

# COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER  
20 Pages — 2 Sections Wednesday, March 9, 1983 35 Cents

## 'Tortured Cries of Poor' Beckon Pontiff

San Jose, Costa Rica (NC) — Responding to the "tortured cries" of the poor and war battered, Pope John Paul II began an eight-day visit to Central America March 2 with a promise to confront the region's most burning issues.

In the first of an expected 50 speeches during the trip, the pope condemned violence, injustice, excessive materialism, economic systems based on "collectivism" and foreign in-

terference in the region's decision-making.

"The tortured cry which these lands raise and which invokes peace, the end of war and violent death, resounded with accents of urgency in my spirit," the pontiff told a crowd of several thousand people at the airport.

"This sorrowful cry is what I want to give voice to with my visit," he said. "The voice is that muted by the already

customary sight of the tears or death of children . . . of the long line of orphans, of so many thousand refugees, exiles and displaced persons in search of homes, of the poor without hope or work."

Among officials greeting Pope John Paul II at the airport were Costa Rican President Luis Alberto Monge and most of the 66 bishops of Central America. Notably absent from the welcoming committee was a military

band and honor guard, usually part of the arrival formalities during the pope's 16 other foreign trips. Costa Rica has had no such units since its army was abolished in 1948.

Later, speaking to the bishops gathered at San Jose's archdiocesan seminary, the pope urged the Central American church to be "a banner of peace, of concord, of unity," and repeated his earlier condemnations of violence "purely economic capitalism" and "equally materialistic collectivism."

Touching on church issues, he reminded the bishops of his talk at Puebla, Mexico, in January 1979, in which he called on them not to be "technicians or politicians" but pastors.

Pope John Paul also called evangelization "the absolute priority" for the church in Central America, "because without a lucid and systemic catechesis, the faith will be weakened, and the true unity will run serious risks."

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On March 3, Pope John Paul II made a dramatic appeal against violence in Central America, warning young people that "the blood will continue to run" unless they build a world of peace and justice.

Traffic ground to a halt in San Jose as tens of thousands of Costa Ricans walked miles to catch a glimpse of the first pontiff ever to visit their country.

But many of the day's events were overshadowed by the pope's "deepest sorrow" over the execution of six men at dawn in nearby Guatemala, despite a papal appeal for commutation of their death sentences.

A Vatican communique issued in San Jose called the executions "dramatic, unexpected and unbelievable."

Pope John Paul made no

The journey of Pope John Paul II through Central America and to Haiti is scheduled to conclude tonight after a meeting with the Latin American Bishops Council in the Cathedral of Port-au-Prince, Haiti. The following reports are from NC News dispatches up to Courier-Journal press time.

direct public reference to the executions during the day, but Vatican press spokesman Father Romeo Panciroli, said the pope "expressed his deepest sorrow" at the news.

In the late afternoon, the pontiff met with tens of thousands of young people.

"You have to create a better world than that of your ancestors," he told them. "If you don't, the blood will continue to run, and tomorrow tears will give

witness to the sorrow of your children.

"I call on you, as a brother and a friend, to fight with all the energy of your youth against hate and violence, until love and peace is re-established in your nations," he said.

The pope ended his day with the judges of the Inter-American Court for Human Rights, founded in 1978 to apply and interpret the American convention for human rights which took effect that year.

"The promotion and defense of human rights is not a mere ideal . . . abstract and without organisms of effective control," he said. "But rather it must have the use of effective instruments of verification and, if necessary, opportune sanctions."

## Nicaragua

Managua, Nicaragua (NC) — Pope John Paul II came to Nicaragua to preach unity to a church strongly divided over its attitudes toward the country's Marxist-influenced Sandinista government. His effort brought mixed results.

In unprecedented public displays during his 11-hour visit March 4, the pope at one point appeared to scold a priest who refused to give up his government position in spite of church orders to do so, and at another point

engaged in a vigorous shouting match with Sandinista youths trying to drown out his criticism of priests, religious and church organizations which adopt political ideologies as the expression of their Christian commitment.

The shouting match occurred during pope's homily at an open-air afternoon Mass in July 19 Plaza, Managua's central

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### Bishop to Convene Special Hearing On Peace Pastoral Pullout Section Pages 1A-4A



Pope John Paul II consoles a child during a visit to a children's hospital in San Jose, Costa Rica. (NC Photo)

# Priest — A Man of Prayer

By Bishop Matthew H. Clark

During the first week of Lent I met with the priests of the diocese at Notre Dame Retreat House. Our theme was "Growth in Ministry." In my talk to the priests I spoke of the theme in four components: Prayer, Emotional Growth, Physical Health and Intellectual Development.

Last week I asked the Courier-Journal to publish the section on Prayer. This week I ask the paper to publish the remainder of my talk. I hope it will help you in your own spiritual development and be a reminder to you to pray with and for our priests during this Holy Season.

**EMOTIONAL LIFE** — Certainly I am not qualified in any professional ways to say a great deal about emotional life. But I am aware that much has been learned and can be shared for our mutual benefit. My own comments I would like to base on what I have read, observed in myself and have learned from others.

Emotions are neutral realities which exist in us in response to what we experience in our senses and imaginings. They come and go not because we decide to have them or not have them. They exist because thus or such has happened to me.

I feel joyful, angry, depressed, set upon, lustful, exuberant, defensive, aggressive not in a vacuum or for no cause but because I have experienced something. I feel angry because I have been criticized unjustly and publicly. I feel happy because someone has left me an unexpected gift. I don't decide to feel angry or happy. I just do.

In the example, it is clear that the emotions can work for or against us. In the case of anger the automatic (i.e. the unchosen, therefore, unfree) response is to lash back with a statement as unkind or more unkind than

the one which provoked the anger. Here, of course, the person who seeks to live in the charity of Christ needs to acknowledge and deal with the anger so as to let the mind and will have play and so make possible a response born of love. In the case of the joy our desire and ability to express genuine thanks can well be enhanced. With such accompanying emotions our response will be less "pro forma" and much more spontaneous and personal.

In the example, my thanks, itself, becomes a gift and further unifying exchange is invited. Emotions

when recognized and dealt with are occasions for decisions to respond with love — at times they make the response a joy; at other times they make it heart-tearing hard.

When they are unrecognized, emotions are not dealt with; they are, to use an amateur's term, "stored up" and get played out in unreflected, unfree and inappropriate ways. How many of us have blown our tops at some person only to realize when we cooled down that we were really dumping an accumulation of anger on our poor victim? How many of us have

discovered ourselves angry for so long, to such a degree at the same person that we finally realized we were in prison with the anger — and then realized that we would be free, not when they changed, but when we changed?

Our past experiences can affect us in the present because they give birth to emotions so powerful as to require a long period of time and considerable patience to work through them.

At times they frighten us and because of the fright we

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