procreation, and therefore cannot be deprived of its full and adequate significance through artificial intervention," the pope said.

"Therefore, in such a case the conjugal act, deprived of its inner truth because it is deprived of its procreative capacity, ceases even to be an act of love," he said.

"When artificial means of contraception are used, the pope said, a "bodily union" is possible, but not a real union of people.

Pope John Paul stressed individual self-control by husband and wife.

"It is only when one achieves self-control that one can give oneself to another," the pope said.

"With all modern methods to dominate the forces of nature, the pope said, but contemporary people tend to apply these "artificial methods" to what ought to be the realm of self-control.

In doing so, he said, individuals make themselves "objects of manipulation."
By Patricia Hillyer

DENVER (N.C.) — Bingo is a controversial topic in the Archdiocese of Denver, because the game is a form of gambling which attracts some people who cannot afford to play and yet helps some local parishes and schools survive.

"When I go home after working bingo, I sometimes feel dirty," said Mrs. Harold Lyda of St. Pius X Parish. "I don't think it's prostitution!"

Father Robert Halter, pastor of St. Joseph's Redemptorist Parish. He said the 10-15 hours a week he spends on bingo problems "should be spent on other ministry."

Several archdiocesan pastors have found stewardship such as tithing to be a better alternative to sponsoring bingo nights. One priest said the dependence on bingo for "proves that we have failed to give our people a correct view of stewardship."

The bingo craze, though, continues. Several other Denver Catholic organizations hold bingo licenses, and many parishes outside the city sponsor games.

THE MORAL DEBATE also continues over the game, which provides entertainment and companionship in the guise of high-risk gambling.

Bingo is, in fact, the least remunerative form of gambling, according to "The Art of Playing Bingo and Winning Consistently" by bingo expert B.A. Hartwell.

"The Catholic church takes a moral position," said Jesuit Father William Miller of Regis College in Denver.

Father Halter said he believes that Catholic parish after bingo was legalized in Colorado in 1958.

Father Miller said that ideally it would be preferable if bingo did not have to be a source of fundraising, because it encourages spending by some people who cannot afford the money.

Some priests, like Jesuit Father John E. Casey, maintain a sense of humor when facing this divisive issue. He was the pastor of Sacred heart Church in Denver when it obtained the first bingo license issued to a Catholic parish after bingo was legalized in Colorado in 1958.

"I HATE BINGO!" he said. "The worst purgatory I could imagine would be one with bingo going on 24 hours a day and Howard Cosell calling the numbers!"

But his humor is tempered by a sense of realism. "We were the poorest of poor parishes, and we needed the bingo revenue. We had a large school to support," he said.

The moral debate

Mr. Harold Lyda of St. Pius X Parish, who sometimes feels dirty after working at bingo, argues that it's not prostitution. Father Robert Halter, pastor of St. Joseph's Redemptorist Parish, feels that bingo "should be spent on other ministry." Several archdiocesan pastors have found stewardship such as tithing to be a better alternative to sponsoring bingo nights. The bingo craze, though, continues. Several other Denver Catholic organizations hold bingo licenses, and many parishes outside the city sponsor games.

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By Patricia Hillyer
Scholars warn against misusing Bible

By NC News Service

Two Scripture scholars have warned against taking the Bible out of its religious context to advocate political or social actions or a specific type of church leadership.

"Scripture does not have a political message. It does not have a social message. It has a religious message," said Dominican Father Giovanni Zerafa, who has taught Scripture for 24 years at St. Thomas Aquinas University in Rome.

Father Zerafa was interviewed by the Catholic Bulletin, newspaper of the Archdiocese of St. Paul and Minneapolis, while teaching a Scripture course in Medford, Wis.

Passionist Father Carroll Stuhlmueller, an Old Testament scholar, said the Bible does not dictate a specific kind of church leadership. It only provides "a modeling by which people of other histories can adapt the Bible to their own religious history," he told the Catholic Herald, newspaper of the Milwaukee Archdiocese.

A professor of Old Testament studies at Catholic Theological Union in Chicago, Father Stuhlmueller was participating in a spirituality institute at Holy Redeemer college in Waterford, Wis.

Father Zerafa said religious leaders can comment on social and political situations by drawing on general moral principles, such as human rights, duty and concern for others. The Rome priest said he had not read the U.S. bishops' 1983 pastoral letter on war and peace, but "I do not think, really, that the Bible has a specific message on that subject."

People today view the Bible's message as one of peace, and Christ is seen as a social agitator, he said, but "he has a specific message on that subject."
Goodbye to Sister, a friend to all

By Janelle D. Scott
Voice Correspondent BOCA RATON — One by one, they filed by, hugging her and trying to sum up in a few words what she has meant to them. Sister Immaculata Murphy, wiping away her tears again and again, found time for each of them, as she has for the past 24 years at St. Joan of Arc parish in Boca Raton. Now it was time to say goodbye.

"I don't think there is a family in the parish that hasn't been touched by her," said one longtime parishioner.

At a bittersweet farewell reception after 12:15 Mass, St. Joan of Arc parishioners packed the parish social hall to pay tribute to Sister Immaculata Murphy, R.S.M. — teacher, organizer, friend.

Sister Immaculata was one of four Sisters of Mercy from Ireland who started St. Joan of Arc School in 1960 when the infant parish operated out of a warehouse, and the sisters lived in a hunter's lodge in rural west Boca Raton.

Msgr. John McMahon, St. Joan's pastor, called her one of the parish's "founding mothers," who embarked on "a journey of adaptability and creativity."

"You invited and called everyone here to go with you on that journey," he reminded the congregation at the farewell Mass.

The journey spanned a generation of churchgoers and school children at St. Joan's and virtually all of Sister Immaculata's adult life. It was her first assignment after she took her final vows as Sister of Mercy. She's now returning to her native Ireland as the first Superior General of the newly combined Sisters of Mercy of the Cork and Ros Dioceses, a congregation of about 350 sisters in Ireland and in missions in Peru, the Philippines and South Florida.

Sister Immaculata, St. Joan's director of evangelization, leaves behind an active parish, now 10,000 members strong, whose ministries touch countless families, Catholic and non-Catholic alike, in Boca Raton and the surrounding area.

"The Boca Raton community is continually touched by the love, energy and vitality of the people of St. Joan of Arc parish and so often, if you peel back the layers, Sister Immaculata is there at the base, with her support, love, wisdom and willingness to get her hands dirty," said the Rev. Conrad Braaten, pastor of Affirmation Lutheran Church in west Boca Raton.

St. Joan of Arc School in 1960

a hoe

by Janelle Scott

Sister Immaculata Murphy receives a touch of affection from a parishioner at St. Joan of Arc celebration. (Voice photo by Janelle Scott)

Sister Immaculata now leaves a close-knit parish community for a new challenge as administrator of a far-flung congregation of sisters, based in Cork, Ireland. But she's used to challenges.

A big challenge came when, after 12 years as a school teacher at St. Joan's, she was "coerced" by then-pastor Father Ronald Pushak, into becoming director of religious education, a new post at the time.

"I resisted because I knew I was a good teacher and I didn't think I had the ability to be an administrator," she recalled. "But I found out that that really was my forte."

She served as director of religious education for nine years, and in 1981, left that post to become full-time director of evangelization, one of the first such posts in any parish in the archdiocese. Along with visiting homes, organizing Saturday communion breakfasts and helping write

(Continued on page 8)

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Sister of Mercy, one of the "founding mothers." (Voice photo by Janelle Scott)

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Ex-Castro prisoner preaches peace

"We know each other, that character (Satan) and I, and we have fought each other."

-V Jorge Valls

Columbus, Fort Lauderdale, effective August 24, 1984.

Faith strengthened

"Faith, in prison, is confirmed," says Valls. In fact, prison "is almost a liberation for them, a true Church of the Catadores" is formed, one where men, regardless of religious affiliation, come together and pray the Rosary and become one despite the indignities and inhumanities routinely perpetrated on them.

He saw the face of God many times in prison, he says, recalling in particular the first time he received Communion under both species while incarcerated. He and another inmate, a priest, used the jailhouse cot as the altar table, their food bowl as the chalice, hard bread as the Body of Christ and smuggled wine as the Blood of Christ.

Valls remembers, the Blessed Sacrament was smuggled in, and all the prisoners knew before it was their dingy little cells and praised God.

Valls faced the devil in prison also, although he says such tales are "not for newspapers to print." When pressed, the admiral says, "We knew each other, that character and I, and we have fought each other." Asked if the devil is merely a temptation to evil, unique for each individual, Valls shakes his head in disagreement. "He is an objective and concrete being."

Anti violence

His experiences with violence in prison taught Valls another lesson, one he preaches incessantly: "War never brings either liberty or justice. Violence begets violence and tyranny. "To affirm human dignity," he continues, "we must be prepared to make sacrifices, we must be prepared to endure violence being done against ourselves. It is at the moment we are being beaten that (the aggressor) recognises our existence."

In the Gospels, Valls points out, "When the Roman guard slaps Jesus while He is thinking, 'Father, forgive them, for they know not what they do.' Pilate, Jesus responds, "If I have said anything wrong, correct me. If not, why do you hit me?"

Criticized

Some Cubans, however, judging from recent talk shows on Miami's Latin radio stations and audience pieces in Spanish newspapers, fail to understand or are unable to accept Valls' insistence on the need for peace and reconciliation, even with the Castro regime. While in prison, they hail him as a hero. Now that they have heard him speak, they label him a traitor.

Valls is confident his message is well-received by most of the Cuban community. "I don't doubt that they understand me," he says. "And I believe in the destiny of my people. We are going through a bad time right now, but the bad time will pass. They should not be afraid, for that which afflicts Cuba today will pass sooner or later. They shouldn't lose hope. He who knows how to wait will receive everything he asks for, sooner or later."

A poet first

The son of a Cuban pianist and a Spanish-immigrant father, Valls' face as a poet preceded his political notions. He wrote his first poem at the age of 10, and won his first literary prize while in high school.

Page 8 / Miami, Florida / THE VOICE / Friday, September 7, 1984
Vocations bloom in parish

By Jose P. Alonso
Editor, La Voz

The Lord has heard the prayers of His people and sent more laborers into His vineyard.

The proof was in the 22 men and women from Our Lady of Divine Providence who promised service to God in a solemn and joyous ceremony recently.

Brightening the dark picture being drawn these days about vocations to the priesthood, six young men came forward to state publicly their intention to pursue that calling. One already has entered the Regional Seminary of St. Vincent de Paul in Boynton Beach and the other five will begin studying at St. John Vianney College Seminary this month.

In addition, two Theatre sisters from the parish made their perpetual vows and 14 lay women, the majority mothers and some even grandmothers, pledged to spend all their free time serving the community through prayer, caring for the needy and evangelization.

In a church packed with family, friends and fellow parishioners, the sheer joy of the occasion was expressed musically by an orchestra and a choir, and musically by an orchestra and a choir.

April 16, 1994

First, Sisters Mercedes Cabral and Nilsa Castillo vowed perpetual service in the community, to continue to serve the Church more formally, said Father Garcia-Rubio.

“About two years ago,” he said, “four of our sisters, lay women of the community, made a personal, private commitment to dedicate their lives to prayer and service to the church, and to live in evangelical poverty.

Father Garcia-Rubio explained the origins of the newly-formed group of lay sisters.

“Two years ago,” he said, “four of our sisters, lay women of the community, made a personal, private commitment, to dedicate all their free time to serve the community. From this commitment, and the love and devotion of many parishioners, Bethany House began, a house of prayer and service to the needy.

“During these two years, they have visited thousands of the spiritually and physically poor; taken the Eucharist to hospitals and senior citizens homes and prayed and praised the Lord,” he said.

“Their example and experience have moved many other women of the parish to the same kind of service, and today they wish to make a solemn promise before Msgr. Walsh, representing the Archdiocese, and before you, their brothers and sisters in the community, to continue to serve the Church more formally," said Father Garcia-Rubio.

The women, all of them active in some type of parish ministry, will continue to serve in their chosen area, but their commitment will be more profound.

Among the ministries the women are carrying out, Father Garcia-Rubio said, are religious education, door-to-door evangelization, caring for the sick and providing for the care of refugees, among them many young Nicaraguans sent here by their parents because of the political situation in that Central American nation.

“Many homes of our parish have opened their doors and embraced these young men,” said the pastor.

“And Our Lady of Divine Providence Parish will continue to protect these refugees and these children who need us,” he said.

After the Mass, Lila Muina, one of the four founders of Bethany House, said the newly-pledged members will be meeting soon to “adopt the set of rules which will govern our community life.”

Carliota Guerra said Father Garcia-Rubio was instrumental in getting the women to consider the more formal commitment to God. “It’s an example of our true role as laity in the Church,” she said the door-to-door evangelizer, recalling an especially encouraging encounter with a Protestant woman. After opening the door to Guerra and explaining that she was not Catholic, the woman enthusiastically added, “Thank God the Catholics have begun taking the Word of God into people’s homes, where it is needed most.”

Speaking during the Mass, Msgr. Walsh recalled his own journey toward a deeper commitment to God, and the day, 36 years ago on Sept. 8, when he entered the seminary.

He said the evening’s celebration had brought to mind the words of a Spanish hymn, “Fishers of Men,” which portrays Christ as seeking laborers from among the fishermen who toil in the seashore. In the song, he urges them to leave their boats, follow Him and become fishermen of men.

“God calls each one of us in a different way,” said Msgr. Walsh.

“Many times, in life, we don’t listen very well... but God continues to call us. There’s no doubt Christ has a place and a plan for each of us.

One thing we can be sure of: Christ seeks neither the ‘wise nor the rich.’ Very few of us are wise and even fewer are rich. In our boats we have ‘no gold, only our sins.’ Christ needs our ‘hands to help those who need Him, our labor to relieve others’ burdens and our love to continue to love them..."

“I am convinced,” he said, “that the vocations to service in the Church will come about as a result of our life as a community. I have no doubt about this because if I did I would be doubting faith itself.”

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Florida / THE VOICE / Friday, September 7, 1984 / PAGE 9
By Prent Browning
Voice Staff Writer

The second time around the tracks the Olympic torch was passed to a new runner. Taking off with a renewed burst of speed, the flames blazing in the hot summer sun, he was cheered on by a crowd of, well, 60.

No, it wasn't the Los Angeles Summer Olympics, nor can we remember a sack race competition category at the international games (although two reigning superpowers may have made the tug-of-war an interesting event) but a good time was had by all at last Sunday's Broward Youth Day held at St. Clement's in Ft. Lauderdale.

It was the first time the event was held in Broward although Dade parishes have been holding youth days for years, and it was only natural that organizers who had been planning it since June should seize upon the Olympic theme.

THE IDEA originated in the parishes, at St. Bonifice and St. Clement, who received help from the Archdiocesan Youth Ministry office. Teenagers belonging to seven Broward Catholic Youth groups attended the Youth Day which began in the morning with each group walking a lap around the track at St. Clement carrying a banner of their parish.

Then the "olympic torch" was lit, and after several laps placed in a special holder at one end of the field.

Following that, track races were held in several heats for both the boys and the girls.

Results of the competitions, tabulated for the individual and parish, were fed into a computer on a picnic table nearby, which occasionally mystified its operators with lines of barely decipherable symbols.

NEITHER THE PERILS of modern technology nor the onslaught of mother nature, occasionally hurling a summer shower on the participants, could hold the day up for long and the afternoon continued with volleyball games, a balloon toss and other events.

At the end of the day winners received awards at a special Mass celebrated by newly appointed Bishop of Venice John Nevin. Nativity parish received the best overall score in all events, followed by Holy Family and St. Vincent.

Youth Ministry director Fr. Jose Menendez was pleased with the attendance at the event and hopes that there may be more in the future, perhaps several a year.

"If they (the parishes) want it then we will push for it," he said.
have their 'Olympics'
Matter of Opinion

Can abortion morality be privatized?

Last week we discussed the issue of “private” moral behavior as applied to government policy.

We pointed out that most laws have moral implications and the politicians who forge these laws must inevitably draw on some moral or religious beliefs in shaping laws. We also observed that most people welcome church input into public policy-making when the church agrees with their point of view, but try to separate church and state when they disagree with the church.

For the Catholic Church’s part, the Pope and bishops have asserted their right and duty to speak out on the moral implications of government actions but have wisely drawn the line at endorsing or condemning specific candidates. The Church has also called into question the issue of house” practice and teaching.

The U.S. Bishops have issued major teachings on social justice, poverty, racism and other factors. It is fundamental to all of life and is a complex one, but while considering the sanctity of life and the rights of the unborn, which is as real as they profess. It just doesn’t wash. We would at least expect to find some sense of reluctance in these politicians’ pro-abortion voting or rhetoric. The policy-makers usually cite the horror stories of rape or life-threatening pregnancies as justification for their “pro-choice” support. They expect that if they must support “choice,” they would at least limit it to the “horror” cases. But they almost never do. They support the right to abortion for any reason whatsoever, thus reducing the value of the unborn life to virtually nothing. Which, in turn, leads one to wonder if such politicians’ avowed private belief in pro-life is as real as they profess.

One would at least expect them to occasionally urge individuals to control their bodies before the life begins in the womb. One would at least expect them to publicly urge women and doctors to consider the sanctity of life and the(activity) of the unborn into account for their stands on this volatile issue, unlike any other. Nuclear war, thank God, does not happen, but abortion is an actual on-going practice by the thousands daily. It is a practice that was outlawed until only seven years ago in the U.S. and which is opposed by most Americans.

Consequently it must be dealt with. Abortion is a difficult issue because it deals with the actions of private individuals, yet has become a matter of government policy.

Therefore, many public officials have stated “personal” opposition to abortion but supported the right to abortion as a “public” policy, pleading that they cannot force their religious views on others. How does one reconcile this plea? While we do not feel that abortion can be the sole test for public office, (nuclear holocaust, poverty, racism, air pollution, nuclear war in Europe) it is fundamental to all of life and must be weighed heavily against the other factors.

Therefore, we would have to ask a few questions of politicians who say they don’t want to impose their “pro-life” beliefs on others.

Letters to the Editor

Ferraro ‘anti-life’, not just pro-choice

To the Editor:

I want to comment on your editorial and article on vice-president nominee Geraldine Ferraro: “Ferraro’s abortion stand a dilemma for Catholics.”

Your editorial rightly criticizes some Washington pro-lifers for calling Ferraro “a Catholic Judea” and “a sinner” but does not mention that Ferraro herself accused President Reagan of not being a good Christian because she has a judgment on what she has no right to make either.

Ferraro claims to be a defender of the poor, yet in a speech before Congress (June, 1979) she declared that she would feel “ashamed” if she were to have a baby but she has no right to impose her beliefs on others. She then went on to say that she is “offended” at having an unwanted child through the system far outweighs the cost of funding these procedures” — meaning abortions.

In other words, “they are babies all right, but I don’t think that’s enough reason to kill them than to feed them.” (Columnist Joseph Sobran)

Is this what you call the poor? Doesn’t her stand in favor of forcing us taxpayers to pay for abortions violate our freedom of conscience and our religious principles, to say nothing of the rights of the unborn children of the poor?

Ferraro’s pro-abortion stand is no dilemma for Catholics. It is an excellent opportunity to disqualify her where it concerns the Catholic vote. But her constant attempts to keep the Religious Right at bay, and her support of the administration’s anti-infanticide efforts in the Baby Doe case show that her anti-life views go far beyond abortion.

Magdalena Llaguno Comité Pro-Life Miami

No ‘dilemma’ on Ferraro

To the Editor:

The headline “Ferraro’s Abortion Stand...” is a Dilemma for Catholics” (The Voice, July 27) makes a terrible biased statement. If the brutal murder of one and a half million pre-born babies a year is morally wrong, then where’s the dilemma?

As Christians, we Catholics will oppose Ferraro and everyone else who opposes women and doctors to counsel to explain the facts Of fetal development while explaining the facts of fetal development. If the brutal murder of one and a half million pre-born babies a year is morally wrong, then where’s the dilemma?

Magdalena Llaguno Comité Pro-Life Miami

Nicaraguan Replies to Sister’s Letter

To the Editor:

I want to make a comment about the letter from Sister Marjorie Fisher that came out in The Voice, Aug. 24, (supposedly the Sandistina government of Nicaragua). I was an ex-member of the National Guard of Nicaragua, and I patrolled all over the country during the war, and I was sick when I heard news of certain Sisters and Priest who were taking advantage of their congregations to begin torturing, dismembering, and killing men, pregnant women, children, and any cruel story they can bring up (against the U.S.).

I know that 98 percent of all the stories these people came up with are pure nasty political propaganda; and what I would like to ask dear Sister Fisher is why she went so far into the communist government, etc. saying that they witnessed all kinds of torture, dismemberment, and killing of men, pregnant women, children and any cruel story they can bring up (against the U.S.).

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Edwin E. Hooker
Miami
Sharing one another's burdens

When Bishop Odore Gendron brought together all the priests of his Manchester, New Hampshire diocese for a four day convocation in June, he wished to promote through this gathering a closer bond among the clergy. During that time these 240 priests came to know one another better, be closer to each other and share more easily their common burdens, successful pastoral practices and spiritual victories.

**His Dream** came true, but one of the most valuable results which helped to realize that goal developed quite unexpectedly.

Three seriously ill priests arrived at the conference not out of any obligation, but simply through a desire to join their brothers. One of them stood out because of his cane, emaciated body, jaundiced skin and lost hair—visible effects of a rampant cancer and the radical therapy designed to cure it.

With such critically sick men present, the convocation leaders decided after some discussion to modify the schedule and celebrate an evening healing service combining the sacrament for the anointing of the sick with the sacrament of penance.

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The three men agreed to be anointed and five others then came forward asking to receive this sacrament as well.

After an opening hymn and prayer plus appropriate scriptural readings with brief homily, Bishop Gendron led the assembly in a litany which contained the petition: "Give life and health to our brothers on whom we lay our hands in your name..."

The three men were anointed with the sacramental oil, and, in conclusion, Bishop Gendron proceeded to anoint each man with the sacramental oil, and, in conclusion, read this prayer: "Father in heaven, through this holy anointing grant these men, our brothers, comfort in their suffering. When they are afraid, give them courage, when afflicted, give them patience, when depressed, when joy eludes them, and when alone, assure them of the support of your holy people."

The priest with the cane stood up following that prayer and said:

"I want to thank you men, not so much for the laying on of your hands or for this anointing sacrament, but for something else. You know from your own priestly ministry how when people are dying their relatives and friends often treat them like they have the plague or an infectious disease and stay away. You have done, and did not tonight. On behalf of the eight of us, I thank you for that."

**These Words** brought the entire community to its feet and the assembly, which had expressed sentiments of the heart too complex, diversified and intimate for me to describe.

Afterwards, about 20 priests were available for the sacrament of penance and several heard confessions for over two hours.

The gesture of the priests moved by the healing ceremony, went to the room of the priest with the cane and spoke with him for half an hour, begging his forgiveness for a misunderstanding of the past.

These men indeed shared each other's burdens that night.

The virtue of patriotism

What marked the Olympics at Los Angeles was the prevalence of patriotism, a greater show of patriotism than at any other of the Olympics that had preceded it, the American time observers said.

Predictably, there were critics in the press, offended by the very idea of the emergence of patriotism. That's a remnant of the error that emerged in the recent past, an error that failed to see patriotism as the virtue it is.

The error is understandable. It is not in reaction to patriotism but to nationalism, which brought such evils to the world in the recent past and led to World War II.

**The Two** are not the same at all. Nationalism makes the political state the object of loyalty; patriotism is loyalty to the values, the contributions of heroes and ordinary citizens through the decades, to the spirit of a people united in love of the nation they have formed and maintained. Many years later, legend has it that St. Thomas met them in India, baptized the trio and ordained them as Bishops of the Christian Church. They were the persecuted for their faith and suffered martyrdom together.

Three hundred years later, Empress Helena, the mother of Constantine the Great, ordered the bones of the Magi placed in the Constantine the Great, ordered the tombs of the Magi placed in the mosque of St. Sophia in Constantinople, where they stayed until the first Crusade when they were transferred to the Cathedral of Milan.

When Emperor Barbarosa conquered Milan in 1164, he bequeathed the relics to the Archbishop of Cologne who placed them in a marble shrine at the Cathedral of Cologne, Germany where they remain today.

May there always be work for your hands to do. May your purse always hold a coin or two. May the hand of a friend always be near you, and may God fill you heart with gladness to cheer you...

... an old Irish blessing.
The blessing of the sun

Opinion

Here we are, well past midsummer and it's easy to tell those who have had their vacations from those who haven't. The vacationers are red-skinned or tanned. The still-at-homes are pale.

A friend who manages a travel agency told me that what people want when they come into her office looking for a place to spend their vacation can be expressed in one word—"sun." Some want to go sightseeing but even if they're talking about Europe, they're likely to throw in the idea of a side trip to the Riviera. The majority want a vacation that gives them the chance to lie in the sun.

ONE YOUNG woman who works in my office came back this week with a flush that defied description. "Why?" I asked her, "did you get so much sun?"

"Because I'm a sun worshipper," she replied, repeating a phrase I hear every summer.

Not that everyday Americans are sun worshippers in the old sense of the word, like the Incas or the Aztecs. There's no religious or mystical reason why most Americans are lured to the sun.

The beach has drawing power, says my young friend, because of the sense of relaxation it gives. The feeling of lying there alone but not isolated, having your thoughts all your own. The precision with which its rays are metered out to us is so essential that it caused J. Berke and V. Wilson to say: "Our allowance (of sun rays) is so delicately calculated that it makes you think that some higher intelligence must be at work." They are the authors of a book called "Watch Out for the Weather," Viking Press, 1951.

Well, as Christians, we know a higher intelligence is at work. We acknowledge it every week on Sunday.

WE SAY the word all the time without giving much thought to how this day came to be known as "Sun-day." In early Christian history it was sometimes called the eighth day of the week — the day of the new creation.

Since the rise of the sun signifies the new creation of each day, the celebration of the new creation of the world in the Lord was to be called, appropriately, "Sunday."

The Christian significance of this day goes further. Jesus was described as the "Sun of Justice," the one to bring to the world that was in darkness into the light.

The precision with which its rays are metered out to us is wonderful, she said. She insisted that she feels herself to be a "sun worshipper," telling of a vacation she had in Europe, where she was for some higher good, her service is not at all "sun worship." This was the first time she had been away from home since she was married twenty years ago. "Because I'm a sun worshipper," she replied, repeating the phrase I hear every summer.

The woman who doesn't know the difference between servitude and service, she said, "is not slaves, they serve for a higher motive freely given; servitude is unjustly imposed. The slave is bound to accept abuse; the free person is not. Service is a free gift of love, even though it can be of-... (NC News Service)

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Service or servitude?

A too literal interpretation of St. Paul's admonition, "Wives, be subject to your husbands," has been the cause of much needless pain down through the centuries. St. Paul never intended loving service to become servitude.

The woman's issue is, at root, an authority issue. It has to do with power and dominance. Women do not deny the need for structure, authority and law, but in interpersonal relationships between human beings of equal dig-
'Glitter' shows worship money, deny Gospel

By James Breig

Crest" and "Dynasty" cannot be seen in just any ordinaryjalopy. They have to cruise around in one-of-a-kind limousines and sports cars. "Matt Houston," for example, has several unusual flivvers he tools.

I remember with some nostalgia a detective series which starred Darren McGavin. Called "The Outsider," it ran only briefly some years ago. In the show, he played a private eye who barely made it from scene to scene in a beat-up, rusted-out and coughing convertable.

SOMETHING HAS HAPPENED between that show and "Matt Houston," something which cars only signify. Wealth, glamour, sumptuous house, lavish parties, furs, jewels, designer clothes — all of those can be found in series after series. Look at the exotic car s driven by the oilman's plantation? What do poor people purchase jet planes the rise of materialism tends to wash over the tide of materialism tends to wash over the tire. IT also tells us that people enjoy satisfaction of high-priced goods?

DO YOU KNOW

There is not enough room on this page to list all the archdiocesan churches, rectories, convents and school complexes that are now protected by our wireless electronic alarm systems against fire & burglary! Low cost, affordable security can now protect your business, home and family.

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Editor Tim Guine

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Send me a free copy of How To Publish Your Book and details on how I can become a published author.
First Genesis to be held
Sept. 15-16

The Office of Apostolic Movements is pleased to announce the celebration of the First Genesis in the Archdiocese of Miami.

Genesis is a program for young unchurched couples in the ages of 15 through 21 who desire to grow in their friendship and love relationship. The organization and format of the Genesis program is very similar to the program of Camino del Matrimonio but with the added dimension of seeking to have in their lives the Sacrament of Matrimony has not been made.

The Genesis will take place on the weekend of Sept. 15-16, at Little Flower Church in Coral Gables. The seminar will be held from 9 a.m. to 4 p.m. and Sunday, Sept. 16 from 9 a.m. to 5 p.m.

For further information please contact Deacon Rafael de los Reyes at 683-0466.

It's a Date

Christopher book store owner dies at 63

A Mass of Christian Burial was concelebrated Tuesday in Little Flower Church for Mrs. Elsa J. Barry, manager of the Christopher Book Shop for the past 25 years.

She was the daughter of the first pastor of Our Lady Queen of Peace Church since she came here 41 years ago from Charleston, S.C. Mrs. Barry was born on Sept. 9, 1922, and was 63 years old.

She was a founder of the Miami Archdiocesan Council for Catholic Women, as well as the first assistant chairman in the South Dale Deanery of the St. Augustine Council for Catholic Women. The Archdiocese of Miami was established. She was also a member of the Little Flower Guild in her parish.

In addition to her husband, John J., she is survived by two sons, John J. Jr. in Miami and Edward J. of Riverside, Ga.; a daughter, Mrs. Kathryn M. Wolf, St. Cloud; a sister, Mrs. Beatrice Lania, LaSalle, S.C.; nine grandchildren and I great-grandchildren.

The family requests that donations be made to the Robert G. Barry Bursary Fund for the education of a priest and may be sent to Little Flower Church.

Holy Cross offers diocesan course

Is a member of your family diabetic? If so, Holy Cross Hospital’s Diabetic Education Center can offer valuable information. The two-day course is available by physician referral at a low cost. For more information, call 238-2711.

The family requests that donations be made to the Robert G. Barry Bursary Fund for the education of a priest and may be sent to Little Flower Church.

St. francis forms catholic nurse assoc.

The first major event in the calendar is an Evening of Recollection slated for September 18.

Adult Bible Classes

Three evening classes will be offered in the fall. The classes for Genesis in the Old Testament Books including Wisdom Literature. They will stress Jesus’ faith. The focus for the morning class will be "Traffic & Stress, "Home Security" and "Sexual Assault." A bus transportation will be at 12:30 p.m.

Reservations must be made no later than Sept. 14 by writing to the Dade Diocesan Pastoral Secretariat.

St. Francis forms Catholic Nurse Assoc.

The first Genesis will be held on the Saturday of Sept. 15 and 16. It was established to offer valuable information to the two-day course the Miami Education Center can offer. The content of the talks is focused on Genesis and its identities. The content of the talks is focused on "To that period of the relationship..." but Genesis does have its own identities.

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For further information please contact Deacon Rafael de los Reyes at 683-0466.

A safety conference and membership tea are planned by the Miami Diocesan Pastoral Council of Catholic Women during September.

"Prevent for Safety" will be presented by the Dade County Health Department. The seminar will be held on Tuesday, Sept. 21, at the Miami Shore Country Club, 10000 Biscayne Blvd.

Featured on the program will be representatives of the Metro-Dade Police and the Federal Bureau of Investigation talking about topics, "Traffic & Stress, "Home Security" and "Sexual Assault." A bus transportation will be at 12:30 p.m.

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Thousand of honor Patrons of Cuba

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The organization and format of the Genesis program is very similar to the program of Camino del Matrimonio but with the added dimension of seeking to have in their lives the Sacrament of Matrimony has not been made.

Genesis is a program for young unchurched couples in the ages of 15 through 21 who desire to grow in their friendship and love relationship. The organization and format of the Genesis program is very similar to the program of Camino del Matrimonio but with the added dimension of seeking to have in their lives the Sacrament of Matrimony has not been made.

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For further information please contact Deacon Rafael de los Reyes at 683-0466.

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**FAVORING TO THE HOLY SPIRIT**
Holy Spirit. You who make me see everything and who show me the way to reach my ideal. You who give me the divine gift to forgive and forget the wrong that is done to me. You who are all powerful and who can make the whole world my life. In this short prayer I commend you to your holy will and I confess once more that I never want to be separated from You. Never, no matter how great material desires may be, I wish to be with You in eternal glory. Amen. Thanks for Your love towards me and my loved ones. Person must pray this prayer three consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. A.C.

**THANKSGIVING NOVENA TO ST. JUDE**
Oh, St. Jude, Apostle and martyr for the noble promises made in this Novena. For you are the only Saint who can come to my aid in a homelike, resident centered environment. Please grant the following: 
1. A.C. wish. Then promise to publish this dialogue as soon as your favor has been granted. BEARIL.

**THANKSGIVING NOVENA TO ST. JUDE**
Oh, St. Jude, Apostle and martyr for the noble promises made in this Novena. For you are the only Saint who can come to my aid in a homelike, resident centered environment. Please grant the following: 
1. Pray that the wish or promise is made in this Novena to come to pass, bringing the coveted item or thing. 
2. A.C. wish. Then promise to publish this dialogue as soon as your favor has been granted. BEARIL.

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**A question of time**

Maybe we should stop everything we’re doing to kneel in silent prayer then again, maybe we shouldn’t

By Dolores Leckey
NC News Service

You, the reader of this article, are a busy person. And the truth is, if you sometimes experience your life as a complex maze you’re not alone. You’re not alone either if, as a Christian, this complex maze sometimes poses a perplexing dilemma.

Inevitably, a point arises when conscientious Christians begin to examine the use of precious resources like time and energy. Can God really be found in the whirl of all these daily activities? INC

This dilemma is not new. Apparently in the late Middle Ages, serious and devout lay people thought that the love of God would naturally lead to the life of a monastery.

The Dominican, Father Johann Tauler, one of the German mystics known as “The Friends of God,” preached many stirring sermons about this dilemma.

In one he recounted the story of a farmer, someone who enjoyed a deep and steady relationship with Christ. But the farmer began to think that he should abandon his lay life and go to a monastery.

Then Christ spoke to him and assured him that his love and service in the world were God’s will for him.

Another time Father Tauler said that if he were not a priest but instead a shoemaker he would try to make shoes as best he could and he would count it a great privilege to earn his bread by the work of his hands.

Father Tauler, like others before and after him, pointed to the sacredness of all our work.

The late Jesuit Father Pierre Teilhard de Chardin put it this way in his book “The Divine Milieu”: “God is at the tip of my pen or at the tip of my rush.”

This is what needs to be recognized.

Basically, this recognition involves the kind of awareness we associate with contemplation. For the contemplative person is aware that God is found in all the ordinary events of daily life. In being attentive to home or friends or work, one praises God.

Centuries ago Brother Lawrence, a monastery cook, wrote about his ordinary contemplation in a small gem of a book, “The Practice of the Presence of God.” The pots and pans of kitchen work served as reminders of God for him.

But, to say the least, most people don’t come to this steady kind of awareness all at once. Like so many other things in life, it is a matter of practice.

In learning over a period of time to give ourselves and our attention to whatever task is at hand, we learn to give ourselves and our attention to God.

For Simone Weil, a 20th-century French philosopher and mystic, prayer was defined by the word “attention.” As we develop the capacity for singleminded attention, we stretch our capacity for God.

Contemporary Christians are caught up in the demands placed on them to give attention to their work, their homes or civic commitments. However, there is something else to consider: the need for some form of outward service in society. For it is quite possible to become insulated from the poor and the needed people of our communities.

This can mean overlooking the genuine opportunity for meeting Christ in others who are poor or whose human needs — whatever they might be — deserve attention.

This doesn’t mean that people have no need to set time aside solely for God. The rhythm produced by moving from activity to rest and back into activity again are inherent in the world God has created.

We women and men, residents of the earth, are meant to live in this kind of balanced way.

There is a need to pull back regularly from places of busy activity — whether classrooms or courtrooms or social-action projects — in order to pray. This way of spending some quiet time with God energizes people.

Then they can move out again into the world of work and human relationships. They are more alert to the possibility of discovering God in the world. And they are more attuned to the voice of God that may speak to them through the world.

**God and the world**

By Father John J. Castelot
NC News Service

Jesus was the perfect agent of God’s love. Like all the others in the long line of such agents, Jesus was deeply involved in human affairs.

But what other agents of God became deeply involved in human affairs? Think back, for example, to Moses. He liberated his people from oppression and slavery in Egypt. He guided them through the desert, forming them into a people. He gave them a charter, consisting mainly of civil law that covered every aspect of their existence.

Or Solomon. He was an astute political administrator, a builder, a financier.

And Isaiah. A nobleman, this prophet was intimately involved in domestic and international politics.

Moses and Solomon and Isaiah felt that in devoting themselves to human concerns they were devoting themselves to divine concerns as well. For the heavenly Father is supremely interested in his children.

God created the universe, pronouncing it good, very good. (Genesis 1:31)0. He entered into relationships with humanity, promising to lead it to a glorious destiny.

God entered our history and com...
Prayer gives us new perspectives on life and God

By Father M. Basil Pennington, OCSO
NC News Service

Trappist Father Thomas Merton’s spiritual journey was in some way the journey of every man and woman. He shared it with millions through his books and articles. Father Merton always had deep sensitivity for his fel-

ows. As a young man it led him to examine man’s issues. He was even a card-carrying Communist for a short time.

Finally he found something big enough for him: Cathol-
icum. With his usual vigor he described the way to pursue his quest for God was to join a monastery.

In his first days within the monastery, Father Merton, whose religious name was Louis, left the world behind in every way he could. It was only after some years of prayer and reflection that this changed.

One day he had to accompany a visitor into Louisville, Ky., a rare thing for a Trappist monk. As he stood on the corner of Fourth and Walnut awaiting his guest, he sud-
denly became aware of the great beauty of every person passing around him — a beauty most didn’t seem to appre-
ciate, least of all the persons themselves.

Father Merton saw that God loved each one and was present in each. From that moment his quest for God and deep concern for humans became one. He tried to share ev-
ery person’s burden and cry of hope. Each of us hears the cry of the poor, who look to us for bread and clothes. But the poor look to us for something more — the reverence due a person made in God’s image and loved by the Father.

But will we see others this way, even when we are harried by the events of life? To do so we need to spend sufficient time looking at the face of God in prayer.

Then we will see God’s face in others and recognize the beauty that they themselves often do not see. And we will be able to reflect this beauty back to them, enabling them to find their true dignity.

This experience of prayer enables us to know we have all the divine creative energy at our disposal. So we will not be overwhelmed by the magnitude of the tasks encountered.

This perspective develops through the Holy Spirit. We can begin to give him the space to teach us by allowing time each day for a listening prayer.

• Find a quiet moment in a place a bit apart.
• Close your eyes and turn to God within.
• Gently repeat his name as you listen. Rather soon you will see some result: greater peace, greater reliance on God, a clearer sense of God’s presence in you and in everyone.

This prayer offers the perspective needed for serving God in others. Sometimes we need more of this kind of space as we sense we are losing our perspective or becom-
ing overwhelmed by what needs to be done in the world.

Other times we will find unbounded energy and a clear perception of God in all people as we expend long hours in service of others.

A friend or a spiritual guide who shares our vision can help us develop this perspective. A guide can help us see what truly is happening in our lives and whether we are giving ourselves sufficient space to listen to God.

Father Merton once explained that he saw no conflict between the active and contemplative life “if both are raised to the level of love.”

Speaking of Father Merton recently, Sister Mary Luke Tobin commented: “He saw contemplation not as some abstract, otherworldly act but as reality, the way a person lives!”

Keeping God in daily life

Think back to the last time you felt genuinely frustrated.

• Maybe you had an argu-

ment with someone at work or in your family — a misunder-
standing; afterward you realized that if either party had only stood the other, the argument would not have occurred.

• Or maybe you felt frustrated when you saw the im-
pact of real injustice on people’s lives.

Now think back to the last time you experienced a sense of disappointment.

• Was it when a child you care about was trying for a place in your community’s sum-
mer All-Stars Swim Meet? She placed 13th in tryouts, but only the top 12 qualified.

• Or was it after you pre-
pared a fine dinner for close friends, only to find that the last minute that they had been struck by the flu and couldn’t come? Once again you realized that well-made plans can come apart at the seams.

Frustrations, Disappointment-
s. In one degree or another, they are among the stuff of daily life. Can we be ex-
pected to believe they can en-
counter God — or learn about life’s meaning — in the midst of such unexpected events?

Of course, frustration and disappointment are a part of the whole story of daily life. In dai-
ly life you get to witness the personal growth that has oc-
curred in others or in yourself. Daily life is a forum where we sometimes ex-
pected to believe they can en-
counter God — or learn about life’s meaning — in the midst of such unexpected events?

Daily life, it seems, is a mixed bag. What do we really mean to speak of God’s presence there?

Think about it. Talk it over.

It is easy to think that God cannot be encountered in the messiness of daily life — or that if God were encountered there, a person would be too busy to notice.

Thus, it pays to step back from the rush of events in order to ponder what is happening in your life. God surely can be en-
countered during the quiet mo-
ments when you take stock of things.

But isn’t it also possible to encounter God when the frustra-
tions and disappointments of daily life tear at you? Often they force you to give attention to someone or something that means much to you. They push you to come to terms with why you care so much and how much you care.

How is God present in daily life?

What do you think?
Three priests on the run

By Mary C. Uhler

MADISON, WISC. (NC) — Three priests from Our Lady Queen of Peace parish in Madison say that running leads them not only to healthier bodies but to healthier ministries.

Father Daniel Bauer first donned jogging shoes in high school and took up the sport to relieve an asthmatic condition; Father William McBride began reapiring the benefits from the exercise during a trip to Europe after college; and Father William Connell, also an associate pastor of the parish, has never enjoyed running.

“I’ve even gotten a couple good sermons out of it,” he said. “The best thing about running is when you’re done. It does feel good then.”

Although they rarely run together, the three priests share a belief that running has helped them physically and helped their ministries. (NC photo by John Reilly)

Fathers William McBride, Daniel Bauer and William Connell of Our Lady Queen of Peace parish in Madison, Wis., take off on one of their regular runs. Although they rarely run together, the three priests share a belief that running has helped them physically and helped their ministries. (NC photo by John Reilly)

“When our 7-year-old made First Communion, we should have packed a lunch. We almost leaped out of our pews when trumpets announced the entrance of the class. Two 10-year-olds bearing flags led the group and from somewhere I thought I heard the theme song from ‘Chariots on Fire.’

“About an hour into the liturgy, my husband leaned over to me and whispered, ‘Good heavens, Hilda, I think they’re going to ordain him.’

I enjoyed the three Hollywood-style scenes they dropped from the ceiling depicting the birth, life and crucifixion of Jesus. But I was glad to hear they had decided against strewn flower petals in front of the group during the recessional.

It might sound like I am making fun of some ceremonies, but actually I’m glad we Catholics seem to be paying more attention to celebrating important moments and ministries with special church observances.

I’m concerned about my niece though. Judging from her baptism, I never really understood that old saying, ‘What goes round, comes round.’ But after attending the baptism of our niece recently I think I have a better idea.

Just when I thought pomp and grand ritual were almost dead in the church, I attended a baptism that made the marriage of Prince Charles and Lady Di look like a last minute idea.

Whoop-la has returned. We have attended installations of the parish lectors that rival presentations of the Olympic gold medals.

The commissioning ceremony for a friend as a eucharistic minister was so elaborate he has been referred to as “his potential eminence.”

When our 7-year-old made First Communion, we should have packed a lunch. We almost leaped out of our pews when trumpets announced the entrance of the class.

Two 10-year-olds bearing flags led the group and from somewhere I thought I heard the theme song from ‘Chariots on Fire.’

I’m concerned about my niece though. Judging from her baptism, my brother had better start saving now for her wedding.