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U.S. Arms key to Salvadorean killing

By NC News Service

Jean Donovan never found anyone to take her letter to the senator. In it she echoed the warning of others in troubled El Salvador that U.S. military aid was being used to repress peasants and others.

Miss Donovan was murdered early in December near the San Salvador airport along with three other U.S. missionaries who had worked alongside peasants for several years.

The letter, found among her belongings, reached her parents in Miami, who sent it to Sen. Edward Kennedy in Washington.

"THE BULLET that killed her was an American bullet," Miss Donovan's mother, Patricia Donovan, said tearfully.

In February Archbishop Oscar Romero of San Salvador urged President Carter to stop military assistance to the military-civilian junta because, he said, the aid had fallen "into hands of the unscrupulous military...and will only intensify repression" of the people. He was killed by an assassin's bullet in March.

The administration in Washington had granted \$200,000 in November, 1979, for military equipment and training and was readying \$5.7 million more, which was eventually delivered.

Bishops in the United States, Great Britain and Central America supported Archbishop Romero's request that the U.S. halt such military aid. Many congressmen questioned the propriety of this aid when the evidence pointed to the junta's inability to control guerrillas and

escalating violations of human rights, mostly by its security forces.

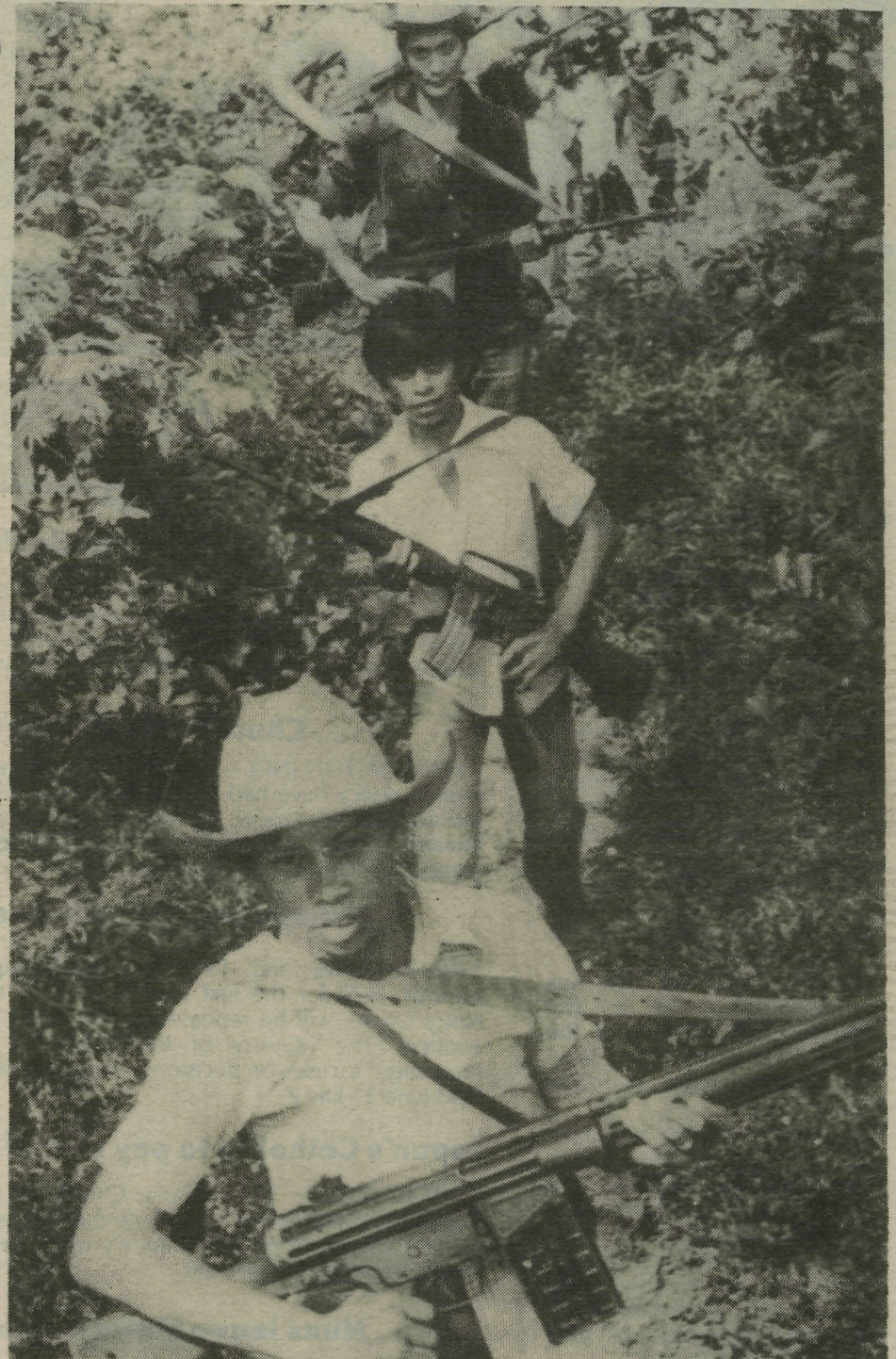
More recently the legal aid of the San Salvador Archdiocese, Socorro Juridico, said that during the raid by Salvadoran soldiers of a church refugee camp at the end of November 1980, many refugees testified they saw foreign officers leading the raid.

SOCORRO JURIDICO reported in its widely circulated bulletin that the raid included five tanks and four armored trucks and a detachment of 40 troops. They entered the camp located on the grounds of the major seminary, in downtown San Salvador, where the archdiocesan offices, the Catholic radio station and the Catholic weekly newspaper's headquarters were also raided. It reported that soldiers destroyed the camp clinic after beating several refugees and the man in charge of food supplies. Socorro Juridico identified by name five members of the paramilitary group Orden who participated in the raid, and added: "According to testimony of the refugees and of archdiocesan employees, several foreign officers were in command of the raid. They said that from the color of their hair and complexion, their unusual height and accent, there was no doubt that they were North Americans."

Most Salvadorans are short and have dark hair and complexions.

Junta sources say there are five officers in what they call the "operational planning and assistance team," led by a colonel from the Special Forces School at Fort Bragg, N.C.

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YOUNG GUERRILLAS--Young guerrillas make their way down a trail in El Salvador carrying automatic rifles. Thousands of the young militants are teen-agers who volunteered or were recruited for battle in the troubled Central American nation. (NC Photo)

Pope's document

... Has meaning for the divorced, politics?

By Nancy Frazier

ROME (NC) — Pope John Paul II's new encyclical on the mercy of God is an essentially spiritual document with implications for such controversial church issues as liberation theology and divorced Catholics, according to theologians in Rome.

'It could be the basis for the development of a church attitude based less on law than on compassion,' — Fr. O'Riordan.

Irish Redemptorist Father Sean O'Riordan, who teaches a course on the theology of marriage in the modern world at the Alphonsian Academy in Rome, said Pope John Paul's encyclical "Dives in Misericordia" (Rich in Mercy) provides a foundation for possible changes in the church's attitude towards the divorced and remarried.

"It's essentially a call to an attitude of mind and spirit," he said, "and it could be the basis for the development of a church attitude based less on law than on compassion."

Although he said the encyclical

"does not indicate a concrete move" on the church's ministry to divorced and remarried Catholics, Father O'Riordan said it encourages one to look at problem marriages "not just in terms of an ideal but in their real circumstances."

"ANYONE WHO thinks this (the en-

'I would have liked an encyclical which would have admitted that we have work to do in our own community' — Fr. McBrien.

cyclical) is just a nice pious development on justice doesn't know anything about theology," said Jesuit Father Robert Faricy, a professor at the Gregorian University.

"I think what the pope was doing was hitting at the one critical weakness of liberation theology — the lack of mercy — and at communism because it lacks a doctrine of love," added Father Faricy, a native of St. Paul, Minn.

Describing the document as "the best encyclical I've ever read," he said it was "not only up-to-date but breaking new ground on moral

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RUN OUT OF TOWN — Father Salvatore Pagliuca, 61, stands in front of the rubble of Santa Maria Assunta Church in Balvano, Italy. The church was destroyed 15 days earlier by an earthquake during a Mass and 70 people inside were killed. Angry parishioners have since run the priest out of town charging that he failed to spend all the money collected five years ago to restore the old church. Money spent could have prevented the collapse parishioners claimed. (NC Photo).

Clandestine church exists in USSR

VATICAN CITY (NC) — In a direct challenge to the Soviet government, the Ukrainian-Rite Catholic Bishops publicly acknowledged the existence of a clandestine Catholic Church in the Soviet Union and praised Ukrainian Catholics for their "martyrdom."

The bishops made the comments in a joint pastoral letter approved at their Nov. 25-Dec. 2 synod in Vatican City.

A summary of the letter was released Dec. 19 at the Vatican. The full text of the Ukrainian-language letter is to be made public in early January.

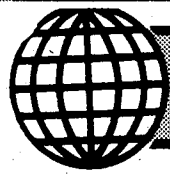
According to the summary, the letter was written to give Ukrainian-Rite Catholics "a paternal word of comfort in their suffering and persecution, which continue ruthlessly up to now, emphasizing the great benefits to the universal church of their martyrdom."

Referring to Catholics living in the Ukraine, the bishops called the group a "Christian community of the catacombs" and said that "ecclesial discipline" is of key importance.

"You have among you your pastors, who in the name of Christ and as his vicars announce the divine word to you and bless you with the holy sacraments in houses, in hiding, and at the risk of their lives," the letter said.

"Pray for your pastors and priests, obey them as if they were Christ himself," it added. "Help them. Guard them from lying people who follow them around to denounce them for unlikely things in order to defame them and damage them."

The bishops said there were signs of hope for the Ukrainian-Rite church especially among its young people.



News At A Glance

Priest brother defends Haig...

BALTIMORE (NC) — "He has very clear ideas of himself in service to the republic and as a Catholic layman," said Jesuit Father Frank Haig, of his brother Alexander M. Haig Jr., after the retired general was nominated to be secretary of state.

... Church officials say little

WASHINGTON (NC) — Church officials concerned with U.S. foreign policy have had little to say about the nomination of retired Gen. Alexander M. Haig as secretary of state, mainly because so little is known about Haig's foreign policy views in areas of concern to church groups.

Bishops' workshop scheduled

NOTRE DAME, Ind. (NC) — A leadership workshop for bishops, held for the first time in June by the University of Notre Dame, will be repeated in 1981. The 10-day program, entitled "The Ministry of the Bishop — Leadership and Mutuality," focuses on decision-making and planning. It will be held June 21-July 2.

Japan's Catholics to pay cost of Pope's visit

TOKYO (NC) — The Catholic Church in Japan has asked Catholics in Nagasaki to contribute the equivalent of \$50 each to help pay for Pope John Paul II's visit there next February, church sources in Tokyo said.

Nuns leave Malta in protest

VALLETTA, Malta (NC) — Six Irish and Scottish nuns left Malta under protest Dec. 20 after refusing a government request to give up half of hospital their congregation had run since 1911.

Pope to visit Far East

VATICAN CITY (NC) — Pope John Paul II announced Dec. 21 that he will visit the Philippines, Guam and Japan Feb. 16-27 on his ninth trip outside Italy as pope.

Woman's ordination stirs protest

LONDON (NC) — The ordination of an Anglican woman deacon in Wales Dec. 20 led to a protest demonstration that was surprising because she was not the first woman to be ordained a deacon in the Welsh Anglican Church.

Peace, freedom threatened in '81

VATICAN CITY (NC) — Both peace and freedom are threatened by terrorism, totalitarian systems, religious repression and economic inequalities, Pope John Paul II said in his message for the 1981 World Day of Peace, Jan. 1.

UN calls for moves against apartheid

UNITED NATIONS (NC) — The United Nations General Assembly has adopted a series of resolutions on South Africa which, in effect, call for an international mobilization against apartheid.

Pope: no conflict between science, faith

VATICAN CITY (NC) — During a meeting Dec. 22 with 12 Nobel Prize winners, Pope John Paul II said the period of conflict between science and faith has ended.

Human rights worse in Chile

UNITED NATIONS (NC) — The human rights situation in Chile worsened in 1980, affecting the activities of the Catholic Church and academic life, according to a report to the United Nations General Assembly.

N.Y. park named for Pope

NEW YORK (NC) — The New York City Council's Committee on Parks has unanimously approved renaming an area in front of St. Stanislaus Kostka Church in Brooklyn as Pope John Paul II Square.

The Voice

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Look what's coming in '81



My beloved:

A joyous and blessed New Year. My prayer for each of you is that 1981 will be a year of health, of growth in grace and happiness. May it be a year when we, members of the Archdiocese who have been given the privilege and responsibility of living out the teachings of Jesus, will make progress in our spiritual lives and be effective in bringing the blessings of the Gospel to whomever we associate with, wherever we go.

In our Evangelization efforts during 1981, we are planning to continue our attempts to enrich, spiritually and in all ways, the lives of the families of the Archdiocese. We are planning also to open a new phase of Evangelization—enrichment of Gospel living through enrichment of parish life. Our parishes and participation in parish activity are key to growth in the life of Jesus Christ.

We are planning that during 1981 each parish will reflect on its effectiveness as a supportive spiritual community for its members. Parishes will be asking whether they are effectively reaching all their members, the youth, the elderly, the minorities. They will be evaluating their effectiveness in communication, in projecting a spirit of hospitality, in revealing a community spirit through their style of liturgical prayer.

We are planning that the Lenten Season have as its special theme the role of the parish in the members' growth in holiness in Jesus Christ and in communicating the graces of the parish in our lives of Faith, prayer and love. And I hope that many prayer-discussion groups will meet during the weeks of Lent to explore these themes.

Finally, as a means of strengthening the parish relationship, we are planning that during 1981 every home be visited by representatives of the parish, simply to bring an expression of interest, encouragement and the support of the parish to the individual homes.

I hope you will pray for the success of this program that has been worked out with our priests and our Evangelization Commission. It has enormous potential for the spiritual renewal and outreach of the Church in these days when a new spirit is so critically needed.

The new year, of course, will see our annual AB-CD appeal. We can take special satisfaction this year in the things we have been accomplishing through our united efforts.

During 1980, we opened an Archdiocesan nursing home in Broward County. The Carmelite Sisters also opened their new nursing home in Palm Beach County. We completed Carroll Manor, a facility for the elderly - and we have additional facilities near completion near St. Dominic's Parish in Miami and near St. Helen's Parish in Fort Lauderdale. We opened new high schools in Boca Raton and in Naples. We opened 3 new parishes, and we opened a new Catholic Service Bureau office in Hialeah. We were involved in assisting the great number of Cuban, Haitian and Nicaraguan refugees who come into our midsts, and we continued all of our programs of Catholic Social Services.

We acquired a building adjoining the Cathedral Activities Center to serve the organizations and movements of the Archdiocese, and we opened in Naples a center to serve the Mexican-Americans of the area, and we acquired a number of sites for new parishes.

What does 1981 bring? We hope to explore more facilities for the elderly. I am specially concerned about Palm Beach, Naples and Key West.

We hope to begin construction on a library facility at St. John's Seminary. In her Will, Mrs. Maytag, of blessed memory, left a substantial contribution toward this project. The library will be open to all the members of the Archdiocese.

We also hope to begin construction on our new Diocesan Center (Chancery building) on a site on Biscayne Boulevard in Miami Shores. This will permit us to accommodate all of our offices in one building rather than in the several temporary facilities in use since the beginning of the Archdiocese.

A munificent benefactor has contributed one million dollars toward this project. Selling the other buildings will provide additional funding. We hope that funding will also be available from those who will make memorial gifts of rooms of furnishings in the building. Their gifts will be ideal memorials for they will be at the very heart of the life of the Church and will be in use for many generations. I will be grateful if anyone interested would write me directly.

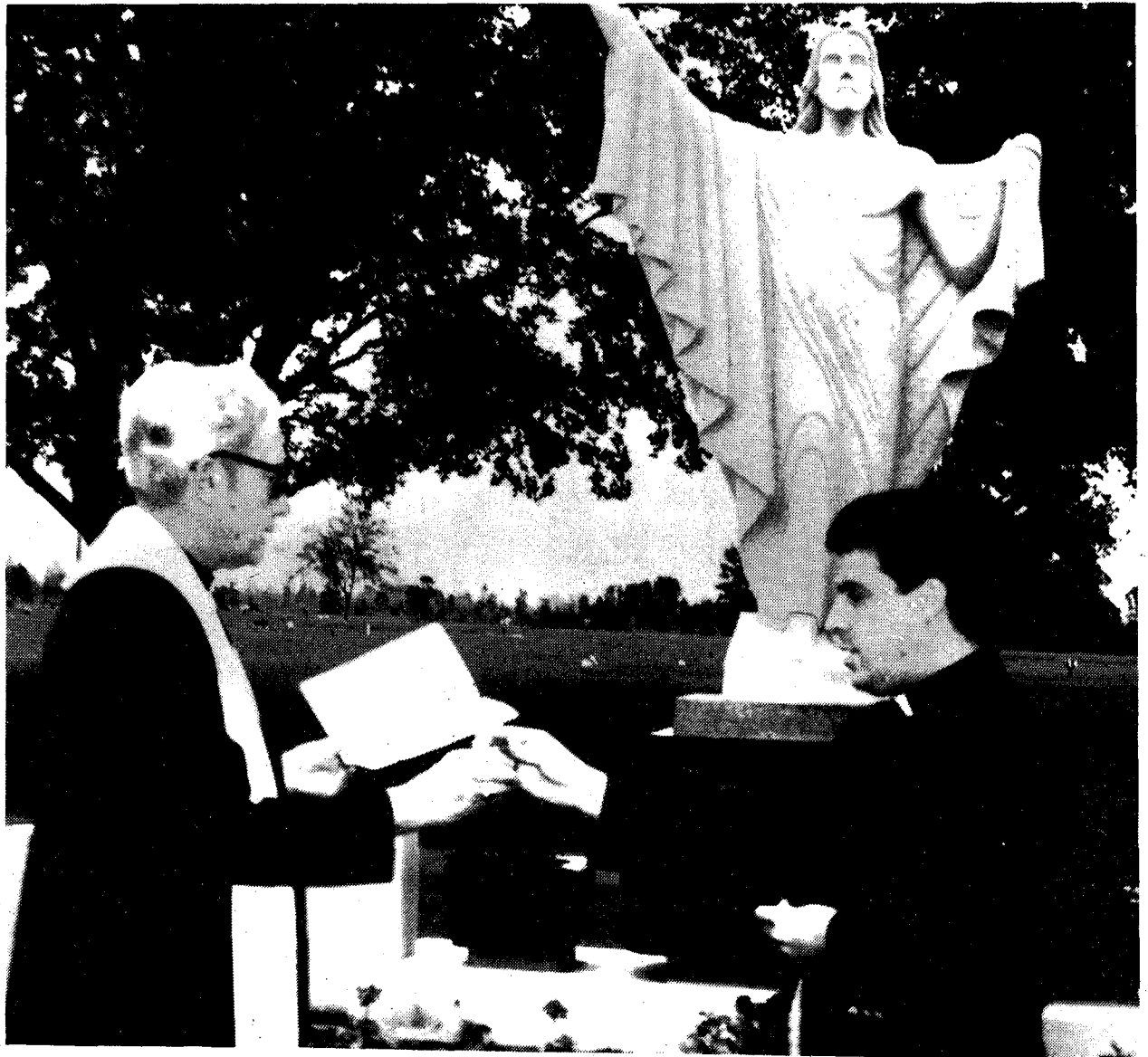
With all I have said, I have only scratched the surface of the activities of the Church. I have said little

of the parish activities, the schools, the institutions, the organizations and movements that are devotedly doing the work of the Kingdom among us year in and year out.

I have been referring to our new initiatives which I feel reflect what the Holy Father had in mind when he said (July 7), "Mindful, certainly, and jealously guarding what the authentic history of the Church has accumulated for this and future generations, but conscious that the building, until the last moment of time, demands new work; demands laborious, fresh, generous building, as if the Church, the divine building, should begin today to take up her adventurous challenge to attain the heights of heaven."

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



STATUE OF THE RISEN CHRIST, honoring the late Archbishop Carroll and priests buried in Our Lady of Mercy Cemetery, Miami, is blessed by Archbishop McCarthy in his first public appearance since being hospitalized in November. Engraved at the Statue's base are the words

of Jesus to Martha: "I am the resurrection and the life; he who believes in me, even if he die, shall live..." The Archbishop also dedicated a parcel of land for Cubans to Our Lady of Charity, patroness of Cuba.

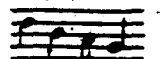
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Meaning for divorced and politics

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theology, spiritual theology and church involvement in the world."

The encyclical's main message, said Father Faricy, is that "the healing power of God's mercy can heal both social structures and human hearts." He called it a "guidebook" for social justice issues and for pastoral attitudes in the administration of the sacraments of healing — penance, the Eucharist and anointing of the sick.

ANOTHER THEOLOGIAN in Rome, who asked not to be identified, had a less optimistic view of the impact of "Dives in Misericordia." "The message is good, but the way of expressing it is awfully abstract," he said.

The theologian said the pope's second encyclical was likely to have a much less significant impact on the church than his first, "Redemptor Hominis" (Redeemer of Man), and said he thought it was aimed primarily at interpersonal relationships than at larger political or social issues.

But he praised a lengthy footnote to the document (No. 52) for its commentary on God as both father and mother.

Father Dominic Maruca, a Jesuit from

the order's Maryland province who teaches at the Gregorian University's Institute of Spirituality, also praised the footnote and said it "should delight women."

But rejecting the idea that the encyclical was intended as a political commentary, he said he thought "the pope took great pains to avoid politicizing it."

He said Pope John Paul wanted to tell Catholics to "always affect changes on the world scale, but that the changes have to start from the human heart."

"I think it is a mistake to interpret it as a political statement rather than a profoundly spiritual one, although it may have political corollaries," Father Maruca added.

But he admitted that readers untrained in philosophy, "May be put off by its length and its demanding style and philosophical language."

A STAFF MEMBER at the Gregorian's Biblical Institute disagreed with that assessment of the difficulty of the document, however. "It's more concrete, less formal" than previous encyclicals, he said. "The pope is talking to ordinary people, and I think that

makes it easier than most encyclicals."

In the United States, Father Richard McBrien, chairman of the theology department at the University of Notre Dame, called the encyclical "a fine, biblically based meditation on the nature of mercy, which shows us what we already know, that the pope is a man of learning and theological sensitivity who can handle serious theological questions."

But Father McBrien added, the encyclical "lays itself open to the cynical response that the pope is extolling mercy but not connecting that with instances in the church in which mercy is not being practiced." The theologian cited the situations of divorced and remarried Catholics and of priests who are unable to exercise their ministry when they marry.

"It is not an encyclical that makes us stand up and take notice," Father McBrien said. "It does not connect specifically with issues in society and

the church. I would have liked an encyclical which would have admitted that we have work to do in our own community."

"**THE LAST THING** you find in the hearts of many conservative Catholics is mercy," said Father McBrien, citing some nationally-circulated Catholic newspaper and letters to the editor in various diocesan newspapers. "There is a mean streak in some American Catholics that is inconsistent with everything the pope is saying in the encyclical," he said, but nothing in the encyclical would make such people feel they were being reproached.

The encyclical is "consistent with the pope's approach, which is not to apply his vision of the gospel in the world to the church," Father McBrien said. He said the pope tends to see more sharply what the church is calling the world to do than what the members of the church are called to do as a sign to the world.)

Notre Dame choir to perform

Two concert workshop performances by the University of Notre Dame Chapel Choir are slated the first week of January in Hallandale and Miami under the auspices of the Archdiocese of Miami Office of Worship and Spiritual Life.

The choir, a mixed ensemble of 60 students, 47 of whom are in the touring choir, was founded in 1973 and will be making their first appearance in Florida after touring the mid-Atlantic, mid-western and southern states.

Designed to be both entertaining and informative through the incorporation of both serious and contemporary liturgical music as well as through the use of other arts including banners, dance, mime and dramatic presentation of Scripture readings, the program is open to the general public. It will be of special interest and assistance to clergy, musicians,

members of parish liturgy committees, directors of religious education and to anyone involved in the planning and preparation of liturgical celebrations.

Performances will begin at 7:30 p.m. on Monday, Jan. 5 at St. Matthew Church, 542 Blue Heron Dr., Hallandale and on Wednesday, January 7 at St. Louis Church, 7270 SW 120th St., South Miami.

Reservations may be made by calling the Office of Worship at 757-6241, Ext. 241. Palm Beach residents may call toll-free 833-1951 and Broward Countians may call toll-free 522-5776.

St. Monica parish concert

St. Monica's Parish will bid farewell to its priests, Fr. Joseph Cliff, pastor for 8 1/2 years, and his assistant Fr. Brendan Timon, with a musical concert on Sunday, Jan. 4 at 8 p.m. Everyone is invited. Donations are \$5 for adults, \$3 for children. The church is located at 3490 N.W. 191 St., in Opa-Locka.

Official

The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. WILLIAM ROMERO — to Associate Pastor, St. Christopher Parish, Hobe Sound, effective December 20, 1980.

THE REV. JAMES MELLEY — to Associate Pastor, St. Agnes Parish, Key Biscayne, effective January 7, 1981.

THE REV. WILLIAM MASON, O.M.I. — to Archdiocesan Director of the Apostolate Among Black and Indian Catholics, effective December 18,

1980.

THE REV. MICHAEL GIGANTE, O.M.I. — to Pastor, St. Monica Parish, Opa Locka, effective January 21, 1981, upon nomination by his Superior.

THE REV. JOHN MORRISSEY, O.M.I. — to Associate Pastor, St. Monica Parish, Opa Locka, effective January 21, 1981, upon nomination by his Superior.

THE REV. DANIEL CERNAUSKAS — to Associate Pastor, St. William Parish, Naples, effective December 19, 1980.



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U.S. arms key to Salvadorean killing

continued from p. 1

THE CHURCH has blamed security agents and extreme rightists operating with government impunity for 80 percent of the thousands killed in two years of violence. In another raid last July on Socorro Juridico security agents confiscated files and fragments of bullets and grenades brought by villagers when filing their complaints. Most had U.S. markings.

U.S. aid was suspended in part following reports of the murders of the four U.S. missionaries. A week earlier six opposition leaders had been abducted by troops and killed and human rights activists were already pressing the Carter administration to cut off aid.

Why was the aid sent in the first place? The State Department says that the civilian-military junta represents moderates in the army and in politics, that it has launched land and banking reforms to distribute wealth more fairly, that the opposition is composed

largely of Marxists, although there are democrats too, and that without massive economic and military aid, the government will fall and civil war will break out. In 1980 the economic aid package of more than \$25 million included close to \$6 million for military purposes.

Administration officials told Congress that the \$5.7 million request was for "non-lethal" equipment for an army that was helping in the reforms, such as trucks, riot-control gear and communications equipment.

There have been also arms transactions between U.S. private firms and El Salvador, which require U.S. government licensing, for carbines, hand guns and rifles.

ACCORDING TO customs sources in New York, illegal arms transactions between private concerns and the Salvadoran government passed the \$22 million value mark in 1980.

As part of the aid package to El Salvador, the Carter administration

asked Congress for funding in 1981 of helicopters, jeeps, patrol boats, air-craft engines and parachutes.

Under a counter-insurgency program the United States has trained 448 Salvadoran policemen and helped organize riot-control units, improved the police and the National Guard communications system. Another 250 Salvadorans receive counter-insurgency training in the Panama Canal under the U.S. Southern Command.

Suspension of the military aid was only partial and temporary. A spokesman for the Department of State said U.S. contractual obligations "are still being honored," meaning the delivery of arms already paid for with the funds.

The \$20 million economic aid was restored Dec. 17 based on assurances that the new junta will investigate the murders of Miss Donovan and her companions, Maryknoll Sisters Ita Ford and Maura Clarke, and Ursuline Sister Dorothy Kazel.

The Maryknoll Missionary Sisters have launched a campaign to get U.S. citizens to press the administration for a complete cut-off. Maryknoll Sister Marie Russo said the nuns are also calling for withdrawal of the military advisers in El Salvador.

"The situation there is like Vietnam all over again," she said.

Family Planning classes

The Archdiocese of Miami will sponsor a series of four monthly classes on Natural Family Planning beginning on Wednesday evening, January 14, 1981, at 8:00 P.M. The classes will teach a new method of Family Planning which meets all of the church's teachings regarding artificial contraception, yet is as effective as the Pill and the other artificial methods when

Classes will be held at the Church of the Little Flower, 1270 Anastasia Avenue, Coral Gables, and will last approximately two hours. For more information, call Kathy Gent at 473-1046 in Davie.

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MATTER OF OPINION

No false optimism for world of the 80s

On the front page of today's Voice is a picture depicting kids, yes, teenage kids, perhaps no more than 14 or 15 years old, carrying high-powered sub-machineguns somewhere in El Salvador.

Sooner or later these youths will probably either kill or be killed.

It is not a pleasant picture, but it symbolizes all too graphically how the world stands today as we enter this new year.

Instability, repression and the threat of civil war pervades much of Latin America.

The Middle East appears no closer to a solution that it ever has, many months after the Camp David accords.

The rape of Afghanistan continues in the Far East.

In Poland the spectre of another Hungary looms. Only, this time it would surely be much worse. Russia fears the very unraveling of the communist fabric in Poland and the spread of such dangerous notions as self-determination to other satellite countries. But Polish workers have tasted the sweet scent of freedom and are bouyed by religious conviction. They would not bow readily before Soviet tanks. Blood would flow. And the Pope has reportedly let the Russians know that if they invade he will fly to

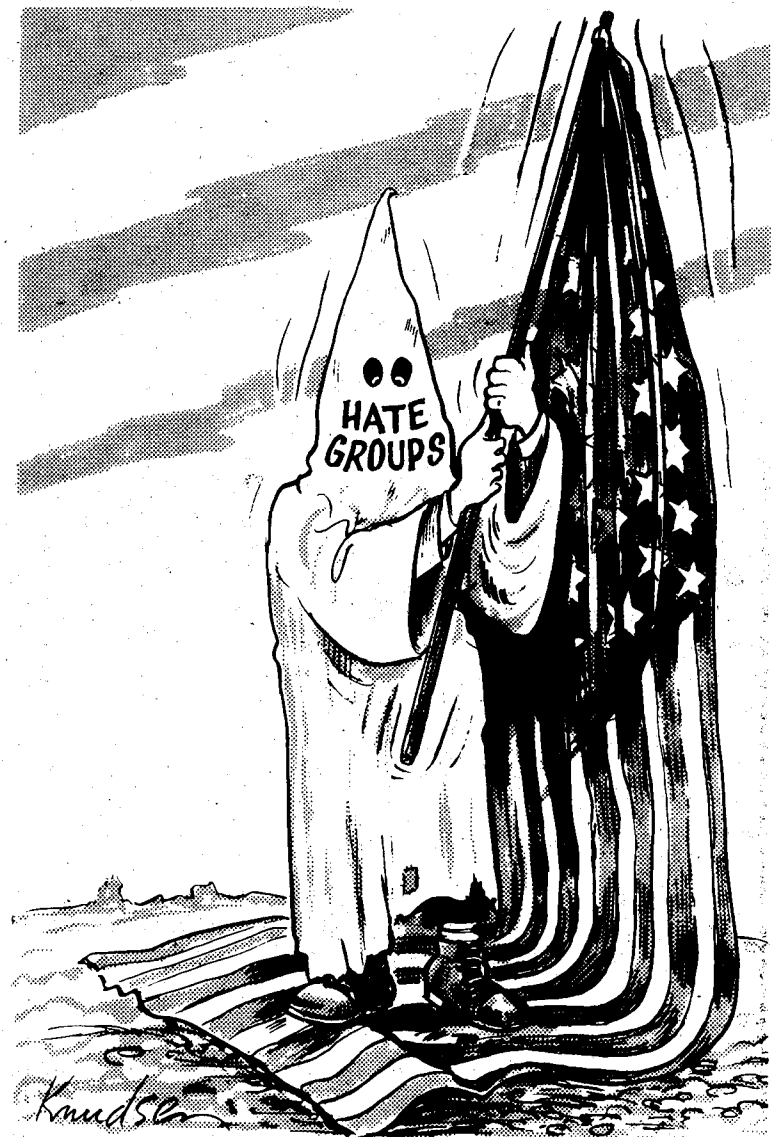
Poland to be there when the tanks arrive, a factor that must frustrate Soviet leaders greatly, but would not likely deter them if communist authority in Poland begins breaking down.

Here at home, domestic violence is at an all time high from the home to the alley. Hooded or jack-booted extremist groups are on the rise while minorities appear unable to make any headway at all.

A new president has been elected and there is the usual mood of optimism. In this case, there is apparently a swing in attitude among the populace supporting the new president's general thrust, at least for now. And for Catholics, there is mild optimism because of Reagan's pro-life and pro-tax-credit stance, though it remains to be seen whether Congress will follow his direction, and the problems of sexual promiscuity, divorce, and poverty undergirding the life issues go on unabated.

The world certainly is not on the brink of Utopia as we continue into the 80s.

In short, mankind will continue as always, in the midst of pain and confusion, to need the guiding light of faith to derive a sense of meaning and purpose from life.



FLAG WAYER

LETTERS TO THE EDITOR

About 'all men'

To The Editor:

It is, indeed, very sad to see that our "Catholic" religious and superfeminine liberators feel "discriminated" against by the "sexism" in our liturgy (Voice Nov. 14) but also very heartening to see our bishop's understanding of their plight by their elimination of the terms 'man' and 'men' from its lexicon.

I had really come to believe that metaphoric language was permissible in English as in other languages, but, since the U.S. bishops have decided that such is not the case, we could now improve the rhetoric of our Holy Scriptures, our textbooks on anthropology or zoology and, perhaps, of certain paragraphs in the Declaration of Independence.

In such books we find silly synecdoches such as: "Let us make man in our image . . . and let them have dominion over . . . ; male and female he created them . . ." or "The

evolution of man" or "God loves all men" or "We hold these truths to be self-evident, that all men are created equal" . . .

Needless to say, such style of expression is quite regrettable considering that some, very sensitive members of the species; do not want to be Homo sapiens.

Caridad Garcia
Miami

To The Editor:

Regarding the "all men" wording to be cut from Liturgy, as reported in The Voice of Nov. 14, 1980. . .

Members of The Women's Ordination Conference which seeks the admission of women to the priesthood praised the vote of the

bishops. They said it was a much-needed step toward the acceptance of women as full, equal, visible members of the Church.

This "so-called sexist language" seems to exist in the minds of frustrated feminists and a few radical members of the clergy. It is suggested that these changes will help to unify our worshipping community. To the contrary, the approval of these textual changes will encourage feminists to continue campaigning for additional changes. Many could be misled into believing that scripture can be interpreted by any Christian instead of THE TEACHING CHURCH.

About two years ago, at a Baltimore gathering of those interested in and campaigning for the ordination of women to the priesthood, a Canon of Equality was circulated. Here are two of the many recommended changes in Liturgy:

The prayer for the dead: "We remember those who have died in your love. We especially recall the talents and lives of women wasted and

oppressed by Christian cultures which welcomed their ability to nurture life but spurned their dreams of sharing that life fully and even taught them to love their oppression."

The Lord's Prayer is just another example: "Our Father, our mother who are in heaven, blessed be your name, your kingdom come, your will be done on earth as it is in heaven."

How can we, as Catholics, emphasize the universality of the ROMAN CATHOLIC CHURCH if we continue to improvise and make unnecessary changes just to please some pressure group with its false notions of ministry?

There are theologians who no longer uphold Catholic tradition and question Catholic doctrine. Their free, public dissent encourages extremists to make demands that are embarrassing and painful to Catholics. We seem to be in a liturgical crisis. Let us pray that it does not lead to liturgical decadence.

Charlotte Leidy
North Palm Beach



By Tom Lennon

Another View

Q. Sometimes people complain that some Catholics do not appreciate their religion. Can you explain why they feel this way? (Indiana.)

A. Let me tell you about my friends, Beth and Vic. Beth and Vic first dated each other in high school. Over the years their friendship has deepened. Now in their second year of college, they are very much in love and are planning to get married when they graduate.

BETH, WHO IS skilled at tennis and knitting, wants to work in a TV newsroom. Vic's goal is to be a doctor. He plays college football and works hard at body-building. Both are sensible, happy, well-balanced young persons.

One issue they have discussed at length on various occasions is religion. Vic is a Methodist; Beth is a Catholic. Both are convinced that they should learn about the other's faith before, not after, they get married.

Last Saturday, Vic told me that Beth had taken him to Mass the previous Sunday. Here, in his own words, is how the experience affected him.

"WE WENT TO St. Bridget's late Sunday morning. It wasn't like any church I had ever seen. They didn't even have

pews — just chairs that you could move around if you wanted. It was in a room that really didn't seem much like a church.

"To tell the truth, I was more depressed than impressed. I saw two high school guys playing tic-tac-toe on a parish bulletin. One man seemed to be sleeping through part of it. Quite a few people didn't seem to be paying much attention to what was going on."

"We went to St. Bridget's late Sunday morning. It wasn't like any church I had ever seen. They didn't even have pews — just chairs that you could move around if you wanted. It was in a room that really didn't seem like a church."

He paused a moment and then said, "You know, Mr. Lennon, I knew guys in high school who would brag about stopping in church on Sunday just long enough to pick up a parish bulletin, then they'd skip out. They'd use the bulletin to 'prove' to their parents that they'd gone to Mass.

"I ADMIRE BETH and I'll always respect her for believing so strongly in Catholicism. But, Mr. Lennon, I think that generally Catholics don't know enough about . . ."

"About the depths and riches of their religion?" I tried to fill in.

"That's right," he agreed. "That's it. I get the impression from some of my Catholic buddies that if you can just get your bulletin on Sunday, you've got it made. But I don't call that worshipping and serving the Lord. I guess I'll have to tell Beth the truth sometime: that I really wonder what Catholics think they are doing."

HE PAUSED for a time and then agreed, "But maybe it's true of all churches. I suppose there are good and bad Catholics just as there are good and bad Methodists."

Soon Vic and Beth are likely to have another long talk about religion. If you were Beth what would you say about why you are a Catholic? Could you explain the Mass to Vic?

And if you were Beth, what would you say to Vic about people playing games or sleeping through Mass? And what about young people who lie about going to Mass on Sunday?

(Questions on social and moral topics of interest to young people may be sent to Tom Lennon, 1312 Mass. Ave., Washington, D.C. 20005.)

Your 1981 Movies

By Dolores Curran

A couple of months ago I cringed all the way through a movie and came out determined to see it again, only this time with our children. The name of it is **THE GREAT SANTINI**, and if you're the type who sees only one movie a year, make it this one for 1981. We've had a few remarkable movies dealing with family relationships in recent years and parents who long ago gave up on films need to give them another chance.

THREE YEARS AGO, we had **BREAKING AWAY**, a film that made us laugh, think, and learn a lot about families through the lives of their young. Frequently, as an exercise, I ask parents to ponder the four young men, age 18 or so, and tell me about their families. Although we met only one of the four, we know much about the rest because of their attitudes, conversations, and values.

Then came **KRAMER VERSUS KRAMER**, a film that touched the core of America with its exposure of conflicting values, i.e. corporate success versus filial love. In it we saw the birth of father and all the pain and joy it entailed.

THE GREAT SANTINI is a film about a Marine officer who rears his children as if they're in constant boot camp. His junior officer is his wife, who seems to spend her time explaining their dad's behavior to the children and the children's behavior to their dad. There's a bit of the universal mom up there on the screen. Nobody pays much attention to her needs. Yet, everybody looks to her for peace and harmony in the midst of their warring psyches.

The chief conflict takes place between 18-year-old son, Ben, who is torn between his developing feelings of tenderness, justice, and inner peace, and his father, who wants to build him in his image of macho, toughness and attack. The family is inexorably drawn into this conflict and no one is left untouched.

THE ABRASIVE NEW books out for parents on how to teach their children to be winners came to mind during a telling scene when the family has moved into a new area and Bull Meechum, the father, lines his four children up on the steps and gives them a Marine-type lecture on how Meechums never lose. Other people lose, he explains, but Meechums must be on top at all costs. Two painful basketball scenes later, the results of these philosophy are illustrated.

But this movie is not all pain. Love abounds. There's much humor, particularly an hilarious scene when the teenage daughter tries openly to get her dad's attention. She throws herself on the floor of his newspaper-clad uniform, embraces his legs and wails, "Can a girl be a Meechum, Dad?" She keeps at him with exaggerated personal revelations until he gets up and leaves for the Officers' Club "for a little peace." Her needs are more naked than her brother's but the father obviously doesn't consider her part of his parental responsibility.

ALTHOUGH THIS FILM centers on the military family, its theme is universal.

That's why I want to see it again with our children. We can learn much of their evaluation of our parenting by discussing an impersonal second family and their relationships. See it with your family if you can.



By Msgr. George Higgins

Prayer at the inaugural

The New York Times reported recently that only one prayer would be offered at President-elect Reagan's inaugural Jan. 20. According to the Times, the Presbyterian pastor of Reagan's home church in suburban Los Angeles will do the honors.

The idea is a good one. Overdoing public prayer at such ceremonies often works against, not for, the best interests of religion. I think one invocation instead of the traditional two, four or five at the president's inaugural will help promote, not belittle, the importance of prayer at civic ceremonies.

PRESIDENT KENNEDY'S inauguration is a good example of our tendency to overdo civic prayer in recent years. Four clergymen (Protestant, Catholic, Jewish and Greek Orthodox) took part in Kennedy's inaugural. The ceremony lasted 51 minutes and the four clergymen used up more than half of that time.

President Nixon went Kennedy one better. He invited not four, but five, clergymen to participate in his inaugural.

President Johnson, I recall, cut the number to four, and President Carter cut it to two.

REDUCING THE NUMBER of inaugural prayers to two was a step in the right direction, but unfortunately it bommeranged on Carter. Because the prayers were offered by a Protestant clergyman and a Roman Catholic

bishop, Jewish and Eastern Orthodox leaders felt they had been left out in the cold. They complained that their exclusion from the inaugural ceremony could easily be interpreted as a rejection of religious pluralism.

Their point was well taken, but President Carter's mistake, in my opinion was not in reducing the number of prayers, but reducing it to two instead of one. If he had settled for

"Reagan's plan for only one prayer will undoubtedly be criticized. But it is possible to have too much of a good thing even in the case of civic prayer."

one prayer by a clergyman of his own faith, the other religious groups, since they had all been treated alike, would have had less reason to complain.

Reagan's plan for only one prayer will undoubtedly be criticized. But it's possible to have too much of a good thing even in the case of civic prayer.

WHO IS TO SAY that four or five prayers at civic ceremonies is the magic number? Why not six or even more?

Just a casual glance at religious statistics will show that this question is neither irrelevant nor fanciful. The Mormons, for example, report several million members and continue to grow. Considered outside the mainstream of American Protestantism, they represent a separate and distinct religious tradition in this country. Yet they are seldom if ever invited to par-

ticipate in national civic ceremonies.

I am not suggesting that any particular group be excluded from the traditional Big Four or Big Five. Nor am I suggesting that the Big Four or Big Five be expanded to the Big Six or Seven.

MY POINT IS simply that no matter what good intentions inspired the Kennedy-Nixon-Johnson-Carter approach to this problem, it was, in the end, arbitrary. Having one prayer at Reagan's swearing-in ceremony would perhaps be the best possible solution to an awkward and admittedly troublesome dilemma.

Respect Life!





By Msgr. James J. Walsh

Grow strong in the Lord

The beginning of a new year for many is a time of introspection and self-analysis. Comic routines on television find this a fertile field for humor, and understandably so. The whole serious business is reduced to the ridiculous when resolutions are directed towards trivial aspects of life or towards some mammoth problems whose solution needs much more than expression of good will.

While we laugh at the fun, there still is a brooding uneasiness among many at this time of year, an uneasiness founded on the fear that the failures of the past will be repeated. For a Christian who is sincerely trying to grow and mature in the faith, there is the additional apprehension that, with all the recent changes and resulting confusion in the church, he may have been on the wrong track, that his efforts to develop spiritually have been wasted, or, worse yet, perhaps it isn't all that important anyhow.

With this in mind, it is helpful to remember that St. Paul always comes through strong for almost any occasion, and he has more than one pungent thought for the mood of self evaluation at the beginning of a New Year.

LOOK UP his letter to the Ephesians (6:1-10). He reminds us of the fundamental duties which the Christian had in his time and which all Christians will have until Gabriel blows his horn. He speaks of the unchangeables in the spiritual life, regardless of the mood and characteristics of a generation. He underlines what God expects of a human being whose nature has certain strengths and weaknesses. And what he says serves as a kind of mini-blueprint of what was necessary in the "old" church as well as in the "new." We can touch briefly on a few of his ideas.

"Grow strong in the Lord with the strength of his power. Put God's armor on so as to be able to resist the devil's tactics." He reminds us again and again

that it is not against human enemies that we have to struggle, but against the sovereignties and the powers who brought into existence darkness in this world, the spiritual armies of evil in the heavens . . .

St. Paul, as is well known now, is not popular with the women's lib group or with the secular humanists, who want to whistle the supernatural out of existence. The former have dismissed him for some years because he says a number of annoying things about women, such as being obedient to their husbands, and always submissive, not being capable of teaching, (this hasn't gained Paul any points from anyone).

"Perhaps some of us today need to bring Satan back into the overall picture of life and restore some balance between evil and good."

THE HUMANISTS, who can't lift their eyes from the earth, turn him off because he is forever reminding us that we are very weak creatures and must depend far more on God's power than on our own resources. The humanists, of course, try so hard to believe that man has all he needs hidden inside of him, awaiting appropriate mining equipment.

Christianity has always hammered away at the need to "GROW STRONG IN THE Lord" through prayer and the sacraments and penance. This formula has never changed. The sacraments remain the channels of divine help, designed to give man

"THE STRENGTH OF HIS POWER." But they are not magic rites. Some have lived on a fare of superstition regarding the sacraments. They have fallen into the trap of looking for magical results, and when they do not appear, faith is lost. Here is a good point for reevaluation this New Year.

One thing that is obvious in most of Paul's writing is that he had a habit of stepping on toes. He stomps on the bunions of those who recently got rid of the devil. Read those lines again about the "devil's tactics . . . the spiritual armies of evil in the heavens . . ." Perhaps many of us today need to bring Satan back into the overall picture of life and restore some balance between evil and good. That's a great new year resolution. If we are wise and admit the reality of the Prince of evil influencing, or trying to, our lives, we will have less frustration and more clarity in our thinking about religion.

Paul shouts, "Stand your ground!" The old translation put it, "Stand fast . . ." Both mean the same. Hang in there. Persevere. Keep at it. Don't quit like the faint of heart. "Pray all the time, asking for what you need, praying in the spirit on every possible occasion." Paul isn't suggesting anyone keep kneeling all day, but to work, and play, and love and relate to others in a spirit of prayer.

PRAYER IS A MUST. At every period of one's life. At every age of the church. Does it mean the rosary, novenas, station of the Cross? For some, yes, and why not, if they feel drawn to those devotions. For others, perhaps nowadays for most, no! The Eucharist for many, thank the Lord, has become the great prayer, and the realization of the influence of the Holy Spirit in our lives has resulted in a prayerful attitude throughout the day.

Take up those ten verses of St. Paul, work them out in the light of your own situation, where you are, and your New Year cannot start badly.



By Fr. John Sheerin, CSP

Dialogue, Yes; Rumors, No!

How should Pope John Paul's recent trip to Western Germany be evaluated? One journalist said that the main expectation of this historic visit was that the pope would give new impetus to sagging ecumenical relations.

It will take considerable time to assess the results. The pope was greeted by great crowds. But these alone are seldom an index of a successful tour. Old antagonisms disappeared but did ecumenical relations with other Christians really blossom?

AN UNPROMISING situation has been developing recently which may prove quite harmful to the cause of church unity. It is a growing suspicion, fed by rumors that Pope John Paul is hostile to dialogue, especially when it involves such matters as birth control, divorce and women's rights.

I trust this suspicion will die an early death. For I do not think the pope is opposed to dialogue. Perhaps open discussion can effectively scotch the backstairs gossip. What are some of the rumors now circulating?

1. **THAT THE POPE** was curt to Mercy Sister Theresa Kane during his 1979 visit in Washington, D.C. Sister Kane had asked publicly that women be allowed to serve in all levels of church ministry. Apparently, because the pope did not respond immediately, the rumor started that he snubbed her.

2. **THAT THE POPE** scowled during the speech of

Barbara Engl, spokeswoman for Germany's Catholic youth organizations. Ms. Engl said that German youth feel the church reacts "with prohibitions" to youth's questions about friendship, sexuality and partnership; that their search for understanding and communication "finds little response."

SUCH RUMORS are hardly a basis for the charge that the pope is hostile to women. Unfortunately, such rumors can imperil the ecumenical

"Such rumors are hardly a basis for the charge that the Pope is hostile to women. Unfortunately, such rumors can imperil the ecumenical movement, creating the impression that somehow the Pope is opposed to dialogue within the Church, as well as with other churches."

movement, creating the impression that somehow the pope is opposed to dialogue within the church, as well as with other Christian churches.

Dialogue is the very heart of the church unity movement. Vatican II made crystal-clear the need for dialogue in the document, "The Church Today," saying: "To unify under one Spirit all men of whatever nation, race or culture, the church stands forth as a sign of that brotherliness which allows honest dialogue and invigorates it,"

ANOTHER THREAT to the ecumenical movement,

may be the diminishing confidence of Catholics toward the church. In recent talks in the United States Father Hans Kung has been saying that "the climate of credibility" among Catholics in America has been receding due to an unecumenical approach to certain controversial problems such as birth control and divorce.

It would be most unfortunate if the blame for this were placed solely on the pope. For instance, a short time before his arrival in Germany, certain Catholic bishops apparently sponsored the publication of a short history of the German Church. The volume contained some raw polemics against Martin Luther that Lutherans found quit offensive.

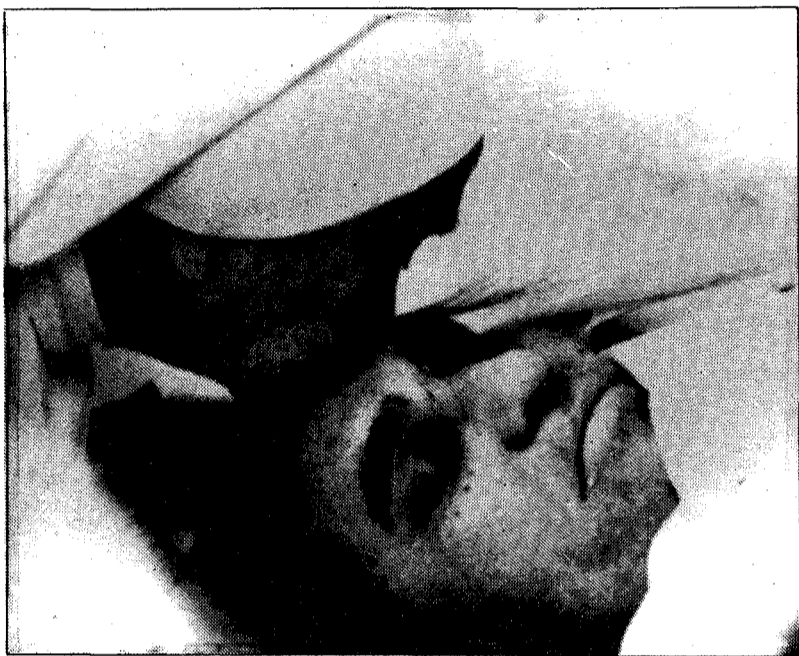
THE EPISODE was eventually dissipated but, it should be noted, Pope John Paul had no connection with the volume and should not be blamed.

The pope has reiterated frequently that ecumenism holds first priority in his program and I believe he is utterly sincere in this. His ecumenism comes from his heart.

LET ME CLOSE with the sentiments expressed in "The suffering of God" by Dominican Father Yves Congar: "In the ecumenical dialogue the new worlds opened up to us are spiritual worlds inhabited by other Christians. We have to get to know these worlds. Books tell us of these things but we cannot appreciate the validity of what they say except in the light of personal experience."

WORLD IN CONFLICT

In Bogota, Colombia (right), terrorists seized the Dominican Embassy in February holding as hostages Archbishop Angelo Acerbi, papal nuncio, and U.S. Ambassador Diego Ascencio among others for 61 days. The hostage situation in Iran continued throughout the year despite appeals from the pope and other world leaders. Violence in El Salvador reached a peak with the murder of Archbishop Oscar Romero (below) in March and in December three nuns and a missionary woman, all Americans, were murdered in the Central American country. Confessions (bottom right) were heard and Mass was celebrated right in the shipyard in Gdansk, Poland, as workers went on strike. The government granted the workers the right to form unions but at year's end the political picture was uncertain.



WINNERS AND LOSERS

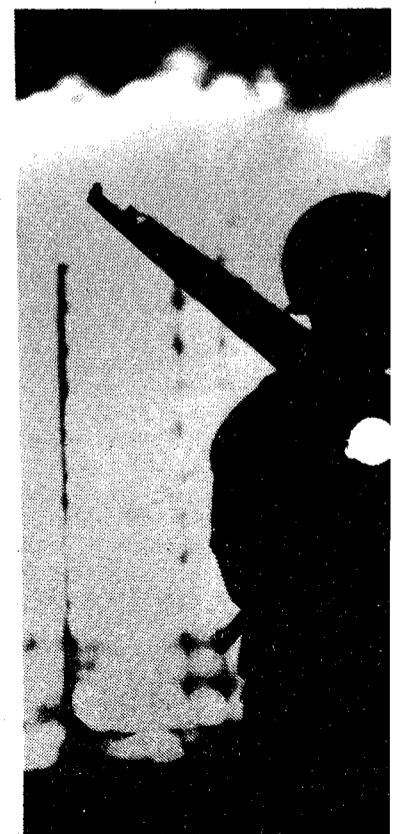
As his predecessor Archbishop John Quinn applauded, Archbishop John Roach of St. Paul-Minneapolis, became the new president of the National Conference of Catholic Bishops. After a long, at times bitter, campaign Ronald Reagan defeated President Jimmy Carter in the battle for the White House. Despite efforts of the U.S. Census bureau to keep forms short and simple, thousands of people, including many Spanish-speaking, went uncounled, causing several large cities to ask for recounts. The 17-year battle between J.P. Stevens Co. and the Amalgamated Clothing and Textile Workers' union ended when the company and the union came to terms in October.

PEOPLE

On the political scene, Father Robert Drinan (D-Mass) was ordered by his Jesuit superiors not to seek re-election to Congress. Sen Edmund Muskie (D-Maine) became the nation's highest Catholic office-holder when he was appointed Secretary of State. In Rome, Pope John Paul II beatified American Indian Kateri Tekakwitha. Dorothy Day, a founder of the Catholic Worker movement, died in November. Adolfo Perez Esquivel, Argentinian human rights leader, won the Nobel Peace Prize. Cardinal William Baum of Washington and Archbishop Jean Jadot, apostolic delegate in the United States, were appointed to high Vatican posts. Controversial Father Hans Kung, banned by the Vatican in late 1979 from teaching as a Catholic, continues teaching in another position at the University of Tuebingen, lectures and writes books.

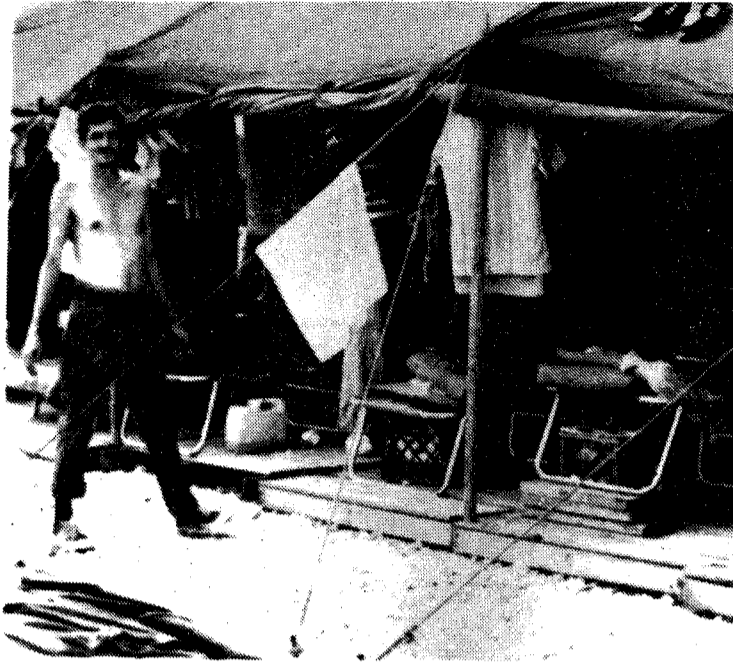


1980 in revi



YEAR OF THE REFUGEE

While the world still was grappling with resettling thousands of Cambodian refugees, Afghans fled their homeland into Pakistan after the Soviets invaded Afghanistan. Drought in the horn of Africa (center) brought the worst famine in history to the region. Cubans, permitted to leave their country in the spring, came mostly to the United States only to live in tent cities (right) and army barracks while officials sought sponsors. Haitians, many arriving in creaky boats on Florida shores, were given a less hospitable welcome as immigration officials pondered how to handle them. The Italian earthquakes in November took the lives of thousands and left tens of thousands homeless (left).



'CYCLONE WOJTYLA'



Pope John Paul II, or "Cyclone Wojtyła" as he has become known, continued his globetrotting with trips to France, Africa (left), West Germany and Brazil. Among the many trips he made within Italy, he visited victims of the Southern Italian

earthquakes. The pope also signed his second encyclical in December and led the month-long world Synod of Bishops in October.

TROUBLES AT HOME

With Catholics on both sides of the issue, Congress voted to reinstate registration but not the draft. Mt. St. Helens (right) began erupting in May, blanketing the Northwest with its volcanic ash and millions in property damage. In Miami, another type of eruption was taking place. The worst weekend of racial rioting (left) in the nation's recent history left 17 people dead, hundreds more injured and over \$100 million in property damage. In November, the Supreme Court ruled against posting the Ten Commandments in public school classrooms.



80

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Family Life

By Dr. James
and
Mary Kenny



An easy way to toilet train

Dear Mary: My first and only child is just 2 years old. He is not yet toilet trained. I want to train him in the easiest way. Some of my friends have been at it for months and they are very frustrated. I don't want this to happen to me.

A. You have pinpointed the most essential element of successful toilet training, namely, that it is a normal learning experience for the growing child. Don't ever let it become a frustration for either of you.

Two conditions can keep toilet training simple. First, be sure the child is ready. Second, train the easy way.

WE SUGGEST four ways to determine readiness.

1) The child must be walking for some months before he is physically developed enough to be toilet trained.

2) Occasionally you should also find the child dry after a two or three hour stretch. Extended periods of dryness indicate the child has some control over urination.

3) Since communication is a part of toilet training it helps if the child is able to talk a bit.

4) Finally, the child around 2 often goes through a ornery period when "no" is the favorite word. Common sense suggests you delay toilet training until such a period abates somewhat.

TAKEN TOGETHER these factors indicate that the child will probably be ready for toilet training sometime between 2 and 3. Until that time do nothing about toilet training.

Once your child is ready, try this easy way to train in one week. Choose a five-day period (Monday through Friday) when both you and the child are feeling good and you have few other obligations. Get a child's potty which you can put in a room with a hard floor covering (let's be practical) and where you plan to spend the morning. Remove the child's diaper, socks and shoes and let him run freely. Give water and juice liberally and wait for nature. When the child starts to go or indicates he has to go, scoop him up gently and put him on the potty. Ignore any misses on the floor and praise and

reward anything that gets in the potty.

One half day is long enough to be vigilant. In the afternoon put diapers back on and relax. Do the same thing each morning. By Thursday or Friday the child should be catching on. If so, continue extending the time he goes without diapers, and praise and reward all successes.

IF THE CHILD is not catching on, or if either of you is getting frustrated, quit. Wait a couple of months and try again. If a child is not toilet trained within five days, the cost in anxiety and frustration outweighs the benefit.

There is no harm in postponing toilet training for a few weeks or months. There can be great harm in making it a heavy issue between you and your child. So toilet train the easy way both for your own sake and that of your child.

Readers questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 67; Rensselaer, Ind. 47978.



By
Mimi
Reilly

Did we hear Christmas this year?

"There were shepherds in that locality, living in the fields and keeping night watch by turns over their flocks. The angel of the Lord appeared to them as the glory of the Lord shone round them, and they were very much afraid.

The angel said to them: "You have nothing to fear! I come to proclaim good news to you - tidings of great joy to be shared by the whole people. This day in David's City a savior has been born to you, the Messiah and Lord."

Suddenly, there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in high heaven, peace on earth to those on whom his favor rests." Luke 2:1-2.

After hearing the news the shepherds raced to Bethlehem and sure enough found Mary, Joseph and the precious wee babe, Jesus; just as they had been told.

I love this section of the Christmas story. Perhaps it's because I was raised in a small rural town in Wisconsin, where there were cows, horses, and

sheep very near by and countryside all about. The winter nights were beautiful. They were black and the sky often was filled with the northern lights perhaps in a mysterious way like the way it looked on that wondrous first Christmas Eve.

What can the shepherds say to us christians today? What is the message they represent to all of us?

According to scripture they were the first to view the Christ Child and to me that is tremendously profound.

First of all, I see them away from the crowd; away from the noise of the hectic village. They were still, with the whole universe dancing above their heads.

Their only distraction perhaps was an occasional sound coming from the flocks. They had empty spaces in their lives. Spaces that were open and could be filled with the awe of God, himself.

Christmas, 1980, is here but where are each of us: Can we be numbered this year among the crowds in the village where the Christ Child actually was, yet

no one saw him? Or, perhaps we can be numbered this year with the shepherds. Did we clearly hear Christmas this year? Did we hear in our hearts the angels saying, "Glory to God in high heaven, peace on earth to those on whom His favor rests?"

Which are you this 1980?

Have you missed the wee babe, Jesus, nestled in your arms as you adore Him? I hope and pray not. If not, hurrah, and if so, there's still time.

He is so precious, so wonderfully beautiful that all time, past, present and the future join the angels, men and women, in fact all creation is singing, "Glory, Glory, Glory, oh wondrous Lord, we adore you."

To be honest, I think each of us are part shepherd, but also part of the crowd. I believe each of us need to take the time to LISTEN. Empty ourselves of the hustle, the bustle of the crowd and to walk alone a bit until like the shepherds we are emptied beneath the dark night. Then we will clearly hear the joyful news of Christmas 1980. And once we have heard it we will never be the same again. "This day in David's City a Savior has been born to YOU."

Family Night

OPENING PRAYER:

Holy Spirit, prepare our minds and hearts to always be open to you. Make us open to each other and let us reach out in love to bear each other's burdens as well as joys. Bless us, Holy Spirit, as we share this special Family Night together and hear our prayer for those who are lonely or unloved. Amen.

SOMETHING TO THINK ABOUT:

Our lives are made special when we share them with others - friends, relatives, neighbors, the poor, and the lonely. The more we share ourselves with others, the deeper will our joy be. How can we share ourselves in the months of the new year?

ACTIVITY IDEAS:

Young and Middle Years Families

On a large sheet of poster board draw twelve boxes for the months of the year. In each box write

all the good things that will happen in that month: birthdays, vacations, anniversaries, trips, getting a driver's license for the first time, school dance, athletic events, reception of Confirmation, First Communion, expected visits, etc. Also in each month decide upon one activity that the family will do together to reach out to another: visit a nursing home, collect for the heart fund, take an elderly friend for a Sunday drive, host a party, etc. Keep the poster where it can be referred to and added to during the year.

Adult Families

Set family goals for the coming year. Make a list of these and refer often to them.

Each share his or her favorite Bible verse.

SNACK TIME:

Hot chocolate and cookies.

ENTERTAINMENT:

Play a game of charades with family members acting out characters from Bible stories.

SHARING:

- Tell of a special memory from last year.
- Each make a wish for this month.
- When did you feel especially close to God this past week.

CLOSING PRAYER:

Oh, God, our Father, thank you for this Family Night. We thank you for the gift of our son. Help us to see him when he comes to us in the love of our families, in the words of our priests, and in all we meet this coming week. Come, Lord Jesus, come! Amen.

Poverty can be ended in 20 years — UN

UNITED NATIONS (NC) — For the first time in human history it is now possible to eradicate poverty, illness and illiteracy, according to the executive director of the United Nations Children's Emergency Fund (UNICEF), James Grant.

The cost of eliminating these evils by the year 2000 would be about \$50 million a day, the cost of one fighter plane, said Grant in his 1980 State of the World's Children report.

The UNICEF report claimed the job



could be done with a massive infusion of funds and in some cases through a radical change in foreign aid priorities.

IT SAID that of the 122 million children born last year, one in every 10 is now dead. Most were children of the "absolutely poor." Three out of every 10 of these children die before the age of five. Not even one in 10 is ever seen by a health worker or immunized against the common killer diseases of childhood. Probably only half will ever learn to read and write.

UNICEF suggested that by the year 2000, all countries could achieve an infant mortality rate of 50 or less per 1,000; an average life expectancy

of 60 years or more and a literacy rate of at least 75 percent.

The report acknowledged that these targets are ambitious, given the dark economic horizons. It even admitted that as things appear now the gap between the "wealthy" and the "poor" nations will have further widened by the end of the century.

By way of an illustration of this problem, UNICEF expects most Latin American countries to reach a per capita income of \$2,000 a year in 2000, an average achieved by Western Europe in 1960. But the poorest countries in southern Asia and Saharan Africa will reach a level of only about \$300 in the next 20 years.

GRANT'S MESSAGE was that unless the current trends are reversed, "the poorest countries of today stand to be bypassed by the next 20 years of development just as surely as they have been by the last."

He argued that changes in international aid to boost economic growth in the poorest countries are essential if poverty is to be lessened.

The UNICEF report said that the rapidly rising number of children from six to 11 will make it difficult for most developing countries to ensure four years of school for every child by 2000. Yet primary education is the most productive investment which low-income countries can make, it said.

Grant therefore urged a switch in emphasis and spending from higher education to primary schools. He said that the level of literacy in a country is an indication whether the poor are involved in or excluded from the process of development. This suggests, the report concluded, that primary education is both a target and a trigger for improvements in the quality of life in the poor countries.

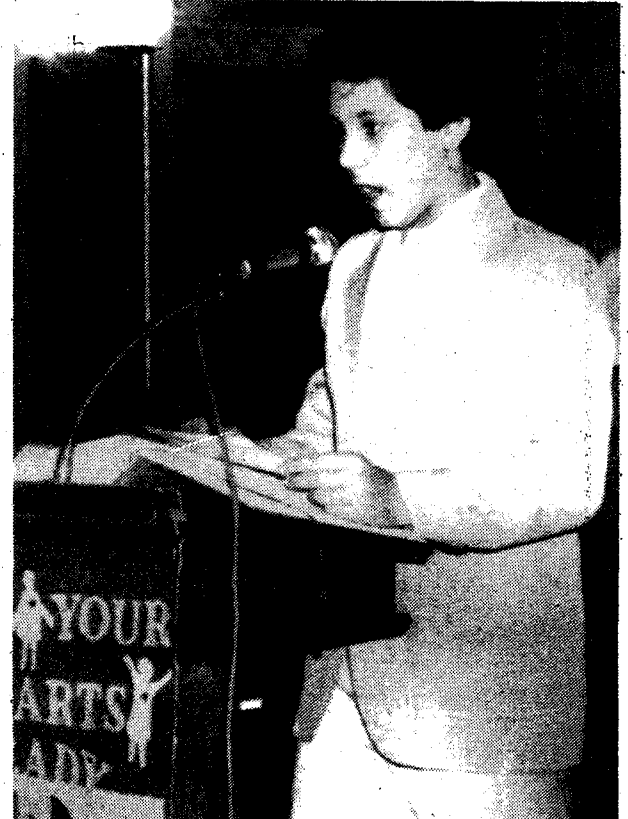
Grant estimated that the extra amount of international aid required to eradicate the worst aspects of poverty by 2000 would be about \$20 billion a year for the next two decades, nearly double the amount spent for this purpose at present.



For Life

Two Air Force airmen, Barry Whitten, above left, and Marc McWherter, right, pray in front of a Bossier City, Ala., abortion clinic with Marc Medicus, a local Baptist. Two other airmen prayed there in uniform and face a possible court martial.

Michael Szurgala (right) of Holy Cross parish, Trenton, N.J., urges action to curb sex and violence on TV, after a classmate, Gottfrey Saganowski, 13, was killed after imitating characters playing Russian roulette in a movie, "The Deerhunter," shown on prime time TV.



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Busing in Collier means everyone

By Jo Opitz

The word "busing" in Collier County does not always refer to desegregation. More often, it applies to the problem of finding transportation for the elderly, the handicapped and students who attend parochial schools.

The elderly depend on friends, neighbors and volunteer agencies for transportation to doctor's appointments, clinics, shopping trips, church and recreational activities.

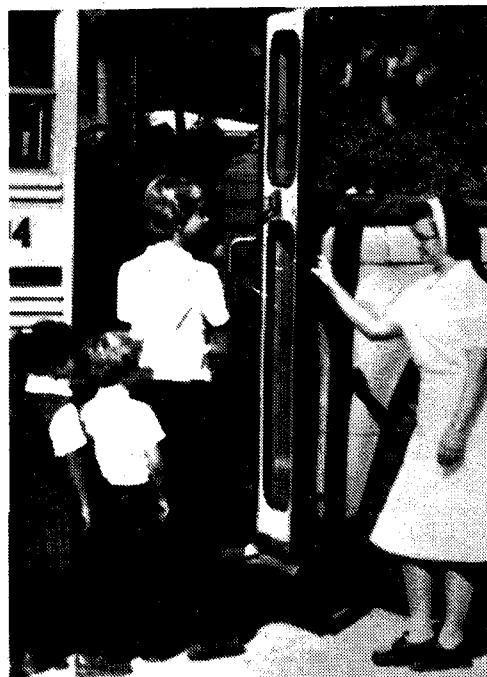
STUDENTS OF St. Ann's, in Naples, the first parochial school opened in Collier County, depended on parent-organized car pools until 1972, when parochial school students were permitted to ride on Collier County Public School buses. Since then, the parents

have paid not only taxes for public schools but also for the transportation of their own children, starting in 1972 at \$68 a year for each child to \$130 in 1980.

It is estimated these parents pay almost double the cost of transportation for public school students.

Until August of 1980, the Naples area's nearest Catholic high school was Bishop Verot in Ft. Myers, 35 miles away. Bus service to Edison Community College, in Ft. Myers, carried so few students that Bishop Verot students were permitted to ride to the college and then get to the school as best they could.

As of Dec. 12, 1980, this service was no longer available to either school. The reason — lack of money. When St. John Neumann, the first Catholic high



St. Ann's student pile on bus—cost, \$130 each.

school in Collier County, opened in August 1980, a request for bus service was rejected by the Collier County School Board. The parents formed car pools and the school opened as planned.

BUT CAR POOLS are increasingly difficult to form and maintain. The high cost of gas and an inflationary economy which forces many mothers to seek outside employment limit the number of volunteer drivers. Rapid growth has extended the population beyond city limits and the high cost of housing makes it impossible for young families to live in the city. Their children must travel into Naples to St. Ann's or east to St. John Neumann's.

As long ago as 1947, the U.S.

Supreme Court upheld the constitutionality of school bus transportation for parochial school students, comparing such facilities with fire and police protection offered to all schools, public and private.

Busing is a service to the students, enabling parents to obey the compulsory education law by getting their children, regardless of their religion, safely and expeditiously to and from accredited schools.

Even though parents are willing to pay whatever is asked and the parochial school accepts full responsibility for paying the Collier County Transportation Dept. and completing the time-consuming paper work involved, Florida's auditor general has again recommended that non-public school students no longer be carried on Collier County School District Buses.

This at a time when parochial school students already ride to school at public expense in 25 states with a combined population of approximately 100 million — over a half of the nation's total population.

Frank H. Holland, business manager for the Collier County Public Schools is quoted as saying, "Every year the State auditor says we should discontinue transportation for parochial school students. Florida law is not clear on the matter and we have asked the legislature to look into this."

Superintendent of Schools, Thomas Richey stated recently, "The Board sees busing as an assistance to the child not to the parochial schools."

In all of Florida only two counties, Lee and Collier, permit parochial school children to ride the public buses. Richey's reaction is "We would welcome legislative action to resolve this matter."

Fr. P. V. Cassidy dies in Ireland

Fr. P. V. Cassidy, brother of Fr. Martin Cassidy, pastor of St. Gregory's parish in Plantation, died recently at St. Columban's College, Navan, Ireland. He was 59.

Ordained in 1945 into the Society of St. Columban, he left immediately for China, from where he was expelled during the Communist revolution. Afterward, he served in the Philippine Islands and returned some years later to the college.

The chief concelebrant of the Mass of the Resurrection was Bishop Joseph Cassidy. He was assisted by Frs. Martin and Michael Cassidy, E. Cassidy, C.P., and Fr. C. Murphy, superior of the Columban fathers. The Most Reverend T. Flynn of Achonry presided. The Archbishop of Tuam was represented by Msgr. T. Horan, V.G., and the Bishop of Kilmore by Msgr. J. McManus, V.G.

Fr. Cassidy is survived by six brothers and three sisters.



ST. JOHN NEUMANN high school construction in Golden Gate got under way with ground-breaking by area pastors and the three Sisters (above) who currently staff the temporary facilities. Looking on is Father Vincent Kelly, Archdiocese Supt. of Education (left) and Fr. Bernard Powell, principal.

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Priest too conservative for life center

By Dick Conklin

Father Paul Marx of Minnesota's Human Life Center, a popular author and speaker, has been fired from his position as President — or, as a very brief press release put it, "granted a one year sabbatical leave." Father Marx, an early pioneer in natural family planning and pro-life work, is no stranger to South Florida, having visited our area several times.

It was in Miami Beach, some five years ago, that he attended a Planned Parenthood convention and heard two government doctors from the U.S. Center for Disease Control attempt to re-classify pregnancy as a "sexually-transmitted disease", in a category with VD. By doing this, they had hoped to divert large sums of tax money for abortions, which they proclaimed as the "cure". Father Marx's quick rebuttal, including several articles and lectures, helped stop the scheme in its tracks.

THAT'S THE KIND of priest Father Marx is. Never afraid to enter the lion's den or to speak out on the evils of our society, even when it has been very unpopular to do so. And he's always ready to make an activist out of you if he can.

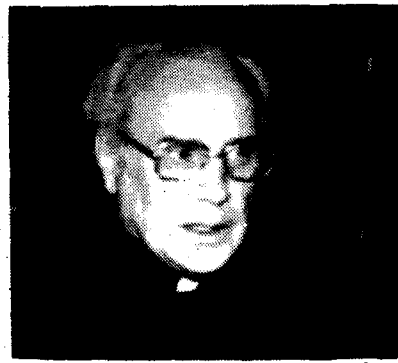
Then why did the story, in the National Catholic Register report his ouster from the broad-based Human

Life Center for holding allegedly "conservative views" (including specifically his well-known defense of the papal encyclical *Humanae Vitae*)? Why was he ordered to take a year's sabbatical leave?

His abbot, Fr. Jerome Thiesen, refused to confirm or deny that Fr. Marx's so-called "conservatism" was the reason for his sudden departure. But his two close associates, Dan Lyons and Andrew Scholberg, who were also dismissed by the Center's board of directors, commented.

They said the HLC board had become dominated by several liberal theologians from St. John's University, which houses the Center. The board decided that there had been too much anti-abortion activity, too much time defending the Church's teachings on contraception, and too much opposition to Planned Parenthood. One member suggested that what HLC publications needed were "more articles on gun control". Because of their objections, yet in spite of the fact that Fr. Marx was the Center's founder, chief spokesperson, and fund-raiser, he was ejected.

HE CONFIRMED reports by Lyons and Scholberg, that he was "ousted" from office. He described the action as being "politely shoved out with all kinds of attention to make it look good."



Fr. Paul Marx on recent trip to Miami.

Calling himself "an unwanted monk," Father Marx said he is thinking about leaving the Benedictine order because he will take any actions necessary to allow him to continue his fight against abortion.

It isn't really hard to find reasons why some people would prefer to silence a man like Father Marx, and they go beyond the simple "liberal" and "conservative" labels. He has been a champion of natural family planning (NFP) from the beginning, sponsoring continuing research aimed at perfecting a reliability of the safe, Church-approved method of birth control. His talks and articles clearly described the differences between modern NFP techniques and the outdated rhythm method, which critics often called "Vatican roulette".

Still, many in the Church quietly opposed NFP, opting for the popular Pill and mechanical devices instead. Op-

position to him increased when he publicized the discovered complications from usage of the Pill, IUD, and the male vasectomy procedure. An even less popular discovery was the news that both the low-dosage Pill and the IUD were abortifacient in nature, sometimes causing early term abortions, unknown to the mother.

MARX HAS travelled the world, opening up NFP centers in countries that rejected American contraceptives. Several were set up in India under Mother Teresa's guidance. Marx was pleased that even the very poor and illiterate were able to successfully understand and practice natural family planning. He was recently honored by Pope John Paul II for his work.

While he is quick to praise his fellow priests (he once acclaimed Naples pastor Fr. Dominick O'Dwyer as "one in a million") or his pro-life and NFP leadership, he has chided some clergy for espousing some social issues while ignoring the war on the unborn. Neither did he make any friends when he criticized a national Catholic Charities seminar on sex education for ignoring the role of chastity prior to marriage. (He frequently speaks to young people about the virtue of remaining chaste, calling it a "special form of Christian love").

Internationally he is regarded as a kind of American Catholic folk hero.

'Nature's way' misunderstood

By Stephenie Overman
NC News Service

Natural family planning is "nature's way and God's way," said Cardinal Terence Cooke of New York recently, but natural family planning experts say that the way is misunderstood.

The recent world Synod of Bishops in Rome kept the birth control issue in the news but the media, "to our chagrin, continued to refer to the methods being discussed as 'Rhythm,'" said Lawrence Kane, executive director of the Human Life and Natural Family Planning Foundation.

He said he hoped that term "will get a respectful burial. We talk about natural family planning. The foundation hopes to eliminate "misunderstandings about the effectiveness and the difficulties of these methods," said William Uricchio, board chairman.

According to natural family planning advocates, there are three methods of natural family planning and the Department of Health, Education and Welfare rated each as 98 percent effective. The calendar rhythm method, with its high failure rate, is considered obsolete, natural family planners said. They listed the following three methods as best.

- **THE BASAL BODY** temperature method depends upon identification of the elevation in body temperature to chart a woman's fertile and infertile phases.

- **THE OVULATION** method involves recognition of changes in the cervical mucus discharge that occur prior to ovulation to identify fertile and infertile times. This method was pioneered by Drs. John and Lynn Billings.

- **THE SYMPT THERMAL** method combines the temperature method with the observation of the mucus symptom and other physiological indicators. The methods can be used to plan as well as avoid conception.

John Kippley, executive director of the Couple to Couple League, an inter-faith volunteer group which teaches the methods, said some younger couples haven't even heard of the rhythm method. "What's so amazing is that people are not aware of the methods."

The Couple to Couple League has 350 teaching couples and operates in 43 or 44 states, the executive director and co-founder said. But, he added, there's "a big education job" yet to be done.

"I've been teaching this for nine

years, and trying to publicize it," Kippley said. "People come in who are desperate — they have five or six children who aren't spaced every few years, they didn't know about natural family planning and they're worn out and panicky."

"THE GOAL of all these programs is to bring a couple from the initial awareness of the signs of fertility to a point of autonomy where they are independent of the teacher, doctor or group in determining whether they will use natural methods to space their children, limit their family to its present size or overcome difficulties with infertility programs to achieve pregnancy," Kane said.

Kippley said that although couples choose to practice natural family planning for health or religious reasons, they often find the method improves their marriage.

"They tell me that when they come off the pill or other artificial methods they're forced to communicate with each other."

Kippley also said that there's "no question" that there is a link between artificial contraception and divorce. He said an informal survey showed the divorce rate among Couple to Couple natural family planning users at about

one percent.

KIPPLEY ALSO said that there are "all kinds of couples who are practicing (artificial) contraception who have no idea they are going against the teaching of the church."

Kippley also referred to a call at the recent synod by National Conference of Catholic Bishops President Archbishop John Quinn of San Francisco for a positive pastoral approach to the church's teaching on birth control.

With natural family planning "you have a positive theology of sex," Kippley said.

He said natural family planning creates "a deepening of the communion of the husband and wife . . . they communicate more and find that it is easier to work out other daily problems as well when they work together to exercise responsible parenthood."

Another practical view on natural family planning compared with artificial birth control was offered by Dr. Claude Lanctot, an auditor at the synod. He said natural family planning "is countercultural, there's no technology involved. The drug companies want to sell you something."

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Priest joins parish without a roof

"We may not have any facilities to call our own, but the generosity and commitment of this parish family is in itself an exercise in spiritual growth," says Father Lynch.

"We don't have a roof, but we sure have the spirit," Father said when asked how the newly formed parish is progressing. Of the 1100 families within the parish boundaries, fifty percent have reregistered in St. John Neumann from St. Louis and St. Catherine of Sienna.



FATHER LYNCH

"Seventy-five to eighty percent of our registered parishioners have pledged to our building fund. Can you imagine what the response would be if we had the facilities for people to come to, and were able to reach out to all of the 1100 families?"

Father Lynch, 33, left Ireland when he was eighteen to attend Salamanca

Pontifical University in Spain, where he earned a masters in Philosophy and became bilingual in Spanish.

"When I left Ireland I never dreamed I'd end up in Miami," says Father, who was thinking at the time of going to Peru as a missionary but was influenced by a Cuban seminarian to come to Miami because of the need for bilingual priests here.

Father Lynch came to the diocese of Miami as a seminarian, obtaining a bachelors in Theology from St. Vincent de Paul Diocesan Seminary in Boynton Beach. He was ordained in St. Mary Cathedral four years ago.

Since coming to St. John Neumann on November 24, Father Lynch has initiated a Spanish Mass on Saturday evenings at 6:30 p.m. in the College Park Apartment complex, a charismatic prayer group on Monday evenings, is in charge of the Youth Group and is working within the C.C.D. Program. Future plans include the founding of an AA group for alcoholics and drug addicts. "I have been working extensively with AA for the last 5 years."

"This is the first time I have had the opportunity to work with a group of people who are starting a parish with nothing but their own commitment to each other," he said.

Those interested in contacting Father Lynch about any of the ministries he has started in the parish may call the Rectory at 255-6642.

'Anchors Aweigh' at Chaminade

Chaminade will host the U.S. Naval Academy Glee Club on campus Tuesday, January 6, 1981. Comprised of approximately 80 midshipmen and under the direction of the Naval Academy's Director of Musical Activities, Mr. John B. Talley, the group will perform for the student body in the Chaminade Gymnasium at 10:45 a.m.

Parents and friends of Chaminade

are also welcome to attend. The Glee Club's repertoire is designed to appeal to all age levels and a variety of musical tastes. The midshipmen sing sea chanteys, folk songs, classics and modern pop tunes, and they have gained national recognition through annual tours to various regions of the country.

They were recently seen on a nationally televised CBS salute to Henry Fonda.



Bishop Roman is flanked by Paul Kastenbauder, General Chairman of the drive; Father Pucci, Associate Pastor; and Father Devaney, Pastor.

Mary Immaculate launches new church building

More than 400 people and 20 Priests attended the ground-breaking ceremonies for a new church at Mary Immaculate Parish in West Palm Beach. The ceremony, presided over by Auxiliary Bishop Agustin A. Roman, took place on the Feast of the Immaculate Conception, Dec. 8, which is also Vow Day for the Oblate Fathers who serve the parish. Father Michael J. Devaney, O.M.I., Pastor of the parish and Father Michael A. Pucci, O.M.I., Associate Pastor, assisted the Bishop.

The new structure which will contain approximately 9500 sq. ft., will be placed on the corner of Spencer and Sequoia Drive. It will be Phase 1 of an over-all master plan that will eventually include a social hall and a core area serving as a link between the church and the hall and will house the priests' sacristy, altar boys' sacristy, secretary's office and the nursery and priests' counseling rooms.

"We will build as much as we can pay for," stated Father Devaney, "and the various facets of the building will be acquired in the order of the greatest importance to our parish family."

There are 700 families in the steadily growing parish which started with 57 people when Father Devaney arrived in 1975.

"We started on the Feast of the Blessed Mother and hopefully we can celebrate a completion of our church on a Feast of our Blessed Mother" commented the Pastor.

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"When I was hungry you gave me to eat." Ken Sands and Tom Kroes, students from St. Catherine's High School in Racine, Wis., load baskets with food and toys for delivery to needy families.

A winning story

By Ann M. Murphy

"Your assignment: to write a story about people helping others," Sister Margaret Rose Young announced. Twenty-five high school students looked at her questioningly. They wondered: "What does she want?" "How shall we begin?"

But Sister Young gave no additional instructions. She wanted the students to think for themselves. She herself had been thinking about the great many needs people have in society today. She felt there was a need to use imagination in identifying those needs and clear thinking about how to respond to them.

SISTER YOUNG watched her class tear out paper, break pencils, scratch their heads and open dictionaries. She intended to have the best story printed in the high school yearbook.

As the clock struck midnight, Sister Young turned to the last paper. It was written by John Merrivale, a new student writing his first paper for her. Merrivale used familiar words to begin his paper.

When I was hungry you gave me to eat;

When I was thirsty you gave me to drink.

When I was homeless you opened your door.

The student then asked what doors need opening in our worlds: "Could we open our doors not only for the homeless, but also for the lonely? Perhaps we could invite new neighbors to our homes and — whoever they may be — let them know we welcome them to our street or our apartment building. Maybe we could help people find their way around when they first arrive."

Searching for kindness.

You held out your hand.

Here he spoke of the consideration family members need from each other. "Parents show kindness to children in many ways — by talking with them and listening; by forgiving them; sometimes just by smiling."

MERRIVALE also talked about what young people might do for their parents. For instance, he wrote, "teen-agers can give more time to their parents, keep their parents informed about the plans, the hopes and the problems that are part of their young world." That, he said, would be a kind thing to do.

He continued: "Sometimes children act as if they don't care. Sometimes parents are preoccupied or seem too busy to be concerned with their children's problems." But parents and children can keep trying, he wrote. They can always make it clear that they care, understand and want to help.

Seeking employment, you found me a job.

"Jobs are hard to find," the student wrote. "Could people help each other find good jobs — by talking together, sharing ideas in clubs and in neighborhood organizations? Many job opportunities could be made known in informal ways. We accomplish little when we are isolated, but when we share with others, we can truly move mountains."

When I was aged you bothered to smile.

Here Merrivale talked about how older people often feel left out and useless. "But when we take time to smile and to talk with older persons, it can turn their world back to sunshine again". He said it was time for society to begin to think a bit more about the value of the elderly, the contribution they can make to society and to families.

When I was laughed at you stood by my side.

When I was happy, you shared in my joy.

Now enter into the home of my Father.

THE STUDENT'S essay ended here. Sister Young reflected that she had been a Religious for a long time yet her students continued to surprise and inspire her each year.

The point of the Good Samaritan parable

By Father Philip J. Murnion

The Parable of the Good Samaritan contains the basic lesson given by Jesus on caring for others. The point of the story often is missed.

After describing the two negligent passers-by and the Samaritan who helped a man who had been beaten and robbed, Jesus asked, "Who was the neighbor?"

The Samaritan became the neighbor by getting involved in the victim's situation, by finding out what the victim needed. This is what more and more parishes are doing as they reach out to their own members and to others in their communities.

Once, during a discussion among members of a parish staff, the group was asked to list all known obstacles to fostering a sense of community among parishioners. Here is one obstacle cited: "People do not understand what Christian charity means."

Prodded to explain further, someone in the group suggested that this implied the staff should work on teaching what charity means. Another staff member said: "People simply will not reach out to help neighbors who are having troubles."

"Why not?" the group was asked.

"Because they are afraid," a priest responded. "People do not know what they are getting into or whether they will get in over their heads. They also fear their offer to help may be resented."

I find this exchange quite illuminating. For it seems that fear, rather than a failure to understand the meaning of charity, can be a major obstacle for almost anyone, almost anywhere. To overcome fear, then, perhaps parishes and their people will want to think about ways to provide support so that people will not feel they are alone when they reach out to their neighbors.

It seems to me that people do want to help one another. They want to be generous

and to help take care of each other. But fear often restrains them from following their best intentions. Fear can even keep family members from reaching out to help each other.

Another obstacle to caring for others can be lack of information. People often do not know what needs other people actually have. People may need help, then, to learn about various needs — firsthand, whenever possible. What a difference it can make when people see for themselves the needs that exist.

A third obstacle can sometimes be found in the growth of professional and governmental agencies. Sometimes people feel that they are already helping meet society's needs through the taxes they pay. They may also feel that professional agencies are better equipped to handle people's needs.

On the other hand, anyone familiar with agencies knows how limited their help can be in some cases. Nothing can replace personal care; there is such a great need to relate to others in their own terms.

There is a great need for parishes and their people to counteract the idea that all the charity that is needed in society is available because of the IRS or because of professional agencies. I think many people fear being taken advantage of and hold off from helping others. Yet once they do get involved, they see quite quickly how much they have to offer.

Many parishes nowadays are providing service within their local communities by monitoring agencies to make sure the intended services are provided. And they are helping to make people aware of the specific kinds of help that are available through public agencies.

Caring for each other is central to the Christian way of life. Furthermore, this is the responsibility of all Christians who sometimes do amazing things.

Building a spirit of trust

By Sister Barbara Ann Mayer, O.S.B.

People who feel that parishioners today do not care enough to get involved should visit Most Pure Heart of Mary Parish in Topeka, Kan. Here, nearly 1,000 volunteers, one-third of the parish's adults, help carry out the parish's work through the services they provide:

- A woman who serves as a teacher's aide in the CCD program says she does so because she feels it is important to show children that adults do have faith.

- A man said he wanted to do something for the church because he thinks it is "rewarding to know that you are part of all the things happening in the church."

- A woman who wanted to do something about abortion got involved with Birthright, hoping to help reverse the attitudes of people who condone abortion and hoping to help pregnant women find alternatives to abortion.

- Another young man who had been in the seminary for eight years offered to teach a Scripture class for adults in the parish because he wanted to share his theology background.

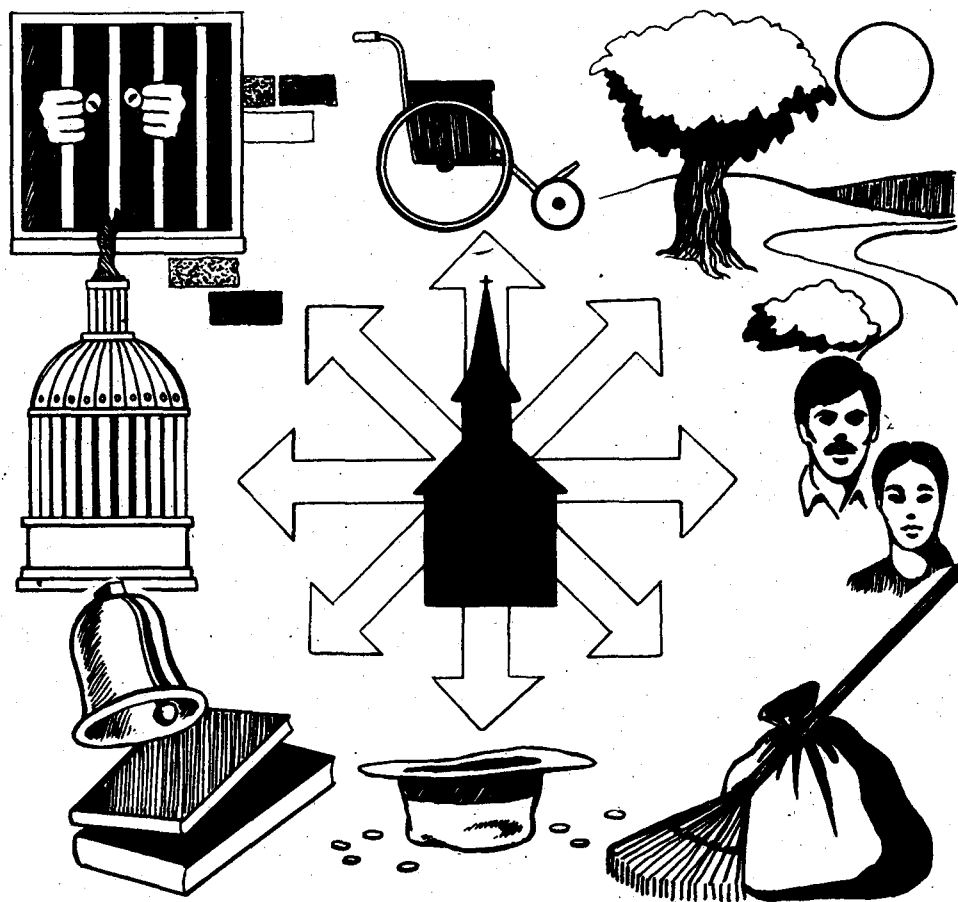
- A couple agreed to head the marriage and family life committee simply because they felt they could make a contribution.

PARISHIONERS serve as lectors, cantors, organists, liturgy planners, ushers, greeters, catechists, clerical helpers, phone volunteers, visitors of the sick, sacristy helpers, publicity designers, committee members and in other ways too.

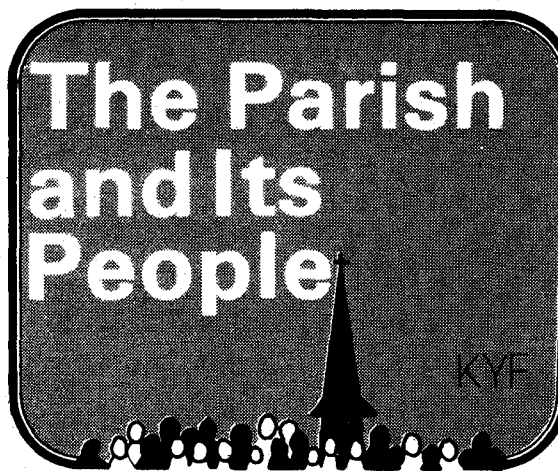
"There are more than 35 people involved in the various Sunday eucharistic celebrations alone," Father Thomas Culhane said. He added: "We could use a full-time person to work with the volunteers. The parish just couldn't survive without them."

How do so many people get involved in this parish?

Each year in August, the parish holds a Volunteer



When parishes discover the needs of their people and respond to those needs they often find that people do amazing things.



Sunday focusing on a simple message: That everyone has talent and is called to serve.

Volunteer service sheets representing the activities of the eight parish committees are circulated and people are asked to make a two-year commitment to serve in the activities of one of eight committees.

According to parish staff members, personal contact is a key to the success. "There are so many things drawing people that unless they are told they are really needed, they probably won't volunteer," observed Father Phil Winkelbauer. "Many don't feel they have the expertise, so we give them training," added the associate pastor.

ROBERT BACIC, religious education coordinator, emphasized the importance of giving volunteers specific tasks to perform. "It's devastating to ask people to serve and to provide no follow-through," he said.

This parish has a tradition of making sure it supports volunteers in their tasks. "Their involvement gives people a broadened view of the church and helps them see how ministry is essential to the total picture," Father Winkelbauer said. Those people gain a sense of belonging and of being close to other parishioners through involvement in the parish's various small groups, he feels.

A personal touch is added to the support for volunteers when committee members and their families are invited to the rectory. Each committee has its own Sunday when as many as 40 people join the priests at the rectory for refreshments.

Parishioners indicate that as volunteers they are able to provide a service and are given an outlet for their gifts and talents, as well. A senior citizen who taught CCD classes for 14 years now takes Communion to nursing homes twice each month. She said: "God's been good to me and I want to do something for him. I just hope my visits make the residents feel they are not forgotten and are still part of the parish."

At most Pure Heart of Mary, a spirit of trust and support unites staff and parishioners. They don't have all the answers but they somehow communicate the feeling that they can solve most problems and meet people's needs if they work together.

Life-giving, life-sustaining communities

By Father John J. Castelot

St. Paul reacted rather negatively when he heard that some Corinthian Christians were filing civil lawsuits against other Christians of their community.

The more one reads and reflects on Paul's letters, especially First Corinthians, the more one is struck by the supreme importance he attaches to the idea and reality of Christian community. No matter what specific problem he may be treating in his parishes, the underlying concern always seems to be that of community.

Christians are not just a group of like-minded individuals who happen to get together for dialogue and common effort. They are united in a person, Jesus Christ. They become, in a very real sense, a person, a corporate person.

THE UNITY of Christians is thus not accidental or simply functional; it is organic, life-giving, life-sustaining.

Christians don't so much form a community, as the community forms them. This has obvious implications for their mutual, interpersonal relationships. Its implications for the relations of Christians to society at large, while not so obvious, are no less real and serious.

It is as a community that Christians demonstrate in a fragmented world that people, in Christ Jesus,

really can live together in love and understanding, peace, harmony and mutual support.

If Christians fail to give this witness, they are not fulfilling their Christian vocation; if they file a contrary witness, they are positively perverting their mission, contradicting their very reason for being.

These considerations help us appreciate Paul's reaction to the situation he faces in First Corinthians, Chapter 6. It has come to his attention that some community members are filing suits against fellow Christians in the civil courts.

TODAY WE MAY find nothing unusual about this - it is the accepted thing. But Paul was not of our culture and so viewed matters rather differently.

He may have had in the back of his mind the little Jewish communities scattered throughout the empire. These communities tended to be quite self-contained, following their own laws and customs, and even judging cases in their own courts according to their own law code. They did not hang their dirty linen out for the whole world to see.

In any case, Paul is aghast once more. He appeals to them, not without a touch of irony, by alluding to a popular Old Testament belief that the "saints" would judge the world. If that is true - and with their native conceit the Corinthians are all too willing to believe that they will judge even "the angels" - then surely they should be competent to

handle their own everyday disputes.

THE CORINTHIANS boast of their wisdom. Well, then, "Can it be that there is no one among you wise enough to settle a case between one member of the church and the other?" Paul exposes a really raw nerve with the next question: "Must brother drag brother into court, and before unbelievers at that?"

The Christians are supposed to transform society, not scandalize and disillusion it. If they really were living the gospel ideal, they would shun vindictiveness in the first place, "turn the other cheek," forgive and forget.

"Why, the very fact that you have lawsuits against one another is disastrous for you," Paul says. The Christians are supposed to have abandoned the standards and procedures of the pagan world. Christians have been "washed, consecrated, justified in the name of the Lord Jesus Christ and in the Spirit of our God."

This is the ideal toward which the Christians should be striving. But Paul is realistic enough to know that the ideal is not attainable overnight. It is a goal.

In the meantime, the least the people can do is to settle their inevitable squabbles among themselves and give witness to the world that a community can maintain its unity of love and harmony even in spite of human tensions.

Botulism, paralysis...unique baby



MIRACLE BABY -- Laris Calleja of Monroe, Wash., gently holds her premature baby daughter. The baby may be the first ever born to a mother paralyzed from botulism during her first three months of pregnancy.

MONROE, Wash. (NC) — Laris Calleja's premature baby girl may be the first child ever born to a mother paralyzed by botulism during the first three months of pregnancy.

To date, pregnant women contracting botulism at that early stage had either died or had miscarriages or abortions. In this case both mother and child are doing well.

In June 25-year-old Laris, six weeks pregnant, contracted the nearly fatal case of food poisoning after sampling a teaspoonful of home-canned spinach. Botulism is caused by the toxin produced by a certain bacillus found in improperly canned or preserved foods.

"THE MORNING after I'd eaten the spinach, I had to hold my head up to comb my hair," she said. "I felt dizzy, could barely walk and really had trouble breathing. By the time I was taken to the hospital (Providence Hospital in Everett, Wash.) I was completely paralyzed. All I could move were my toes."

For the next three months while Laris was hooked up to a respirator she communicated with her toes. A wiggle on the right one meant "yes" and a wiggle on the left one meant "no." She had to be fed intravenously. She could not talk and her eyes had to be taped shut, as they scarred when they "dried out" because she could not shut them or even blink them to keep them moist.

Abortion was suggested as an option during this ordeal, but it was an option, the Callejas said, they never even considered.

"It's true that Laris would have been able to recover a lot faster without the baby growing inside of her," her husband Luis said. "She needed all the nutrients and vitamins and minerals she had in her body to get well and, as you know, a baby takes all these valuable nutrients from the mother."

"And," Laris added, "with the baby growing and pushing up on you, it's harder and harder to breathe... especially when you're on a respirator."

"EVEN SO," Luis said, "I'm not very patient and I had to learn a little of that. When I was in intensive care I was... hopeless. I just wanted to get out of there. I wanted to be able to move around and to do things. I wanted to be in control."

"But I realized then how much God was in control of our lives. I've learned to depend on him more."

"But most of all," she said, "I'm just so grateful. I used to just walk out my door, run down my steps and never even think about how much control I needed just to get my toes up a step. And you need a lot. You learn that from having to learn how to do everything all over again, like learning how to walk."

It's true that Laris would have been able to recover a lot faster without the baby growing inside her... Even so, I just said 'no.' We don't believe in abortion.

The Callejas' three other children, Elizabeth, 4, Gabriella, 2, and Kerstin, 1, have been staying with a neighbor.

Now that Laris is back home, Luis has taken a leave of absence from his job. He'll be taking her to physical therapy twice a week, for she now has to regain control of her weakened muscles. And each day he will take her to Seattle's University Hospital, where the baby is staying, so she can nurse her.

HUNDREDS OF people around the world have sent the Calleja family notes of support, commending them for their faith and strength. The community has been pitching in, too.

A grocery chain sponsored a rummage sale to raise money for Laris' medical bills. St. Mary of the Valley, the Callejas' parish, took up a special collection to pay for the babysitter. Its teen-age group put on a pancake breakfast, raising \$528, for the family. A local singing group and symphony have performed benefit concerts.

A post-Christmas tradition

By Hilda Young

There is a post-Christmas tradition at our house. It's called taking down the Christmas tree.

"Do you really think it's ready to come down?" oldest son pleaded on schedule the other day.

"I think so," I said. "All the needles have fallen off and a woodpecker just applied for a lease agreement."

"Let's keep it up just one more day," oldest daughter sighed on cue. "It's like losing a friend."

"Friend," grunted spouse. "you mean investment. Do you know how much we paid for that fire hazard?"

(Keep in mind that this man still cannot pass a phone booth without checking for change. He thinks, "Bah — humbug," is a dialect joke in which someone complains about a hamburger.)

"Claim it as a tax write off if it makes you feel better," I said. "Say it was a

medical expense for your family's mental health." From the look on his face, he just might try it.

"Okay," I said. "Let's get with it. Tinsel first."

Spouse groaned. "Do we have to save that stuff every year? There are 15,000 of them in a box and a box only costs 49 cents. Let me treat next year."

"The original Scrooge reformed," I said.

"Life has to be bigger than spending three days ironing and folding tinsel," he said sarcastically.

"You old romantic," I said. "I'll bet you read that on a Christmas card."

"Do you want help with the lights or don't you?" he asked.

"Now we're getting somewhere," I said before I realized the children had left the scene.

"Where's all our help?" spouse asked.

"Following tradition," I said.

the Saints *by Luke*

ST. JOHN NEUMANN



ST. JOHN NEUMANN WAS BORN IN 1811 IN CZECHOSLOVAKIA. AFTER STUDYING IN PRAGUE, HE CAME TO NEW YORK AT 25 AND WAS ORDAINED A PRIEST. HE DID MISSIONARY WORK IN NEW YORK UNTIL HE WAS 29, WHEN HE JOINED THE REDEMPTORISTS AND BECAME THE FIRST OF THIS ORDER TO PROFESS VOWS IN THE UNITED STATES. HE CONTINUED MISSIONARY WORK IN MARYLAND, VIRGINIA AND OHIO. AS BISHOP OF PHILADELPHIA, AT 41, HE ORGANIZED THE CATHOLIC SCHOOL SYSTEM INTO A DIOCESAN SYSTEM, INCREASING THE NUMBER OF STUDENTS ABOUT 20 TIMES.

WITH HIS REMARKABLE ORGANIZING ABILITY, HE ATTRACTED MANY TEACHING ORDERS OF SISTERS AND THE CHRISTIAN BROTHERS TO THE CITY. HE ALSO SERVED A BRIEF ASSIGNMENT AS VICE PROVINCIAL FOR THE REDEMPTORISTS.

RENOWNED FOR HIS HOLINESS AND LEARNING, PREACHING AND SPIRITUAL WRITING, HE BECAME THE FIRST AMERICAN BISHOP TO BE BEATIFIED AND CANONIZED.

THE FEAST OF ST. JOHN NEUMANN, BISHOP, IS JAN. 5.

Advierte el Papa contra Terrorismo e Injusticias

Vaticano (NC)-Su Santidad Juan Pablo II manifestó al mundo su preocupación de que la humanidad esté amenazada por la guerra, el terrorismo y la injusticia.

El Papa también afirmó que está rogando por su patria natal, Polonia, en estos momentos de angustias e incertidumbre ante la amenaza de invasión por parte de la Unión Soviética.

El Papa habló ante los miembros del Sacro Colegio Cardenalicio y repitió su temor de que se estén aceptando, por indiferencia, controles artificiales de la natalidad y de que no se adopten medios de vida menos materialistas debido a que la sociedad se ha acostumbrado a la comodidad y ésto la hace apática.

En una exhortación que parece un llamado indirecto para que

Irán ponga en libertad a los rehenes norteamericanos dijo:

"No podemos olvidar a los rehenes en diversas partes del mundo, aun privados de libertad, víctimas de represalias políticas, o de inicuas, inconcebibles y crueles maquinaciones económicas.

"En este tiempo de Navidad, que es penoso para ellos, estoy junto a ellos en oración, rogando al Señor con lagrimas en los ojos y pidiendo a los responsables que tengan misericordia en nombre de Dios."

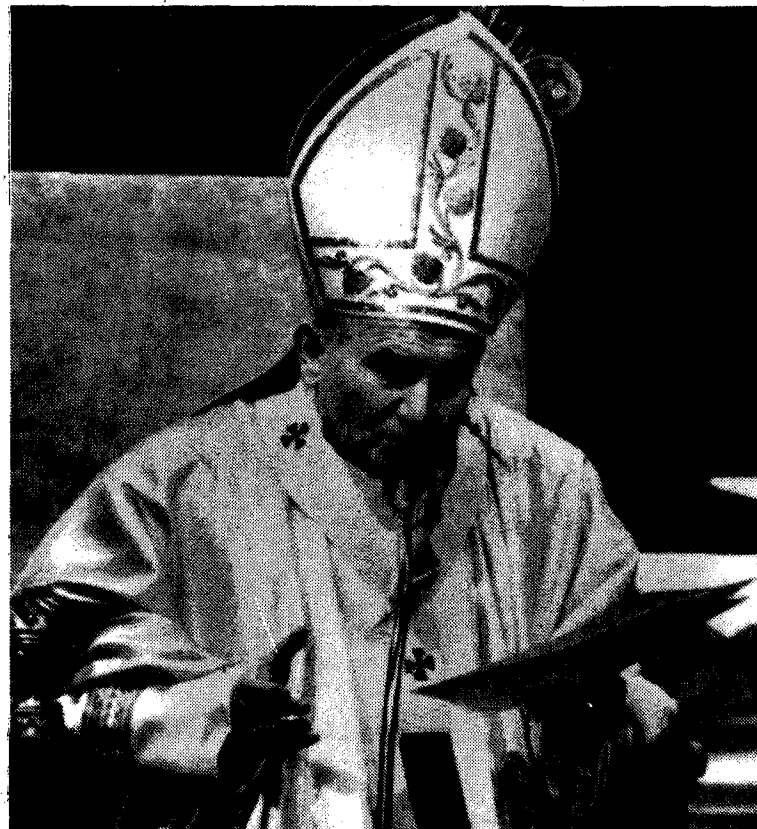
Se refirió a la actual situación del mundo que aunque muestra señales de esperanza también revela amenazas que van más allá que todas las conocidas hasta ahora.

"¿No sufre y muere gente todos los días por la horrible rivalidad entre los pueblos con

harta frecuencia entre facciones de un mismo país? ¿Cómo dejar de pensar en la guerra entre Irán e Iraq, en la triste situación de Afganistán, en las continuadas tensiones en el Líbano, dijo en su largo mensaje de Navidad agregando que en Irlanda del Norte, Africa, Italia, El Salvador y España, la guerra y el terrorismo siguen cobrando nuevas víctimas.

Añadió que en los ocho viajes que ha hecho a distintas regiones y países del mundo desde que comenzó su papado, ha alcanzado una mayor comprensión de la necesidad de sociedades más justas en las cuales los ciudadanos puedan dignamente ostentar sus derechos y personalidad.

"Estoy junto a todos los hombres de espíritu fraternal que sufren en estos momentos, del mismo modo siento intimamente las angustias, tribulaciones y esperanzas de mi amada patria."



El Santo Padre llamó la atención de todo el mundo sobre "las consecuencias del terrorismo y las injusticias".

TEXTO COMPLETO DEL MENSAJE DE NAVIDAD EN LA PAG. 2A

Carta del Arzobispo McCarthy a Padres de Familia

Mis queridos hermanos en Cristo:

En el término de cada ser humano, hay multitudes de experiencias que cambian el rumbo de nuestras vidas. Estas experiencias pueden ser debidas a acontecimientos mundiales, personales o provados.

En la historia del ser humano, la venida del Niño Jesús, fué un acontecimiento que cambió profundamente el curso y el significado de nuestra existencia. Así también, la venida de un hijo cambia la vida de sus padres. Nunca más serán como eran antes. Este proceso afecta sus relaciones mutuas y con el resto de las personas, y en una manera distinta ellos sienten una responsabilidad con el mundo, y lo que pasa en este mundo es de gran importancia para ellos.

Y a ustedes, los que han sido escogidos como padres y madres de familia, que tienen la responsabilidad por la vida y la crianza de sus hijos, les dirijo mi última carta en este Año de la Familia. Y siendo éste al mismo tiempo nuestro primer año de Evangelización, en el que se ha tomado un gran empeño en la renovación espiritual de la vida familiar, yo les quiero expresar mi afecto y gratitud, a ustedes mis queridos padres y madres, y a esos hombres y mujeres, viudos o divorciados, que solos llevan a cabo la labor de padre y madre con sus hijos.

Padres y madres producen una nueva vida, y esa vida la nutren y la comparten

mas allá de un nivel físico. Es una vida que debe crecer paralelamente en su inteligencia, en sus emociones y en sus dimensiones espirituales. Todos los padres y madres desean para sus hijos una vida a plenitud, lo cual les permite identificarse con Cristo, que nos dijo, "Yo en cambio, vine, para que tengan vida y encuentren la plenitud."

Cada etapa de la vida de los padres, tiene sus momentos de regocijo y sus problemas. La atracción de una persona que durante su crecimiento se ha sentido como el centro del universo, y de pronto se convierte en esposo o esposa, y después en padre o madre, debe hacerlos desinteresados, generosos y maduros.

Sabemos que no es nada fácil para los padres y madres el cambio que viene con el desarrollo de los hijos; después de haber tenido la responsabilidad de satisfacer todas las necesidades de ellos, unos 20 años después, los hijos asumen sus propias responsabilidades y eventualmente las de otros. Y para aquellos que tienen la gracia de una larga vida, existe el sentido de que han viajado el círculo completo, pues ellos en cierta forma dependen de sus hijos.

En la experiencia de la vida familiar, experimentamos una realidad divina. Es en la familia donde recibimos y comprendemos por primera vez lo que es amor. Por medio del cuidado, el afecto, el estímulo para desarrollarnos y la experiencia de perdonar y ser per-

donados, aprendemos lo que es ser amados, y es también en la familia, donde adquirimos nuestra primera visión del amor que nuestro Padre Celestial tiene por nosotros. Lo aprendemos de niños y lo vivimos como padres y con humildad y reverencia podemos también decir que los padres y madres inspiran a sus hijos el amor al Padre de los Cielos. Pues es en la manera incondicional que ustedes aman a sus hijos, que hacen que ellos crean en ese Padre cuyo amor no tiene límites, que lo acepta como ellos son, y que está dispuesto siempre a perdonarles.

Yo personalmente creo, que los mejores teólogos y directores espirituales en mi vida fueron mis padres, y diría que en su ejemplo de una fe vivida con sencillez, tuvo mucha mas influencia que sus consejos, ellos nos dejaron ver tanto a mis hermanos, hermanas y a mi, la visión, el amor, y la atracción al reino de nuestro Señor Jesucristo que es nuestra Iglesia. La forma en que mis padres nos enseñaron, fue por medio de la oración en familia, fe en la Divina Providencia, respeto a la Iglesia - incluyendo sus debilidades humanas - una familia con el deseo de servir.

En una forma realística, la Iglesia también actúa como padres y madres. Hay quienes limitan la función de la Iglesia a enseñar las reglas y preceptos y asegurarse que sean obedecidas. pero

los padres no ponen límites a sus obligaciones con sus hijos. La Iglesia se preocupa que cada uno de sus hijos, vivan una vida mas llena de Cristo. Su misión es la de educar sus hijos en el amor, conocimiento y experiencia de nuestro Señor, apoyarlos en la búsqueda de la verdad, y en el aumento de su sabiduría. En la familia, la pequeña Iglesia, padres y madres - Dios los bendiga - tienen mas o menos la misma misión.

Hay un canto que en uno de sus versos expresa claramente el mensaje que yo quiero compartir con ustedes. los que son padres y madres: este verso puede ser cantado a cada uno de ustedes por Nuestro Padre Celestial, por la Iglesia nuestra Madre, por nuestros propios padres. Y Jice - "Todo lo que quiero de tí, es que me recuerdes siempre por lo que te he amado." - Es mi deseo que ustedes reciban la gracia de reconocer que son amados. Y que esa gracia alcance a todos aquellos que están a su alrededor, especialmente sus hijos.

Ruego porque cada uno de ustedes tenga la convicción profunda de que ustedes son los instrumentos de la labor del Señor.

Con toda mi devoción, agradecimiento y admiración en Cristo,

Edward A. McCarthy
Arzobispo de Miami

San John Neumann



ENERO 5

John nació en Checoslovaquia en 1811. Luego de estudiar en un seminario de Praga vino a los Estados Unidos donde finalizó sus estudios y fué ordenado sacerdote a la edad de 25 años. Los cuatro años siguientes los dedicó a trabajo misionero en el mismo estado, después de los cuales formó parte de la Orden Redentorista siendo el primero de esta orden en profesar votos en Estados Unidos. Continuó haciendo misiones en Maryland, Virginia y Ohio.

En 1952 fué ordenado Obispo de Filadelfia, a la edad de 41 años. Ya obispo organizó el sistema escolar católico como sistema católico

diocesano aumentando el número de alumnos veinte veces más en pocos años.

Con su extraordinaria habilidad organizativa atrajo a muchas órdenes de Hermanas dedicadas a la enseñanza y a los hermanos de la Salle a la ciudad los que prestaron un gran servicio en las escuelas católicas de Filadelfia.

Sirvió también por un corto período de tiempo como vice provincial de la Orden Redentorista.

Muy renombrado por sus conocimientos, sus escritos y prédicas espirituales tanto como por la fama de su santidad, fué el primer obispo norteamericano en ser beatificado y canonizado.

Retiro Carismático en Little Flower

"Jesús te llama a escuchar su Palabra" y el Rvdo. P. José Kane, OMI, será el orador en el retiro que Renovación Carismática ofrece en la iglesia vieja de Little Flower, 1270 Anastasia Avenue, Coral Gables, el Sábado 10 de Enero de 9 a.m. a 8 p.m. y el Domingo 11 de 12:30 a 6 p.m.

Padre Kane, misionero en Perú desde 1963, es un sacerdote muy dedicado a la Renovación Carismática en el Espíritu Santo en la que ha

trabajado muy activamente en el ministerio a los enfermos. Conocido internacionalmente como conferencista es invitado regularmente a ofrecer retiros en todos los países de América Latina.

El Rvdo. P. Antonio Navarrete, pastor de la comunidad "La Vid" y el Padre José Kane les esperan para vivir junto a Jesús un momento de gran significación para todo cristiano.

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Texto Completo del Mensaje Papal de Navidad

Vaticano - Este es el texto del Mensaje de Navidad "Urbi et Orbe" (a la ciudad y al mundo) dirigido a todas las naciones por el Sumo Pontífice, Juan Pablo II, desde la Basílica de San Pedro.

"Nos ha nacido un niño, se nos ha dado un hijo..." (cfr Is 6,5). Con estas palabras del profeta Isaías, proclamadas a medianoche, hemos tenido la alegría de comenzar la fiesta de Navidad 1980. Estas palabras dichas a todos los que estaban reunidos en la basílica de San Pedro y, al mismo tiempo, a todos aquellas que las han escuchado desde cualquier punto del mundo, son una vez más el mensaje de la buena nueva, la palabra de la luz y de la alegría.

"Ahora, cuando este feliz día está a mitad de su curso y ha llegado el momento en que el obispo de Roma debe impartir la bendición "a Roma y al mundo" (Urbi et Orbi), permitid, vosotros los que estáis aquí y vosotros a quienes llega mi voz, en cualquier parte del mundo - que nos unamos espiritualmente para emprender el mismo camino que tomaron en la noche, y en el día, del nacimiento de Dios, los pastores de Belén.

"Hermanas y hermanos míos. Vosotros todos, para quienes este nacimiento es el signo de la esperanza. Os invito a esta unión espiritual. Rodeemos con una amplia - cuanto extendida - corona de corazones este lugar, en que Dios se ha hecho hombre. Hagamos corona en torno a esta virgen, que le ha dado la vida humana en la noche del nacimiento de Dios. Hagamos corona en torno a la sagrada familia.

"Emmanuel. Estás en medio de nosotros. Estás con nosotros. Descendiendo hasta las últimas consecuencias de aquella alianza que se había llevado a cabo con el hombre desde el principio y a pesar de que tantas veces haya sido violada e infringida.

"Estás con nosotros. Emmanuel. De una manera que verdaderamente supera todo lo que pudiera pensar de ti el hombre. Tu estás con nosotros como hombre. Admirable, verdaderamente eres admirable, oh Dios, creador y señor del cosmos, con Dios Padre omnipotente. Hijo unigénito.

"Dios poderoso, que estás con nosotros como hombre, como un humano recién nacido, tan débil, envuelto en pañales y puesto en un pesebre porque 'no había lugar para ellos en ningún albergue' (cfr 1c 2,7).

"Admirable. Angel del gran consejo. No será quizá por el hecho de que tú te has hecho hombre de este modo, que de esta manera has venido al mundo, sin un techo, que te has hecho el más cercano al hombre?

"¿No será quizá que, al estar

efectivamente tu mismo, Jesús recién nacido, sin techo, eres el que está más cercano a nuestros hermanos y hermanas de la Italia meridional, los cuales, a causa del terrible terremoto reciente, han perdido sus casas? Los hombres que verdaderamente acuden en su ayuda, son precisamente los que te tienen a ti en sus corazones, a ti que has nacido en Belén sin una casa.

"¿No será que al haber sido amenazado de muerte por Herodes, desde los primeros días de tu vida, tu estás particularmente cercano, el más cercano, a los que están amenazados de algún modo, a los que mueren por manos asesinas, a los que se les niegan los derechos humanos fundamentales?

"Oh verdaderamente admirable. Dios omnipotente en su debilidad de niño.

"De todas partes de Roma y del mundo nos encaminamos hacia ti. Nos atrae tu nacimiento en Belén. ¿Hubieras podido quizá hacer algo más de lo que has hecho para ser Emmanuel, Dios con nosotros? Algo más de los que nuestros ojos miran estupefactos: los ojos de los hombres de las distintas partes del mundo, de los distintos países y continentes, de los distintos puntos de toda longitud y latitud geográficas, lo mismo que una vez miraron los ojos de María, de José y después los ojos de los pastores, de los magos de oriente.

"Felices de verdad los ojos, que ven lo que vosotros veis.

"Tu eres el Príncipe de la Paz. Cuán grande es para el hombre el bien de la paz. Cuán deseado es este bien en el mundo contemporáneo y al mismo tiempo cuán amenable está.

"Tu eres padre para siempre. El hombre, que va creciendo

desde su múltiple pasado, mira al futuro y al mismo tiempo se preocupa por el propio futuro, por el futuro del mundo. Cristo, eres tu el futuro del hombre.

"Dice Isaías que sobre tus hombros 'está el signo de la soberanía (9,5). ¿En qué consiste esta soberanía sobre tus hombros, débil niño, qué soberanía es ésta?

"La conocemos. Nos ha sido dado conocerla hasta lo más profundo: desde el pesebre hasta la cruz, desde Belén hasta el calvario, desde el nacimiento hasta la resurrección.

"No es la soberanía 'sobre el hombre'. Es la soberanía 'por el hombre'. Es la fuerza de la redención. Es la verdad y el amor.

"En efecto, tu naces en Belén para que se revele en ti 'el amor celoso del señor de los ejércitos', para que se revele aquel amor con el que el padre amó tanto el mundo que le dió su hijo unigénito... (cfr Jn 3,16).

"En estos momentos todos nosotros estamos espiritualmente en el lugar de tu nacimiento. Miramos hacia ti, recién nacido miramos desde Roma (urbe) y desde el mundo (orbe).

"Bienaventurados los ojos que ven lo que nosotros estamos viendo.

"Nos ha nacido un niño. Se nos ha dado un hijo. Sí, nos ha dado un hijo. En este hijo todos nosotros hemos sido restituidos de nuevo a nosotros mismos. El es nuestra bendición.

"Antes de compartir esta bendición del recién nacido con vosotros, amadísimos hermanos y hermanas, permitid que me dirija con un saludo, en varias lenguas, a los distintos pueblos del mundo que participan en nuestra peregrinación espiritual a Belén".

Peligrosos Productos

Herbáceos Chinos, dice FDA

En las preparaciones herbáceas chinas para cocimientos que se venden en todo el país, se han encontrado potentes medicamentos que deben venderse por receta y se ha producido un fallecimiento debido a su uso, advierte la Administración Federal de Drogas y Alimentos, y que pruebas realizadas en sus laboratorios de esas yerbas han mostrado dosis de indometacina, un agente anti-inflamatorio con serios efectos laterales; de hidroclorotiazida, un potente diurético; y de clordiazepóxido, un fuerte tranquilizante.

Las etiquetas de los mismo sólo muestran contenido herbáceo.

Las personas que están tomando medicinas contra la

artritis pueden correr un riesgo todavía mayor si toman esos productos, debido a una sobredosis o una interacción entre las medicinas.

La FDA aconseja que las personas que están tomando esos productos herbáceos deben dejar de hacerlo y que, si están tomando otras medicinas, deben consultar con su médico.

La FDA ha pedido a los funcionarios del Departamento de Aduanas, de Servicio Postal y del Departamento de Estado, que colaboren para tratar de destruir las existencias de dichos productos e impedir el ingreso al país de los mismos.

En Agosto pasado, la Oficina de Distrito de la FDA en Atlanta

Continúa en la Página 4 A

Los Abuelos en la Familia Hispana

(Primera Parte)

Por R. P. Francisco Santana

La tradición de nuestros pueblos de origen y la realidad de nuestra experiencia actual en Estados Unidos.

"Había una vez una familia que vivía en un pueblito en un lugar de América Latina. Se dedicaban a la agricultura y todos se mantenían unidos, apegados a su tierra, sus tradiciones y a la práctica de su religión católica. Todos los miembros de la familia tenían su función propia y en especial los abuelitos eran muy respetados y se les consulta en todas las decisiones importantes.

Un día la familia, buscando mejorar económicamente y brindar a sus miembros más jóvenes mayores oportunidades de estudio y progreso, decidieron emigrar a los Estados Unidos. Llegaron a este país llenos de ilusión y muy impresionados por las grandes posibilidades que prometían un futuro mejor. Al principio unos parientes les ayudaron a buscar trabajo en una fábrica y les orientaron en el camino difícil de adaptarse a una nueva forma de vida.

Los niños asistieron a la escuela y comenzaron a aprender el idioma inglés, y con el cursar del tiempo les fue más fácil expresarse en inglés que en español.

Papá y mamá trabajaban muy duro en la fábrica y apenas tenían tiempo para compartir con sus hijos y con el resto de la familia. Se les dificultaba más el aprender el nuevo idioma, pero poco a poco llegaron a entenderlo bien e expresarse aunque su vocabulario era limitado.

Los abuelitos, que habían querido seguir al resto de la familia, permanecía la mayor parte del tiempo en la casa y a su edad les era imposible aprender el inglés. Ellos eran los más afectados por el nuevo cambio de vida. En su tierra eran siempre consultados ya que tenían muchos años de experiencia en el trabajo del campo. Ahora, sin embargo, no entendían el sistema de vida americano y no sabían nada del trabajo de las fábricas. En una sociedad altamente avanzada en el orden tecnológico, basada en el poder de la producción de cada individuo, se sentían improductivos e inútiles. Los nietos hablaban en inglés en la casa y ellos, no entendían nada. Sus consejos no eran escuchados y cualquier opinión que daban era considerada "old fashion."

La práctica de la fé católica se les dificultaba a todos. A veces los padres tenían que trabajar el Domingo. Los niños querían ir a misa en inglés pues no comprendían el español. Los pobres viejos no tenían quien los llevara a la misa en español y encontraban dificultades hasta para confesarse en su idioma natal. Se refugiaban en la prácticas de piedad caseras, pero ya no eran acompañados



Las presiones de la vida en este país hacen que los ancianos terminen su vidas solos en algún asilo.

por el resto de la familia.

El desgaste físico propio de la vejez se unía ahora al desgaste moral: una disminución de la necesidad de vivir, una negativa a combatir, un sentido de inutilidad y finalmente una aceleración del proceso vital que conduce a la muerte."

El cuento anterior nos da una ligera idea de las dificultades que encontramos los hispanos en Estados Unidos para mantener nuestra unidad familiar.

Los hispanos tenemos una tradición familiar muy fuerte en la cual las personas mayores, "los abuelitos", siempre han tenido un papel muy importante. En contraste, la familia americana se reduce al concepto de lo que se ha llamado la "familia nuclear", limitada a los padres y a los hijos. Por lo general cuando los hijos contraen matrimonio se van de la casa estableciendo otra familia y las personas mayores continúan un tipo de vida independiente.

En muchos casos las presiones de la vida en este país hace que muchos viejitos terminen los últimos años de

Anuncian Retiro de Comunidades Federadas

Como en años anteriores las Comunidades Federadas ofrecerán este año 1981 un retiro interno que tendrá lugar en la Casa de Retiro de las Hermanas Dominicanas, 7275 SW 124 Calle, el cual será dirigido por el Rvdo. Padre Mario Vizcaino, Sch. P., durante los días Febrero 27 a Marzo 1. El costo total es de \$40 por persona.

Todos los que deseen asistir deber comunicarse cuanto antes con Leticia Alberich, 2444 SW 21st St., Miami, Fl. 33145.

Despedida en Santa Mónica a Padres Cliff y Timon

Los fieles de Santa Mónica, en Opalocka, ofrecerán un magnífico concierto con artistas conocidos para despedir a su párroco y a su asistente, los Reverendos Padres Joseph Cliff y Brendan Timon.

El acto tendrá lugar el

su vida solos en un asilo de ancianos. A los hispanos nos repugna esta costumbre. Se necesita una unidad familiar muy fuerte para encontrar una solución al problema de los ancianos en el interior de la familia. Vivimos en una sociedad basada en la producción en la cual las personas no productivas no encuentran un lugar apropiado. En muchos casos el papá y la mamá trabajan y los niños pasan la mayor parte de su tiempo al cuidado de personas extrañas. Este es un problema profundamente humano que va más allá de las diferencias que puedan existir entre la cultura hispana y la anglosajona. El problema es el resultado de nuestro avance en el campo de la técnica, en cuyo proceso corremos el terrible riesgo de perder valores que son esenciales al ser humano.

El permitir que nuestros ancianos se sientan inútiles y terminar internándolos en un asilo de ancianos es una terrible injusticia que cometemos no solamente en relación a ellos, nos afecta a todos y en especial a los miembros más jóvenes de

VIAJARA EL PAPA A FILIPINAS

El pasado Domingo 21 de Diciembre Juan Pablo II anunció su visita de doce días a Isla de Guam, Filipinas y Japón en Febrero de 1981.

Durante su viaje beatificará a venerable Lorenzo Ruiz, filipino laico y padre de familia, quien fuera sacristán de los dominicos, al honor de los altares, junto con quince venerables más, entre los cuales hay cuatro españoles, nueve japoneses, (entre estos dos religiosas), un francés y un italiano, martirizados en Nagasaki entre 1633 y 1637.

la familia, puesno tenemos el derecho a privar a nuestros hijos de la experiencia humana de disfrutar del amor de sus abuelitos.

El amor de abuelos es distinto al amor de padres y ambos enriquecen al ser humano en el proceso de su crecimiento y maduración afectiva. Al mismo tiempo el ignorar a nuestros ancianos nos resta a todos la oportunidad de aprender de la sabiduría y el conocimiento acumulado a través de la experiencia de una larga vida.

Moralmente, ¿cómo vamos a enseñar a nuestros hijos que hay que honrar padre y madre, si ellos ven que nosotros no honramos a sus abuelitos, nuestros propios padres?

Aun desde un punto de vista egoísta, un refrán popular nos recuerda que cada quien cosecha lo que siembra. El trato que nuestros hijos nos vean dar a nuestros padres será el trato que ellos nos van a dar a nosotros cuando lleguemos al ocaso de nuestra vida.

Esta problemática nos lleva a revisar todas las relaciones en el interior de la familia. Muchos niños y adolescentes se quejan de no poder disfrutar del tiem-

po y la compañía de los padres en los años que más lo necesitan. Equivocadamente nuestra sociedad da importancia a la adquisición de bienes materiales, sin darnos cuenta que nuestros hijos, más que dinero, lo que en realidad desean en nuestro tiempo y atención. Aquí de nuevo se ve la sabiduría de que cada quin cosecha lo que siembra. Cuando lleguemos a viejos somos nosotros los que vamos a necesitar del cariño y el tiempo de nuestros hijos y entonces tal vez no lo tendremos.

Los abuelitos tienen mucho tiempo disponible y en esta sociedad tan complicada en la cual vivimos, ellos pueden llenar muchas necesidades de nuestros hijos y compensar nuestra falta de tiempo debido a nuestras obligaciones de trabajo.

El problema del papel de los abuelitos en la familia afecta a todos sus miembros y puede determinar el grado de felicidad al cual todos tenemos derecho. Lo que está en juego es la mismísima humanidad de la persona humana en su paso por esta vida.

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La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una informaci6n envíenos esta cup6n.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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LA FAMILIA Y LA SOCIEDAD

Louisville, Ky. (NC) - Muchas familias que no pueden superar las dificultades de la sociedad actual están "realmente asustadas y desalentadas," advirtió el P. William Peters a los sacerdotes encargados del apostolado familiar en Louisville. Bajo esta tensión, son numerosas las familias que se separan o terminan en divorcio. Sue y Chic Davis, de esta ciudad, sugirieron que las parroquias efectúen reuniones regulares para esas familias con el fin de conocer a tiempo sus problemas y ayudarlas.

REPRESION A SACERDOTES

Canadá (NC) - El sacerdote jesuita eslovaco P. Vicent Danco dijo que la policía de Checoslovaquia viene cateando las casas de varios sacerdotes a quienes ya el gobierno impide ejercer su ministerio, para confiscar sus libros y escritos. Cita lo sucedido entre otros a los Padres Gabriel Povala, en Zilina, y Emil Krapa, en Tranava.

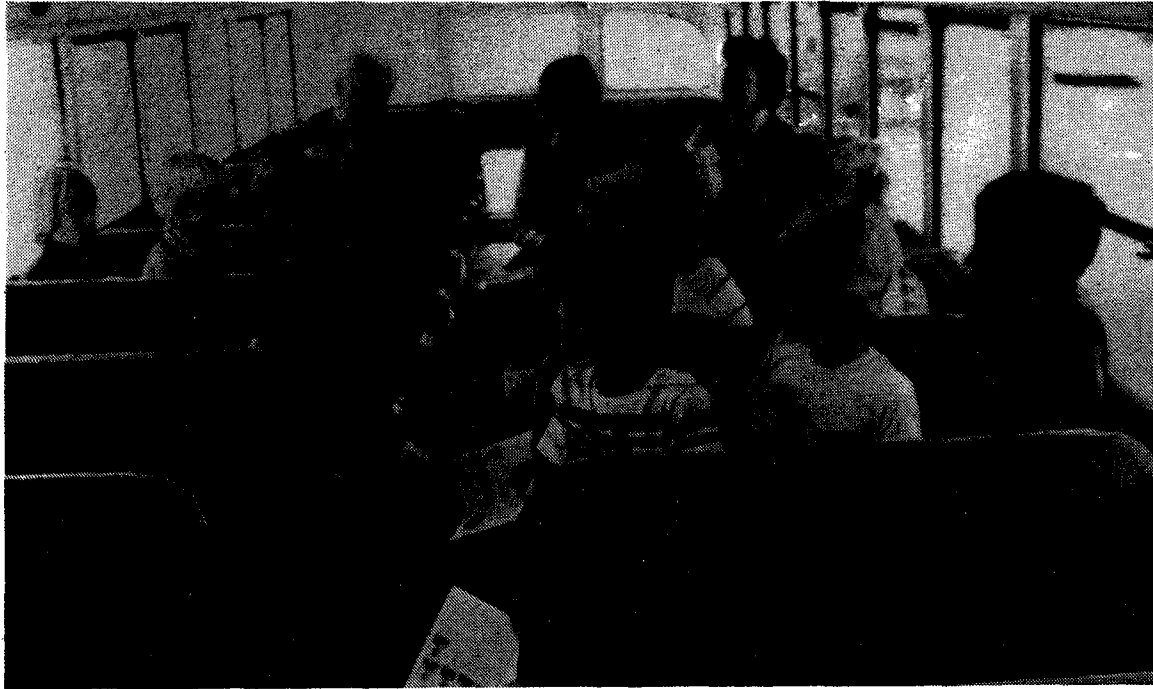
EN FAVOR DE VICTIMAS DEL TERREMOTO

Roma (NC) - Los obispos italianos exhortaron a los católicos a tener muy en cuenta en sus oraciones y contribuciones a las víctimas del terremoto en el sur de Italia, que afectó a 378 pueblos, dejó 4,700 muertos y más de 300,000 sin hogar.

POR LOS MARTIRES CATOLICOS EN RUSIA

Roma (NC) - En el sínodo de los obispos del rito ucraniano efectuado en Roma a fines de noviembre, éstos publicaron un documento de alabanza a "los mártires católicos" de ese rito en Rusia, agregando que de hecho existe en Rusia una iglesia clandestina. "Las nuevas generaciones, a las que un régimen ateo trata de imbuir odio y mentira, encontrarán a Cristo y a la verdad divina en esa iglesia de la que dáis testimonio con vuestro amor," agrega la carta de los obispos que ofrecen oraciones por la iglesia perseguida, en particular por sus pastores. Ucrania,

NOTICIAS DE LA SEMANA



EDUCACION RELIGIOSA EN OMNIBUS.- El padre John Nesbitt, párroco de dos parroquias rurales en el condado de San Diego, California, cuyas poblaciones están muy diseminadas, lleva las clases de religión (Programa CCD) a los niños de cuatro escuelas públicas en una aula que el lleva consigo: un ómnibus, el primer vehículo de su clase dedicado a tal ministerio.

anexada a Rusia en la segunda guerra mundial, ha conservado su catolicismo pese a las medidas antireligiosas del Soviet.

SOBRE JOVENES QUE HUYEN DEL HOGAR

Boys Town, Neb. (NC) - Un estudio de Boys Town y la Asociación Nacional de Padres de Familia, "America's Runaways," ofrece consejos a los padres de los 700,000 jóvenes que huyen del hogar cada año (muchos regresan pronto). Muchachas forman un 47 por ciento de esa cifra, que afecta sobre todo a jóvenes de 15 a 17 años, y un cinco por ciento se van por más de seis meses. Entre los consejos obvios: llamar a la policía, avisar a los parientes y amistades, tener una foto reciente a mano; si el chico o la chica llaman a la casa, contestar con cariño y consideración. Al regreso, discutir los problemas que

puedan causar la huida, y si son complejos, acudir a la ayuda de profesionales. Hay una central telefónica nacional para estos casos.

EMBAJADOR DE IRAQ EN EL VATICANO

Vaticano (NC) - Al recibir las credenciales del nuevo embajador de Irak, Anwar Sabri Abdul Razzak, el Papa Juan Pablo II exhortó a su nación y a Irán "a mostrar una verdadera disposición al logro de un arreglo negociado, con base en la justicia y el mutuo respeto," para así terminar el conflicto armado de tres meses. También habló el Papa de la libertad religiosa necesaria para que los cristianos, minoría en un país musulmán, puedan contribuir como ciudadanos dedicados al bien de su patria; y para que los religiosos extranjeros continúen su irremplazable labor en las instituciones católicas.

OBISPOS POLACOS PIDEN CORDURA

Varsovia (NC) - Los obispos de Polonia pidieron al pueblo que impida "todo intento por detener el renacimiento de la nación, por dividir a la comunidad, por usar los problemas en intereses ajenos al bien nacional." Los nuevos gobernantes tratan de convencer a los aliados del Pacto de Varsovia (comunista) que sí pueden controlar el movimiento de reivindicaciones obreras Solidaridad. Los obispos por su parte declaran que "los polacos se encuentran en el umbral de otra prueba histórica, y ante un reto a su madurez... oremos para que tengamos el espíritu de paz y responsabilidad que eviten el derramamiento de sangre o la guerra." Aunque muchos temen una posible invasión de tropas soviéticas si continúa el desafío de unos pocos líderes, también

reprochan a la prensa occidental las noticias alarmistas.

ESPOSA DE REHEN SE PREOCUPA

Brooklyn, Ny (NC) - Conforme continúa la especulación sobre el futuro de los rehenes norteamericanos en Irán, la esposa de unos de ellos, Bárbara Rosen, 31, reflexiona: "Uno trata de contener las emociones pues hubo desencantos en el pasado, pero el corazón se llena de ansia cada vez que algo anuncian, aunque tomará su tiempo... La primera vez que ví a Barry (Rosen) por televisión, me preocupó. Antes de partir se veía muy bien, ahora no lo parecía, y yo sin poder hacer nada." Sólo tres cartas ha recibido de su marido, quien era agregado de prensa cuando los militantes tomaron la embajada en Noviembre de 1979.

LOS TEOLOGOS OPINAN SOBRE ENCICLICA

Roma (NC) - Entre comentarios de teólogos a la reciente encíclica "Rica en Misericordia" figuran enfoques del redentorista P. Sean O'Riordan, de la Academia Alfonsina, y del profesor jesuita de la Gregoriana, P. Robert Faricy. Este opina: "Creo que el papa apunta a una de las debilidades de la teología de la liberación (nacida en Latinoamérica): su falta de misericordia; y a otra debilidad en el comunismo, la ausencia de una doctrina del amor." "Es una encíclica notable que abre nuevos horizontes en teología moral y espiritual, y en el compromiso de la iglesia en el mundo moderno." El P. O'Riordan descubre un asomo de cambio "en la mente y el espíritu" que podría llevar de una posición legalista a una actitud de compasión en la iglesia hacia las personas divorciadas y vueltas a casar aunque fuera de la iglesia. "La encíclica alienta a la reflexión sobre el problema de los divorciados y vueltos a casar, no simplemente en términos de un ideal sino en función de las realidades en que viven."

SOLIDARIDAD CON EL DOLOR DE ITALIA

Nueva York El Comité Judío Americano conmovido ante el trágico terremoto en el sur de Italia, ha lanzado una campaña nacional entre sus miembros para ayudar a los sobrevivientes.

La campaña comenzó con una donación de 2.500 dólares, 500 dólares por cada uno de los cinco capítulos del Comité, ubicados en Nueva York, Chicago, Filadelfia, St. Louis y en el condado de Westchester, Nueva York. Cada capítulo entregará su contribución a la organización local apropiada de la comunidad italiana, para que la haga llegar a los necesitados.

El presidente nacional del CJA, Maynard Wishner, envió un mensaje a todos los directivos regionales y de capítulos exhortándolos a contribuir y asistir a las víctimas del terremoto.

Peligrosos productos... Viene de la pag. 2A

recibió un informe acerca del fallecimiento de una mujer de 70 años, que había estado tomando el remedio herbáceo "Chuífong Toukuwan". Se informa que padecía de artritis reumatoidea. El producto había sido recibido por correo, procedente de la Sun Wuen Trading Co., Ltd., 44 Lee Chung St., Sze Hing Loong, Industrial Bldg., 9th Floor, Flat B., Chaiwan, Hong Kong.

En Octubre, la FDA recibió informes de Nueva York acerca de efectos nocivos sufridos por otra persona que tomó el mismo remedio, que en este caso contenía hidroclorotiazida.

La investigación llevada a cabo por la FDA subsiguientemente en forma nacional, reveló que el "Chuífong Toukuwan" (que a veces se escribe en forma diferente) se

origina en diversos lugares y se vende en todos los Estados Unidos. El producto por lo general llega por vía aérea en pequeños envíos efectuados a tiendas de los llamados "productos naturales", de productos orientales, de novedades y a veces de casa en casa.

Se trata de píldoras duras, redondas, de color negro o marrón, de un diámetro de aproximadamente 1/4 de pulgada. Vienen en paquetes de celofán que contienen 60 píldoras o en pomos de cristal, todo lo cual puede a su vez estar contenido en cajas de cartón de colores brillantes como el azul, verde, naranja o dorado. En estas cajas aparecen ilustraciones, mostrando a hombres y mujeres sufriendo de dolores

de espalda o de las piernas.

El análisis de estos productos efectuado en los laboratorios de la FDA en Atlanta, Dallas, Los Angeles, Nueva York y Filadelfia, mostró que contenían además plomo y cadmio. Otro laboratorio privado, de Boston, halló también las mismas substancias en las píldoras que analizó.

El rótulo o etiqueta del "Chuífong Toukuwan" puede o no contener palabras en inglés.

Además el "Chuífong Toukuwan" de Sun Wuen, los otros remedios herbáceos analizados y en los que se encontraron medicamentos peligrosos son: "Long Life Brand Nan Lien Chuífong Toukuwan" y "Long Life Brand New Formula Fong You-Gu-Wan", fabricado por la Com-

pañía Farmacéutica Nan-Lien, de la misma dirección en Hong Kong que la Suen Wuen, así como "Shou Sing Brand Chuífong of the Toukuwan", de la Compañía Farmacéutica Shou Sing, de Taipei, Taiwan.

El "Chuífong Toukuwan" y productos similares, estuvieron relacionados con un fallecimiento y la hospitalización de tres personas en la zona de San Francisco. También hubo una persona hospitalizada en Minneapolis. En esa oportunidad, la investigación de la FDA y los análisis de laboratorio demostraron que las píldoras contenían fenilbutazono y aminopirina.

Algunos han demostrado contenido de metiltestosterona, prednisolone, diazepam, cloroxone y acetaminofeno.