Pope’s visit
Boosted the faith, reached Islamics

By Bill Pritchard
NC News Service

Pope John Paul II’s journey to Africa Aug. 8-19 was two trips in a sense: one to bolster the growing Catholic Church in sub-Saharan Africa, the other to build bridges to Islam.

For the first 11 days, the pope focused on telling African Catholics to make the church their own, but in concert with church teaching.

He also told local Catholics that the church in Africa has begun a “new evangelization” which would deepen the faith on the continent.

The pope’s major encounter with Islam lasted only a few hours on the last day, but it involved a first-ever address by the Pope to thousands of Moslem youths on their own ground.

Speaking Aug. 19 in a stadium at Casablanca, Morocco, Pope John Paul said Christian-Moslem Dialogue “is today more necessary than ever. It follows from our fidelity to God and supposes that we know how to know God through faith and to witness to him through word and action in a world that is always more secularized and sometimes even atheistic.”

1st By Moslems

The Pope was the first in history to be invited to a Moslem country by its religious leader.

Morocco’s King Hassan II, who invited the pope, is civil and religious leader of the country. He claims to be the 36th descendant of Mohammed, founder of Islam, and is a major leader in the majority Sunni branch of the faith.

The king is also head of the Moslem League’s committee on Jerusalem. He and the pope talked about the status of Jerusalem during the visit, according to Vatican officials, but no details of their discussion were released.

Aboard the papal airplane bound for Morocco, the pope said the Holy See shared the view of Moslems “that Jerusalem should have a special status as a central point, the capital of three monotheistic religions, and that it should not only be the capital of Israel but should be the religious capital of three monotheistic religions.”

But, he added, “how that should be realized is another question.”

Pope John Paul’s message for (Continued on page 9)

Rights bill opposed as aiding abortion

WASHINGTON (NC) — Msgr. Daniel F. Hoye, General Secretary of the U. S. Catholic Conference, reiterated to the nation’s bishops Aug. 14 that the USCC will not back a controversial civil rights bill unless it contains anti-abortion provisions.

"Only the right to life is a legitimate civil right," he said.

In a memo to the bishops, Msgr. Hoye reasserted the church’s commitment to civil rights.

Through testimony and other statements, the USCC previously has said it backs the principles of the proposed bill — the Civil Rights Restoration Act, H.R. 700 (informally, the "Grove City bill") but believes that the legislation must contain safeguards so it is not used to promote abortion.

The Hoye memo noted that the bishops are blamed as a "stumbling block" to the bill’s success and have been under pressure from the Congressional Black Caucus, whose members seek to expedite passage of the measure.

The bill would override a Supreme Court ruling which held that if a university or other higher educational institution is found guilty of discrimination in a given program, only federal funds to that program — not the entire university — can be cut off.

The ruling involved Grove City College.

The Restoration Act would extend the civil rights provisions to the entire university.

The 1972 anti-discrimination law known as Title IX has been interpreted as requiring abortion-related services for women at federally funded universities.
Abortion foes score victory with family planning bill

WASHINGTON (NC) — Abortion opponents scored two wins, one loss and what one called "a net victory" following a congressional battle over family planning legislation included in a major foreign aid authorization bill approved shortly before its August recess.

Both House and Senate approved a joint House-Senate conference committee version of the bill dropping House language condemning the People’s Republic of China for its reputed abortion practices.

But bowing to the wishes of the House the conference committee also refused to re-insert funds for the United Nations Fund for Population Activities, which many pro-lifers claim has been aborting aborted women in China. Likewise, the conference committee eliminated a Senate proposal to permit funding of international family planning organizations which use their own, non-government funds for abortion-related activities.

The Reagan administration has banned funding of such groups.

The congressional actions thus maintained the current Reagan administration ban on funding of groups linked to abortion and allow President Reagan to decide whether to fund the U.N. agency or not, solely at his own discretion, according to legislative analysts for pro-life organizations.

"It’s a net victory," Richard Doerflinger, assistant director of the U.S. bishops’ Committee for Pro-Life Activities, said of the U.S. bishops’ Committee for Pro-Life Activities, said of the congressional action.

The right over the U.N. fund is therefore likely to move to the White House.

"It’s going to be up to President Reagan to take necessary steps to implement pro-life policy in this area," said Douglas Johnson, National Right to Life Committee Legislative Director.

USCC urges support of parental rights bill

WASHINGTON (NC) — The U.S. Catholic Conference wants congressional support for proposed legislation ensuring working parents the right to take parental leave for the birth, adoption or sickness of a child.

The bill, H.R. 2020, the Parental and Disability Leave Act, would allow a permit to be wrapped around family planning legislation included in a major foreign aid authorization bill approved shortly before its August recess.

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Church is ‘too white’ says Bishop Lyke of Cleveland

(Updated) (NC) — The Catholic Church “is still oppressively too white,” Auxiliary Bishop James P. Lyke of Cleveland said at the National Office of Black Catholics’ workshop in Atlanta. The July workshop was one of two recent national meetings of Black Catholics. Three national organizations of black religious leaders meeting in Baltimore also discussed how to express to the church and society that black religious identity, vision and mission in the United States. At the Atlanta meeting Bishop Lyke said that all too often, “the church has been slow to be in the forefront, slow to make necessary changes, and relate to the needs of today and of each unique culture.”

Catholics form ‘supergroup’ to improve health care

CHICAGO (NC) — Nineteen Catholic health-care groups, which together manage one-fourth of the Catholic hospital beds in the United States, have formed a kind of “supergroup” to make Catholic health care stronger. The move is a response to major changes in U.S. health care, including the often aggressive competition of the growing for-profit hospital chains. The new Consolidated Catholic Health Care, or CCHC, was incorporated in June. At a meeting in Chicago representatives of the member groups elected the first board of directors, with Sister Kathleen Popko, head of the Sisters of Providence Health and Human Service System in Springfield, Mass., as chairwoman.

Ohio bishop writes pastoral urging end to steel strike

STUHBENVILLE, OHIO (NC) — Bishop Albert H. Otszewiller of Steubenville has urged the United Steelworkers union and the Wheeling-Pittsburgh Steel Corp. to return to the bargaining table and warned of the consequences if the steel company shuts down. “We are fearing for our economic lives in this valley,” the bishop said in a pastoral letter. Approximately 9,300 steelworkers here have picketing nine Wheeling-Pittsburgh plants in Ohio, Pennsylvania and West Virginia to protest the company’s “economic shut-down,” the bishop said.

Syracuse diocese names first lay missionary

SYRACUSE, N.Y. (NC) — The Diocese of Syracuse has named its first-ever lay missionary, inaugurating a pilot program that diocesan officials hope will eventually send local people throughout the world. Syracuse missionary Martha Swan, 26, was appointed the first lay missionary by Bishop Frank J. Harrison of Syracuse. She was to go to Leon, Nicaragua, that country’s second-largest city, where she will perform educational and social ministry.

Alty, General Meese warns Knights of growing secularism

WASHINGTON (NC) — Secularism is pushing traditional religious beliefs, Attorney General Edwin Meese III warned Knights of Columbus National Conference in Chicago, saying that for the first time “we have the information necessary to create an interfaith center at a Jewish Catholic college. He is William M. Shaipro, who recently retired as spiritual leader of Temple Israel in Minneapolis, the largest Jewish congregation in the state, after 30 years in the post. The Reform rabbi has now been appointed director of the new Center for Jewish-Christian Learning at St. Thomas College, Minnesota’s largest private educational institution.

Scholar researches meaning of ‘two-door’ churches

RICHMOND, Ky. (NC) — Students of architecture may want to supplement their studies of Tudor houses with examinations of two-door churches after Susan Willis completes a project she is pursuing in central Kentucky.

A professor of home economics at Eastern Kentucky University here, has been given $3,500 grant from the Kentucky Heritage Council to conduct a survey of such churches in 15 counties. Although she has been unable to find any documentation of the origin of the 19th-century style, Willis said, “It is widely agreed that the doors were intended to separate the clergy and gentleman worshipers from each other as they entered and seated themselves, men on the right and women on the left.”

Soviet watching religious groups in Lithuania

BROOKLYN, N.Y. (NC) — A New York-based non-profit agency has obtained Soviet documents detailing surveillance procedures used to monitor religious associations in Lithuania.

Ginte Daminis, associate director of Lithuanian Catholic Religious Aid, said the 18 pages of documents "taffirm what we already know" but that for the first time “we have the information from the prosecutors." The documents fall into three categories. Some provide specific information about the various religious groups in Lithuania. Some summarize data delivered by Lithuanian priests, while others provide details on the procedure used by the Council for Religious Affairs to organize activity in Lithuania.

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O’Sheen
Editor

PAGE 2 / Miami, Florida / THE VOICE / Friday, August 23, 1985
AIDS patients who do not require care of AIDS patients, "with assistance to be provided by sisters of Mother Teresa's order, the Missionaries of Charity.

A vacant convent will be used, the announcement said, for housing some AIDS patients who do not require hospital care. "Mother Teresa and the Missionary Sisters have volunteered to care for the patients of the shelter, with medical backup provided by the New York Medical College and St. Clare's Hospital," the archdiocese said.

For study of AIDS (Acquired Immune Deficiency Syndrome), a disease most often found among male homosexuals, the archdiocese is joining with New York Medical College to establish a center, the announcement said. The college and its 35 affiliate hospitals, the announcement said, treat at least a third of the acute AIDS patients on any given day.

St. Clare's is an archdiocesan hospital in Manhattan. As part of the plan, the archdiocese will establish a special unit at the hospital to treat AIDS patients. The hospital will also establish an AIDS clinic and offer home care for follow-up work with AIDS patients, the archdiocese said. Already, it said, archdiocesan hospitals treat 10-20 percent of all AIDS patients in New York City.

The archdiocese also said it was investigating the situation of children with AIDS and would establish a special program for them if it found one was needed.

News that the archdiocese was planning an AIDS program first came from Cardinal John J. O'Connor of New York Aug. 17.

His comments were widely reported and aroused considerable interest. The cardinal and other archdiocesan staff, together with Medical College and St. Clare's officials, then held meetings Aug. 19 and 20 to develop details of the announcement.

Cardinal O'Connor's announcement of plans for the care of AIDS patients held special interest for New Yorkers because he has been at odds with much of the homosexual community, particularly over the issue of employing homosexually oriented institutions and more generally over his insistence that homosexual behavior is morally wrong.

TEXAS LAW SAYS

Child abuse confession not protected

By Jerry Filteau NC News Service

If a penitent confesses acts of child abuse to a priest, a 1975 state law would require that the priest decide between breaking the seal of confession or breaking the law, Texas Attorney General Jim Mattox said in an opinion Aug. 12.

Mattox said he personally believed "no one can defend child abuse," said Holy Cross Brother Richard Dailey, executive director of the Texas Catholic Conference. But a law that deters an abuser from talking to a priest or makes a priest a criminal for not going to the police only makes an already bad situation worse, he said.

Texas Catholic Conference general counsel John P. DiRusso said in a telephone interview that he considers the opinion "very shallow" and thinks it would not stand up in a court test. He nevertheless issued a brief to the Texas bishops suggesting they warn their priests to be careful in dealing with any information or allegations of child abuse which they learn outside of confession, such as in a counseling situation.

Catholic Church law says any priest who violates the seal of confession is automatically excommunicated, and only the Holy See can reintegrate him in the church. Many other churches have explicit laws forbidding clergy to violate pastoral confidentiality.

Civil laws usually respect that confidentiality, often termed the "priest-penitent privilege," although the extent of protection may vary.

In Washington, Father James Provonost, executive coordinator of the Canon Law Society of America and a leading U.S. specialist in church law, said he had heard that a number of recent state child abuse reporting statutes have been written in language so strict as to put the priest-penitent relationship "seriously in jeopardy."

In the United States, he said, it is state rather than federal law which generally sets the civil standards of priest-penitent confidentiality, and the law varies from state to state.

Sacramental fees banned

ERIE, Pa. (NC) — Bishop Michael J. Murphy has decreed that no fees may be set anywhere in the Erie Diocese for the celebration of funerals, baptisms or weddings, but the bishop did not rule out free-will offerings.

Bishop Murphy said that he was taking the action "with a confident spirit that priety service will con- form fully to Christ in his spirit that priestly service will con-

The bishop also limited pastor's appointments to six years. He said that "any extension of tenure will be contingent upon the discretion of diocesan bishops."

In the Archdiocese of Miami, as in many other dioceses across the country, fees for sacramental rites are set by individual parishes, and pastors' tenure is not limited.

Miami and 2 other dioceses' pro-life pledges working

NC News Service

During the past year, the arch-

dioceses of Boston, New York and Miami publicly pledged to do every-

thing within their power to aid women through crisis pregnancies.

Pro-life directors in each of the arch-

dioceses said that since these public pledges were made last March, correction hotline numbers — all of which are advertised in the New Page under "Clinics: Abortion," "Clinics: Pregnancy Help" or "Pregnancy Counseling" — have been ringing more often.

But each director was quick to add that the widespread publicity and publicized announce-

ments were not signaling a break from past practices. Rather, they said, they were reiterations of longstanding arch-
diocesan policies.

Calls to the Boston Archdiocese's pregnancy hotline number have almost doubled since Cardinal Bernard F. Law in June publicly offered financial assistance to any woman who needed help to carry her pregnancy to full term, according to Leslie Collins, who directs the archdiocese's Pregnancy Help office.

"We received 1,450 calls during the 12-month period of 1984. In the six-month period between Jan. 1 and June 30, 1985, we got 2,026 calls," she said.

Father Daniel Kubala, Respect Life director for the Miami Archdiocese, said calls to the archdiocese's seven regional Respect Life offices have in-

creased "about 25 percent" since Archbishop Edward A. McCarthy's offer of help received widespread publicity in March.

All told, he said, Miami's Respect Life offices talk to about 100 women a week.

According to Marie Zaccario, Human Life coordinator for the New York Archdiocese, "there has been a real upsurge in phone calls" since last October, when Cardinal John J. O'Connor's pledge to aid pregnant women was publicized.

All three archdioceses have 24-hour hotlines which offer the woman free pregnancy tests and referrals to organizations which can meet her specific needs.

The Boston Archdiocese had pro-

life committees in 180 parishes, many of which have expanded their services to provide for practical concerns, such as baby clothes and furniture, said Mrs. Collins.

A counselor figures out the needs of the pregnant woman if she's covered by insurance or is eligible for any govern-

ment aid. Various organizations pro-

vide for her remaining needs.

The Miami offices provide discount medical services to pregnant women who do not have adequate medical in-

surance or cannot qualify for Medicaid. Those who can't pay the discounted fee are assisted by other groups, said Father Kubala.

Their respective archdioceses pick up the tab if any amount remains un-

covered, said Father Kubala and Mrs. Collins.

New York's Catholic Home Bureau offers free medical care at no charge to the pregnant women who are being assisted by the New York Archdiocese, "there has been a real upsurge in phone calls" since last October, when Cardinal John J. O'Connor's pledge to aid pregnant women was publicized.

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vide for her remaining needs.

"But we don't pay the rental on the graduation gown for the kid," he said.
**D’Escoto’s fast ‘unChristian,’ say Mexican Bishops**

**MEXICO CITY (NC) —** The Mexican Bishops’ Conference has said Maryknoll Father Miguel D’Escoto’s “fast for peace” in Nicaragua “was not a Christian fast but a hunger strike.”

The statement was issued with no reference to the fact that in July, five Mexican bishops had joined in a solidarity fast and encouraged members of their dioceses to show support for Father D’Escoto.

Speaking on behalf of the Mexican bishops, Father Ricardo Cuellar-Romero, general secretary of the conference, told reporters that “what Father D’Escoto did was to call for political attention by utilizing fasting, which is a misuse of a Christian practice.”

On July 7, the 52-year-old priest, Nicaragua’s foreign minister, began a fast which lasted 29 days to “ignite an evangelical uprising” against U.S. government funding of anti-Sandinista “counter-revolutionaries.”

“Once the words of (Father) D’Escoto,” said Father Cuellar-Romero, “how can we identify and where have we seen them” resurrection which he claims to have initiated?”

The secretary said the evangelical roots of Father D’Escoto’s fast were unclear and the action cannot be considered a Christian practice.

He threatened a “full-scale” solidarity shown by the basic Christian communities and Religious in Mexico as not indicative of the majority of Catholics in Mexico.

“There is much more obedience (of the hierarchy) than disobedience,” he said, “and more compliance than separation.”

On Aug. 9, members of the basic Christian communities of the Diocese of Chihuahua expressed opposition to the Mexican bishops’ stand on the fast. An estimated 1,000 members demonstrated in front of the U.S. Embassy against what they termed President Reagan’s “terrorist policy toward Nicaragua.”

The demonstrators prayed and recited the rosary for several hours. In a country like Nicaragua, said one demonstrator, “when Christians played a major role in the revolution, Reagan is not only against Nicaragua, but also God.”

After embassy guards complained that the demonstrators were too near the entrance to the building, City police moved the demonstrators back several yards, where they continued chanting, “With fasting and prayer, we will overcome aggression.”

**Italian priest thinks church shouldn’t condemn polygamy**

**NAIROBI, Kenya (NC) —** An Italian Comboni Bishops’ Conference has said Maryknoll Father Miguel D’Escoto’s “fast for peace” in Nicaragua “was not a Christian fast but a hunger strike.”

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**Polish priest named bishop in city that birthed Solidarity**

**VATICAN CITY (NC) —** A Polish priest who has edited the Catholic newspaper in the industrial port city of Gdansk, the archdiocese, the Vatican said. Msgr. Zygmunt Pawlowski was named by Pope John Paul II to the position in the Baltic shipping center, where the now-outlawed trade union Solidarity was born. Gdansk has been the site of worker unrest, before and after the Solidarity era.

**Mass held in hut as congress opens in Nairobi**

**NAIROBI, Kenya (NC) —** More than 20 cardinals, 200 bishops and 700 priests celeberated Mass in English and Swahili on a dais built to resemble a thatched-roof hut as the 43rd International Eucharistic Congress opened in Nairobi. Tens of thousands of Swans and foreigners attended the Mass in Nairobi’s Uhuru (Freedom) Park. Cardinal Maurice Otunga of Kenya, who was a member of the Office of the Vatican.

**Captives Freed**

After being held for more than a day by Nicaraguan rebels, from left, Bob Heifetz of San Francisco, Tom Caufield of Berkeley, Calif., and Shubert Frye of Port Jarvis, N.Y., discussed their ordeal in San Carlos, Nicaragua. They were among 29 Americans from Witness for Peace, who were captured and then released, NC photo from UPI-Reuters.

**Economic pastoral letter called ‘revolutionary’ by bishop**

**HONG KONG (NC) —** The draft of the U.S. bishops’ pastoral letter on the economy is a “revolutionary” document, according to the ambassador to Asia and the Third World, said Archbishop Anthony Soter Fernandez of Kuala Lumpur, Malaysia. The ambassador, chairman of the Office for Human Development of the Federation of Asian Catholic Bishops, says the document provides a model for Christian political-economic analysis: “(It) imposes on us in the Third World the urgency of analyzing, from a Christian perspective, our own concrete economic situations, in the context of the web of regional and economic, political and military situations,” he said.

**Statue of Mary ‘moved’ say people in Irish town**

**BALLINSPILTE, Ireland (NC) —** Crows of up to 10,000 are travelling daily to the tiny Irish town of Ballinspite, in the wake of reports that the statue of Mary at a local shrine had been observed moving. On the night of July 22, Catherine O’Mahony and her 17-year-old daughter, Clare, stopped at the shrine “to say a few prayers.” Suddenly, Miss O’Mahony said, the statue of Mary appeared to open its hands and then closed, “She was rocking toward us, going back and forth as if someone was pushing her,” she said. Bishop Michael Murphy of Cork and Ross said that all natural explanations would be examined before declaring the movements supernatural.

**Egyptian farmers need machines, according to CRS official**

**CAIRO, Egypt (NC) —** A shortage of workers has made machines indispensable to Egyptian farmers, according to an official at Catholic Relief Services in Cairo. With the oil boom of the 1970s, millions of Egyptians left the country for the more prosperous Gulf States. Machines, formerly considered an unnecessary expense, became necessary, said John Kerr, an administrator in the CRS Cairo office. The number of workers hurt farmers the worst, said Ahmed E. Baghat, an engineering consultant for CRS. As a result, the farmers CRS began adjusting its programs to help the farmers.
The long list of “commitments” guidelines dealing with the issues of evangelization, integral education, social justice, faith formation, that resulted from the conference defines “church ownership.”

The Encuentro process “has given all the participants a personal experience of being church. We become owners of the church,” declared Archbishop Patricio Flores of San Antonio, Texas, who gave the homily at the closing liturgy in the National Shrine of the Immaculate Conception.

Cesar Chavez, nationally known farm labor organizer, called the encuentro “a marvelous first step” saying that “when the people stand up...the church, unions, whatever...that’s when the dynamic takes place.”

Chavez was one of the many delegates who met in small and large groups, modelling and reviewing recommendations before voting upon them.

“Let’s be homes where your children are formed according to the commandments of our Lord, where they are initiated in the faith, where ‘they are taught right reason, where they are taught the fear of the Lord.’”

He suggested they propose high goals for Hispanic young people. “Educate them to the moral and spiritual values of the Holy Spirit over and above egoistical and materialistic tendencies. Influence them with confidence.”

The Encuentro delegates voted to support a series of nine “prophetic pastoral lines” as well as their list of “commitments.” The “prophetic pastoral lines” say that Hispanics are not “friends” of the church, but are “loyal and young, want a pastoral plan that is authentic and profound Christian faith,” the pontiff told the delegates.

“Educate them to the moral and spiritual values of the Holy Spirit over and above egoistical and materialistic tendencies. Influence them with confidence.”

“A people are wondering, ‘Will the bishops look at this seriously?’” she said.

Any apprehension some delegates might have had, said Sylvia Sanchez, from the Institute of Hispanic Liturgy in St. Petersburg, Fla., said the significance of the encuentro was that the bishops were looking for recommendations from the people and not setting policy themselves.

“For leadership training, become involved in parent-teacher associations and on school boards, support the rights of every worker with or without legal residency papers to receive a just salary, and help the efforts of the U.S. bishops on behalf of immigrants and the undocumented.”

In addition, the delegates committed themselves to request that the church: take action to continue to promote the understanding of the family, church and nation.

The delegates’ “commitments” include the need to continue to promote “Hispanic Church foundations.”

“Not all of the bishops live with the people. They don’t understand the reality of the Hispanic community,” she said. “The main thing now is that the bishops are asking the delegates to tell them what our reality is.”

She said the enthusiasm of the delegates reflected their hope that something constructive would result from the encuentro. They also had some of the apprehension they felt.

“People are wondering, ‘Will the bishops look at this seriously?’” she said.

Any apprehension some delegates might have had, said Lydia Hernandez of San Jose, was eased by a videotaped message from Pope John Paul II.

“The fact that he took the time to make that tape legitimized the encuentro,” she said.

Sanchez said that the fact that the official language of the encuentro was Spanish also helped legitimize the church’s expressed concern for the community.

“If the liturgy is not related to the reality of the people, they will not respond,” she added.

Sister Rita Breteron of St. Paul Parish in Boston said learning the language was important.

“Priests and religious need to be trained in the Hispanic reality. They need to know that Hispanic look up to their priest; they need to understand the significance of a home visit, the significance of an offer of coffee. All these little things add up to so much,” said Sister Breteron, a member of the School Sisters of Notre Dame.

“This (the encuentro) gives Hispanics an opportunity to convey that message to the bishops, and the bishops want to hear that,” she said.

Papal video praises values

WASHINGTON (NC) — In a videotaped message in Spanish, Pope John Paul II told delegates to the Third National Hispanic Pastoral Encuentro that the recent conclaves they propose to the Holy Father should increase evangelization efforts in their “social, cultural and family surroundings, which are sources of human and religious values and yet at the same time, are in such need of God.”

“Let your families be small church communities that give testimony of an authentic and profound Christian faith,” the pontiff told the delegates.

“The church needs to recognize our cultural inheritance. We must be the church, our cultural heritage and our values are an important measure of the faith and the life of the Church.”

Officially a Church minority are estranged from the church, according to the third Encuentro’s “working document,” the bishops are asking the delegates to tell them what their reality is.”

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“Priests and religious need to be trained in the Hispanic reality. They need to know that Hispanic look up to their priest; they need to understand the significance of a home visit, the significance of an offer of coffee. All these little things add up to so much,” said Sister Breteron, a member of the School Sisters of Notre Dame.

“This (the encuentro) gives Hispanics an opportunity to convey that message to the bishops, and the bishops want to hear that,” she said.

Delegates: Bishops listening now

WASHINGTON (NC) — Delegates left the Third National Hispanic Pastoral Encuentro with a stronger sense of commitment on the part of the church to address the concerns of Hispanic Catholics.

“They’re being more responsive to us and Hispanic people are beginning to listen to us,” said Florence Chavez, nationally known farm labor organizer, called the encuentro “a marvelous first step” saying that “when the people stand up...the church, unions, whatever...that’s when the dynamic takes place.”

He suggested they propose high goals for Hispanic young people. “Educate them to the moral and spiritual values of the Holy Spirit over and above egoistical and materialistic tendencies. Influence them with confidence.”

WASHINGTON (NC) — Delegates at Third National Encuentro told to ‘accept ownership of Church’

The Encuentro process “has given all the participants a personal experience of being church. We become owners of the church,” declared Archbishop Patricio Flores of San Antonio, Texas, who gave the homily at the closing liturgy in the National Shrine of the Immaculate Conception.

Cesar Chavez, nationally known farm labor organizer, called the encuentro “a marvelous first step” saying that “when the people stand up...the church, unions, whatever...that’s when the dynamic takes place.”

Chavez was one of the many delegates who met in small and large groups, modelling and reviewing recommendations before voting upon them.

“We are Church”

Spirits were high at the national meeting as participants sang, danced, played the guitar and formed friendships with delegates from other parts of the country. Many dressed in colorful clothing typical of the Latin American nations from which they or their ancestors came.

“Hispanic People: Prophetic Voice” was the theme of the third Encuentro “a marvelous first step” said Chavez.

Since the Second Vatican Council, “We no longer belong to the church; we are the church,” stated Archbishop Roberto Sanchez of Santa Fe, N.M. Until recently, he said, Hispanic Catholics were “passive and just listened. Now we are to be agents, missionaries and constructors of the church.”

Encuentro delegates voted to support a series of nine “prophetic pastoral lines” as well as their list of “commitments.” The “prophetic pastoral lines” say that Hispanics are not “friends” of the church, but are “loyal and young, want a pastoral plan that is authentic and profound Christian faith.”

In addition, the delegates committed themselves to request that the church: take action to continue to promote the understanding of the family, church and nation.

The delegates “commitments” included the need to continue to promote “Hispanic Church foundations.”

“They’re being more responsive to us and Hispanic people are beginning to listen to us,” said Florence Chavez, nationally known farm labor organizer, called the encuentro “a marvelous first step” saying that “when the people stand up...the church, unions, whatever...that’s when the dynamic takes place.”

He suggested they propose high goals for Hispanic young people. “Educate them to the moral and spiritual values of the Holy Spirit over and above egoistical and materialistic tendencies. Influence them with confidence.”

WASHINGTON (NC) — In a videotaped message in Spanish, Pope John Paul II told delegates to the Third National Hispanic Pastoral Encuentro that the recent conclaves they propose to the Holy Father should increase evangelization efforts in their “social, cultural and family surroundings, which are sources of human and religious values and yet at the same time, are in such need of God.”

“Let your families be small church communities that give testimony of an authentic and profound Christian faith,” the pontiff told the delegates.

“The church needs to recognize our cultural inheritance. We must be the church, our cultural heritage and our values are an important measure of the faith and the life of the Church.”

Officially a Church minority are estranged from the church, according to the third Encuentro’s “working document,” the bishops are asking the delegates to tell them what their reality is.”

Sister Rita Breteron of St. Paul Parish in Boston said learning the language was important.

“The fact that he took the time to make that tape legitimized the encuentro,” she said.

Sanchez said that the fact that the official language of the encuentro was Spanish also helped legitimize the church’s expressed concern for the community.

“If the liturgy is not related to the reality of the people, they will not respond,” she added.

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Delegates: Bishops listening now
Farmworkers’ plight is still terrible, church unit finds

WILSON, N.C. (RNS) — Three religious leaders who toured farmworker camps on the East Coast in July found migrants living in the same appalling conditions depicted 25 years ago in Edward R. Murrow’s famous account of their lives, “The Harvest of Shame.”

“Up through North Carolina, there have been some serious problems. I think the churches ought to be actively involved in this,” said Tyrone Pitts of New York City.

The lot of farmworkers on the Eastern Seaboard is so awful that it attracted a three-member team from the National Council of Churches’ Racial Justice Working Group. The team, which included Pitts, spent two weeks touring labor camps and outreach projects for migrants from the orchards of New York to the orange groves of Florida.

 만나중 Pitts throughout the national tour were Karen Woodall of Tallahassee, Fla., and Frank Williams of Fayetteville, N.C. Each of the three hopes the work will strengthen the burgeoning network of church-affiliated farmworker advocacy groups in places as diverse as Gettysburg, Pa., and Belle Glade, Fla.

Woodall, who directs Impact, an interreligious legislative network in Florida, said work in one eastern state should affect laws in others.

“It will have an impact up and down (the migrant stream),” she said. “As we can hit some key states and change the legislation, it’ll ultimately impact the whole East Coast.”

During the trip, the National Council team took pictures and taped conversations with church workers, migrants, seasonal laborers and some growers to document problems and determine how to work with church groups and other labor groups. A report on the trip should be complete by late September. The team discussed its work during a visit to Wilson, a small town in eastern North Carolina.

Chavez, UFW seek grape boycott support

OAKLAND, CALIF. (RNS) — Amid charges they are attempting a “last ditch effort to gain control of the farm workers,” United Farm Workers of America President Cesar Chavez and his union have shoved into gear public opinion machinery they hope will generate support of a boycott of table grapes.

The effort is reminiscent of the bitter confrontation of nearly 20 years ago that eventually led to grower concessions and laws to protect farm laborers.

According to the UFW, however, those laws have failed and the plight of the farm worker remains as bad as it was two decades ago in the heyday of the UFW grape boycott that saw field strikes and, in some cases, violence.

Grower representatives, however, claim the UFW has failed to represent its members well, “delivering boycotts and strikes rather than contracts,” in the words of Dan Haley, vice president of governmental affairs of the Western Growers Assn.

In an interview to be published in the Aug. 19 Catholic Voice, newspaper of the Catholic Diocese of Oakland, Calif., Chavez said the boycott seeks three things:

• Industry-wide signing of a legally binding “pre-contract” guaranteeing free and fair elections.

• Binding assurance that companies will bargain in good faith if a union wins farm worker approval in those elections.

• Banning of five major toxic chemicals used in growth of table grapes.

According to Chavez, the boycott effort was announced a year ago to allow major groups the time necessary to garner membership approval of boycott resolutions. Only in recent days has the UFW added staff to the project and begun in earnest to secure endorsements and widespread support, he said.

The tactic has apparently worked, and the 1.7 million-member United Church of Christ has endorsed the boycott as have the AFL-CIO, New York’s Central Conference of Rabbis, Boston’s city council, Massachusetts’ state legislature (both houses), the city council of Berkeley, Calif., and a number of other municipal governments.

Massachusetts Senator Edward Kennedy recently placed his political weight on the UFW scale, as has the state’s Gov. Michael S. Dukakis.

At least two Roman Catholic bishops have endorsed the boycott — Bishop Kenneth J. Povich of Lansing, Mich., and Bishop John J. Fitzpatrick of Brownsville, Texas.

In addition, Archbishop-designate Roger Mahony of Los Angeles recently issued a highly negative evaluation of California’s Agricultural Labor Relations Act (ALRA) on the 10th anniversary of the law’s adoption. Archbishop Mahony was the first chairman of the California Agricultural Labor Relations Board created by the ALRA.

Chavez was a key in writing of that law, but today charges that the administration of California Gov. George Deukmejian has emasculated it.

The soft-spoken UFW field general claimed farm workers “do not have entry into the law. We are seeking a way to go around it” to achieve what it had originally intended.

Hearing Loss Is Not A Sign Of Old Age.

Chicago, Ill. — A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest hearing aid Beltone has ever developed will be given absolutely free to anyone requesting it.

It’s yours for the asking, so send for it now. It is not a real hearing aid, but it will show you how tiny hearing help can be. The actual aid weighs less than an eighth of an ounce, and it fits completely into the ear canal.

These models are free, so we suggest you write for yours now. Again, there is no cost, and certainly no obligation. Although a hearing aid may not help everyone, more and more people with hearing losses are being helped. For your free sample write today to: Department 62768, Beltone Electronics Corporation, 4201 West Victoria Street, Chicago, IL 60646.
Former staffers accused Church agency of mismanagement in Times article

Anniversary report shows dramatic aid increase

NEW YORK (NC) — Catholic Relief Services dramatically increased its relief and development aid abroad last year, according to figures in its 1984 annual report.

Funding of the U.S. bishops' overseas aid agency leaped by an unprecedented $95 million over the 1983 total, to more than $437 million. Its 1984 expenditures also reached a new record at more than $407 million, some $62 million higher than the previous year.

Despite its growth, CRS actually decreased its internal expenditures for staff salaries and a number of other administrative costs that do not translate directly into assistance to aid recipients, the report said.

It reported that only about $9 million, or under 3 percent of the $407 million disbursed, went to administration, fund-raising and publicity costs.

Some $219 million, or 54 percent, went to development assistance: $103 million, or 25 percent, went to disaster and emergency relief; $59 million, or 14 percent, went to general assistance for aged, ill, orphans and indigent; and $17 million, or 4 percent, was devoted to refugee relief and resettlement.

A large portion of the $30 million excess of revenue over expenses in 1984 was attributable to the massive surge in cash donations to CRS for the last two months of the year, when Americans suddenly became aware of famine crisis in Ethiopia.

At the press conference, Pezzullo acknowledged that CRS and AID had squabbled over who would pay for inland transportation of food. But the former CRS official in Burundi who left the agency because of rebel activity.

He said that in the initial period of the Ethiopian fund raising, CRS told donors that their gifts would be used for transporting food to the hungry. Money received from these donors was put in a fund separate from other Ethiopian receipts.

But after the contributions grew to such large dimensions, Pezzullo said, CRS stopped saying it would pay for food distribution and began talking of development.

"It would be an improper stewardship of funds to plow all that money into a single country in a six-month period," CRS spokeswoman Beth Griffin told Religious News Service in a separate interview.

She said CRS officials had concluded that it would be "most appropriate" to use some of the surplus to "prevent this (famine) situation from happening in the future" in other African countries.

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Bishops' anti-poverty program praised

The delegates suggested coordination of teams to promote and implement the recommendations, periodic evaluations, continued formation of base Christian communities and the development of workshops.

Those Hispanics not yet involved in the encuentro process should be contacted, the delegates said in another list of recommendations. They advocated publicity of the third encuentro at colleges and in parish-sponsored spiritual renewal programs, organization of a "Sunday of the Tercer Encuentro," and planning a national encuentro every five years.

The Most Modern of Midways

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A third-encuentro-editing committee will create a new document combining the recommendations that surfaced at the national meeting and those released in a "working document," which include specific suggestions from encuentro participants in regions throughout the United States.

The committee plans to present the new document to the U.S. bishops' Ad Hoc Committee for Hispanic Affairs.

Take charge of Church, Hispanics at Encuentro told

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Great teacher

Moslems regard Jesus as a prophet of God and a great teacher, but give him a different character. They regard Mohammad, a seventh-century native of what is now Saudi Arabia, as the last and greatest prophet of God.

The pope's approach to Moslems was not limited to Morocco.

Earlier on his trip he met reguarily with Moslem leaders at stops in sub-Saharan Africa, stressing common points of faith between Islam and Christianity, such as the belief in one God. He repeated the notion of cooperation for the common food.

But topping his agenda in the six black African nations he visited was the future of the Catholic Church.

"Make church with Peter," he told African Catholics soon after arriving on the continent. He repeated that call for maintaining strong church links between Rome and Africa in several ways during the trip.

The pope also linked his trip to the 18th-century missionaries, saying he thought "you know that for Christians, the two separate perceptions of South Africa's reality were so different that we hardly began to communicate at all," according to Archbishop Denis Hurley of Durban, South Africa.

The archbishop, a member of a delegation to Catholic, Anglican, Methodist, Presbyterian and Congregational churchmen, made the comment after a interview with Botha to discuss ways of ending South Africa's racial conflict.

The meeting followed Botha's Aug. 15 hard-line national address, in which the president repeated earlier proposals for limited changes in the country's policy of apartheid, strict racial separation.

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Many Catholics

Africa will have 100 million Catholics by the end of the century, say church officials. It already has about 70 million Catholics in a continental population of about 513 million.

The end-of-century number would give Africa the largest Catholic population in the developing world, after South America.

These statistics are very much on Pope John Paul's mind, said Joaquin Navarro-Valls, head of the Vatican press office.

Also very much on the pope's mind are potential dangers to the faith in Africa from insufficient formation. If the new evangelization is not carried out vigorously, "formation in the faith... often remains at an elementary stage, and sects can easily take advantage of that ignorance," he told the bishops of Africa.

Africans are a religious people, and the pope has recognized that. He spoke of their "spontaneous religiosity" in a Mass homily in Togo.

But the pope and the bishops are also so worried that this religious impulse could bring problems for the church without their strong direction.

African "religiosity" has not only produced strong mainline Christian churches, but also many home-grown sects which incorporate elements of traditional African faiths.

"Subconscious"

In a document on Christianity and traditional religions, the bishops of Cameroon said that the traditional beliefs "control the subconscious" of most Africans.

One of those traditions is polygamy — taking more than one spouse. The pope sharply attacked this widespread practice during a homily in Kenya.

He said the polygamy "directly negates the plan of God which was revealed from the beginning." He said the practice is "contrary to the equal personal dignity of men and women who in marriage give themselves in a love that is total and therefore unique and exclusive."

Pope John Paul also showed concern for Africa's Catholic youth. He urged them to develop their faith through Catholic education and other routes.

Young people are a major part of the African population. In Cameroon, for instance, 43.4 per cent of the population is 15 or under.

The pope praised the continent's leaders against disappointing youths.

At a Mass in Bangui, Central African Republic, he said that increasing educational opportunities are good for the young. But he also warned that they may rebel if, after receiving an education, "they do not see the fruits of which they dream" because there is no employment. Frustration could lead to "anger, to revolt."

Clergy, Botha far apart on S. Africa

PRETORIA, South Africa (NC) — Talks between Christian leaders and South African President Pieter Botha failed to resolve differences because "we hardly began to communicate at all," according to Archbishop Denis Hurley of Durban, South Africa.

The archbishop, a member of a delegation to Catholic, Anglican, Methodist, Presbyterian and Congregational churchmen, made the comment after a interview with Botha to discuss ways of ending South Africa's racial conflict.

The meeting followed Botha's Aug. 15 hard-line national address, in which the president repeated earlier proposals for limited changes in the country's policy of apartheid, strict racial separation.

Archbishop Hurley, at a news conference following the session with Botha, said "the two separate perceptions of South Africa's reality were so different that we hardly began to communicate at all."

The Catholic archbishop said Botha "did not really answer any of the issues we raised. We haven't anything substantial to take with us as a result of this meeting."

The church leaders' meeting with Botha was also marked by the absence of Anglican Bishop Desmond Tutu of Johannesburg, Nobel peace prize winner, who had sought a private meeting with the president for several weeks. Bishop Tutu declined to attend the session with the other church officials because he thought it would be ineffective. As a condition for the meeting Botha had demanded that the church respect government censors.

Bishop Tutu, an advocate of non-violent methods of achieving change, refused to do so.

The Rev. Jerry Falwell, however, a Baptist minister from the United States who heads the Moral Majority, did meet with Botha privately and praised the South African government's "progress." Falwell blamed the news media for misleading the world about the country and urged the purchase of krugerrands, the nation's currency.

The inter-church delegation had presented Botha with a statement calling for four immediate actions: an announcement of government intent to abolish apartheid; a call for a national constitutional convention; the initiation of talks with recognized black leaders; and the end to the government state of emergency which gives authorities wide powers to detain people and take such other actions as censoring the news media.

Escalating rioting and violence has ripped across South Africa for nearly a year. The state of emergency was imposed on major areas of the country in July.

The church leaders — four blacks, four whites and one mixed-race clergyman — said in the statement presented to Botha that "we are utterly convinced that unless people see a significant substantial move from apartheid to sharing, there will be no end to the unrest."

Botha said after the meeting that the government would investigate "a few allegations" of police misconduct during the unrest.

Black and other non-white mobs have been blamed for some recent violent killings and assaults, but the police and army are reportedly responsible for most of the deaths during unrest since September 1984.

Morocco's tiny, all-foreign Catholic community was to work with and understand their Moslem neighbors.

The church in Morocco ministers to a large and powerful native Christian community was to work with and understand their Moslem neighbors.

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The church leaders — four blacks, four whites and one mixed-race clergyman — said in the statement presented to Botha that "we are utterly convinced that unless people see a significant substantial move from apartheid to sharing, there will be no end to the unrest."

Botha said after the meeting that the government would investigate "a few allegations" of police misconduct during the unrest.

Black and other non-white mobs have been blamed for some recent violent killings and assaults, but the police and army are reportedly responsible for most of the deaths during unrest since September 1984.
African Church has grown up

Speakers declare at Eucharistic Congress

NAIROBI, Kenya (NC) — "The power of Christ’s Gospel has been revealed in Africa," Pope John Paul II declared at a Mass Aug. 15 closing the 43rd International Eucharistic Congress, the first ever in black Africa.

The pope’s comments at the final event of the congress echoed reflections by other speakers throughout the eight-day gathering who saw in the congress, the first ever in black Africa, a symbol of the fledgling African church now come of age, with some 70 million Catholics across the continent.

Cardinal Maurice Otunga of Nairobi, who hosted the congress, declared in an opening address Aug. 11 that Africa’s church has a message to give the world and is no longer just a passive receiver of missionary activity.

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"We need not carry the burden of names such as the ‘dark continent’... Light can emanate from here," he said. "Africa is not just a recipient passively taking what is offered, but is vibrant with creativity and can give and enrich" others.

Auxiliary Bishop James Lyke of Cleveland, Ohio, one of the U.S. bishops at the congress, offered a similar analysis when he said in an interview that African Catholics have been engaged longer in the process of indigenization, or interweaving the faith with their culture, than black Catholics in the United States have.

Within the last decade, he said, the music and liturgical rhythms of Africa, as well as some deeper elements of what some call African church, have begun to make their way into the United States.

Cardinal Joseph Cordero of Karachi, Pakistan, who as papal delegate represented the pope for most of the congress, also praised the growth of Catholicism in Africa during the opening Mass of the congress in Nairobi’s Uhuru (Freedom) Park.

Catholics are still a minority in Africa, and African Catholics are a minority among the world’s Catholics, he said, but the strength of their witness is greater than their size would suggest.

Some 20 cardinals, 200 bishops and 700 priests concelebrated that opening Mass in English and Swahili before a crowd of thousands, and a similar crowd at the same site marked the closing Mass a week later.

Among speakers at the congress was American Cardinal Joseph L. Bernardin of Chicago, the only North American to address the full congress, who in his Aug. 14 address linked hunger for the Eucharist with hunger for peace and justice.

He said that the "deepest hunger" of all people is peace. But the children of the world "are held hostage by great sums of money spent each year on the worldwide arms race... Tragically, at present more resources are being committed to the destruction of human life than to saving it."

The theme of the congress was "The Eucharist and the Christian Family," and a number of speakers, including the pope, took the occasion to urge strong family values, including opposition to abortion, sterilization and artificial birth control.

Pope John Paul urged couples to reflect God’s love in their own "fruitful love," saying that each new child is "a renewed invitation to love with still greater generosity."

During the closing Mass the pope also presided over the renewal of marriage vows by hundreds of Catholic couples.

Salvador bishops: Peace through dialogue still possible

SAN SALVADOR, El Salvador (NC) — El Salvador’s bishops said they have not given up hope for a peace process based on dialogue, despite a virtual breakdown in talks aimed at ending their country’s civil war.

In a pastoral letter titled “Peace,” the Salvadoran bishops said they, too, were feeling the weight of their country’s five-year conflict.

"Observing the somber panorama of our land, we, like many of you, have felt the long, arduous temptation to give up on dialogue as a means for achieving the peace which we all desire.

"Nevertheless, overcoming the first reaction, we have dedicated ourselves to enduring the difficulties which have impeded the peace process," the bishops said in the 18-page letter released this month in San Salvador.

Primary among those difficulties, they said, is the question of the “true intentions” of the government and the guerrillas and whether their talks for dialogue are based on good faith or tactical considerations.

The bishops also warned against a “manipulation of Christian faith” and said that the greatest danger of such a conversation “comes from extreme left-wing groups, or those linked to these groups.”

"We need a conversion, a change of heart," the bishops said. Dialogue will be possible “if we all assume an attitude of reconciliation, of reencounter among Salvadorans who are currently separated politically, economically, ideologically and socially," they said.

"Yes, dialogue is extremely difficult, but it is the only human and Christian alternative for achieving peace," they said.

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I have a special pride in my heart for our Hispanic people who have a sense of responsibility for the Church, who have a great tradition of deep faith-filled and enlightened commitment to the Church.

Miami’s Fr. Mario Vizcaino (right) joins southeastern U.S. participants in meet.  
(VOICE photo by Arcaid Center)

Devotedly Yours

By Archbishop McCarthy

Dearly beloved:

I am at 31,000 feet again aboard a Pan American 727, returning to Miami from Washington, D.C. I really had not intended to write this letter, but something made me do it. I saw the faces of the people of the Archdiocese aboard, and Father Jose L. Hernando, Patricia Stockton and Father Robert Lynch all inquired as they spotted me whether I will write one of my usual "Devotedly Yours" letters. So here goes!

We are returning from a fascinating experience of Church — the Third Encuentro (meeting) of Hispanic American Catholics in our nation’s capital. The some 1,200 participants were predominantly lay. Two Cardinals, some 60 bishops, 100 priests and quite a few religious women joined their lay brothers and sisters in this four-day period of pondering together a pastoral plan on how Church leadership was responding to the critical spiritual, cultural, social and economic needs of Hispanics in the United States.

The meeting was the conclusion of many months of preparation through sessions and consultations and surveys on the diocesan and regional levels. Actually, in Miami some 15,000 Hispanic homes had been visited.

The principal areas of discussion centered on evangelization, education, social justice, youth and leadership. Through an intriguing process, the conference worked in smaller discussion groups to clarify basic principles and determine objectives and guidelines for implementation.

Subjects included church development, family life, spiritual, socio-economic political and multi-cultural education, use of the media, support of schools, human rights of the worker, of women, of immigrants, youth programs and labor councils. All these areas were addressed.

Committees worked through the motions to digest groups of the individual discussion groups and to develop statements that would represent a consensus of the thinking of all the participants. On the discussion group level, as well as on the general assembly level, participants voted by raising either a green card (approve), a red card (disapprove) or a yellow card (reservations).

At the end of the process in the closing general session, all statements and proposals received virtually a unanimous showing of green cards. The proposals will now be presented to the bishops for implementation and approval.

Practically all the proposals seem well thought through and in keeping with the best ideals of the Church. They resulted from much study of and deep loyalty to Church teaching.

It occurred to me that this method of a collegial approach to pastoral problems might well become a model of the Vatican II Church for more widespread use. Some features of the process and many conclusions could be incorporated in the process of the Synod we are planning for the Archdiocese of Miami.

The meeting reflected many attractive Hispanic characteristics. It was prayerful and faith-filled, with beautiful, spirited and inspiring liturgies and prayer services. It was welcomed with great joy an address by the Holy Father through the magic of the motion picture. There was much patience, good cheer, fun. There was affirmative applause and even singing to celebrate significant achievements. Women held prominent roles.

I liked the way the consensus evolved and modified areas of disagreement. A statement that women should participate in the ministry of the Church "at all levels" was discreetly changed lest the conference seem to be disloyal to the Church on the subject of women priests.

A statement about illegal refugees was reworded so as to win a consensus. Some general statements that seemed not to recognize any efforts to aid Hispanics were modified. The tendency to see the solution to problems largely in the behavior of others shifted to reflection as well on the role the Hispanics themselves need to play.

I realize that I am hopefully biased in favor of our Archdiocese, but I could not help but note the contribution Miami made to this out of the conference. Bishop Lynch was the principal celebrant and homilist of one of the convention Masses and an active contributor of his wisdom and spirituality in the discussions.

Father Mario Vizcaino, Maria Luisa Gaston and other members of the staff of the Southeast Office for Hispanic Affairs, located in Miami, evidently had contributed their special gifts toward planning the smooth running conference, and were frequently vital in leadership roles.

Father Juan Sosa, Executive Director of our Ministry of Worship and Spiritual Life and new Pastor of St. James Parish, was in charge of all the ceremonies and some of his music was used. I spotted a few familiar Miami faces in the choir. And a "gringo" — Father Robert Lynch, former Rector of St. John Vianney Seminary and now Associate General Secretary of the National Conference of Catholic Bishops — was a liaison of the Bishops’ Conference with the Encuentro.

Even more significant for me, he was my gracious host during the conference at the Staff House, where the highly gifted and dedicated priests who serve the United States Bishops Conference reside.

Yes, as I and a number of the Miamians who participated in the Encuentro watch the sun setting in the western sky as we fly toward home sweet home, I have a special pride in my heart for our Hispanic people who have a sense of responsibility for the Church, who have a great tradition of deep, faith-filled and enlightened commitment to the Church.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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Catholics League goes statewide

Catholics all over Florida will have easy access to a defender of their rights when the Catholic League for Religious and Civil Rights begins operating chapters across the state.

The move will come soon, according to Henry Ferro, a Miami attorney who heads the League’s South Florida chapter, the only one in the state until now.

Ferro said three Florida bishops — from Orlando, St. Petersburg and Palm Beach — already have given approval for a League presence in their diocese and that a chapter has been established with the remaining three.

He expects membership in the Florida League to increase to 1,000 from the current 900 families in Dade and Broward counties. The League’s national headquarters is in Milwaukee, Wisc.

The group’s mission is to defend and protect the civil rights of religious people, especially Catholics, in an increasingly secular society. Most recently, the South Florida chapter has been fighting an anti-Catholic play “Sr. Mary Ignatius Explains It All For You,” and rallied the community against a series of virulent anti-Catholic posters which were being plastered on Miami’s Jewish, Catholic and aban- doned buildings.

Ferro said the League’s growing prominence in South Florida, Ferro recently was asked to become a member of the Advisory Board on Inter-group Relations of the Dade County School Board.
Oasis

Planned Youth Center to inspire prayer in Vizcaya-like atmosphere

By Prent Browning
Voice Staff Writer

The Casba. Greek and Moorish columns. Terraced pools. These words may conjure up exotic visions of the Arabian Nights or Far Eastern palaces, but they actually describe plans for a very unique Youth Center to be built behind La Salle High School, near Biscayne Bay.

The Archdiocese of Miami's planned spiritual retreat center for youth will feature a hall, an outdoor amphitheater, a chapel and reflecting pool and a 20-room residence which is currently used as a convent — all dressed in a gilded style of South Florida's own "palaces," Vizcaya.

And appropriately so. The land on which the Youth Spiritual Center will sit once formed part of the estate of James Deering, the man whose vision and fortune built Vizcaya. The Archdiocese purchased the property in the 1940's. Almost 40 years later, it is the small, dome church itself of minor historical interest, that set the tone for the project.

Originally called "The Casba," the chapel was built by Deering in 1917, and is a replica of Islamic tombs for holy men found in Northern Africa. The structure stood neglected and vandalized in the underbrush for many years until Youth Ministry Director Fr. Jose Menendez enlisted the help of young volunteers to clear away the vegetation.

With the aid of Miami architect Jose Gelabert-Navia and assistants working for cost, the structure was restored and renamed St. John the Baptist Chapel last year by the Archdiocese.

It contains the original tile from North Africa, Italian marble and ancient Roman door columns, in addition to an icon painted by a local artist and a large bronze candleabra.

A terraced pool leads to what was once a system of canals, bridges and lagoons connected to Vizcaya. Now, a concrete wall and a statue of Mary mark the end of the site.

The hall, according to plans by Gelabert-Navia, will have large glass windows in the architectural style of Vizcaya, and will be used for meetings and lectures. Outside the hall there will be Greek columns and wooden trellises framing an amphitheater that could be used for concerts or outdoor Masses.

The property is separated from the Deering estate only by a narrow mangrove-covered waterway. "We wanted to build a retreat house, not a ping pong center," he says. "If they find Jesus Christ they find everything. If they don't, it doesn't matter how many millions they have, they have nothing."  "Our advertising campaign," he adds, "is, 'Help us to offer our children an alternative to drugs, crime and corruption.'"  

Fr. Menendez is currently trying to raise $300,000, a surprisingly low sum, for the construction of the project.

He is counting on volunteer help from the people who would use the retreat center. Part of the property has already been sodded by Sts. Peter and Paul Boy Scout Troop.

In the meantime, Youth Ministry is raising money through fund-raising meals, raffles, and a three-day, $175 cruise to Nassau, scheduled for the weekend of Oct. 25.

However long it take to collect enough money and resources for the project, it's apparent that once completed the youth center could become a popular retreat spot.

With a beautiful view of Biscayne Bay, the area is bordered by thick palm trees and mangroves. Foxes, raccoons, and other animal life abound in what Fr. Menendez regards as an oasis of nature only a few minutes from downtown Miami.

Taking a few moments to reflect on the project in the shade of the many trees on the property, the Youth Ministry director speaks about a statue of the Virgin Mary that greets people at the entrance gate, saying it is symbolic of her intercession in bringing people closer to Jesus.

But the peace of the land itself is an intercession.

"You feel better the presence of the Lord away from the noises of civilization," he says.
**South Africa’s Church**

*Catholic bishops have long fought racism*

**By A. K. Donnelly**

CAPE TOWN, South Africa (NC) — The Catholic Church in South Africa has been in conflict with racism for decades — even the racism it admits has existed within the church. The first European callers to the territory were India-bound Catholic Portuguese who built a small church on the southern African coast in 1501. However, the first permanent colonizers, in the 1650s, were Dutch Calvinists who banned public worship of the Catholic Church until 1804.

In the 19th century, South Africa was a mission country. Most missionaries, like the rest of society, conformed with “European” and “native” divisions in church institutions, although individual bishops spoke out against the system. However, when the white supremacist National Party came to power in 1948, the social segregation which had been assumed was written into law. The Immorality Act made sex between people of different race punishable by imprisonment and outlawed marriages of whites to people of any other ethnic group. The Groups Areas Act enforced residential apartheid and gave rise to wholesale social engineering, such as enforced relocation of several million people — mostly black.

In 1951 a church hierarchy was set up, with dioceses established. In 1962, the bishops issued their first pastoral letter, calling for Christian values in race relations.

*“Non-European” were urged to prepare themselves for the duties connected with the rights they hoped to enjoy. Discrimination on the grounds of color was said to be an offense against human dignity.*

Five years later, noting that since their earlier statement nothing had changed, the bishops issued another pastoral letter. White supremacy, they said, had become an absolute.

“It overrides justice, it transcends the teaching of Christ,” they said. “It is a purpose dwarfing every other purpose, an end justifying any means.”

The bishops said that “profound differences” between sections of the population made immediate integration impossible, and change would have to be gradual, but added: “It is a sin to humiliate one’s fellow man. A change must come, otherwise our country faces a disastrous future.”

**Church segregation**

In that letter, the bishops admitted that there was segregation in church groups, schools, seminaries, convents, hospitals and social life.

“We are hypocrites if we condemn apartheid in South African society and condone it in our own institutions,” the bishops said. White South Africans were urged to consider apartheid’s “evil and un-Christian character, the injustice that flows from it, the resentment and bitterness it arouses, the harvest of disaster that it must produce.”

In 1960 — the year when nearly 70 blacks were killed by police near Sharpeville — the bishops of South Africa and neighboring countries cited a need for just wages and higher education opportunities for blacks. They noted the evils of migratory labor, under which millions of blacks were allowed to travel to the cities to work but were not allowed to have their families with them.

They also condemned legislation limiting the free association of persons of equal educational standing on grounds of color.

Two years later, the bishops said they “dare not remain silent and passive” in the face of the racist injustices in the country. After the Second Vatican Council, the bishops claimed council support for their opposition to apartheid.

**Continued protests**

In the early 1970s, the bishops ended the legally enforceable apartheid at the country’s main major seminary in Pretoria by admitting black and colored students. There were no repercussions. Since then, the bishops have continued to speak and act against racial discrimination.

Here are some of the highlights of the hierarchy’s actions:

• 1972: The bishops issued their “Call to Conscience” in which they said: “The record shows that we have failed to cope with racism and reduce discrimination. But a bold and sustained effort is not yet beyond us, even at this stage. While the evil exists, no one may rest.”

• 1975: Catholic schools accepted black students, and schools of other denominations followed. After a period of confrontation with the government, the situation was accepted. State schools remained segregated.

• 1976-77: Black youths boycotted schools. The bishops said the disturbances that followed reflected a wider frustration of black youths unwilling to grow up in a separate society.

They condemned alleged police torture and killings and said, “It is clear that the black people of the republic have passed the point of no return, and no temporary suppression by violence can give hope of any safety for the children and prevent the horrors of civil war in the future.”

The bishops also committed themselves to eradicating racial discrimination against persons in church institutions and in private homes and to suppress church seating arranged in racially reserved blocks.

• 1980: Blacks boycotted schools and universities to protest unequal education facilities, and the bishops spoke in favor of a unified educational system.

• 1981: St. Peter Seminary, formerly the black twin of Pretoria’s St. John Vianney Seminary for whites, has reopened after a period of campus disturbances. Students of all races are now at both seminaries.

As winter began, Auxiliary Bishop Stephen Naidoo of Cape Town pleaded with the government concerning the plight of thousands of homeless squatters around the city. Soon afterward, Archbishop Denis Hurley of Durban, president of the Southern African Catholic Bishops’ Conference, led several thousand people in rain and cold in an ecumenical service to protest the forced relocation of blacks from their homes near Durban.

• 1982: At a meeting of bishops in Pretoria, Archbishop Hurley said that the evolution of the church was “a fact of our time.”

The evolution — from declarations, resolutions, findings and recommendations to implementation and action is painful and precarious,” he said. “Social attitudes are among the toughest fibers in the world.”

• 1983: Led by Cardinal Owen McCann of Cape Town, the bishops wrote Defense Minister Magnus Malan to defend the rights of conscientious objectors to the draft. A month later they denounced a new constitution which gave limited parliamentary representation to Colored and Indian South Africans but excluded blacks, the majority.

• 1984: The bishops said they would like to see racially separated Catholic women’s groups united.

In midyear, five black priests protested Pope John Paul II’s gift of a medal to Prime Minister Peter Botha. They said they would deny the pope a cup of water if he visited their parishes. Archbishop Hurley reminded one of the priests that even Jesus had dinner with sinners, and a month later the pope repeated his condemnation of South Africa’s racial policies.
Giving religion bad name again

Once again we have well-known religious leaders giving religion a bad name, though in different ways.

First, you have that weird Indian guru in Oregon, Bhagwan Rajneesh, the one who has taken over a couple of towns and has a fleet of 90—that's ninety—Rolls-Royces. He has maintained much mystical silence until recently. Now he has opened his mouth and out came reality.

There is no God, he informs us. "God is the greatest lie invented by man." He also does not believe in helping the poor. Let other religions do that, he says, "I am the rich man's guru."

That is what he does not believe in. What he does believe in is sex. "It is fun. There is nothing serious about it." And if his followers have orgies, "it is up to the people."

This bearded Mosaic-looking mystic is beneath it all nothing but a dirty old man. The only mystery is that any woman would go near him.

EDITIORAL

Then in a more important vein, there is the Rev. Jerry Falwell who, after skipping about in South Africa for five days, has become the chief apostle of that country's white racist government. After being wined, dined and transported by President Botha, he concluded that the country has made "progress" and that we should continue supporting them all the way.

He says nothing about the indignity of that country's 25 million black people being told they can not participate in governing their own country, being told when and where to come and go. Blacks there are being ruled in every aspect of their lives, yet they have absolutely no participation in the government that is ruling them.

Yes, there can be differences of opinion on what strategy is best to bring about change in that country. But Falwell is not debating strategy. He is taking the position of the ruling group which is denying basic freedoms to the black people of South Africa, thereby siding with injustice.

He stood side by side with Botha during the speech in which he stated adamantly that he would never allow equality to exist. Oh, Botha will allow a little freedom here and a little there as a tactic to ease the burden but he will never allow the historically native South African to help run his own country.

It is obvious from the princely treatment he received there that Falwell's mind was already made up before he went to South Africa. It is obvious that he does not relate to the oppressed, the victims of injustice but to the selfish and self-serving establishment in a racist country.

Other Christian leaders who live there full-time have cried out for change, reasonable gradual change. The Pope, while in Africa, cried out for change. Jerry cried out for the privileged.

Letters

Bishops err on Masons

To the Editor:

I have written to your newspaper before, just as I did again because I read another article (July 26 issue) concerning Masonry and Catholicism, and again I had to prove how wrong you were.

You see, Freemasonry does not promote any sort of religion. It seems to me that the bishops and all those who oppose Freemasonry are always looking for the right opportunity to get in their cheap shots.

If you will, I would like to present to you a bit of history. During the Inquisition of the Roman Catholic Church, just how many innocent people were burned at the stake because they had a different point of view than that of the Church? Maybe hundreds. I don't see your newspaper condemning that.

And now you go on about how you expect non-Masons to accept Masonry with open arms, even after you said all those things about Masonry.

That is the most hypocritical thing I have ever heard. I certainly didn't expect that of fellow Catholics. For the first time in my life, I am disgusted at the people who run the Roman Catholic Church, although not the Church itself, because I will always be a devout Catholic. I hope you will give thought to what I have just said because I am sure that there are many people who feel the same way about this as I do.

I advise you and your staff to abstain from writing reports and articles of which you obviously know nothing about.

Noel Alonso

What's wrong with 'friends of the fetus'?

To the Editor:

A recent spate of editorial comment and essays by syndicated columnists have been critical of the Justice Department's Amicus brief in two abortion-related cases that are now under review by the Supreme Court.

As usual, the criticism is broad-based and we learn little that is specifically wrong with the document, leading one to believe that the editors have not read the brief or that its contents are unusually compelling.

There have been accusations of hypocrisy and political opportunism leveled at the Reagan Administration, and columnist Ellen Goodman recently accused the President and his minions of being friends of the fetus.

But are we not diminishing our own enlightenment, one might interpret it differently when he said: "I am full of it!"
Philadelphia's block collection

By Frank Morgan

Some parishes leave a gift or remembrance at each home — a post card photo of the Pietà, a medal, a house blessing card. In one particular parish, the priests often will find families have kept all mementos received over the past seven years.

Father James Shields, who serves as spiritual director at St. Charles Borromeo seminary and easy to find at weekend events in a Philadelphia church, helps with annual visitation at the church. His schedule makes it possible for him to visit a few days a week, but he judges this a valuable experience and profitable pastoral work.

The priest not only gets to know parishioners better through the visitation, but quite naturally will unearth numerous situations in need of spiritual help. Most clergy, like Father Shields, maintain a separate notebook of such cases (new parishioners, lapsed Catholics, marriages requiring validation, family problems) for future follow up.

The “block collection” does produce significant income ($35,000 for one church). I was assured when one pastor with a school told me he had a balance sheet prepared that the weekly offerings were below regular standards. The revenue from this parish visitation appeared to make the difference.

Seminarians at St. Charles recall well their childhood and teenage days when the family was concerned about “getting the envelope ready for Father” and anxiously anticipating his visit.

In any event, it surely enables the clergy to know their parishioners.

The people who gave us that controversial advertisement that appeared last October in the New York Times, insisting that Catholics really don’t have to agree that abortion is an unmitigated evil, are back. They are circulating a new advertisement among some potential signers that expresses solidarity with the original signers and opposition to those who reacted against the original advertisement.

The letter that accompanies the new advertisement has existed for decades. Anonymously, some are writing to ask you to join in protesting the reprisals that have been taken against them by the Catholic Statement on Pluralism and Abortion.

“The initial threat to members of religious communities has extended to many other signers and affected many Catholic institutions. It is clear that they are making a larger attempt to silence all voices that differ from the voice of the hierarchy.”

In the new advertisement, there is a statement that sums up the position. We believe that Catholics who, in good conscience, take positions on controversial issues that differ from what is generally agreed to be right, have a right to proclaim their version of the truth in opposition to the teaching of the Church, and then weep that your sufferings are not taken seriously. You can’t have it both ways. You can’t claim exemption from consequences. A Catholic college that planned to have him on campus before his public declaration has every right to adjust to thinking about him on the basis of his freely made decision.

What is needed in a little plain talk and honesty. It is not reprisals that these dissenters are talking about, it is consequences. As Catholics, claiming to act in good conscience, and as citizens in a free country, they have a right to say what they want to say. What they don’t have a right to claim is that there should be no consequences as a result of their decision.

To use the example the leader of Catholics for Free Choice used, Dr. Maguire established himself in contradiction to what is generally agreed to be the teaching of the Catholic Church. He exercised what he considered was his right. But he can’t claim exemption from consequences. A Catholic college that decided to have him on campus before his public declaration has every right to adjust to thinking about him on the basis of his freely made decision. That’s not reprisal, that’s accepting the facts. You can’t have it both ways. You can’t claim exemption from consequences.

It is not reprisals that these dissenters are talking about, it is consequences.
A teacher in space

Sharon Christa McAuliffe, 36, a New Hampshire social studies teacher and mother of two, has been selected to be the first U.S. teacher and first private citizen to soar above the Earth as a space-shuttle passenger in January 1986.

BY ANTONETTE BOSCO

President Reagan deserves congratulations for choosing a teacher for this honor, thereby giving recognition to the crucial position of teachers. They have the awesome, everyday opportunity to communicate the love and mystery of learning to youth.

The administration didn’t make it easy for teachers to apply, as I discovered in talking to a friend, Charles Olivea of Connecticut.

A history teacher, he told me that once he saw how much work the application entailed, he had to reconsider whether he wanted to go through with it. The extensive application required that he go through “a great deal of demanding thinking,” as Olivea put it.

What the National Aeronautics and Space Administration required was virtually a life history, including detailed answers on motivation, qualifications and expectations. Each teacher applying was asked to propose a project to carry out during the flight.

“I spent three weeks thinking and one week writing,” Olivea said. He added that many fellow teachers gave up after taking a look at the application.

I was particularly interested in motivation. Why would a teacher with a comfortable life want to risk this flight?

Olivea answered, “For two reasons. The first, for the honor, privilege and glory of being the first private citizen in space. That’s not egotism but romanticism.”

For Olivea, however, the main reason “by far, was to see the planet Earth as one of the great works of God, to see God as physicalist, but also to see all the color and spirit of God. I wanted to be an artist.”

Olivea explained that ever since the Soviets launched their moon satellite in 1957, when he was quite young, the whole notion of being able to see the planet from orbit was “extraordinary” to him. It meant, he said, seeing the Earth truly as our mother, because in entering space one “leaves the womb.”

By FR. JOHN CATOIR

Letter to an AIDS victim

Dear [Name],

I am sorry to hear of your diagnosis of AIDS. It is a difficult time for everyone involved. I want you to know that you are not alone.

In the days and weeks ahead, it will be important to remain positive and to take good care of yourself. This may involve making changes in your daily routine and seeking support from family and friends. It is important to keep in touch with those who care about you.

I want you to know that you are loved and valued. Your family and friends are here to support you throughout this time.

Please take good care of yourself and do not hesitate to seek help as you need it.

Sincerely,

[Your Name]
More on child abuse

BY DR. JAMES AND MARY KENNY

Two children ran away and the third attempted suicide. In each case, the reporter assumed she was making matters better. In fact, she placed the child in a shattering dilemma.

Two children felt overwhelming guilt for inadvertently initiating serious action against their parents. The third child was removed from a home that had many other strengths and she desperately missed her family.

The bottom line when we think we see child abuse is to stop it without making matters worse. By discussing the matter with her husband first, she has the chance to examine her own feelings and find alternatives for possible intervention.

Talking with the neighbor before reporting to the welfare department means the approach with the least serious consequences first.

Unfortunately, an anonymous call to the welfare department is easier than following carefully graded steps.

The welfare department must take every complaint of child abuse seriously. No matter how careful they may be in their investigation, a premature or unfounded complaint can cause a family great pain and erode parental authority. The children can learn to provoke their parents, then turn them in. Or the children may feel great guilt.

The parents, may begin to doubt themselves even more. While arousing these problems may be necessary, it must not be done frivolously.

While it may seem safer to put the matter immediately into the hands of trained investigators, we must be very clear that our suspicions are warranted. The argument between verbal discipline and the woodshed approach has been going on a long time.

Be sure you can distinguish child abuse and a spanking. It is easy to use words like "whipped" and "beaten" to prejudice the case. Generally, reportable physical abuse must be severe enough to leave bruises or cuts still visible 12 to 24 hours later.

Verbal child abuse, with sarcasm and put-downs, is often harder for the child to handle than physical abuse. Should we report that? A reader suggests that spanking be done only with the bare hand. I would add that it should only be done in the presence of another and when a parent is free from anger. While these are sound rules, breaking them does not necessarily indicate reportable child abuse.

Child abuse is a serious problem and the laws to report it are good. However they can be used to harass rather than help. Not every hard spanking needs to be investigated by the state.

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

(alt) (NC News Service)
Weighing all of our crosses

O. Jesus says we are to take up our cross and follow him. Where does this cross come from? Is it God's will for us? Is man's doing? Or just circumstances? (Massachusetts)

BY FR. JOHN DIETZEN

A. The crosses which burden each of our lives come usually from three directions. The first and most common are those which result from the normal processes of daily living. These may be physical realities, such as illnesses, material disasters of various kinds and accidents. Or they may be the burdens of the emotional, intellectual and spiritual frailties which cause pain to ourselves and, in sometimes mysterious ways, infect our relationships with each other.

The second source of our crosses is hurt do to us, deliberately or undeliberately — by the sinfulness of others, especially by those closest to us.

The third type of crosses, which I believe are for most people the heaviest, are those which result from our own sinfulness and infidelities, in other words from our own laggard performance, but nonetheless real conscious of having contributed to the lack of harmony and peace in our own and others' hearts and lives.

It is the prevalence and weight of these last crosses which make it necessary for God to insist as often and strongly as he does on the limitless power of his forgiving and healing love. When people deny or doubt that they can ever be forgiven of some particularly hurtful sin, I am convinced that most of the time they really are wondering whether even God can make things right again.

It is, I believe, one of the great acts of faith and one of the great steps toward holiness, to trust that he can and will bring about this healing and wholeness.

To answer your question, any and all of these crosses may be the crosses Jesus asks us to take up daily and follow him. They may not be the ones we would choose or the ones we think "fit" us.

But they happen to be ours. And in some mysterious way we find they do fit us uniquely, as do the graces we receive to carry them.

Q. My question is about the assumption of the Blessed Virgin Mary. Our family has three different ideas:

She ascended into the clouds with the apostles looking on much as we picture the ascension of Jesus; she was taken into heaven as she slept; and before the dogma of the assumption was pronounced (1950), all possibilities were probed including examination of her grave, which they found to contain no body. (Pennsylvania)

A. The church has no teaching whatsoever about such details. Its belief in the assumption is simply that, when the time or her earthly life was finished, God took her body and soul into heaven.

There is a pious legend according to which some of the apostles opened her tomb after her burial and found it empty. But, according to any evidence available to us, it is only a legend.

We're not even sure about where Mary spent the last days or years of her life. Some have said in Ephesus, perhaps living there with the apostle John. The more likely place, according to tradition, seems to be near Jerusalem.

Since the place of her burial, if there was a burial, has been apparent ly unknown since the earliest days of the church, no examination of the tomb could have occurred in modern times.

(A new brochure, "Infant Baptism: Cathedral Promise Today," is available free of charge by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701)

(Questions for this column should be sent to Father Dietzen at the same address.)

Be as faithful as Joshua

"The church cautions us that life's value-systems often clash with, or question, what we believe."

BACKGROUND: The book of Joshua seldom provides readings for the Liturgy of the Word. But its central figure, the ancient Jewish leader, Joshua, was supremely important in the history of Israel. The book itself is important since it is the connection between the more ancient stories of God's people, all gathered in the Pentateuch, and their record as a society.

Joshua himself, whose very name means "salvation" in Hebrew, as does the name of the Lord, called his people to be faithful to God. Being true to God was their ultimate destiny; God himself was, in the last analysis, their guide and guide.

In the second reading this Sunday, the epistle to the Ephesians impresses upon us the principles and instincts that denote characteristic Christian behavior. The epistle frequently appears in the Liturgy of the Word. St. John's Gospel continues in the readings this Sunday. In previous weeks, the Gospel spoke of Jesus as the bread of life. Earlier, the Sunday readings revealed Jesus' compassion for the crowds. This Sunday's readings speak of the Lord's followers' reaction to his words about the "bread of life," and in turn, Christ's response to them. Altogether, they join to give us John's lesson of what faith-filled life in the age of the messiah will be.

REFLECTION: In every vocabulary, certainly, the values of humaneness, compassion, and mercy are synonymous with "Christianity." No Christian, treasuring in her or his heart the teaching of faith and one of the great steps toward holiness, to trust that he can and will bring about this healing and wholeness.

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‘Back to the future’ is fun trip

BACK TO THE FUTURE A-H, PG

A leader in time travel turns back through time and obliged to serve as matchmaker for his parents or face retroactive non-existence. A major problem is that his love-interest finds him far more attractive than she does his father. Funny and clever with a bit of genuine sentiment, this is better than average entertainment for a family audience. Fortunately, there is the usual casual resort to profanity and very mild use of violence, as well as guffaws and upfiling of parents which are somewhat exaggerated. You may beaoiee to his own kind, the feathered kind, and she places him with the Dodo family in the distant Midwest. Pining for home, Big Bird heads East and immediately becomes the innocent object of a birdhunt. In this Sesame Street movie, a do-gooder type persuades Big Bird that he should be living with his own kind, rather than going for the big laughs. As such it succeeds very well, though it will probably work best with younger children and least well with teen-agers.

FOLLOW THAT BIRD A-L, G

In this first Sesame Street movie, a do-gooder type persuades Big Bird that he should be living with his own kind, the feathered kind, and she places him with the Dodo family in the distant Midwest. Pining for home, Big Bird

CAPSULE REVIEWS

SUMMER RENTAL A-L, PG An in- nocuous little comedy with some fairly vulgar sequences and not enough humor to redeem it. There is nothing original in this film. John Candy gives his usual adequate performance with Richard Crenna and Tom Sneaking scenes in supporting roles.

PEE WEE'S BIG ADVENTURE A-H, PG Pee Wee Herman is loose in his first full-length feature. Pee Wee's search for his stolen bike takes him on a madcap chase from the Alamo to the Warner Brothers' sound stages. If you happen to be a fan of Pee Wee's particular brand of puerile humor you might enjoy this picture; I found it to be about 80 minutes too long.

The gospel music group, The Joyful Noise Ensemble, is once again presenting free performances of "The Witness," an exuberant musical of the life of Jesus as seen through the eyes of Peter. The Joyful Noise has reunited its ministry with that of Food for the Poor, a Pompeano-based charity which provides extensive aid to the poor in Haiti and Jamaica and has received the full support of Arch-bishop Edward A. McCarthy. The Joyful Noise has performed throughout the state of Florida, often returning by popular demand to the same parishes. Donations from recent performances have gone to Food for the Poor.

So more for NBC. In the next column, ABC's Fall schedule gets the once-over.

Hear the Joyful Noise Ensemble
The following is the Fall/Winter/Spring schedule of Archdi- cosean Workshops and Events of Re- flexion:

Archdiocese Workshops for New Ecumenical Ministers
Saint Peter's, S.W. Dade, Oct. 21 — St. Andrew, Coral Springs.
Nov. 23 — St. Joschin, South Dade.
Feb. 11 — Immaculate Conception, Hialeah.
March 8 — Little Flower, Hollywood.
April 12 — St. Therese, S.W. Dade.
All workshops are on Saturdays from 9:30 a.m. to 1:30 p.m.

Requirements for commissioning:
1) Candidates must be recommend- ed by a member of the diocese, by their chaplains or spiritual directors;
2) Candidates must attend one full day of training... five-hour presenta- tion.

Fee: $5.00 per person, payable in ad- vance.

Procedure: Letter of recommenda- tion should include the following:
1) Name of all those candidates be- ing recommended from a given parish or institution;
2) Check to cover their expenses (in- cludes lunch), payable in advance of Office of Worship and Spiritual Life. Reservations required?

Please specify which workshop your selected group will be attending. Deadline for reservations will be the Wednesday prior to the workshop being attended.

Barry offers new masters program

NORTH MIAMI — South Florida's first specialized head trauma rehabilitation unit is open at Bon Secours Hospital, 1050 N.E. 125th St., North Miami.

The 10-bed unit is designed to provide extensive rehabilitation for victims of seri- ous head injuries. Frequently, these patients frequently suffer from complex disabili- ties such as disturbances in thought pro- cesses, behavioral changes and physical problems.

Each year, more than one million peo- ple in the U.S. suffer head injuries. The majority of these patients are women, and frequently suffer from complex disabili- ties such as disturbances in thought pro- cesses, behavioral changes and physical problems.

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Thinking it over

Resolving questions of justice

How can a group of people begin to discuss questions about justice? "I'd begin by asking what occupations and professions" the group's members are in, said Edward Marciniak, president of the Institute of Urban Life in Chicago. He is well-known for his lectures and writings on the place of Christianity in the workplace.

"I approach it this way because the basic vehicles of Justice are in the places we work or are called to," Marciniak said. It is important "to think through the justice issue in terms of" the workplace.

"I'm a businessman with a large company," Marciniak continued. The institute "works with established institutions or grass-roots groups to revitalize inner-city neighborhoods."

"Change is never easy. You're dealing with habits and unchanged patterns," he said. "Find others who understand the situation and work together."

Finding others of like mind provides "support and motivation" as individuals cited by Marciniak. He recognizes it is hot easy for a solitary employee to take a justice stand.

"Discrimination against minority-group members was another workplace issue cited by Marciniak. He began by denouncing Israel's enemies: Philistia, Tyre, Edom, Ammon, Moab, Judah. Then, without passing for breath, he lashed out at Israel. The effect was stunning.

A new hotel at the time badly wanted business, Marciniak explained. He said the guild told the hotel management: "We'll bring our business but these are our conditions." The hotel agreed and the guild's annual convention marked the first time blacks were allowed to register in a previously all-white Washington, D.C., hotel.

The concern shown by Amos for the rights of disadvantaged and exploited people is paramount in the sermons of all God's spokesmen. Thus we read that when the Israelite people had decided on a fast to obtain God's favor, and nothing happened, they complained: "Why do we fast, and you do not see it? Abuse yourselves and you take no note of it?" (Isaiah 58:3, 3-5).

God's answer came through the prophet: "This is the fasting that I wish: releasing those bound unjustly, feeding the hungry, sheltering the oppressed and homeless; clothing the naked with you, feeding the hungry, clothing the naked with you, and not turning your back on your own" (Isaiah 58:3, 3-5).

The writers of the New Testament repeated Jesus' teaching insistently. For example, they peoplified him as the fulfillment of Jesus' teaching insistently. For example, they peoplified him as the fulfillment of what Jesus said about the poor, the street people, the children, the unemployed parents — abused children.
theme of justice

another? In discussions of social justice, it helps to be aware of some facts — perhaps some statistics on poverty, homelessness, abortion, unemployment. But these discussions tend to thrive only when the human faces behind the statistics are seen.

The concern for social justice is less remote — and much more urgent — when “the facts” include the stories of real people — people whose family has disintegrated; abused children.

In light of the points above, it seems you don’t have to be a Christian to be concerned about justice. The face of a hungry child speaks a universal language.

But if you are a Christian, the discussion of social justice will likely take on a special character.

For Christians, reflections on justice are often sparked by the Beatitudes or the parable of the Good Samaritan. How Jesus treated victims of prejudice and society’s outcasts is likely to become the model for justice.

Thus, among Christians, a discussion of justice can easily lead to an examination of what the life of Jesus implies for life today.

• Again, among Christians, to speak of the rights and the dignity of human beings is to speak of the image of God in all people. It becomes an exploration of something sacred.

• And, among Christians, discussions about building a just society become more than explorations of kindness or fairness or human compassion. Christians begin to ask how one can participate in God’s plan of action for the world.

This brief list of building blocks for discussions of social justice is hardly exhaustive. Many points and questions could be added to it, like this one:

Can social justice really be achieved in this imperfect world?

But I can just see the discussion of that question as it develops among a group of Christians.

They’d begin to talk about whether or not worldly success is the criterion for evaluating our participation in God’s work... about the value in all efforts to infuse the world with hope... the sacredness of every life...

The least one can do...
Charity, justice begin at home—then what?

By Joe Michael Feist
NC News Service

On a cloudy, cool and rather dreary Washington, D.C., day last December, Father Rollins Lambert rode down Massachusetts Ave., past fluttering flags outside the stately embassies that line the thoroughfare.

That day he had a special destination and intent: He was headed for the South African Embassy, to demonstrate against apartheid and provoke his own arrest.

Why did this priest feel it necessary to be arrested? Apartheid, South Africa’s system of racial segregation, is evil, Father Lambert said later.

“To be silent in the face of such evil may look like acceptance of it,” said Fr. Rollins Lambert, African affairs advisor for the U.S. bishops. “To make a statement or gesture in protest is the least one can do,” he added.

Father Lambert would be the first to say that working for justice does not require one to march in protests or be arrested. But what does it "uire? In a recent interview, Father Lambert, African affairs adviser for the U.S. Catholic Conference Office of International Justice and Peace, talked about this.

"In a positive sense, justice and charity do begin at home," Father Lambert said. "We have to think about what others in the family have a right to or a right to expect."

This includes, but is not limited to, material goods such as food, clothes and shelter. But there are also emotional rights, Father Lambert indicated.

"It really is unjust for a husband or wife to deprive each other of the time and attention and love that they are entitled to, or to deprive their children of these things. For example, if one member of the other spends all his or her time working or in some recreational pursuit, that’s unjust," he said.

The next step, for church and society, continued Father Lambert, "is to find the search for justice beyond the family... to the neighborhood, nation and world.

"If a brother or sister has nothing..."

Father Lambert thinks there must be awareness of "structural injustice," such as exists in South Africa. There, he said, the whole system is designed to subjugate the black majority population.

To begin working for justice, it is of course necessary to know and understand a given situation, he said. "Ignorance is an excuse for not doing anything," said Father Lambert. But when that ignorance is penetrated by whatever means, the person is under somewhat of an obligation to become informed and act for justice.

"Ignorance is an excuse for not doing anything," said Father Lambert. But when that ignorance is penetrated by whatever means, the person is under somewhat of an obligation to become informed and act for justice.

Again using South Africa as an example, Father Lambert said that once informed, every U.S. citizen “has three people in the Congress to turn to.” At the least, he added, the individual can communicate general feelings and let his representatives know apartheid is considered a serious problem.

"That’s very important these days with cities and states contemplating divestment or withdrawal of their investments in South Africa, he said.

"It is vital, the priest believes, for people to organize to fight injustices. Suppose you have racial or ethnic tension in a community. People can organize to combat the injustices that are usually the cause of the tensions.

It might have to do with delivery of services, police action or inaction, or enforcement of city housing laws. Sometimes a parish group can tackle these things and get some action,” said Father Lambert.

To Father Lambert, a Chicago archdiocesan priest, it is very important for Christians to be concerned about public affairs. Here he quotes from the New Testament letter of James:

"If a brother or sister has nothing to wear and no food for the day, and you say to them, ‘Go to theVoice of Miami / THE VOICE / Friday, August 23, 1985 / PAGE 23
... speaks a universal language

Auxiliary Bishop Emerson Moore of New York leads a group of seven black bishops as they picket the South African Embassy in Washington to protest that government’s policy of racial segregation. "To be silent in the face of such evil may look like acceptance of it," said Fr. Rollins Lambert, African affairs advisor for the U.S. bishops. "To make a statement or gesture in protest is the least one can do." (NC Photos)
Steeplejacks raise (church) roofs

SAVANNAH, Ga. (NC) — High altitudes don’t bother the O’Neill family. As a matter of fact, family members spend most of their waking hours tiptoeing on rooftops and bumping heads with clouds.

The O’Neills are steeplejacks. They specialize in all kinds of roof repair, including the intricate work of restoring church steeples and crosses and weathervanes on top of towers. The family recently came to Savannah to repair the roof and steeple of the Cathedral of St. John the Baptist. The sinking of the foundation below the bell towers caused gaps to appear between the tower and the roof shingles.

The O’Neills’ scrapbook is filled with pictures of churches and other buildings on which they’ve worked, ranging from the First Baptist Church in West Palm Beach, Fla., to St. Stanislaus Catholic Church in Bay City, Mich., their hometown.

“They’ve got friends all over the country,” said Jerry O’Neill, who retired from the Dow Chemical Co. 14 years ago and became a steeplejack, learning the trade from his father. He said his wife, Beverly, went into business for themselves and were later joined by their two sons, Timothy and Darrell, and their families.

The group travels together in three trailers, making local campgrounds their home while they’re on a job. Back in Michigan another family member serves as their answering service.

On any given day, the O’Neills might be doing metal work, installing light rods, cleaning, tuck-pointing, painting, waterproofing or gold-leafing.

They don’t use scaffolding and they’ve never had an accident, they said.

The sights of the O’Neills dangling from steeples always generates public interest, and their pictures have graced the sheets of countless newspapers and magazines as well as television programs.

**Steeplejacks Tim and Linda O’Neill repair the steeple of St. John the Baptist Cathedral in Savannah, Ga. The couple is part of a family that travels the country to repair the roofs of churches and other buildings. (NC photo by Darrell O’Neill)**

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