



Young Mass gets kids going at local parish P15

## Controversy on women

### Keep the mother in the home, or liberation from forced work?

By Father Kenneth Doyle

ROME (NC) — In Rome much controversy has been caused by what Pope John Paul II's new encyclical says — or does not say — about women.

Coming out of the Vatican Press Office moments after the encyclical had been released, a woman journalist said:

"Here we go again. Grants for women. Keep them in the home. That's what this pope has always said. There's not much new in that."

The woman, in her mid-forties and unmarried, is well-respected in her profession.

**THE FOLLOWING** day a male columnist in a Rome paper echoed her thoughts. The encyclical showed, he said, a "radical insensitivity to the feminine problem, present only in the conspicuousness of its absence. The problem of female labor does not exist. The rights of women seem to be confined to remaining housewives. Stay at home, spin the wool. Everything returns to its origins."

But that same day, in a casual conversation in the Vatican Press Office, another woman had a different idea. She, too, is a capable journalist, representing a worldwide wire service and an international radio network.

She is in her mid-thirties and has two young children.

"You know," she began, "I agree with the pope. He doesn't say that women shouldn't work. He only says that once you're a mother, you shouldn't have to work if you don't want to. And that makes sense to me. Once you're a mother, your biggest job is making sure those kids grow up to be decent human beings."

"I'M TIRED," she said, "of women who say to me, 'I'm not going to let

my kids stand in the way of my development as a person.' I say to them, 'Then why did you have them?'"

What was it that Pope John Paul said in his new encyclical, "on Human Work," which provoked such strong and varied comments?

In one way there was nothing startlingly new, but in another way the encyclical contained more than a repetition of previous statements.

He said that the "primary goals of the mission of a mother" were "to devote herself to taking care of her children and educating them in accordance with their needs, which vary with age."

The pope had said that before. In Poland in 1979 he said that "motherhood must be treated in work policy and economy as a great end and a great task in itself. For with it is connected the mother's work in giving birth, feeding and rearing, and no one can take her place. Nothing can take the place of the heart of a mother always present and always waiting in the home. True respect for work brings with it due esteem for motherhood. It cannot be otherwise, the moral health of the whole of society depends on that."

**BUT THERE WAS** indeed a new element in the encyclical's treatment. For the first time, the pope was suggesting grants which would make it possible for mothers who chose to do so to remain at home.

To understand the concept one has to grasp first the pope's passionate concern for the health of the family unit.

"This pope has a deep, deep esteem for the family," said Jesuit Father John Schasching, dean of social sciences at Rome's Gregorian University. "It comes partly from his Polish experience, but also from personal conviction.



**POWER PLAY** — Two anti-nuclear demonstrators are removed by police from the Diablo Canyon nuclear power plant near San Luis, Obispo, Calif. Thousands of demonstrators massed at the plant to attempt to halt construction. Hundreds of California Highway Patrol officers on the scene arrested anyone who tried to block workers. (NC Photo from UPI).

There is no other topic on which this pope has spoken so often. He knows the problems of today, so time after time he stresses the importance of the survival of the human family."

Pope John Paul's ideas on labor are rooted in his convictions about family. Following what has been traditional

Catholic social teaching, in the encyclical he equates a just wage with a family wage, one which will equip the family to live decently.

But then comes this pope's new contribution to Catholic social thought, according to Father Schasching.

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## When two schools merge

### It's best of both worlds for Curley and Notre Dame

By Ana M. Rodriguez  
Voice Staff Writer

When the brother-sister schools finally moved in together, some administrators and faculty members feared trouble:

- Would the Curley boys make the Notre Dame girls feel at home?
- Would the Notre-Dame girls get used to the antics of the Curley boys?
- Would all of them get used to the school's bigger size?

The answers came this September,

when the two schools in northeast Miami merged to become Curley-Notre Dame. Now students, teachers and administrators alike say the same thing: Categorically, yes.

"**THIS HAS BEEN** probably one of the biggest things that has happened here," says Fr. Gerald McGrath, principal. It's "something that should have happened a long time ago."

"I think it's turned out super," says Linda Miller, who taught at Notre Dame last year and now teaches home economics to both boys and girls at Curley-Notre Dame.

"I am really happy about it," says Julie Roig, a senior from Notre Dame.

The move had been in the works for a year, when the Sisters of the Immaculate Heart of Mary who staffed Notre-Dame decided that decreasing enrollments would force the school to close. (Voice, May 29, 1981).

**THE ALL-GIRLS** school had 314 students, not enough to get by on, and prospects for increased enrollment seemed dim as many parents feared letting their daughters into the neighborhood, at N.E. 1st Avenue and 62 Street.

Although Curley is only a few blocks away, at N.E. 2nd Ave. and 50th Street, Fr. McGrath says that perhaps the fact that boys are present diminishes some of the parents' fears. Also, Curley is fenced in, while Notre Dame wasn't.

The two schools, founded at the same time in 1953, had always been close, swapping some classes on occasion. At one time, the Notre Dame girls were the cheerleaders for the Curley football and basketball players.

But in 1972 Curley began to admit

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**BELFAST INTEGRATION** — Headmistress Mrs. Sheila Greenfields walks with six students on the opening day of classes at Lagan College in Belfast, Northern Ireland. The privately-run secondary school has

enrolled both Protestant and Catholic pupils. It is one of the few schools, if not the only one in Northern Ireland, where children of both faiths attend class together. (NC Photo from Wide World).

## Fight pollution, Quebec bishops ask

MONTREAL (NC) — The Social Affairs Committee of the Quebec Assembly of Bishops has challenged Christians in the province to take individual and collective action to stem the tide of pollution.

In a statement published in French, entitled "Les Chrétiens et l'Environnement" (Christians and the Environment), the bishops said everyone shares in the responsibility "of leaving to those who follow us a world in which it will still be possible to live and to live in harmony with others and with nature."

The committee suggested that citizens participate in programs for recycling paper, glass and metal, and that they organize car pools or use public transportation to cut air pollution caused by engine exhaust.

## Book group told: expel Jack Chick

MILWAUKEE (NC) — The Catholic League for Religious and Civil Rights has urged the Christian Booksellers Association (CBA) "to expel anti-Catholic publisher Jack Chick from the association."

In a letter to John T. Bass, CBA executive vice president, the League expressed dismay at the association's failure to repudiate the activities of Chick and his associate, Alberto Rivera.

In the letter, Michael Schwartz, director of public affairs for the Milwaukee-based League, said the CBA should expel Chick to protect:

- Its own good name from being damaged by association with an organization whose tactics and objectives are un-Christian.
- Its members from being linked with an organization whose publications are "a scandal to the religious publishing industry."
- Retailers of religious literature from being deceived into thinking that Chick is a reputable Christian publisher.
- PATRONS of Christian bookstores, who have been seduced into an attitude of suspicion and hostility toward Catholics

because "those in the religious publishing industry have lacked the common decency and Christian charity to take a stand against Chick's campaign of defamation."

- The American public, which has a right not to be subjected to religious bigotry.

Schwartz said Chick has alleged, among other things, that:

- The Vatican keeps the names of all Protestants in a giant computer, with the intention of massacring them.
- Jesuits take an oath to kill on command.

- The Catholic Church is trying to destroy Protestant Christianity through blackmail, murder and other criminal activities.

- The Catholic Church is at the center of a Masonic-communist conspiracy to destroy Christianity, and

- The Jesuits fomented the Civil War in the United States and the assassination of President Abraham Lincoln.

These allegations, "are vile, contemptible lies," Schwartz said. "They are the seeds of fear, hatred and sectarian violence."



### News At A Glance

#### Contents of Sadat letter a secret

CASTELGANDOLFO, Italy, (NC) — Pope John Paul II received a letter from Egyptian President Anwar Sadat when Egyptian Foreign Minister Butrus Ghali was received for a 15-minute private audience. "We don't know what was in the letter," said Father Peirfranco Pastore, vice director of the Vatican Press Office. "The letter was sealed and even Mr. Ghali does not know what it contained," said a spokesman for the Egyptian embassy to the Holy See. But United Press International reported that diplomatic sources in Cairo said that one of the purposes of Ghali's visit was probably to dispel Vatican fears of discrimination against Coptic Christians in Egypt. President Sadat earlier this month dismissed the Coptic Orthodox patriarch of Cairo, Pope Shenouda III, from his position.

#### Chileans turning to Protestant churches

SANTIAGO, Chile (NC) — Quoting church sources and its own surveys, El Mercurio, a Santiago newspaper, reported that increasing numbers are joining Protestant churches in traditionally Catholic Chile. Only 6.2 percent of the population professed to be Evangelical Protestants in 1970, but Protestants increased to 8.5 percent, according to 1980 estimates by the Jesuit-run Bellarmino Research Center. The Pastoral (Protestant) Council reports 10 percent of the inner city people are Protestants. "The success of Evangelical denominations is

due in part to the spiritual needs of the people going unattended by the Catholic Church," said the Rev. Hermes Canales, council secretary.

#### Extend Voting Rights Act, bishops urge

CLEVELAND (NC) — Calling the right to vote sacred in a democratic society, the four bishops of Cleveland have urged support for a bill in Congress to extend the Voting Rights Act. "The dignity and equality that are the birthright of every person demand Congress to support (extending the act) without weakening amendments," said Bishop Anthony M. Pilla of Cleveland. Bishop Pilla's statement was supported by his three auxiliaries.

#### Developed nations need 'change of heart'

PARIS (NC) — An American priest acting as spokesman for the Vatican has called for a national self-evaluation by every developed country regarding its attitudes toward underdeveloped nations. Speaking to the United Nations Conference on Underdeveloped Countries in Paris, Sept. 14, Msgr. William F. Murphy of the Boston Archdiocese, undersecretary of the Pontifical Commission for Justice and Peace, said that a change of heart in policies by developed nations is needed "to promote fraternity and solidarity" among all the peoples of the world.

#### Group to work for Newman sainthood

HUNTINGTON, Ind. (NC) — The friends of Cardinal Newman Association in the United States has been formed to promote the canonization cause of Cardinal John Henry Newman, according to Fr. Vincent J. Giese, Our Sunday Visitor vice president and editor-in-chief.

Fr. Giese is heading up the work on behalf of Cardinal Newman in the United States.

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# New pro-life amendment opposed

WASHINGTON (NC) — A major new constitutional amendment on abortion introduced by Sen. Orrin Hatch (R-Utah) has created a major new controversy for the pro-life movement.

Hatch's amendment, which would give Congress and the states the power to regulate abortions, was immediately attacked by a coalition of pro-life groups who said they wanted nothing less than a full human life amendment.

But it also was immediately welcomed by the National Conference of Catholic Bishops, which called Hatch's amendment "a significant opportunity to restore legal protection to unborn human life."

HATCH himself admitted that his proposal would fall short of a "direct constitutional prohibition on abortion." But he urged support for the measure, saying it would reverse the Supreme Court's 1973 decision on abortion and would not preclude a broader abortion amendment in the future.

Opponents of Hatch's amendment likened it to a "states' rights" approach on abortion, in which states would be given the power but would not be required to restrict abortions within their borders.

But Hatch contended his amendment is stronger than the states' rights approach because it also would give Congress the power to set national standards on abortion and thus prevent any state from becoming an abortion "haven" for the rest of the country.

"When a greater consensus exists in this country on the repugnance of abortion — which consensus I believe will be promoted by this amendment — I will be among those seeking a direct constitutional prohibition on abortion," said Hatch in a statement made public Sept. 22.

A high-ranking NCCB official, who asked not to be identified, later added that the NCCB would strongly back the Hatch proposal. "We'll go all out for

it," said the official, who contended that "real world" political considerations dictated support for the measure during the current Congress.

One key group which had no immediate position on the Hatch amendment was the National Right to Life Committee headed by Dr. J.C. Willke

of Cincinnati. A spokesman said the committee's position would be determined at an early October board of directors meeting.



## SOLIDARITY DAY

**SOLIDARITY DAY** — Labor union leaders, joined by thousands of rank-and-file members, march down Washington's Constitution Avenue in the largest protest against the government since the Vietnam War. Solidarity Day marchers protesting President

Reagan's economic and social policies include Washington's Mayor Marion Barry, left; the AFL-CIO's president, Lane Kirkland, second from left; Vernon Jordan, Urban League president, center and Coretta King, right. (NC Photo from UPI).

# Reagan still backs tuition credits

WASHINGTON (NC) — A Reagan administration official reaffirmed the president's support for tuition tax credits at a House education subcommittee hearing Sept. 22.

The subcommittee on elementary, secondary and vocational education of the House Committee on Education and Labor heard testimony from Assistant Treasury Secretary John E. Chapoton, who warned that tax

credits would have a significant revenue impact and must be considered together with other budget matters.

But Chapoton told the subcommittee that "tuition tax credits are a matter of considerable personal concern to the president."

"This administration is determined to work as closely as possible with Congress in constructing a tuition tax credit bill which provides substantive

tax relief to the families of non-public school students," he said.

Chapoton said refundability to provide assistance to needy families who are not taxpayers "is not desirable from the standpoint of tax policy and administration. It would be both costly and burdensome."

He also suggested that the credit be "phased-out" based on the income level of the family.

# World Council, Vatican to study social issues

VATICAN CITY (NC) — Representatives of the Vatican and the World Council of Churches have begun a new phase of collaboration on social issues.

The first meeting of the Joint consultative Group on Social Thought and Action took place Sept. 17-18 in Rome.

"From a variety of viewpoints, all the participants concurred that peace and the threats to peace remain the great challenge of today," the Vatican

statement said.

AS A RESULT of the meeting, the WCC's Commission on International Affairs and the Vatican's Pontifical Justice and Peace Commission will publish jointly a booklet summarizing the positions and appeals of the Catholic Church and the WCC member churches on the issue.

"That publication would, however, be only the first step in an effort that would seek to promote an ecumenical consensus on peace and disarmament

that would lead toward catechetical and pastoral activity to voice the churches' concerns in a positive and effective way," the statement said.

Among the other topics discussed at the meeting were church aid and relief activities; education for Christian involvement in social action; and "the means of clarifying some of the moral and ethical issues in the social field in which Christians are called to give common witness."

The group "takes up

some of the concerns that were the content of the work of SODEPAX, although the new group has a broader mandate and a wider spectrum of collaborators," it added.

SODEPAX, the Committee on Society, Development and Peace, was a joint WCC-Vatican body. It was dissolved at the end of last year.

The next meeting will take place Feb. 23-24, 1982, in Geneva, Switzerland, where the WCC is based.

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# Controversy on women's roles

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"IN THE ENCYCLICAL the pope clearly believes that society today should recognize, in a financial way, the contribution of mothers, thus a grant for mothers who choose to stay at home and raise their children," said the priest.

A natural question of course, is: From whom should that grant come?

According to Father Schasching, it could come from a combined effort by various segments of society. "It could be like health insurance," he explained, "where the employer, the employee and the government each contribute a share."

The idea said the Jesuit dean, is not original with the pope. Many European countries such as Austria (Father Schasching's native country), West Germany and France are quite close to it, he said.

It is not a very radical idea at all, he

added. "It simply says that mothers do a tremendous job for society and that the humaneness of the society of tomorrow depends on the children of today. So society should help to pay for that, the same way as it pays for schools now."

Asked if the pope is saying that women should not work, the priest commented:

"IN THE WHOLE section of the encyclical, the pope is careful to speak about 'mothers,' not women in general. If a woman has no children, if a woman is single, let's say, and simply chooses not to work, there's no reason at all why society should finance that choice and support her. The pope is speaking here only about mothers, and it's in the context of children and their future effect on society."

Is the pope saying that mothers must not work?

"No," said Father Schasching, "the encyclical does not say that. It says, rather, that mothers must not be forced to work."

Father Schasching pointed to what he called "a whole other aspect of the pope's thought" presented in the encyclical.

"And here the pope just starts with a fact. The fact, across the world, is that many women work, and that many of them are mothers. The pope doesn't condemn the fact, he doesn't say whether it's good or bad, right or wrong. It's simply a fact," the priest said.

Given this fact, he said, "the pope is

very strong in defending the rights of women who work. There must be no discrimination, he declares, and women must be allowed entrance on an equal basis into all the fields for which they are qualified."

The bottom line of Father Schasching's analysis seems to be: Women can work if they want to. Mothers can work, too, so long as they can still fulfill the irreplaceable role of the mother in raising their children. But if a mother chooses not to work, society should see to it that finances do not force her to. And no women who work should suffer discrimination.

## —Expert on church design— to speak to priests, architects

Patrick J. Quinn, internationally recognized architect, writer and educator, will present a one day seminar for priests and architects at Barry College Library, on Friday, Oct. 2, 1981.

Quinn, former dean of the School of Architecture at Rensselaer Polytechnic Institute, and now Institute Professor at Rensselaer will consider "Critical Problems in Religious Architecture and Their Resolution at the Parish Level."

The seminar is sponsored by the Office of Worship and Spiritual Life of the Archdiocese of Miami, and is the second of a series begun in Oct., 1979, for priests and architects who will be building church worship spaces or who are interested in modifying existing spaces to meet the needs of the contemporary Catholic community.

The seminar, which begins at 10 a.m. and concludes at 3:45 p.m., will consider many topics including "Is the Holy still possible in Church Architecture?"; "Can we ever return to a sense

of 'normalcy' in Architecture, in Liturgy, in the Ideal of the Holy?"; "Building the Best and the Challenge of Cost;" and "What are our Responsibilities to our Successors?"

QUINN is particularly noted for his research and design in urban religious architecture, and he is called upon frequently as a lecturer, critic and juror.

He is a native of Ireland and an honors graduate of the National University of Ireland and the University of Pennsylvania. He practiced in San Francisco and taught at the University of California at Berkeley.

Among the awards he has received are the American Institute of Architects National Honor for a church in Chico, Ca. cited for its quality of design and economy; and the Bartlett Award for buildings that enable easier access for the handicapped.

Priests and architects may register for the seminar by calling the Office of Worship and Spiritual Life at 757-6241 by Monday, Sept. 28.



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'In my confusion I prayed for guidance and eventually the thought of serving God in religious life came to me' — Sister Margaret Mary.

# 'Number 645' takes her vows

By Dick Conklin

"Sister Margaret Mary."  
 "Lord, You have called me."  
 "My dear sister, what do you ask of God and of His Church?"  
 "I ask to be admitted to a religious profession."

That dialog between Archbishop Edward McCarthy and Margaret Mary Rorick marked the beginning of the profession of vows of a new Sister for the Archdiocese of Miami — to be precise, the 645th.

Surrounded by family and friends in a tiny chapel in Deerfield Beach, Sister Margaret Mary recited the timeless promises of obedience, chastity and poverty that mark the religious vocation.

Originally from Buffalo, N.Y., Miss Rorick followed her parents to Lake Worth five years ago. An avid sports enthusiast, she pursued her hobbies of swimming, softball, basketball and jogging into a Physical Education major at Broward Community College, receiving her diploma in July.

**BUT ALONG** the way something else happened. "When I was in my early twenties I began to think seriously about what to do with my life in the future," she recalled. "I had considered marriage, but I was not at peace with the idea. In my confusion I prayed for guidance and eventually the thought of serving God in religious life came to me."

The "calling" Sister Margaret Mary felt to the religious life is considered by most sisters and priests to be just as frequent today as it was in the past. The difference, they feel, is that not as

many young people respond to the call. Fortunately for Sister Margaret Mary, her pastor, Fr. Christopher Stack of Sacred Heart Church, encouraged her to visit some of the local communities of sisters. Today she credits the "spirit of prayer and hospitality" she experienced with the Sisters of Mercy as aiding her in her decision to choose that order.

There are probably few Catholics in South Florida who haven't met a Sister of Mercy. Members of an order founded 150 years ago in Dublin, Ireland, by Mother Catherine McAuley, they are also identified with "congregations" that trace their origins back to counties in Ireland. The sisters at the Our Lady of Mercy Novitiate in Deerfield Beach — where Sister Margaret Mary lives — belong to the congregation of County Clogher in Northern Ireland.

The novitiate, which is the only one in the Archdiocese, is also home for another novice, Sister Debbie, and two professed sisters, Maureen (A Director of Religious Education at St. Gabriel's in Pompano Beach) and Anastasia (DRE at Our Lady of Lourdes, West Boca Raton). Other sisters from the Clogher congregation are at Immaculate Conception in Hialeah and St. Bernadette's in Hollywood.

**AT ONE TIME** the Sisters of Mercy trained most new novices in Ireland. Today the local novitiates are preferred. As Sister Anastasia says, "These girls (Margaret Mary and Debbie) are Americans. It's enough to make the transition to the religious life without learning a new culture as well."

Sister Margaret Mary will be well prepared for her vocation, which will likely be as a physical education teacher and coach in a local Catholic



Sr. Margaret Mary leads the procession into the chapel where she will profess her vows.

school. In addition to her P.E. training and love of athletics, she has done parish work at St. Coleman's in Pompano Beach for two years and has been a teaching aide. She has also visited Catholic schools on career day to discuss religious vocations with the students. She needs another two years of college at Florida Atlantic University to complete her education before becoming a full-time teaching sister.

According to Archbishop McCarthy, she shouldn't have trouble finding work. "We need her," he said during the special Mass.

"**THERE ARE OVER 1000** children on the waiting list at just one of our grade schools, and 600 more waiting to get in a single high school."

After the Eucharistic celebration — called the Rite of Religious Promise — Sister Margaret Mary Rorick looked ahead to her future with the Sisters of Mercy.

"In the years I have been here I have grown to experience great inner peace and contentment," she said. "I'm thankful that out of the confusion of my earlier years I heard God's call to follow Him in this lifestyle."

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# Stricken bishop talks with God

(The author of this article, Bishop Blanchette, resigned in January 1979 as bishop of Joliet, Ill., after he learned that he had amyotrophic lateral sclerosis, known as Lou Gehrig's disease. An immobile and voiceless patient in St. Joseph's Hospital in Joliet, he communicates by using a method he devised earlier. The procedure divides the alphabet into vowels, the first half of the consonants and the second half of the consonants. When the right letter is pronounced, the bishop blinks his eyes until the correct word is formed and so on. Through that long and tiring method he wrote the following article, which he titled, "Silent Dialogue.")

By Bishop Romeo R. Blanchette

JOLIET, Ill. (NC) — Several years ago the editor of a Paulist magazine asked me to write about what prayer meant to me. The whole issue was the view of some 20 or more people of different states of life. From among many definitions of prayer, I chose "dialogue with God," whereby we talked to him and listened to what he had to say. During my present illness a young priest came to visit me while I was still able to talk. He asked if I ever thought about heaven and I replied, "every-

day."

Prayer prepares us for heaven. Through prayer we are united in spirit with God. In heaven we shall be united face to face with him forever. The other day Bishop (Joseph L.) Imesch (of Joliet) came to visit me. He asked me how I was. I spelled out "still waiting."

"For the doctor?" he asked.

I shook my head and looked upwards to indicate God.

The bishop then asked, "Do you talk to him?" I nodded yes.

"Why don't you write an article about this," the bishop suggested. I thought about it for a few days and I realized that I would be baring my soul to the public, but I decided to try.

When I wrote about prayer being a dialogue, I never imagined that within a few years the dialogue would be completely silent. A week before the baseball strike I received a sign which read, "Unless you're the umpire don't talk! God wants the bishop to enjoy the game"

This message is not part of our dialogue but the vivid imagination of a witty woman Religieuse who knows that I love sports.

A dialogue with God might be as follows:

**BISHOP BLANCHETTE:** 'You have blessed me, though unworthy, with the ordained priesthood and the fullness of the priesthood by making me a bishop and successor to the apostles. Now you have chosen me also for the apostolate of suffering. Why are you giving me all these blessings?'

**GOD:** 'You will find out in eternity. Now you are both priest and victim.'

**Bishop Blanchette:** You have blessed me, though unworthy, with the ordained priesthood and the fullness of the priesthood by making me a bishop and successor to the apostles. Now you have chosen me also for the apostolate of suffering. Why are you giving me all these blessings?

**God:** You will find out in eternity. Now you are both priest and victim.

**Bishop Blanchette:** St. Bernadette said, "The Lord is not ready for me. I have not suffered enough." Is this true also for me?

**God:** Yes, but remember that my burden is never too heavy with my help.

**Bishop Blanchette:** I need courage and strength to endure with joy and cheerfulness my pain and helplessness.

**God:** Put all your trust in me and the Holy Spirit will sustain you in your difficulties.

**Bishop Blanchette:** I renew my trust and I renew my firm belief in all that you have revealed and all that the vicar of Christ teaches alone or with all Catholic bishops.

**God:** When your burden seems very heavy, look at the crucifix and see how much Christ suffered for you and all mankind.

**Bishop Blanchette:** Seeing and speaking with you will make us perfectly happy. Still, you've made it possible for the angels and saints to see and know each other."

**God:** It is most fitting that at the eternal wedding feast the guests should know not only the groom, but also each other.

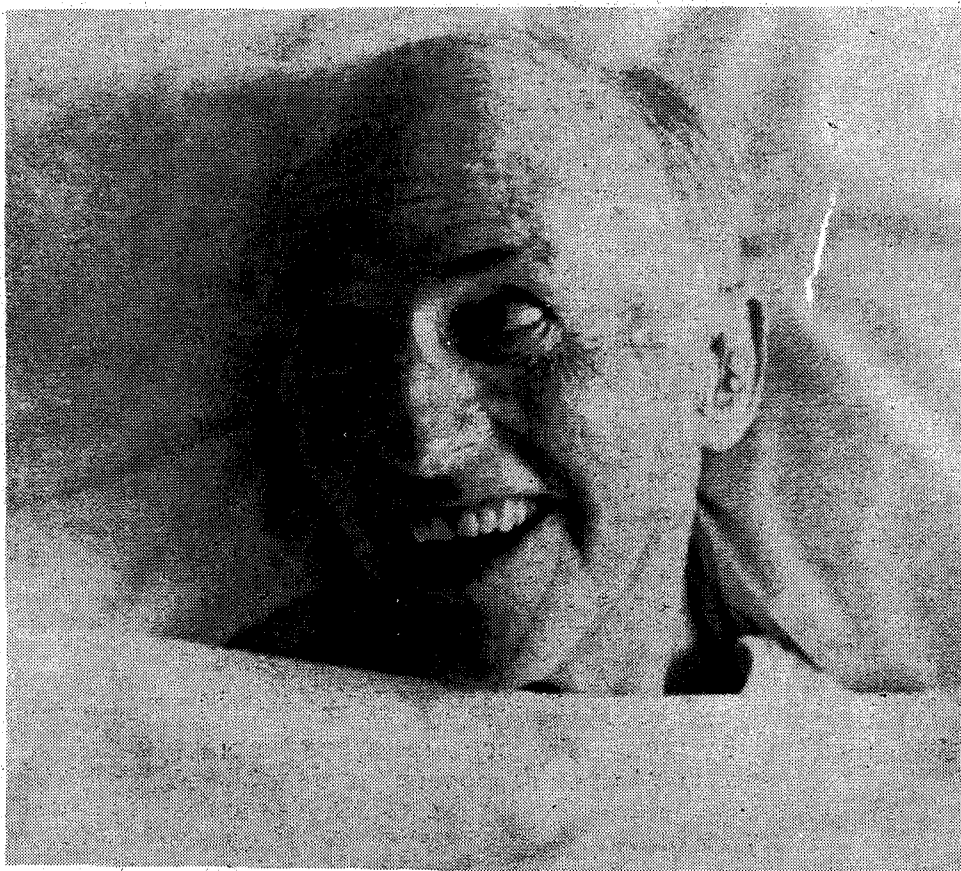
**Bishop Blanchette:** I long to dwell in the house of the Lord forever. I desire to see our Blessed Lady, queen of all saints, St. Joseph, St. Peter and the other apostles; the patriarchs and prophets of old, the martyrs, and all the holy men and women, including my parents, classmates, and all those who have helped me to salvation and those whom I have helped to salvation.

**God:** You will have eternity to know each other.

**Bishop Blanchette:** I have fought the good fight; I have kept the faith. Indeed I have taught your teachings without compromise, even at the cost of ridicule. Will I obtain the crown of salvation?

**God:** You will, if you do my will and persevere to the end.

**Bishop Blanchette:** Than you my God. I will, with the intercession of Our Lady and the help of the Holy Spirit. I love you. Alleluia!



Bishop Romeo Blanchette flashes his familiar smile from his hospital bed.

**Bishop Blanchette:** My God, our Father, I love you with all my heart and soul and strength.

**God:** I have loved you from all eternity. In time I created your soul from the moment you were conceived in your mother's womb.

**Bishop Blanchette:** I thank you for the gift of life. I also thank you for the baptism in which you gave me, in a mysterious way, a share in your divine life. I regret any failure to use fully this gift as well as the talents of mind and body with which you were so generous to me. You gave me many graces through your Holy Spirit as a student, priest and bishop.

**God:** My son, just as the father of the prodigal son forgave and embraced him so, too, I forgive and embrace you.

**Bishop Blanchette:** I have offered my sufferings in union with the sufferings of Jesus Christ, the Son of God made man, for the purification of my soul, for the welfare of the church, especially for the Diocese of Joliet, and for the intentions of those who have asked for my prayers."

**God:** By accepting this you are fulfilling in part what is lacking in the sufferings of Christ, the head of the mystical body. Thus you can be closer to Christ the high priest and suffering servant.

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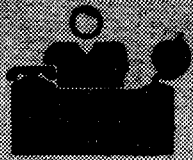
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# Matter of Opinion

## Should Catholics be political activists?

(The following editorial, titled "The Catholic Press and Public Policy at the 99th Annual Convention of the Knights of Columbus," was written by Father T.H. Haney, executive editor of The Catholic Witness, newspaper of the Harrisburg, Pa., Diocese.)

The President of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul-Minneapolis, recently urged the Knights of Columbus to become "political activists."

What did he mean?

He meant that the Knights should get involved in influencing "public policy, because it is by that policy that the moral order is frequently established."

Therefore, he warned, with "your members and influence you cannot afford to stand above the political scene and merely be spectators." It's a warning applicable to all of us, not just the Knights.

Political activism, he emphasized, means that the church's role is to call people to "an understanding of social responsibility" and "to identify moral elements in the way government formulates solutions to . . . problems."

According to the archbishop, the full teaching authority of the church must be brought to bear on political issues affecting our moral climate "in the interest of human salvation."

What instrument at the disposal of that authority is better equipped to call people to "an understanding of social responsibility" and to identify "moral elements" in public policy than the Catholic press?

There are "moral elements" in the construction of the neutron bomb, in the continuing murders through abortion, in the escalating arms build-up. There are "moral elements" in an economic program that could deprive the poor of the essentials of human dignity, in the profit-

making of multinationals which disregard the dispossessed of foreign countries, in the financial and military support of repressive foreign governments.

And these "moral elements" must be identified.

The Catholic press has an obligation to call people to an understanding of social responsibility by indicating how turning the other cheek can be applied to worldwide preparations for war, how walking that extra mile can influence international and national policy decisions, how giving a cup of cold water in his name can reduce world hunger and malnutrition.

The Catholic Press is in a position to ask some necessary fundamental questions: can we separate what world governments, business, industry and the military are doing and planning from "human salvation" (or eternal salvation, if you will)? Can we separate "public policy" by which . . . the moral order is frequently established" from the insights and value system our faith affords us?

Can my personal eternal salvation be separated from the eternal salvation of the world — a world, as St. Paul reminds us, that "will be freed from its slavery to corruption and share in the glorious freedom of the children of God?"

By continually focusing on the "moral elements" of "public policy," the Catholic press emphasizes the fact that our faith is not some kind of anesthetic inducing a pious stupor which keeps us from recognizing what's going on and what's going wrong with and in our world.

The Catholic press is able to ask in a variety of ways whether, with theological honesty, we can enter our churches and leave our lives behind — a world still to be "freed from its slavery to corruption."

The Catholic press must speak to eternal salvation. Always. But it must speak



'To make the payments we'll need you, me and the baby working'

in terms of our pilgrimage through this life in this world. It must speak in terms of all that affects us on this pilgrimage: all that challenges and consoles us, all that dehumanizes and inspires us, all that stretches us to the edges of despair and fills us to overflowing with hope.

To identify the "moral elements" of "public policy," as Archbishop Roach urges, requires the Catholic press to place that public policy under the scrutinizing judgment of the Gospel "in the interest of human salvation."

## Letters to the Editor

### Don't attack author

To The Editor:

I just finished examining the charming article by Msgr. James Walsh in the September 11, Voice.

Kindly Msgr. composed the following public evaluation of not a book, but its author:

"Andrew (Greeley) the Great, the supreme iconoclast of the church and popes, is a first class wart with a common octave. He is, alas, one of us bungling mortals, his omniscient posture to the contrary, "but . . . why should I, for goodness sake, bow down to the negative thoughts of, say Andrew Greeley . . . who will be completely forgotten except by the Lord . . . If I sound harsh on Father Greeley, it's not accident. I just read his latest book which should rank high on the garbage list. If an atheist had written about the

pope and bishops as his anger and conceit lead him to join the ranks of the muck merchants, no one would be surprised. Even Greeley can't need money that much."

I found Msgr.'s Christian evaluation of Greeley so intriguing, I asked some acquaintances for their comments on his article:

Nero: "See how these christians love one another!"

Pope John Paul II: "Tch! tch! tch! Msg.!"

Satan: "Msgr.; you took the words right out of my mouth"

Andrew Greeley: "I wish I could write with such invective."

Our Lord: "Love your enemy and do good . . . and you will rightly be called son of the Most High . . . Be com-

passionate as your Father is compassionate. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Pardon and you shall be pardoned." Luke 6:35-37.

Dr. Norman Carroll  
Permanent Deacon  
Fort Lauderdale

### Religious articles needed

To the Editor:

I am an American Missionary in Africa. My name is Brother Julius, O.F.M.Cap. I come to you as a begger of the Lord, pleading and imploring

your help.

You can help us with little packages of everyday things, religious articles, soap, pencils, inexpensive jewelry, and any little thing you might consider helpful in our poor missions.

Acknowledgement of your kind gift will be made upon your request only. This is due to the high cost of postage.

So, let me thank you a million times now, in advance, with my whole heart, for whatever you have given or intend to give to make Jesus loved, and for the spread of His Gospel message in Africa. God Love You . . .

Please mail to:

Brother Julius, O.F.M. Cap.  
Fatima Mission  
P.O. Box 15, Zambesi, N.W.P.  
Zambia, Central Africa





By  
**Antoinette  
Bosco**

## Gift to non-parents

Recently, attending a forum on Social Security, I started talking with the woman sitting next to me. We chatted. Eventually she found I had written a book on the role of single parents and that I had six children — at which point she went into shock.

With an air that clearly stated her opinion, she asked: "How do you justify that?" Without waiting for an answer, she informed me that she and her husband long ago had made the right decision, the responsible one, not to have children.

**'Parents of large families are not irresponsible. We have made a most essential contribution . . . a gift to the continuity of life.'**

They made the decision, she said, to compensate for "breeders" like me who don't have a social or cultural conscience about the need for population control.

Just then, the program on Social Security began. We listened to testimony about how Social Security is not an insurance or investment plan. It is a pay-as-you-go system. Today's workers pay for yesterday's workers. Tomorrow's recipients will be carried by the young joining the work force now.

**TODAY'S YOUTH** said the speakers, face a work future where inequities

will be severe. These new members of the work force will pay the most into the system and get the least out of it.

The scenario is clear. Our youth will pay Social Security costs for the largest group of retired people in our history. By the time they retire themselves, perhaps at age 68 or 70, much of their earnings will have gone into the system.

Unless they've had gigantic incomes, rich parents or enormous good luck with investments, they'll have a mighty small nest egg to supplement their retirement income.

In the midst of pleas to inject some common sense into the system right now, there were angry outbursts from participants who wanted no tampering with the present system.

The woman next to me was one of the most outspoken speakers, full of concern for today's senior citizens who earned this money and were now getting back what was rightfully theirs.

A panelist argued that wasn't quite the case. He said that a person who entered the system in 1941 at age 22 would get back in a few years much more than had been paid in.

Who pays for that person's Social

Security checks over a long period of time? People entering the work force today and in the next few years. With a reduced birth rate, we're on our way to an inverted triangle: More retired people supported by a smaller group of workers.

**THE WOMAN** next to me, sounding so much on the side of retired people while having so much contempt for the children who will pick up the burden of their support, had angered me.

So I put my head in a noose and offered a suggestion.

Maybe the fair way to deal with the system, I said with deliberate sarcasm, would be to index it according to how many workers you contribute to the system.

Those who contribute none, would get back only what they paid into it — plus interest, of course. Those who contribute workers — children — would get increased benefits proportionate to the number of workers contributed.

The woman was shocked into silence.

I only wanted to make the point that she had judged the scene incorrectly. Parents of large families are not irresponsible. We have made a most essential contribution — a gift to the continuity of life. Everyone benefits from our gift — even people like her and her husband.

I think she got the point.



By  
**Tom  
Lennon**

## Who'll be a monk?

**Q. I read about the TV special on the Trappist monks in Massachusetts. I was surprised to learn about them. I am curious about what kind of young man would join such a group of people. (Virginia).**

**A.** A friend of mine, Tim, who is 22, will enter a Trappist abbey in October. Perhaps some information about him will partly answer your question, although not every monk is a carbon copy of this young man.

Tim is of average height, about the same size as his twin brother. His long hair is a rich auburn, as is his beard.

**HE PLAYS** the guitar well and is a good artist; painting has given him many hours of enjoyment.

After high school, Tim went to work in the office of an insurance company. He was on the job there for three years and then quit to go to college for a year.

He had an active social life — parties, dancing, drinking and general fun. He showed me a color print of one of his former girl friends, and she is lovely indeed.

After a time the social life wore thin for Tim. Emptiness . . . hollowness . . . hunger — call it what you will — made itself felt. Something was missing in the loud frantic parties and the drinking sessions.

Certain questions became more insistent. What is the meaning of life? What will bring me the deepest happiness?

**IN HIGH SCHOOL**, an English teacher had urged Tim to read "the Seven Storey Mountain" by Thomas Merton. This is an autobiography of a young man who became a Trappist monk in the 1940s.

More and more, Tim found himself thinking about God, about a deeper relationship with the Lord, and about the possibility of becoming a monk.

He made a number of visits to a Trappist abbey. He talked a number of times to the vocations director there and to the abbot. He took long psychological tests and was interviewed by a psychologist.

Sometimes he thought the last thing in the world he wanted to do was become a monk. Sometimes he wanted to forget the whole thing. But the idea kept returning.

**HIS PARENTS**, other relatives and friends didn't really understand why he was thinking of doing this.

Last December he considered going to college for three more years before becoming a monk. But he decided that was a cop-out. He will enter a Trappist abbey this fall when the silent Kentucky hills are drenched in a multitude of leaves of every color.

Then Tim's quest for God and his prayers for all the people of the world will intensify. A lifelong task and adventure will get underway.

A final bit of information: Young women who want to dedicate their lives to God in somewhat the same way Tim is doing can become Trappistines.



By **Dale  
Francis**

## God: Man or woman

It was one of those programs where the guest is questioned briefly by the host, then answers questions from the audience and from viewers who phone in — like the Donahue show, only this wasn't his show.

The guest was Father Andrew Greeley, out on the celebrity circuit to shill for his novel. Father Greeley smiles on purpose. There was a time when it was understood that clerical figures looked solemn, but in doing so they managed to misrepresent what believing is about.

In reaction to this libel committed by demeanor, it became understood that

**'When I think of God I do not think of a man or of a woman but of God.'**

smiling represented better what commitment to Christianity is all about. So where once solemn was standard, the smile is almost obligatory today.

**I MENTION** this not because I have anything against the smile style — I greatly prefer it over solemn — but because during the course of the program the subject turned to the idea of God as Woman and, since he was smiling through it all, I'm not certain how seriously Father Greeley took it.

What he did say was that his own sociological research had indicated that a certain percentage of younger

men did at times think of God as Mother rather than Father. He said, given his own Irish Catholic background, this wasn't the way he thought, but, still smiling, he said he hoped God turned out to be a beautiful woman. Something like that, anyhow.

**I JUDGED** there were a lot of women there who liked the idea. I know there are women in the Church who feel very strongly about this. My recollection is that among bishops, maybe even from Vatican sources, there has been recognition of the concept that God should be seen as possessing feminine qualities.

For me, and I suspect for most ordinary Catholics, it seems so irrelevant. There is nothing in my understanding of God that is anthropomorphic. When I think of God I do not think of a man or of a woman but of God.

The Incarnation was as Man, of course. I would think there would be no dispute over that. I don't spend time meditating on such things but I suppose the Incarnation could have been as Woman. It wasn't, but I don't think this fact was in any way intended as a statement concerning the relative merits of one sex over the other. To

try to make that of the Incarnation seems to me to miss the meaning.

**WE SPEAK** of God the Father. But I know I never understood this anthropomorphically — as if God was some bearded patriarch. God is for me, even as a child and throughout all the years of my life, simply God.

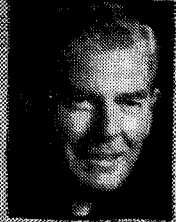
If I were inclined that way — which I am not — and would attempt to designate qualities that I thought belonged to God, they might include qualities thought of as masculine as well as qualities thought of as feminine. But nothing in my own understanding of God reduces Him to being either masculine or feminine. God is Infinite. The very fact of being Infinite embraces all and is limited to no one quality.

So for me there is an irrelevance to the discussions about whether God should be viewed as masculine or feminine. It simply seems to miss Who God is.

I feel a great closeness to God, in my prayers and in my meditations — God is not for me an impersonal force. But my belief in a personal God does not require a reduction to male-female concepts. This would indeed be the antithesis of my belief.

We must come even closer to God, loving Him more. It seems to me sad that people should get hung up on reduction of the Infinite to finite classifications.





By Msgr.  
James  
J. Walsh

## Action cures lukewarm faith

No matter how often we use the expression: "God works in mysterious ways," there is no danger of its becoming trite, because hardly a day goes by without fresh proof in our own lives of its truth.

For instance, we notice in the Gospels that he sometimes dispenses astonishing favors to those who do not even ask Him. When Peter cut off the ear of Malchus, it is very doubtful that the poor man who was helping to arrest Christ dared lose face to the point of asking for a cure.

**BUT CHRIST** cured him anyhow, an unexpected kindness that must have caused the servant to find his work distasteful.

Many others, as it were, had divine favors handed to them out of the blue. We find ourselves in this group. The "born" Catholic had the gift of Faith and the indescribably great privileges of sanctifying graces given to him even before he knew his name.

We were blessed with a soul and body without asking for them. We were given parents who put our needs before their own. We were placed in a country especially favored by God.

**IN EVERY LIFE** there are to be found many such unsolicited blessings. But at the same time, it seems as if God has so ordained it that some other important needs will be obtained from Him only after considerable effort and strain on our part.

Some things will not come to us as a result of sitting quietly or making a half-hearted effort. We have to rouse ourselves in these matters to unusual efforts and solicit the help of others.

For example, take the case of the paralytic in the Gospel. It's really an extraordinary story of boldness and determination. There was Our Lord inside a small house which was literally packed to the doors.

The crowd overflowed down the street. There across the street was this invalid lying helpless on his pallet, anxious to speak to Christ, but unable even to get near Him.

**HE HAD FRIENDS**, however, who were as confident as he that if they could but get him to Our Lord, everything would be taken care of. These friends not only had the Faith, but they acted as if they had commando training.

Not being able to get in the door, they take the man, bed and all, up on the roof of the house, and without further ado, start pulling the tiles off until they had a large enough hole to get his bed through.

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**'In God's plan, the only way some people are going to pull out of the rut of lukewarmness and spiritual apathy is by pushing and shoving themselves into action.'**

---

If Our Lord were capable of surprise, He would have stopped speaking in amazement to see a bed coming down at Him through the roof. As it was, He had to interrupt His talk out of sheer admiration for the faith and ingenuity of the friends. Or course, the sick man was cured.

There are some powerful lessons in this for us. If the paralytic had been too proud to ask for help, if he had merely sat and waited for something good to happen to him, he would have died with his palsy, and his friends never would have had the opportunity of gaining the great merit they did.

**IN OUR DAILY** rounds, there are times when we must be humble enough to get the spiritual help

of others. Some favors we need from God will come only if we go to extraordinary effort, and put ourselves and perhaps others to more than a little bother.

For some problems, we need to rally the help of friends. We need others to plead our cause before God.

Like the invalid being hoisted to the roof, a sight that must have started tongues wagging, perhaps even in derision, we need to ignore what others may think in putting our case before God.

**THE EXTRA EFFORT** may involve not only more prayers, but more penance to win from God the blessing of someone's conversion, the overcoming of a vice, the restoration of peace in the home.

In God's plan, the only way some people are going to pull out of the rut of lukewarmness and spiritual apathy is by pushing and shoving themselves into action.

Sitting and hoping for the best brings on decay and failure. And when we feel inadequate to the point of discouragement, like the paralytic, then we have to get others to lend us a hand. Imagine how happy the cured man was to do something in return for his friends.

Notice, too, in these hard won favors, that God always gives more than was sought. The sick man and his friends were looking for a cure. They received considerably more.

This is the same man to whom Christ said: "Thy sins are forgiven thee." Perhaps his soul needed far more divine help than his body. At any rate, He rewarded his perseverance in prayer by offering him the friendship of God, the certainty that his soul was cleansed of sin, and as an external proof of this wonder, He gave him a new pair of legs.

So with us. The more effort we make to rouse ourselves in Faith the more must God show His mercy and goodness to us.



By Msgr.  
George  
Higgins

## The mind of John Paul II

Gregory Baum is still going strong. He is still editor of the Ecumenist journal in which he continues to write provocative editorials. In the latest issue he tells very interestingly of a new book, "The Mind of John Paul II," (Seabury) by George H. Williams.

At first glance, I thought Baum's discussion might be critical of the pope. Instead, Baum seems to find much worth praising and says of this book that it "makes fascinating reading."

What is discussed here is the pope's education, the development of his philosophy, the gradual formation of his pastoral aspirations and his participation in the Second Vatican Council.

**THERE ARE MANY** factions and groups in the Catholic Church, Baum points out. Not all agree with every phase of church life and teaching. For instance, Baum notes that the pope's speeches and directives on his journeys to Mexico, Brazil and the Philippines reveal many contrasts.

With this in mind, one criticism Baum makes is that the new book by Williams seems to be searching too earnestly for a unity in church teaching while Roman Catholics may be accustomed to contrasts. Sometimes the pope stresses the church's role in

protecting human rights, it is observed, while at other times he seems to plead with priests to involve themselves as little as possible in political struggles.

Baum sees Williams as a Protestant loyal to his spiritual tradition but ready and willing to show a great sympathy for Catholicism as well as personal admiration for the spirituality of Pope John Paul.

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**'The Pope has shown a deep, personal concern about relations with Protestant Christianity . . . Ecumenism holds priority in his scale of values.'**

---

**BAUM ADMITS** himself puzzled as to why the pope, charming and pastorally concerned, has only a reserved sympathy for Protestant Christianity and trends in Catholicism generated through constructive dialogue with Protestant theologians. On this point, however, it seems to me that Baum is mistaken.

The pope has shown a deep, personal concern about relations with Protestant Christianity. In his

homilies and public addresses he has declared time after time that ecumenism holds priority in his scale of values.

Rumor has it, according to Baum, that after Vatican II several top council theologians became afraid that renewal had gone too far, opening the church to a secular spirit and weakening the authority of the hierarchy. The fact is the pope strongly supported the reforms of Vatican II and dedicated himself to affirming them.

What about Polish Catholicism? Time after time, we have heard the Polish church accused of anti-Semitism. But Baum states, "The Polish Church, culturally oppressed and later politically persecuted, passed through centuries of resistance, fidelity, sacrifice and heroism."

**WILLIAMS** asserts that the Polish church looked back to centuries of cultural pluralism which welcomed easy cooperation and freedom among Poles, Lithuanians, Ukrainians, Jews and other ethnic and religious groups. In fact, he says that anti-semitic outbursts were only a brief phase in Polish history.

Williams is a man of honor whose word can be trusted. I have had the good fortune to meet this professor many times, notably in the days of Vatican II at Rome.



# Change is for better at Curley-Notre Dame

continued from p. 1

girls whose brothers attended the school. This added to Notre Dame's enrollment problems, although it also gave the girls a chance to join an athletic program for the first time, since they were allowed to try out and play for Curley's girls' teams.

When plans for the move were finalized last year, both schools' faculties and student councils began meeting, planning this year's curriculum and activities.

"WE WERE TRYING to keep the identity of both schools," says Fr. McGrath, adding that the Notre Dame faculty "had a great deal of input into our present curriculum and activities program."

Along with classes in home economics and music, and a drama department that plans to put on "The Diary of Anne Frank" this fall, Notre Dame contributed 13 portables, a dozen sewing machines, four complete kitchens with cabinets, 11 teachers, among them two sisters, and 149 girls.

They changed Curley's ratio of three boys for every two girls to three girls for every two boys and raised the

school's total enrollment from about 600 to 810.

To accommodate the new students, Curley re-possessed a building being used for office space by the Catholic Service Bureau, making it a multi-media center with audio-visual facilities, space for Title I and home economic classes, a faculty lounge and a com-

**'I miss the closeness,' says Notre Dame senior Julie Roig, but she adds, 'A lot of Notre Dame people had friends (from elementary school) here, so coming here is graduating with all my old friends again . . . Plus I'll be graduating with my friends from Notre Dame, which makes it all the better.'**

bined 20,000 volume library.

Five tennis courts and a five-mile track are also being built, and plans are in the works to someday replace the portables with a permanent building.

As to the camaraderie between the students, Fr. McGrath says it couldn't have been better. "Most of them seem to be very happy with the situation."

Besides, "our boys are gentleman



Senior Mercy Yero and sophomore Bellekys Hinestrosa, both wearing their Notre Dame uniforms, check their speed and accuracy during typing class.

enough to know how to act with girls."

Size, not boys in fact, has been the hardest thing for the Notre Dame girls and teachers to get used to.

"IT'S A BIG change," says home

Roig, but she adds, "A lot of Notre Dame people had friends (from elementary school) here, so coming here is graduating with all my old friends again. So it's nice. Plus I'll be graduating with my friends from Notre Dame, which makes it all the better."

ONE CURLEY JUNIOR says the school's bigger size also stunned him at first, but "it's brought new life into our school. It has improved a lot."

Carl Strode, a history teacher and Junior Varsity football coach who did his student teaching at Curley three years ago and returned this year, says he has noticed a couple of changes since the merger.

"The boys are acting up less," for one. And the Notre Dame girls are having to adjust not only to having boys in the classroom but to a faculty with a greater number of lay teachers.

"They're so used to nuns and the strict discipline they had there," Strode says. "With the lay faculty it's a difference in teaching styles."

But Strode adds that he can understand how they feel about having classes with boys, since "I was the only male" in many classes at Barry College.

"Having boys in the class is a real shock to some of these girls."

BUT WILL parents' fears about the neighborhood force Curley to someday also close its doors?

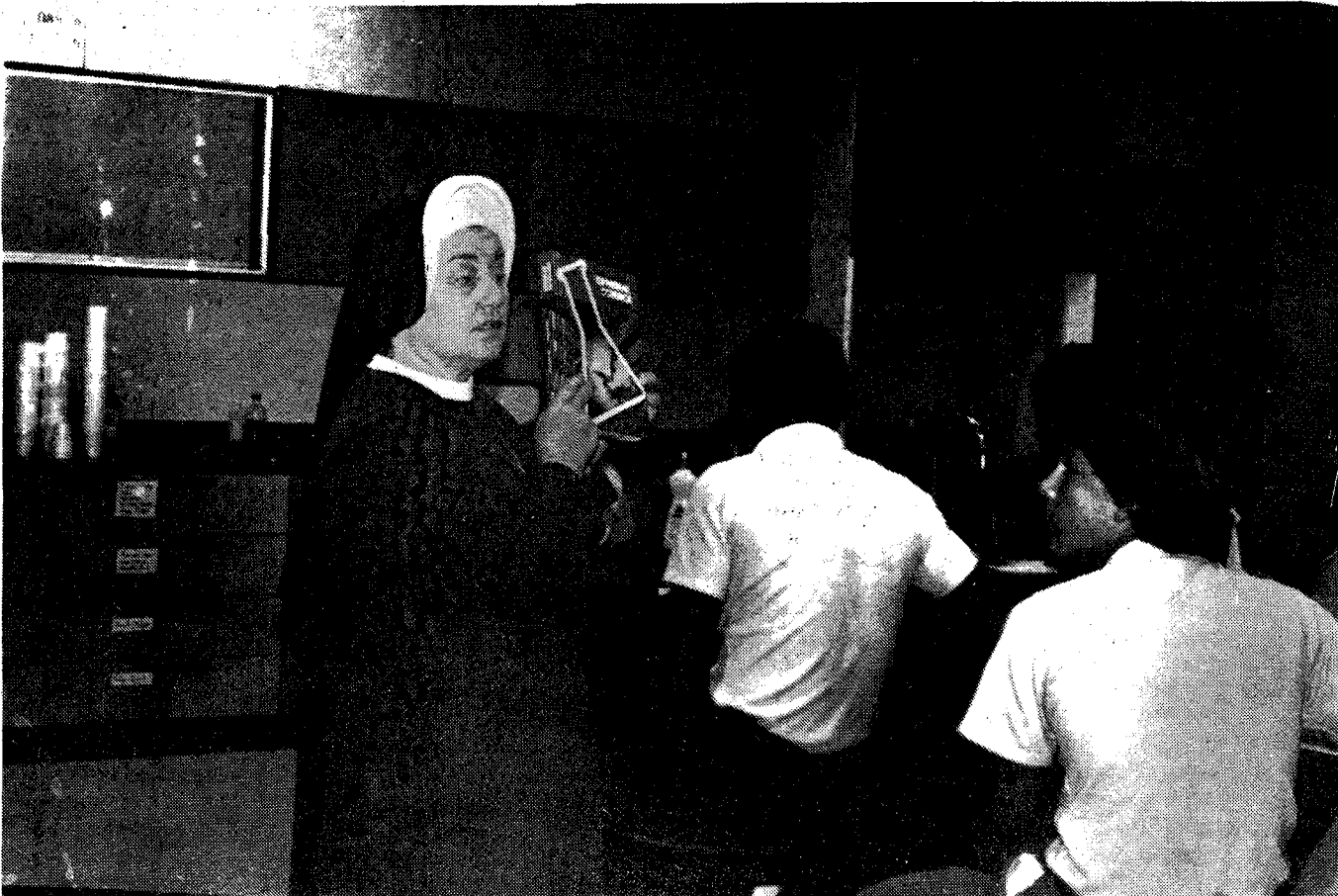
Fr. McGrath replies, adamantly, "no." "We're trying to dispel that whole notion that it's a bad area," he says. "I'm now living on the campus myself and there's another priest here . . . to give living affirmation to the fact that it's a safe area."

Many of the parents who express those fears, he says, "have never even been in the area. It's just hearsay. We're in the northeast. We were far removed" from where the riots took place in May, 1980, he adds.

TO MAKE the school an integral part of the neighborhood, Fr. McGrath is also joining the local homeowner's association and allowing the community, which has become increasingly Haitian, to use the gymnasium and soccer field when these are not being used by the students.

The buildings are also turned into polling places for voters and the Dolphin Star-Brites train and practice on the campus.

In fact, Fr. McGrath, who feels "co-ed schools happen to be better than all-girl or all-boy schools," says confidently "Things are only on the upswing."



Sr. Anthony Miriam, former principal of Notre Dame, now teaches biology to both girls and boys at Curley-



# 'Notre Dame' now refugee center

By Prentice Browning  
Voice Staff Writer

Symbiotic. That is the word, meaning mutually beneficial, that best describes the harmonious relationship of several different organizations, religious and secular, that have recently come together in one building: the old Notre Dame Academy facilities at 130 N.E. 62nd St.

The former school located in the Little Haiti section of Miami did not sit vacant long after the school closed this summer and merged with Archbishop Curley High School.

Now Haitians in particular may find the building a convenient central location to meet many of their needs, but the community as a whole will benefit from the school's new occupants.

**THE REFUGEE** Resettlement Program administered by the Catholic Service Bureau on the first floor offers assistance not only to Haitians, but to all refugees, including Rumanians, Cubans, Poles, Cambodians and Ethiopians.

The program offers orientation counseling and financial assistance to those refugees in special need of help. For example, if something happens to a refugee's sponsor or if the husband of a refugee deserts her the agency

will obtain temporary financial aid for that person.

In addition to orientation through personal interviews on U.S. laws the agency will often enroll a refugee in training programs or English classes.

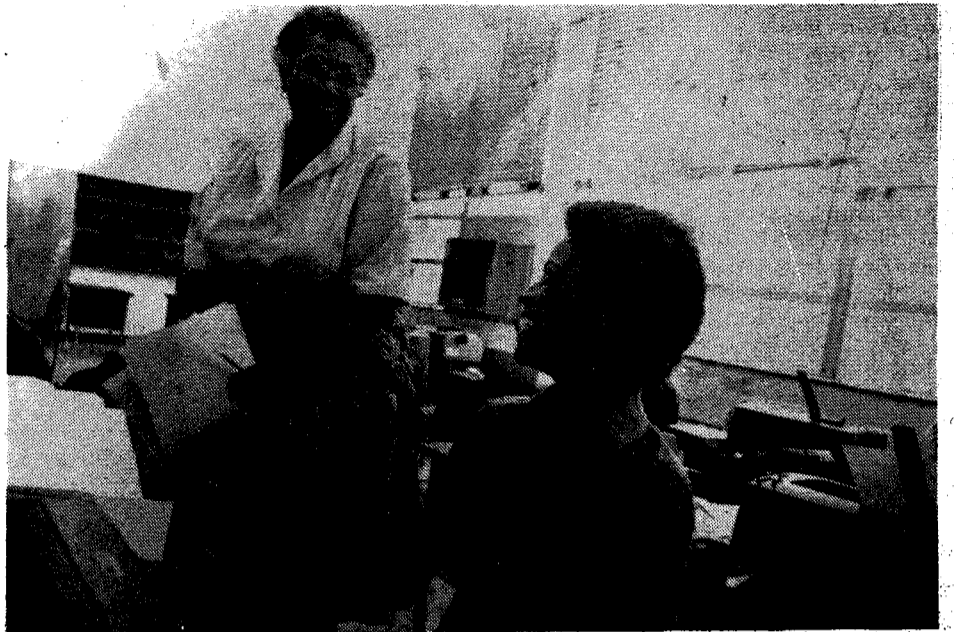
Haitians do not have to go far to begin learning our language. Several doors down the hall from the Resettlement program is Project Help, a program operated by Miami-Dade Community College that teaches Haitians "survival English."

**THE PROGRAM** includes three levels of learning and takes a year to complete for an individual attending classes four days a week for two hours a day. Currently, nearly 350 Haitians are enrolled in the courses.

Project Help is part of the Miami-Dade Outreach Center that occupies the second floor of the building.

In addition to offering degree and pre-degree courses in developmental studies (special college courses that require a lab) and office skills, the learning center also house two other Miami-Dade programs: a C.E.T.A. reeducation program and Project Uplift.

Through a C.E.T.A. grant the college is offering courses that are intended to



Teacher Berne Tinker takes time out to chat with one of her students in a Miami-Dade office skills class.

upgrade both clerical skills and educational skills, such as reading and spelling, of C.E.T.A. workers.

**PROJECT UPLIFT** recruits, motivates and provides supportive services for 100 disadvantaged individuals chosen from housing projects throughout the city.

In a nutshell, it provides educational and vocational instruction to these persons and then attempts to find them advantageous employment.

**OCCUPYING WHAT** was formerly the Notre Dame convent is the Pierre Toussaint Haitian Catholic Center.

They are especially pleased with their new home, which offers not only the roomy convent but a large cafeteria room in the school building now converted into the "Notre Dame d'Haiti" church. The new facilities because of their location will offer the center more opportunity for pastoral work than at their former location across the street from St. Mary's Cathedral.

The center's three priests regularly range over the entire archdiocese in

order to minister to Haitians. They also celebrate Masses at the Krome Ave. camp in addition to the services they hold at their new chapel to standing-room-only congregations.

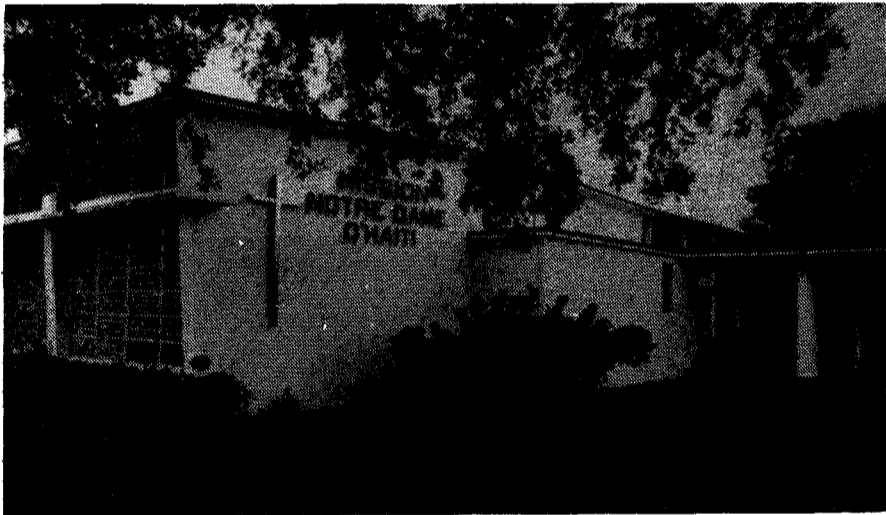
The center also sponsors talks on rent and immigration laws and has its own English classes on the school's first floor.

**THEY WORK** closely with the Catholic Service Bureau and are sometimes able to find jobs and provide material help to Haitians in need.

The school's occupants are still getting to know their neighbors and the services which they offer, and workmen can still be seen pouring cement and pounding in the last nail.

In general, the various agencies have settled in and seem content and even grateful for their new surroundings.

Said Dr. William King, a project director at Miami-Dade: "The Catholic church has done something very unique here. It has proven again and again that it can meet the needs of the people."



Mission Notre Dame D'Haiti is the name given to the former Notre Dame cafeteria, not the Haitian Center's chapel.

## Yes, we have Viet refugees, too

Walking down the hall that houses the new offices of the Archdiocese Refugee Resettlement Program you might be surprised to encounter a Vietnamese social worker.

"Vietnamese refugees in Miami?" you might ask yourself. To be sure, it's a mere trickle of people compared to the flood of Cuban and Haitian refugees.

Nevertheless, speaking a strange language, arriving from half way around the world, often serving as reminders of an unpopular war, the Vietnamese refugees have needs which are every bit as pressing as those of other exiles.

**SOCIAL WORKER** Ho Vo, a former colonel in the South Vietnamese air force, spends his days helping refugees fill out residency forms and orienting them to an alien culture. As part of the Resettlement Program the service is funded by the United States Catholic Conference and administered by the Catholic Service Bureau.

Mr. Vo also is often able to find work for refugees. There are factories in South Florida, he says, where other

Vietnamese are already working and where there are people who can translate directions into their language.

Whether they are able to obtain a job in such a factory or not the first priority for them, and for that Ho Vo will refer them to courses offered currently at Lindsay Hopkins.

**HO VO SAYS**, he is able to help many out by telling them something of American culture, such things as the fact that "Americans don't like people spitting on the street."

"It's very hard for people coming over here," he says. "It's beginning everything. It's like starting a new life."

Although it's very difficult for the average refugee to adjust from a life in a rural area of Vietnam to his new urban setting, Mr. Vo says that the people from the upper echelons of Vietnamese society are often "in shock."

He explains that these people, accustomed to their high status, are forced to become dishwashers or seek other menial labor because they can-

not speak our language well enough.

In spite of this, many Vietnamese refugees find America an unspeakable improvement to their previous circumstances.

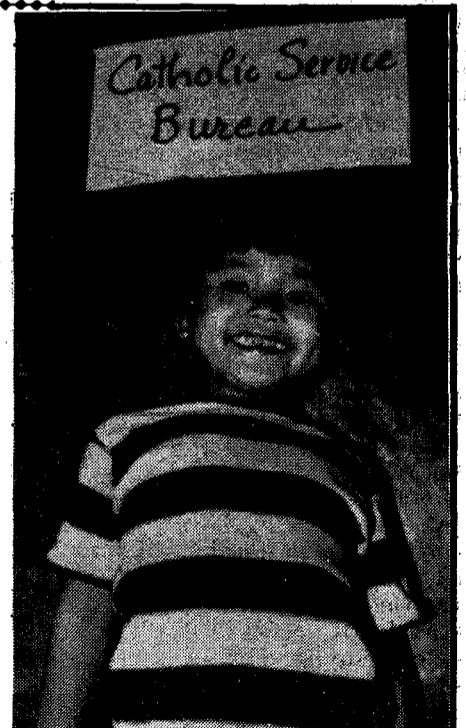
**FILLING OUT** residency forms in Ho Vo's office, one young man Vui Nguyen, and his wife and family seemed to exemplify this.

Nguyen, now a machinist, first came to this country in 1978 after a harrowing three days and four nights at sea.

"The first thing I like is the freedom and that the family stays together," he says.

Ironically, many families have a better chance of staying together by attempting difficult escapes than by staying in Vietnam where family members can often end up in "re-education camps."

**ALTHOUGH IT** can take many months, says Ho Vo, the U.S.C.C. family reunification program now allows a refugee in the U.S. to sponsor his whole family, often living in Thailand camps, as long as they have exit visas.



Tan Thi Nguyen was all smiles for the cameraman while his father Vui Nguyen filled out forms at the Catholic Service Bureau's Indo-China office.

# Family Life

By Dr. James and  
Mary Kenny



## Shyness and a 6-year old

Dear Dr. Kenny: My 6-year-old son embarrasses us in public. He doesn't throw temper tantrums. In fact, he behaves just the opposite. He acts shy. When I try to introduce him to a friend, he hides behind me, clings to me or even crawls under the table. Then in a few minutes, he starts acting foolishly, making funny faces or noises or doing minor nuisance things to get attention. Why can't he behave properly? We have taught him the right manners. — Kentucky.

A. The behavior you describe so well is rather typical for a 6-year-old. Like the adolescent in our culture, the 6-year-old is in transition, making his first major break from the home. He goes off to school and out to play. Home may remain a safe harbor, but he surely does not spend all his time there.

Also like the adolescent, the 6-year-old is ambivalent about his entry into the world outside the home. One day he will want to be away from the family. The next day he may cling like a frightened 2-year-old. He reaches out and pulls back. For a while this double role might cause much parental consternation.

What can you do? First, you can ignore the shy behavior. Don't force him to be polite and mannerly and outgoing. It is best if you allow him to progress at his own rate. As you say, he may well know the proper social behavior. That does not mean, however, that he finds it easy to observe.

A **SECOND THING** you can do is to polish up your own social graces. Let your son observe you greeting people properly and warmly with a smile, a hello and a handshake. Parental example will be the best teacher in the long run.

You mention that minor naughtiness follows his initial shy and awkward behavior. That too is very common.

The best thing to do here is to anticipate his need for attention. Rather than wait and have him force you to give him attention for his nuisance behavior, you might beat him at his own game with an early payoff for good behavior.

When your son goes into his shy, awkward act, look for something nice to reward him with your attention. Perhaps his hair is combed, his shoes are tied, he has a smile on his face.

If he is not doing anything praiseworthy, then respond in other ways. Touch him. Touse his hair. Call him by name.

Finally, if you wish him to be mannerly in public, then you and your husband should break down mannerliness into its smaller parts. The greeting ritual, for example, includes a smile, a touch, hello and introductions.

**DON'T WAIT** for all of these to occur. Notice any one of them. Touch him when he smiles. Tell him that you're glad he shook hands.

This is known as "shaping." Reward the bits and pieces. Eventually you will get the big picture.

The best thing you can do is to relax and be patient. Don't force 6-year-olds to know all the social skills at the very beginning of their social life. Let them cling now and then if they need to. With parental example and support, most children will practice at least minimal social graces in a year or two.

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



By  
Dolores  
Curran

## Who me? Talk too much?

"The best friend a would-be writer can have is a talkative mother," said the article in the writer's magazine. I read the sentence again, speculating on whether I should be pleased or insulted. I decided to be positive. What a legacy I am giving my children, I preened. A pity they don't appreciate it. (I'm still smarting over my ten year-old's astonishment a few years back when he learned that people paid to hear me talk).

Because one of the too many hats I wear is occasional teacher of professional writing, I was intensely interested in an article I found in the magazine on the relationship between talent and writing success. I liked the first part immensely and found myself nodding enthusiastically and underlining copious sentences until I reached the part that made me squirm.

**AUTHOR SLOAN WILSON** indicated that he was about to treat us to eight characteristics that distinguish people who write well enough to publish. The first of these was verbal facility. I liked his introduction to it: "Probably this is acquired by inheritance or environment. The best friend a would-be writer can have is a talkative mother."

Well, the Lord warned about priding and falling.

While I was congratulating myself, Sloan Wilson hit a nerve. "It is possible to be tongue-tied and still have verbal facility with a pen, but most writers I know talk a great deal and come from families that talk a great deal."

Bingo. Ouch. Unfair. Humiliating. True.

I talk too much too much of the time and I don't much like myself for it later. If I could design myself, I would be a serene and mysterious observer of people, accepting their ideas without disagreement or comment, and totally loved for my self control. I would also write fiction.

**THE WORST PART** of all this is lack of scapegoats. Whose fault is it that one talks too much or not at all? God's? Parents? Our own? And is it a vice or a virtue? As a teacher, B.C. (Before Children of my own), I used to tell parents that their children never said anything, implying this was a problem. They stared at me as if to ask, "But what can we do about it? He doesn't talk at home, either." I recently read the response of a student who told his teacher he didn't join in classroom discussion because: "I think I will learn more by listening. Anything I would say, I already know."

I thought back then that parents simply told their children to talk or to hush up and they did. Foolish

pre-mother. Then I had three of my own: one who talks, one who doesn't and one who talks when he feels like it. Here's where I take issue with Sloan Wilson — they all write well. And they all communicate well.

**THERE'S A BIG** difference between talking and communicating. We communicate in lots of ways — by silence, glances, listening, body language, expressions and reactions. Communicating builds relationships. Talking clarifies personal thinking and initiates lively discussion.

At least, that's what it does in our family. We find out what we think by talking it out with one another. When the family isn't here and I have to clarify something I write, I talk to myself, often taking the pro and con on the way to the refrigerator to see if there's an answer there. When we're at the table or in the car we have animated discussion on the state of the world or of the boys' rooms. We all talk, unfortunately sometimes simultaneously.

Did my mother talk a lot? Yes.

Does that prove Sloan Wilson's point? Yes.

Does that make me feel any better about talking too much. No.

## Family Night

By Terry and Mimi Reilly

### OPENING PRAYER

Dear Lord, we want you to be with us as we come together to think about the many blessings you have given to us, to grow in our appreciation of these great gifts, and to share our harvest of blessings with others. Thank you, dear Lord, for each of your gifts and for the opportunity to come together to celebrate our Family Night with you. Amen.

### SOMETHING TO THINK ABOUT

Harvest time is the time to celebrate the gathering of crops and to bless the

Lord for the harvest. Farmers seem to automatically turn to the sources of these good gifts in thanksgiving. Those of us who are "city folk" sometimes need to stop and reflect on the availability of good food and the true source of those blessings. This Family Night is dedicated to celebrating the gifts of food and the value of plants of all kinds.

### ACTIVITY IDEAS

• **Young Families**  
**GROWING PLANTS** Materials: houseplants, plant container, soil, jar,

and water. Gather some houseplants and arrange them attractively as a table centerpiece for this Family Night. Talk about what they add to the house, the care they require, the enjoyment they can bring, and how they can be reproduced. After the discussion cut off a stem that can be rooted in water and later transplant as a gift for someone special.

### SNACK TIME

Plan a treat that includes fresh fruits and/or vegetables.

### ENTERTAINMENT

1. Take a fall stroll, walking through a

park, noting the changes in nature.

2. Take a hike through a woods or forest preserve, collecting leaves and other signs of fall for a family centerpiece.

3. Play checkers, cards, or other favorite table games.

### SHARING

• Share a moment when you were especially aware of God's blessings.  
• Share your favorite sights, smells, and activities of fall.

### CLOSING PRAYER

Form a family prayer circle. Offer a prayer of thanks for the gift of plants and the blessings they are to us.



# Paper broke promise, Chicago Catholic says

CHICAGO (NC) — Chicago's archdiocesan newspaper has accused the Chicago Sun-Times of breaking its promise to give the archdiocese the chance to respond before publishing an investigative series on Cardinal John Cody of Chicago.

In its first issue after the Sun-Times began its series on Cardinal Cody, the Archdiocesan paper, The Chicago Catholic, said Sept. 18 that Sun-Times editor Ralph Otwell had promised the opportunity to respond in a letter to The Chicago Catholic last year.

"IT TURNED out to be an empty letter," said The Chicago Catholic in an editorial. "Its promises might as well have been written in disappearing ink. The series was not discussed with the church and no serious attempt was made for an adequate response."

According to The Chicago Catholic, the Sun-Times, "did not disclose the contents of its articles and offer to publish the church's comments on them." Instead, four written questions "with the ultimatum that they be answered at once" were delivered to the archdiocese at 5 P.M. the day before the first stories were published.

The archdiocesan newspaper characterized the effort to secure archdiocesan response as "window dressing."

According to the Sun-Times, it first requested an interview with Cardinal Cody when it contacted him by telephone at a meeting in a Chicago suburb at 2:15 p.m. the day before publication.

## Blacks to Cody: 'Lean on us'

CHICAGO (NC) — More than 6,000 schoolchildren, teachers and adults in the black community told Cardinal John Cody of Chicago at a Sept. 18 tribute he could "lean on us."

The Black Catholic Clergy of Chicago called for and arranged the tribute after the publication of allegations that Cardinal Cody misused church funds to benefit his stepcousin.

"We come together as friends — friends in the black community . . . for one we love," Kuchambi Myhand, a pupil from Holy Angels School, told the gathering.

HE LIKENED friendship to the seasons, with spring as a time of budding and summer a time of ripening. But this is winter for "our leader," he said.

"Today we come to him and say, 'lean on us. We are your strength. We are your friends.'"

The group expressed that sentiment a few moments later when it gave Cardinal Cody at standing ovation.

THE SUN-TIMES said Cardinal Cody declined to be interviewed and referred a reporter to archdiocesan spokesman Peter Foote, who was contacted 15 minutes later with another request for an interview.

An hour later, according to the Sun-Times, it called Foote again "stressing the seriousness and urgency of the request" for an interview.

The Sun-Times said Foote remarked that he did not think Cardinal Cody would be available because of his other commitments and suggested that written questions be submitted.

After the written questions were submitted, the Sun-Times said Foote told the newspaper at 8 P.M. that he doubted there would be a response that evening.

The questions, according to the Sun-Times, sought the reaction of Cardinal Cody to the report that a federal grand jury was investigating allegations that he misused archdiocesan funds, asked whether the cardinal and the archdiocese would cooperate in the federal investigation, asked the source of funds used for the purchase of a home in Florida in 1969 by Helen Dolan Wilson, the cardinal's stepcousin, and asked the "genealogical relationship" of the cardinal and Mrs. Wilson.

In a separate news analysis The Chicago Catholic said the Sun-Times, while offering "no proof of wrongdoing," published "a torrent of information, opinion, gossip and commentary" in its series, which ran Sept. 10-14.

Speaking for the 80 parishes in the black community of Chicago, Divine Word Father Dominic Carmon welcomed the cardinal and "expressed gratitude for everything you have done for our schools and churches during the 16 years of your administration."

Father Carmon noted that over the years the cardinal had approved subsidies of approximately \$40 million to keep inner city schools open.

"WE ARE also thankful for your foresight in providing education not only for Catholic children but for all the children of our community," Father Carmon said. "And you continue to support that effort although our schools number 75 percent non-Catholic students."

He also noted the "thousands of dollars" that have come into the black community through an archdiocesan program in which wealthier parishes share their financial and other resources with poorer parishes.

## Barry becomes university

Barry College became Barry University this week, when its Board of Trustees approved the name change which will make the oldest four-year Catholic college in Florida the newest university in the state.

The change will become effective on Founder's Day Nov. 13, 1981, when Barry's fifth president will be inaugurated.

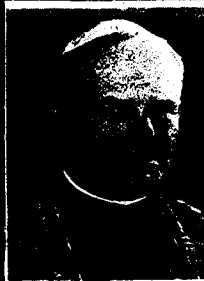
Sister Jeanne O'Laughlin, O.P., Ph.D., president, said, "Operationally, Barry has been a university, considering our graduate programs. This legitimizes our existing status. We plan to expand our library holdings in areas of graduate emphasis, and we plan expansion of existing graduate programs as well as the implementation of doctoral programs."

BARRY NOW has a School of Social Work, a School of Nursing, a School of Education, a School of Business, and a School of Arts and Sciences.

In addition there is a growing Continuing Education Department to which was added the Barry Paramedical Institute this fall.

A new Palm Beach County Center was opened in August at Rosarian Academy in West Palm Beach, initially to provide a graduate program in social work for area professionals in that county.

The Miami Education Consortium, known more popularly as M.E.C., has involved Barry for eight years with Embry Riddle Aeronautical University.



## THANK YOU, INDIANA

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

A 17-year-old boy in Indiana writes:

**WISH THIS BOY WERE YOURS?** Dear Monsignor Nolan, I am 17, still in school, and I don't have to ask myself questions like: Can my child see? Hear? Learn? Grow? — But I think I can understand such poverty and I wish there were more I could do.

This summer I didn't get a chance to work or the amount I send would be larger. I must admit that lunch for a refugee child for a month is well worth \$5.

I am the oldest of 17 children so I guess I'm saying thanks for their health as well as my own. I now end by saying you have my prayers for your work in Christ.

Signed: Jerry H.

**REFUGEES ARE ASKING: "WHERE IS GOD?"** The days are hot in Jordan, the nights are cold, but the Holy Land's new refugees have no way to escape. More than that, they're hungry. . . . "Where is God?", a Catholic Arab asks Monsignor Meaney. "The birds have nests. Doesn't God care at all about my children?" . . . God cares, but you are His hands and feet. . . . Infants will freeze to death this winter, or die of disease, unless we do something now. Find a stamp and envelope, and walk to your corner mailbox:

- \$3,525 equips a rehydration clinic for undernourished children.
- \$1,000 will build four classrooms for refugee children.
- \$525 will repair a damaged home for a refugee family.
- \$100 will replace for ten families the pots, pans, knives, forks, etc., — as well as a small "camp stove." Take care of one family (\$10) at least?
- \$20 gives a family one month's supply of food. Give \$20 every month during this emergency.?
- \$2 for a blanket keeps a baby warm. Can you refuse?

29 **THANK GOD YOU LIVE IN COMFORT: HELP THE HELPLESS.**

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ \_\_\_\_\_ FOR \_\_\_\_\_ NAME \_\_\_\_\_ STREET \_\_\_\_\_ CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

Please return coupon with your offering



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## MACCW set membership drive

Catholic women from all over the United States join hands in celebrating the 60th Anniversary this year, with over ten million catholic women now active in the National Council of Catholic Women. Archbishop Edward A. McCarthy has proclaimed Membership Sunday, September 27.

In his letter to all parishes, he has encouraged Women's Clubs to encourage each club to increase their membership. Giving each catholic woman a chance to join hands in spiritual, educational, social, creative and service to others.

The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numbering a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

There is a part for each woman to play whether she is a mother of 12, a full time working woman away from home, single, divorced or married.

Join at your parish this Sunday one of the 83 affiliates in the Miami Archdiocesan Council of Catholic Women.

Each parish Guild or Women's Club (affiliation) belongs to a Deanery. There are nine deaneries in the Archdiocese. The Miami Archdiocesan Council of Catholic Women (MACCW) president is Mrs. Al Masso of South Dade, Father Laurence Conway of Miami Beach; Mrs. Thomas Palmer of No. Miami; and Mrs. J.P. Donohue of Plantation represent the MACCW on the Florida Council of Catholic Women, along with four other Dioceses in the Province of Miami - State of Florida.

The President of the Florida Council of Catholic Women serves on the board of the National Council of Catholic Women. The President of the National Council of Catholic Women is Mrs. Donald Le Fils from Florida.

## 2nd annual Charismatic Meet set

One year ago, on Sunday, October 5th, the first annual Catholic Charismatic Conference in South Florida was closing. An overflow crowd of several thousand representing every christian faith, was singing its final alleluias in the spirit-charged atmosphere at Broward Community College. Amidst the praise, healing and joy of this singular experience, a Baptist minister exclaimed to this writer: "I can't wait 'till next year's conference!"

That year has gone, and although headlines scream of murder, drugs, and rape, Catholic charismatics plan an even more dynamic and meaningful conference of prayer. This conference is the reply which the christians of South Florida will make to all this crime in their midst.

The conference will open Friday, October 2, 1981 at 5:00 P.M. in Omni Hall on the north campus of Broward Community College at 1000 Coconut Creek Parkway in Pompano Beach. The college is ideally located: take I-95 north to the Atlantic Blvd. exit, proceed west to Coconut Creek Parkway and turn left one mile to the

college; or take the Sunshine Parkway to the Pompano exit; take the first right on Cocoonut Creek Parkway one mile to the college.

Gifted speakers from across the nation will address the conference: these include: Bishop Joseph McKinney of Grand Rapids, Michigan; Sister Ann Shield of Steubenville, Ohio; Father David Russell of Miami; Father Rick Thomas and Sister Mary Clark from El Paso, Texas. Headphones in Spanish will be available.

Archbishop Edward McCarthy will close this festival of prayer, Sunday, October 4th at 11:30 A.M. with a mass of joyous gratitude to God from the community of South Florida.

Nearly two thousand tickets are already sold so order yours immediately. The charge for adults is \$10.00 and for youth (ages 12-18) \$5.00. Send your check to: C.S.C. Conference, P.O. Box 6128, Hollywood, Florida 33021.

For further information consult Rev. Dr. Norman Carroll, 200 S.E. Davie Blvd., Fort Lauderdale, Florida 33316, phone: 463-2402, home, 522-5682.

### International Rosary March

**Rosary March.** Celebration of the 11th Semi Annual International Rosary March will take place at 3 p.m. Oct. 4 at St. Vincent Ferrer, 740 Palm Trail in

Delray Beach. The public is invited. For more information call Nancy, 276-6892 or Nicholas Soltys, 482-1091.

## K of C to hear Bishop Nevins

Auxiliary Bishop John Nevins will be the featured speaker at breakfast following a Mass and Corporate Communion sponsored by the Marian Council of the Knights of Columbus, Sunday, Sept. 27 at 8:30 a.m. at St. Rose of Lima Church, N.E. 105th St. and 4th Ave.

Breakfast will be served following the Mass, at the Marian Council K of C Hall, 13300 Memorial Highway. Knights and their families will hear Bishop Nevins address "The Role of

the Knights of Columbus in the Church Mission" of proclaiming the Gospel in American society.

Joseph Rossiter, Marian Council Grand knight, has written to all Council members, urging a large attendance at the Mass and breakfast, noting that "it's not every day we are graced with the presence of a Bishop in our Council."

Further information can be obtained by calling the K of C Hall at 758-9571 or 759-9535.

## Broward men's softball league

A newly formed Men's Club Softball League will start its season this Sunday. The league will have an 18 game schedule running from Sept. till May. The league has 10 teams. Nativity has 3 teams, St. Stephens - 2, St. Boniface, St. Maurice, St. Bartholomew, St. George and Chaminade each having

one. The league started last year with only four teams. More teams will be accepted next year. For more information please write Bill Crosta, Catholic Men's Club of Broward, 2131 N. 55 Ave., Hollywood, Fl. 33021.

### Prendergast Memorial mass

A concelebrated mass for the repose of the souls of Denis and Mary Prendergast will be held on Tuesday, September 29th, 1981, at 9:30 a.m. at Immaculate Conception Church, 68 West 45 Place, Hialeah.

The main celebrant at this mass for his parents will be Father Edmond Prendergast.

Mr. Prendergast died in Ireland on March 12, 1981, and Mrs. Prendergast died on June 26, 1981.

### Dade Catholic Singles Events

**SUNDAY OCT. 4**  
Social 7:30 P.M. - admission \$1.00. St. Brendan's Church, 8725 S.W. 32 St.  
**SUNDAY OCT. 11**  
Softball 3 P.M. Ponce Jr. High, 5801 Augusta Ave. and So. Dixie

Pizza, 5 P.m. D'Pizza, 1118 So. Dixie Highway.  
**sunday oct. 1**  
Volleyball 3 P.M. Ponce Jr. High, 5801 Augusta Ave. and S. Dixie.  
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### Catechetical Visual aids

Planning a program for a church group, religious class of young people or adults or any church activity and need an audio-visual to enhance the meeting? You may find what you need at the Catechetical Center, 10650

N.W. 27 Avenue, Miami 33147. the phone is 693-1248. Either phone or visit the Center to discuss what film, film-strip, record or video cassette best fits your needs. The Center is open Monday - Friday from 9:00 til 4:30 p.m.

### Secular Franciscans

Our Lady of the Angels of the Secular Franciscan Order, Spanish speaking, will celebrate the birth in Heaven of Saint Francis of Assisi with a concelebrated Mass by the Franciscan Priests of Miami, at St. John Bosco Catholic Church, on October the 4th, 1981, at 7:30 P.M. Monsignor Arcadio Marinas and Fr. Emilio Vallina will be concelebrants with Fr. Frank Dumois, O.F.M., from Havana, Cuba.

**Secular Franciscans' Meet.** St. Joseph Fraternity of the Secular Franciscan Order will meet Sunday, September 27, at 1 p.m. in St. Anthony's Parish Hall, 901 N.E. 2nd St. in Ft. Lauderdale. Mass, social hour, classes and a business meeting will follow. Visitors are welcome.

\*\*\*\*\*

**Auxiliary's First Meeting.** The first meeting of the Barry College Auxiliary is scheduled Wednesday, Sept. 30, at 10 A.M. in the Red Room of Thompson Hall on campus. The meeting will provide members and guests with an opportunity to learn more about the gala Fall Festival planned in October, and to meet the new president of the college, Sr. Jeanne O'Laughlin, O.P. New members and guests are welcome.

\*\*\*\*\*

**Lay Carmelites Meet.** The Lay Carmelites will meet on October 3 at Villa Maria Nursing Home, 1050 N.E. 125th St. North Miami at 2 p.m. We welcome visitors or phone 635-6122.

### Presbyterian pro-life film

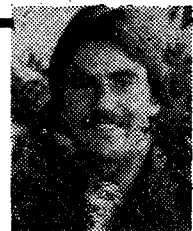
The superb film series by Dr. Schaefer and Dr. C. Everett Koop (President Reagan's nominee for Surgeon General of the United States) will be shown at Bethel Orthodox Presbyterian Church, 1551 N.W. 47th Avenue, Lauderhill at 7:30 p.m. on FIVE successive Wednesdays - October 7, 14, 21, 28, and November 4. Rev. Donald Taws extends an invitation to all to view this educational and provocative film series.

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In Immaculate Conception

# Teens make good music at Mass



Story and photos by Ana M. Rodriguez

Who do you get to fill a grown-up's shoes?  
Kids, of course.

That's what Immaculate Conception parish in Hialeah did when the couple that played the guitars and sang at its folk Mass moved to another parish last March.

Pastor Jude O'Doherty asked the school's music director, Sr. Regina, to form another folk group, this time made up of students at the school. The idea worked, and now 20 singers and six guitar players gather every Sunday for the 6 p.m. Mass.

**MOST ARE** in sixth through eighth grades at the school, others are alumni now attending Catholic high schools. Not only do they have the usual guitars, the group has also added bongos, maraccas, tambourines, and, occasionally, drums. Practices are Fridays during school for the singers and Wednesday after school for the guitar players.

"They really are a special group," says Sr. Regina, "because they come every Sunday. They're enthusiastic."

And she has noticed a couple of changes since the teens took over. "Our numbers keep growing all the time," she says, and now people, who usually shied away from sitting in the choir section, are bringing their kids over and participating in the singing.

While rather pleased with it all, Sr. Regina adds that what she really wants is to get more high school students involved. "I want them to come back. They should be identified with their own parish."

And after all, why not? They call it the 'youth Mass', don't they?

## Christian lawyers should care — priest

The Christian lawyer should be concerned with much more than just legal problems, said Jesuit Father Virgil C. Blum, president of the Catholic League for Religious and Civil Rights, in his September 18 address to the Palm Beach County Guild of Catholic Lawyers.

Rather, he said, "The Christian lawyer practices his legal skills from within the context of his clients' lives as human beings, and he does so with compassion for his clients."

A **LAWYER** who sees his client as created by God, said the leader of the

national Catholic rights union, will look beyond the law to the personal needs of his client, taking into consideration the client's moral, religious, social, economic, and political well being.

Father Blum compared the Christian attorney with the "hired gun legal technicians," who may, he said, be skilled manipulators of the law but who are not engaged in the healing power of the law.

According to Father Blum, the "hired guns" are more concerned with the efficient execution of their legal skills

and with defeating their adversaries than with the good of their clients as human persons.

Using the matter of divorce to illustrate his point, he noted that whereas the Christian attorney might strive to effect a reconciliation, the "hired gun" would be more concerned with the high fees and glory that come with winning in litigation.

**FATHER BLUM** defined the Christian lawyer as "a concerned person who is

always ready to use his professional skills, enlightened by the grace of God, to help people with legal problems — people created in the image and likeness of God."

When lawyers strive to bring the Gospel values of Christ into their practice of the law, he said, "they are indeed following a lofty calling, a profession that partakes of Christ's mission of reconciliation."

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# Scriptural Insights

## JESUS, THE PERFECT MODEL

Readings: Ezekiel 18:25-28; Philippians 2:1 -11; Matthew 21:28-32

By Fr. Richard Murphy, O.P.

The world turns. Seasons come and go, and there is nothing we can do about it. There is however a special area, spiritual in nature, wherein we live and move and have our being, and there is much for us to do in it. In a quite literal way, we write our own history there.

Ezekiel, prophet of the Exile, was also the theologian of personal responsibility. He sharply discounted the collective view of morality which would allow a person to blame his sins upon his forebears. Ezekiel would have none of that. Each man is to answer for his own sins. Sins are bad choices which alienate a man from God. But God rejoices to see the sinner turn from his evil ways, and restores him to life. He is a just God, but He is also merciful. His mercy seasons justice . . .

A CHILD ordinarily sees his parents in their everyday clothes, and is amazed to see them all dressed up. Jesus is usually pictured as a man among men, but the New Testament shows Him in an astounding light — a man of commanding personality, a speaker of great authority, a fearless debater capable of standing the professional

bigwigs on their ears! He seemed to have lost His struggle, for He died and was buried. But that was not the end of him.

There are three stages of Jesus' story. First, He had a previous existence, that is, as God He was with the Father and Holy Spirit from all eternity. This we call pre-existence. The second stage occurred when He emptied Himself, as St. Paul puts it. By this emptying (or **kenosis**) He became a humble man, obedient even unto death. The third and final stage came with His glorification by the Father. He was raised on high and given the name that is above all other names — He is now worshipped and acclaimed by every being on earth, in the heavens, and under the earth as: LORD!

**TODAY'S READING** from Philippians presents us with the very heart of Christian belief. Jesus the Christ is not merely a Superstar, or a Superman, or a superior being, but as our Creed says, He is true God and true Man. He was divine but also human. In Him in a unique way, we discern a real human nature, a genuine divine nature, and a divine person.

Jesus divested Himself of the divine glory that was rightfully His, coming as the Suffering Servant foretold by Isaiah. No pagan god ever mingled with human beings in order to suffer and die for them; quite the contrary. That is what makes Jesus so appealing, so believable. His death was horrible, but in some mysterious way redemptive; man's pride was healed, and sin was destroyed.

From Jesus' example, we can learn how to seek out and obey God's will. The sinner knows in his heart that he must do penance, choosing once again God's way in preference to his own. One son in today's gospel professed his obedience to his father, but did not follow it up; it was the other son who grumbled a bit who actually did his father's will. **Facta, non verba** (= deeds not words) mark the truly mature, responsible person.

Children learn goodness by looking at models of goodness. We must often look at the perfect model, Jesus Christ the LORD, to learn maturity, humility, courage and goodness. In that way we can make responsible decisions and, with God's help, work out our salvation.

## Double wedding vows not allowed

**Q.** My nephew is marrying a non-Catholic and asked the priest if their marriage ceremony could have two recitations of the vows, one for the priest and one for the Protestant pastor of the bride, who will also be present. The priest said this was impossible. I thought this was done often now in other churches, so why can't it be done in our parish. (OHIO)



By Fr. John Dietzen

**A.** No, this procedure is never allowed in the Catholic Church, nor

in any Protestant church that I know of. For one thing, it could create considerable legal confusion over the marriage that might be detrimental to the new bride and groom.

Both by general church law for the entire world, and by regulations of the bishops of the United States, it is not permitted to have two separate religious marriage services, or one service which would include both the Catholic and non-Catholic marriage

ritual.

You may be thinking of the marriage of a Catholic to a person of another faith (or of no faith) which takes place before a judge or Protestant minister rather than before a priest. As I've explained several times before, it is permitted now, on condition that a dispensation is obtained for such a marriage from the Catholic party's bishop.

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Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication I promised. M. Kellogg

Thanks to St. Jude for all the care and love you have given me. LOU.

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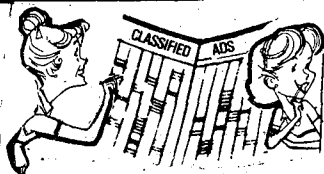
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# The Age of Science

## Is faith still possible?

By Neil Parent

Yuri Gagarin hurtled into space in the year 1961. Aboard Vostok I, the Russian cosmonaut became the first man to orbit the Earth. He seized the occasion to taunt religious believers, proclaiming that he had not seen God anywhere out there in space.

Reactions to this atheistic chiding ranged from mild amusement to outrage. But no mature believer really felt threatened by this first peek of its kind into the cosmos.

Later the same year, American astronaut Alan Shepard Jr. rocketed into space. The next year, it was John Glenn Jr.'s turn.

**THE SPACE AGE** had dawned, with its amazing scientific and technological feats.

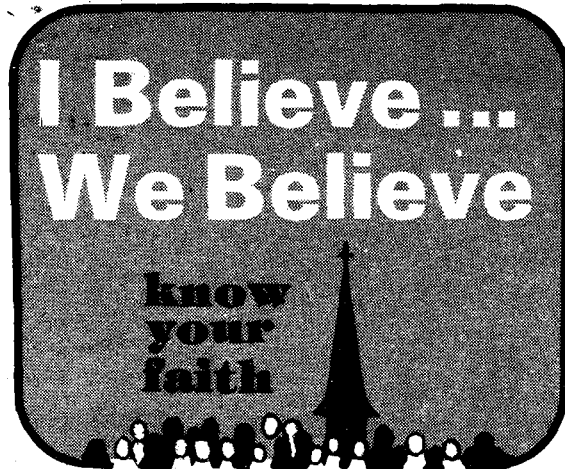
Science and technology. How much they shape the time we live in! But their accomplishments are not always applauded.

In recent years, new concerns about the direction of science have been heard. Some say scientists go too far, usurping the role of God.

Recent experiments with the very beginnings of life — the splicing together of genes from different organisms to create a new organism, "in vitro" fertilization (the so-called test-tube baby procedure), and cloning (nonsexual reproduction of life through a single cell of an organism) — alarm some obser-

vers. They are concerned that science is transgressing God's scheme for nature, that experimentation may damage life rather than enhance it.

There is some cause for concern about such developments. Science needs to be critiqued. That



is part of the picture.

But does science hold benefits for faith?

**SCIENCE** by definition delves into the mysteries of nature. It can lead to a greater awareness and ap-

preciation of God as creator.

Nature, like poetry and other works of art, is the signature of its creator. To examine its intricacies and to understand its ways is to gain yet another glimpse of its maker.

Scientific discoveries can also spur our personal growth. Science poses new problems to solve, thus forcing us to expand our understanding.

As we grapple with questions raised by scientists, we may find that we are doing something to keep our faith alive and fresh. We are paying attention to our faith — a condition for its growth.

Can science and religion be mentioned in the same breath? Some people probably would respond "no." They recall the wedge of suspicion that came between the two in the course of history.

**WHEN GALILEO** openly espoused the theories of Copernicus in the 17th century — asserting that the Earth revolves around the sun — he was censured by church authorities.

Recently Pope John Paul II called for a reinvestigation of the Galileo case. He urged "an honest recognition of wrongs on whatever side they occur." And he expressed hope that the investigation "might make disappear the obstacles that this affair still sets up, in many minds, to a fruitful concord between science and faith, between church and world."

When the pope traveled to Hiroshima, Japan, in early 1981 — where the first atom bomb was dropped — he again spoke of the need for a new era of cooperation between science and religion:

"All those who generously dedicate their knowledge to the progress of the people and all those who have faith in man's spiritual calling are invited to a common task: to constitute a real science of the total advancement of man."

**IF SCIENCE** can contribute something to faith, can faith contribute anything to science? It seems so.

Faith enables all of us to look beyond the limitations of what we can observe in the here-and-now world. It frees us for life's transcendent side which is not confined to the material world.

Scientists sometimes see their creative efforts as part of God's work. Last December a group of Nobel science prize winners met with Pope John Paul II. One, a winner in the field of medicine, was Australian neurobiologist Sir John Eccles. He said:

"I, myself, have the strong belief that we have to be open to the future. The whole cosmos is not just running on and running down for no meaning . . . Each of us can have the belief of acting in some unimaginable supernatural drama. We should give all we can in order to play our part. Then, we wait with serenity and joy for the future revelation of whatever is in store after death."



## Physicist-priest combines science, faith

By Katharine Bird

One day Father James Shilts was lecturing to his college students, analyzing the so-called big-bang theory concerning the beginnings of the universe.

One student in particular listened intently as the priest explained how, according to this theory, the universe has been expanding ever since its explosive beginning, perhaps for some 10 to 20 billion years.

Finally, the student could keep silent no longer. "Father," he burst out, "how can you continue to be a priest and teach something like that!"

**FOR THIS STUDENT**, the teachings of science and his beliefs as a Christian seemed to conflict. For Father Shilts, however, it was different.

He told the student he was "very comfortable" with being both a Christian and a physicist.

And, as a physicist with a special interest in astronomy, he finds the big-bang theory quite interesting, though he cautions that science "never speaks absolutely" and a new theory could displace it tomorrow.

A teacher at the University of Notre Dame for 20 years, Father Shilts points out to students the differences between astronomy and faith.

In astronomy, he says, scientists measure distances and study the behavior of stars and planets and then develop theories about their behavior. The

ultimate aim is to understand the physical universe — to find out how the universe and the solar system began and how they will end.

However, he emphasizes, astronomy has nothing to say about "who" set the physical process in motion, about the fundamental causes preceding the beginning of the universe. "These answers have to come from Theology," he believes.

**A HOLY CROSS** priest for 2 years, Father Shilts tries to "steer students in the directions I believe." As a scientist, he thinks the "value I put on knowing about the physical universe says something about the God I profess to be true."

Father Shilts encourages students to look up at the sky and observe the world they live in. Often they are astonished at what they see, he reports. For instance, the photographs sent back to earth by Voyager 2, the U.S. spacecraft, show clearly the "mystery, magnificence and complexity" of the thousands of rings around the planet Saturn.

The trick then, says the Holy Cross priest, is to "translate this wonder into human values." Faith enters the picture, he insists, when the scientist makes a "jump of faith" and thinks "someone really fantastic" must be behind the wonders of the universe.

Therefore, Father Shilts tries to teach students to make judgments concerning their attitudes toward the world and each other and God.

This is important, he believes, because sometimes the advances made possible by science end up "making our lives less human." Father Shilts asserts, "with all our gadgets and conveniences, we often are not in tune with nature — we don't seem to have as much familiarity with nature as our ancestors had."

**NUCLEAR POWER** is an area which greatly concerns the astronomer-priest. "We are like persons whose horse has been stolen and who find themselves locked in the barn," he says.

In Father Shilts' view, people would do well to pay attention to the "strong expressions of concern" voiced by some scientists today, such as the scientist who wrote, "We should be studying the possible moral and social effects of what we are doing."

The educator says 30 percent of U.S. energy comes from nuclear power. And the general public is "not facing the problem of nuclear wastes which remain radioactive for millions of years."

Frequently, decisions about using nuclear power are being made politically, by people with little scientific knowledge, Father Shilts thinks. At the very least, he adds, people "need to be much better educated" about the implications of nuclear power.



**I Believe ... We Believe**

**Putting belief into action**

By Judy Ball

With a doctorate in cellular biology and the genes of a teacher, Sister of Charity Paula Gonzalez could be comfortably tucked away in some college science laboratory.

Instead she is, in her own words, a free-lance futurist and educator who enjoys scrambling for a living, relying on her own resources and continually testing her ability to do without things that most people consider necessities.

"We are brothers and sisters under one Father and the implications for those of us who happen to be among the more favored are enormous," she says.

Sister Gonzalez doesn't just preach simplicity and stewardship and subsistence living. She practices them. It seems that with all that science in her background, her affection for God's creation has grown, along with the desire to take care of that creation.

**SHE MAKES** sure not to exceed the 55-mph speed limit, lives in a house in Cincinnati that even the landlady said wasn't livable before Sister Gonzalez put 500 hours of work into it and points with pride to the \$2 oak dresser she bought at a flea market. She feels the same way about the recliner she found at a Good Will store for \$5. So it has a couple of rips, she says. It would go for \$250 new.

Her commitment to "voluntary simplicity" came through dramatically last spring when she had the opportunity to go to Peru for what her religious community calls a "Third World experience." After she came to the realization that she did not wish to ask her community to pay for such a trip, she decided to go Gonzalez-style.

Home for a visit to her native Albuquerque last Christmas, she took the first steps that would lead her to Peru for two months. Rummaging through the attic at home, as well as the attics of other family members, she accumulated six high school and college class rings. It turned into a \$248 heist — just enough for her discount air fare from Miami to Peru and back.

But she would need funds to live on during her two-month stay.

Again she tapped her own resources and those of friends. Settling on a garage sale as a perfect way to raise funds and encourage recycling, she borrowed her community's pickup truck and appealed to friends for contributions.

**THE HAUL** she took in was rather conventional — clothing, bicycles, "the kind of things you find in attics." At the end of two days she had \$550. Added to \$248 from the rings, \$110 from recycling aluminum cans, \$40 a young widow friend collected for her and a few donations, Sister Gonzalez had \$1,050 — enough for the trip.

But this resourceful daughter of resourceful parents was not prepared for what she would experience in Peru. Global awareness became more than theory.

In Manazo, Peru, near the Chilean-Bolivian border, she met people living on \$200 a year, making their living growing potatoes (they had "zilch income" last year because an unseasonal freeze destroyed up to 85 percent of their crop).

These are her "brothers and sisters" who, she says now, "are always on my mind." They are no longer strangers who fall into the impersonal category of "have nots," but friends she hugged when she had to say goodbye after her two months.

It's these and other "have nots" that Sister Gonzalez thinks of every time she is tempted to turn up the thermostat or to use the car when she really doesn't need it.

Sister Gonzalez is a scientist who pursues a simple lifestyle — but not just to save money. The finite resources of the world and the needs of others are what she is thinking about.

**She makes sure not to exceed the 55-mph speed limit, lives in a house in Cincinnati that even the landlady said wasn't livable before Sister Gonzalez put 500 hours of work into it and points with pride to the \$2 oak dresser she bought at a flea market.**



# Retarded man rates a '10'

Townpeople love 'Bo's' personality, willingness to help

By Robert G. LEE

WILLO SPRINGS, Mo. (NC) — Willow Springs' "Bo" has yet to be seen jogging down a beach in a designer swimsuit, unlike movie star Bo Derek of the film "10".

But the people of his town think John F. "Sambo" or "Bo" Hines rates a "10" anyhow because of his personality, willingness to help others and friendliness toward children.

Hines — or Bo, as he is usually called in Willow Springs — has a five- or six-year-old mentality living in the body of a 45-year-old man, a mongoloid.

LOSING BOTH parents at an early age left Hines homeless and destined to be placed in a state institution for the mentally handicapped. But Tom and Sadie Ferguson, pharmacists in Willow Springs, added another room to their home and invited Hines to live with them. He has done so since 1963, bringing his own particular love and happiness to the Fergusons and to the community.

Hines works at various odd jobs in Willow Springs. Although unable to tell time, he has a precise schedule each day with local businesses.

At 8 a.m. Hines can be found at one Willow Springs store, sorting soda bottles. By 9:15 a.m. he's at the other end of town separating bottles for another grocery store. Come lunch time he heads on foot — no matter what the weather — to the local cafe, where he is given his lunch in exchange for sweeping the floor.

The next stop may be the Ferguson's drug store, where he does whatever is needed. At 1:30 p.m. he walks to a candy factory and helps bag candy for distribution locally.

By 3:30 he can be found walking along Pine Street, headed for home and visiting with friends along the way. Hines has his own key to the Ferguson home, a special privilege for him, and when he finds his way into trouble the key is taken away as a form of discipline.

**DURING THE LOCAL** high school's football and basketball season Hines can be found on the sidelines as an assistant manager. He has his own letter jacket, travels with the teams wherever they go and is well-known by the rival teams and fans.

In 1974, Tom Ferguson was admitted to a hospital in Columbia, Mo., for cancer treatment, and Hines was forced to live with relatives of the Fergusons for six months. Finally Hines got so desperate missing the Fergusons that he stopped a friend and told him to take him to Columbia. He was talked into going back to his temporary home but when the Fergusons eventually returned, Hines was overjoyed.

Stopping a car and telling the driver to take him wherever he wants to go is only one of Hines' antics.

Once, while attending church (he never misses unless he's sick), he was seen to take a coin out of his pocket, toss it in the air, call "heads," and put it back into his pocket, saying, "You lost, God."

At 45 Hines has lived longer than most mongoloids, but then he has the support and love of the town, his friends say. In honor of his accomplishments and services, Willow Springs High School held a "Sambo Hines Day" in June 1979. An award was set up in his name for the athlete who most exemplifies Hines' spirit.

To some people, even a "10" rating isn't good enough for Bo Hines.



## Face-to-face confession: My first time

By Hilda Young

"Please take advantage of the revised Rite of Reconciliation," our pastor urged last Sunday. "You may use the reconciliation room or go face to face for confession. Almost everyone will like this much better than the confessions box."

Talk about mixed emotions. That's like being told your son passed his driving test or that Cousin Claude and his seven kids won't be able to visit this summer because they're coming at Thanksgiving instead.

I don't want to say the confessional box has always scared me to death, but it is true that I was known as the kid with butterflies in his stomach on holy days of obligation.

**FACING UP** to face-to-face confession, however, has held all the appeal of tap dancing on the hood of a moving New York taxi cab.

"You'll love it," my 14-year-old

promised. "Father O'Neill is really super."

"Father O'Neill used to be our paper boy," I told my enthusiastic former sifter. "How can I confess to someone who used to crush the hedge with the Sunday Times?"

"What's the difference between confessing your sins to Jesus in the box or face to face," she asked.

"Listen, St. Adolescent, don't try to confuse me with trick theology," I told her. "Father 'Jeans-Are-OK-at-Mass' will be sitting right there in front of me and know who I am. That's the difference."

I could tell a dare when I heard one, however, and went face to face yesterday. I'm converted. I'm coming out of the closet.

"How'd you like it?" asked my Vatican II freak.

"None of your business," I said. "But I'll give you a hint."

"I tipped the paper boy today and told him to save it for the seminary."

## the Saints *by Luke*

### ST. JEROME

JEROME, BORN IN DALMATIA, WAS SENT TO SCHOOL IN ROME AND FINALLY BECAME A LAWYER. FOR A TIME HE LIVED A WORLDLY LIFE, BUT LATER WAS BAPTIZED IN ROME.

AFTER TRAVELING THROUGH THE EAST AND VISITING MANY HOLY PERSONS, HE DECIDED TO LIVE IN THE DESERT OF CHALCIS IN SYRIA, WHERE HE SPENT FOUR YEARS IN PRAYER, STUDY AND PENANCE. JEROME LATER BECAME A PRIEST AT ANTIOCH. HE WENT TO PALESTINE AND JOINED A MONASTERY AT BETHLEHEM. HE WAS ABOVE ALL A SCRIPTURE SCHOLAR, TRANSLATING THE OLD TESTAMENT FROM THE HEBREW AND THE NEW TESTAMENT FROM THE GREEK. HE WAS A CONSULTANT FOR MONK, BISHOP AND POPE. ST. AUGUSTINE SAID OF HIM, "WHAT JEROME IS IGNORANT OF, NO MORTAL HAS EVER KNOWN."

ST. JEROME MADE A TRANSLATION OF THE BIBLE WHICH CAME TO BE KNOWN AS THE VULGATE. HE WAS A MASTER IN LATIN, GREEK, HEBREW AND CHALDAIC. IT IS SAID THAT JEROME HAD A TEMPER, BUT WAS ALSO SWIFT TO REMORSE, EVEN MORE SEVERE ON HIS OWN SHORTCOMINGS THAN ON THOSE OF OTHERS. HE DIED IN BETHLEHEM IN 420, AND WAS BURIED THERE. HIS BODY WAS MOVED LATER TO THE BASILICA OF ST. MARY MAJOR IN ROME.

THE FEAST OF ST. JEROME, PRIEST AND DOCTOR OF THE CHURCH IS SEPT. 30.





## Una vez más propone la Iglesia solución a problemas sociales

Vaticán (NC) — Para conmemorar los 90 años de "Rerum Novarum", la primera encíclica de la era industrial sobre temas sociales, el Papa Juan Pablo II ha publicado la tercera encíclica de su pontificado bajo el nombre "Sobre el Trabajo Humano" en que defiende "la prioridad del trabajo sobre el capital" y da la voz de alarma contra los males del capitalismo y del marxismo. El texto papal amplía sus críticas al imperialismo económico, sea de las corporaciones multinacionales capitalistas o de las administraciones estatales de países comunistas, pues unas y otras perjudican las relaciones obrero-patronales en muchos países.

Aunque la encíclica de casi cien páginas fue publicada el 15 de septiembre, lleva por fecha el 15 de mayo, fecha asimismo de la célebre encíclica de León XIII.

El texto define al trabajo como "cualquier actividad del hombre o la mujer, ya sea manual, ya intelectual." De inmediato critica los abusos "de un capitalismo rígido" que no reconoce la prioridad del trabajo sobre el capital y por ende sacrifica el bien del obrero en aras de la ganancia. Por otra parte critica al marxismo y su lucha de clases, que no es tampoco solución a los abusos del capitalismo, pues también subordina el obrero a la producción. Se ignora así que la respuesta está en una cooperación entre el trabajo y el capital "La posición correcta del trabajo y del trabajador en el proceso de la producción demanda adaptaciones diversas en la esfera del derecho de propiedad de los medios de producción," dice.

Como ejemplos de cooperación, la encíclica evoca enseñanzas anteriores de la iglesia sobre "propuestas de propiedad conjunta de los medios del trabajo, administración compartida por los obreros y reparto o participación en la ganancia, lo que ha llamado co-propiedad de las acciones de la empresa." El papa insiste que toda forma nueva en las relaciones capital-trabajo debe tomar muy en cuenta el bien del pueblo, el bien común.

"Cuando hablamos de la oposición entre el trabajo y el capital, no se trata de conceptos abstractos o de fuerzas impersonales que actúan en la producción económica, sino de gente, de pueblo vivo y real."

Recuerda además la encíclica la posición de la iglesia, "que está radicalmente en desacuerdo con el colectivismo proclamado por los marxistas y aplicado en varios países por décadas... al mismo tiempo está en desacuerdo con el capitalismo inspirado por el liberalismo y sus sistemas políticos."

"La tradición cristiana jamás consideró al derecho de propiedad como absoluto e intocable; por el contrario, lo entiende como parte del contexto más amplio del derecho común al usufructo de los bienes de la creación." Al mismo tiempo "las ansiadas reformas" al capitalismo "no se logran con suprimir primero la propiedad privada de los medios de producción," que no bastaría para lograr "unsocialización satisfactoria" pues los nuevos administradores forman otro grupo especial, "pues ejer-



Una familia americana. La miseria "habita" también en la más rica nación del planeta. Si esto sucede aquí podemos imaginar que será en las naciones con un subcero desarrollo. Estos son los males que el Papa (la Iglesia) condena y desea resolver apelando al sentido humano de todos, incluyendo los propios obreros, en paz y armonía cristiana.

cen además el poder en la sociedad." Con tal poder en la mano, es posible que cumplan un cometido satisfactorio para los trabajadores, "pero por otra parte, puede suceder, que se desempeñen malamente al reclamar para sí el monopolio de la administración y de los medios de producción, y ofender incluso los derechos humanos fundamentales."

"Convertir los medios de producción simplemente en propiedad del

estado en un sistema colectivo de ninguna manera equivale a su "socialización" en cambio se puede lograr satisfactoriamente una socialización adecuada, con asociar el trabajo con la propiedad del capital en cuanto sea posible, y con fundar una serie de cuerpos intermedios con fines económicos, sociales y culturales, cuerpos (organizaciones) que a la vez disfruten de autonomía verdadera

(Sigue en la Pág. 4A)

## VII Reunión de Sacerdotes cubanos en la diáspora

Por José P. Alonso

Por séptimo año consecutivo se unieron en Miami los sacerdotes, religiosos y diáconos de la Asociación de Sacerdotes Cubanos en la Diáspora. ("Sacerdotes cubanos" debe entenderse incluyendo religiosos y diáconos permanentes cubanos de origen o por lazos afectivos de aquellos que sirvieron en Cuba su ministerio.)

Durante tres días, del 15 de Septiembre al 17 incluidos, discutieron en detalle las necesidades pastorales del pueblo cubano, en Miami y la situación de la Iglesia en Cuba y Latinoamérica actualmente y como podrían aliviarse sus necesidades.

Estuvieron presentes sacerdotes que prestan sus servicios en República Dominicana, Venezuela, Puerto Rico, etc. y delegaciones de otros estados de la unión americana.

Monseñor Eduardo Boza Masvidal,

Obispo Auxiliar de La Habana, actualmente Vicario de Los Teques en Venezuela, y Monseñor Agustín Román, Obispo Auxiliar de Miami, presidieron las sesiones que se extendían desde las 9 a.m. hasta las cinco de la tarde. El miércoles 16 celebraron todos la Liturgia Eucarística junto a los obispos Boza y Román.

Durante la sesión de la mañana del miércoles los reunidos recibieron la visita del Exmo. Sr. Arzobispo de Miami, Mons. Edward A. McCarthy acompañado del Rev. P. Pablo Navarro, su secretario. El Arzobispo McCarthy saludó a los asistentes y dió la bienvenida a los visitantes al tiempo que manifestó su gratitud por el interés que toman en ayudar a resolver tan importantes problemas, animándoles a seguir adelante en sus esfuerzos y rogando la acción del Espíritu

Santo en su empeño.

El Arzobispo anunció a los reunidos que la Arquidiócesis consciente de las necesidades pastorales de la Iglesia local, está haciendo todo lo posible para que los sacerdotes ordenados aquí sean bilingües y conozcan las culturas que componen la familia arquidiocesana.

La asamblea le comunicó que han llegado noticias de que los programas radiales del Padre José P. Nickse y del Padre José L. Hernand se escuchan en Cuba. Mons. McCarthy dijo sería bueno estudiar la posibilidad de que tales programas lleguen a más lugares de Cuba, como un modo de ayudar en las necesidades pastorales de la Iglesia cubana.

En la sesión del martes 15, el Padre Froilán Domínguez presentó un informe de la situación de la iglesia en la

isla y de las condiciones bajo las cuales los sacerdotes en Cuba sirven su ministerio. Resumiendo, los sacerdotes están considerados lacras sociales; su actividad es seguida por el Departamento de Lacras y Prevención Social de Ministerio del Interior.

El miércoles en la mañana el Padre Vizcaino trató sobre evangelización y cultura cubana. Dió a conocer algunos estudios hechos por el Instituto Pastoral del Sureste en relación con los cubanos llegados en el último exodo via Mariel. Por la tarde un panel compuesto por los doctores José L. Lazaga y Juan Clark abundaron sobre el tema ofreciendo estadísticas de los varios aspectos de los recién llegados, tanto espiritual como intelectualmente.

Como responsables, durante el próximo año la asamblea eligió a los Padres Gilberto Fernández y Omar Huesca y al diácono transitorio Jordi Rivero. (Sigue en la pág. 4A)

# Muy constructiva primera reunión hispana de divorciados y separados.

La Parroquia Saint Agatha se anotó otro "goal" al patrocinar esta primera conferencia arquidiocesana para los separados y divorciados de la comunidad hispana. Mucho crédito también se debe al Family Enrichment Center por la organización y el planeamiento del evento que atrajo a más de cien personas al salón parroquial el pasado sábado 20 de Septiembre.

La reunión comenzó puntualmente cuando la coordinadora, Rosario Bourguignan, dió la bienvenida a los asistentes e introdujo al Padre Jorge García, asesor del GRUPO Agape, único en español de divorciados y separados y párroco asistente de Santa Agueda, quien comenzó con una invocación. Después Rosario presentó a los representantes del Family Enrichment Center Elaine Marrero Sylert y Hermana Agnes Gott, O.P.E., directora del Apostolado para Separados y Divorciados del F.E.C. La Hermana Agnes, para sorpresa de todos, habló en español.

Aunque no tomó parte como orador el párroco de St. Agatha, P. Pedro Luis Pérez, estuvo presente la Sra. Silvia Sánchez, de Tampa, asistió deseosa de informarse como trabaja el grupo para estudiar la posibilidad de establecer uno en Tampa.

El Padre Jorge García fue el primer orador de la asamblea y habló de lo que significa la palabra "Agape", que el grupo lleva como título. Contó la historia de la oruga y el proceso que la lleva a ser una bella mariposa.

"Todos nacemos orugas llamados a convertirnos en mariposas", dijo el

Padre Jorge y pidió a cada uno de los que han pasado la experiencia de la separación "olvidarse hoy de todo. Les pido que hoy se vuelvan egoístas y piensen sólo en ustedes". Así les conminó a concentrarse en los temas que tratarían los conferencistas durante el día.

Salpicó su charla con chistes y anécdotas mientras hablaba del amor incondicional de Dios y como el amor de Dios nos hace misioneros.

Desde temprano en la mañana comenzó la cafetera a colar el sabroso café cubano y no tuvo descanso durante toda la jornada. Los concurrentes, sin dejar de atender lo que se hablaba, acompañaban los sorbos de café con pasteles de queso. Por esto, cuando el padre Jorge anunció un recreo para café, pocos hicieron la línea.

Secundamente habló el diácono Jorge González sobre como la persona obligada a vivir sola por un divorcio o separación puede recuperar su propio equilibrio mental desarrollando su potencial para ser feliz sin depender de otros.

Pasada la hora del almuerzo, Rosario Bourguignan presentó a la doctora Graciela Guerra, desarrollando su charla con el concurso de la concurrencia. Explicó la Dra. Guerra que ella no iba a hacerles perder el tiempo diciéndoles como vivir solas. Pidió que cada mesa discutiera los problemas de cada uno y se pusieran de acuerdo en adoptar la pregunta que consideraran más importante. Así, contestando la

pregunta de cada mesa, desarrolló el tema "Tribulaciones y Pruebas de ser padre único, sin esposa o esposo". Ofreció soluciones prácticas a los problemas económicos, al deseo de tribulaciones, sobre como aliviar las cohibiciones de confiarse a alguien en sus tensiones y desahacerse de la frustraciones y una muy interesante, como sobreponerse a la frustración sexual dado el hecho de que separación o divorcio no hace desaparecer la hormonas, las que siguen trabajando. Dió muy sabios consejos sobre como balancear esta situación concentrando su mente y su fuerza física en ejercicios y tareas que requieren gran esfuerzo y concentración.

La explicación que hizo el Padre Ernesto Molano, del Tribunal de la Arquidiócesis, creemos dió un respiro de alivio a la mayoría, sino a todos los asistentes. Trató sobre el asunto de la anulación de matrimonios eclesiásticos que tanto angustia a los que se hallan en situaciones de divorcio y desean rehacer su vida de acuerdo con la doctrina de la Iglesia.

El padre Molano educó, si, realmente educó a los concurrentes con su charla durante la cual expuso todo el proceso de la anulación desde su comienzo hasta su fallo final. También les informó que como promedio una anulación cuesta unos trescientos dólares. El proceso todo puede durar como promedio entre seis y nueve meses, dependiendo de cada caso; algunos pueden resolverse en menos tiempo.



El Rev. P. Jorge García inicia la primera conferencia hispana arquidiocesana para separados y divorciados.

Coincidentemente, The Voice/La Voz publicó en su última edición una entrevista con el Padre Andrew Anderson, vice oficialis del Tribunal, sobre este tema, dando la impresión de que fue una forma preparatoria al evento del Grupo Agape de St. Agatha.

Finalizó la jornada con la Santa Misa presidida por el Obispo Auxiliar de Miami, Mons. Agustín Román y celebrada por los sacerdotes de la parroquia asistidos por el diácono permanente Jorge González.

## San Jerónimo

SEPTIEMBRE 30

Jerónimo nació en Dalmacia. A edad apropiada fué enviado a Roma por sus padres para que estudiara allí. Finalmente se graduó como abogado y por algún tiempo vivió una vida mundana. Desconocemos que movió a Jerome a pedir el bautizo de la Iglesia, aunque sabemos que Dios, hace caminos derechos de surcos torcidos.

Después de viajar mucho por el oriente y visitar muchos santos hombres decidió ir al desierto de Chalcis, en Siria, donde pasó cuatro años en oración, estudio y penitencia. Fue ordenado sacerdote en Antioquia y partió hacia Palestina donde ingreso en un monasterio de Belén.

San Jerónimo fué un escolástico de la Biblia traduciendo directamente del hebreo el Antiguo Testamento y el Nuevo Testamento del griego. Fue consultor de monjes, obispos y papas. San Agustín dijo de él: "de lo que Jerónimo sea ignorante, nunca lo ha sabido mortal alguno".

Fué docto en Latín, Hebreo, Griego y Caldeo. Fué también muy severo con sus acciones y muy misericordioso con las de otros. San Jerónimo, Sacerdote y Doctor de la Iglesia, murió en Belén el año 420 y enterrado allí. Años más tarde sus restos fueron llevados a la basílica de Santa María la Mayor.



## Misa Solemne por Bodas de Plata del P. Nelson

Con motivo de celebrar el Rev. Padre Nelson Fernández sus Bodas de Plata sacerdotales, 25 años al servicio del Señor, los fieles de su parroquia St. Robert Bellarmine ofrecerán una solemne Liturgia Eucarística el Domingo 20 de

Septiembre a la 1 de la tarde.

El Consejo Ntra. Sra. de la Caridad No. 5110, de Caballeros de Colón, invita a todos los miembros de la parroquia y a los amigos del Padre Nelson a unirse a la celebración.

## Celebran Fiesta a San Francisco de Asís

La Orden Secular Franciscana Ntra. Sra. de los Angeles, de lengua española, celebrará el nacimiento celestial de San Francisco de Asís ofreciendo Solemne Misa celebrada por los sacerdotes franciscanos de Miami.

La Misa está señalada para el 4 de Octubre próximo a las 7:30 p.m. en la Iglesia Parroquial San Juan Bosco,

West Flagler y Avenida 13. Monseñor Arcadio Marinas y el Padre Emilio Vallina, párroco, concelebrarán. El principal celebrante será el Padre Frank Dumois, O.F.M. quien sirve actualmente en la Habana, Cuba, y está en Miami visitando a sus familiares.

Todos los devotos y amigos de San Francisco de Asís están invitados.

## Próximos eventos de Impacto

A la salida de esta edición se está celebrando Impacto 64 en el Mercy Hall de Inmaculada Concepción. La Misa de Clausura es el domingo 20 del corriente a las 6:30 p.m. (65 W. 45 Pl., Hialeah).

**Impacto 65.** El 10 y 11 de Octubre en Blessed Trinity. Misa de Clausura el Dom. 11 a las 6:30 p.m. (4020 Curtiss Parkway, Virginia Gardens).

### EL GRAN PICNIC IMPACTO...

Será el Domingo 27 de Septiembre de 11 a.m. a 6 p.m. en Robert King High Park (al fondo), 7025 W. Flagler.

Se venderán comidas y refrescos. También tendremos celebración Eucarística.

### "THE WILD WEST"

Con el propósito de que puedan planear con tiempo los disfraces para la fiesta de Halloween, anunciamos que el tema será "the Wild West". La fiesta de los niños sera en St. John the Apostle, en Hialeah el dom. 1 de Octubre y la de los adultos en el salón de Little Flowr (Iglesia vieja), Coral Gables, el sábado 24 de Octubre. La hora de las fiestas se avisará con tiempo.

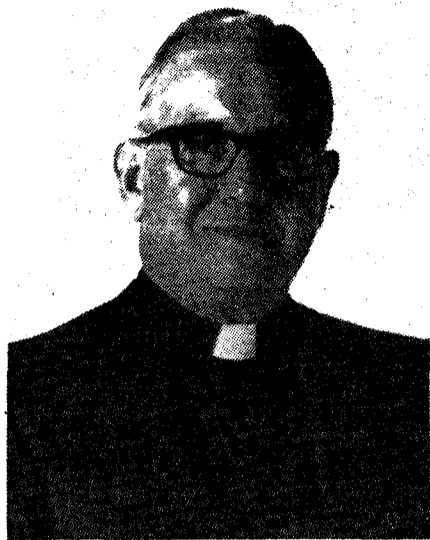


# Honra el Condado a Mons. David Bushey

El alcalde del Condado Dade, Sr. Steve Clark firmó una Proclamación declarando el pasado domingo 20 de Septiembre "Día de Monseñor David Bushey". La proclama le fué entregada durante un acto de despedida ofrecido por todos los fieles de St. Brendan, en cuya parroquia sirvió como párroco por 11 años.

La proclama dice que "por los veintitres años de valiosos y desinteresados servicios prestados en el condado de Dade, como pastor en diversas parroquias, reconociendo su dedicación se "Declara el día 20 de Septiembre de 1981 "Día de Monseñor David Bushey."

El homenaje de los feligreses a Mons. Bushey, desde hace unos días, párroco de St. Pious X en Ft. Lauderdale, para desearle toda bendición de Dios al decirle "lo volveremos a ver pronto", comenzó a la 1 p.m. con una Solemne Misa en la cual Mons. Bushey fue el celebrante principal y con celebrantes todos los sacerdotes de la parroquia, asistidos por los diáconos



Monseñor David Bushey

permanentes de St. Brendan. La Santa Misa fue amenizada por una conjunción de los coros parroquiales que resultó brillantísima. Fue una ceremonia preciosa.

Cuando la procesión exterior de los celebrantes se dirigía hacia la puerta principal, Monseñor Bushey, ignorante de la proclamación, fue tomado por sorpresa al ver el enorme letrero en la fachada del templo que decía (en inglés) "Día de Monseñor David Bushey" y su exclamación fue digna de ser grabada, su emoción fue realmente indescribible.

Dos veces la congregación de los fieles le tributo un sentido y largo aplauso. La primera cuando el Padre Joe P. Nickse, nuevo párroco de St. Brendan habló sobre Mons. Bushey, a quien lo une una profunda admiración y cariño en el acto de la entrega de los simbólicos obsequios durante el ofertorio, entre ellos la placa de la proclamación; la segunda cuando el homenajeado agradeció las muestras de afecto.

Después de la Misa se ofreció una espléndida recepción en el Salón parroquial donde todos tuvieron oportunidad de saludar a Monseñor Bushey.

## ¿SEGUIMOS EL CAMINO ADECUADO?

Chile (NC) — Al resumir su encuesta en la "callampas" o barriadas pobres de Santiago, reporteros del diario El Mercurio afirman que crecen las iglesias evangélicas a expensas de la católica. Citan estadísticas de 1970 que daban al catolicismo un 81 por ciento de la población del país, y a las sectas el 6.1 por ciento. Para 1980 la proporción de los evangélicos era 8.5 por ciento, que subía hasta el 20% en las barriadas. Algo parecido ocurre en ciudades del interior, sobre todo en el sur. El dirigente protestante Rev. Hermes Canales atribuye el aumento "a las necesidades espirituales de la gente a quienes la iglesia católica no atiende," y al hecho de que los evangélicos "no nos metemos en política." Reflejaba así el sentimiento de algunos cristianos opuestos a la defensa de los derechos humanos, sobre todo de los prisioneros políticos, realizada por los obispos chilenos desde el advenimiento de una junta militar en 1973.

# Arzobispo Honra a 10 Escuela Privadas

Por primera vez en su historia, la Arquidiócesis Católica concedió un Reconocimiento oficial a diez escuelas privadas, no patrocinada por la Iglesia, por la enseñanza de Religión. Este nivel de Reconocimiento, establecido por el periodo de un año, es la primera etapa para una acreditación completa en la enseñanza de Educación Religiosa en estas escuelas hispanas por parte de la Arquidiócesis. En efecto, más de treinta de estas escuelas mantienen una matrícula combinada que excede los 14,000 estudiantes en el Condado de Dade.

Monseñor Agustín Román, Obispo Auxiliar de la Arquidiócesis, les dió la bienvenida a representantes de estas escuelas en nombre de Monseñor Agustín Román, Obispo Auxiliar de la Arquidiócesis, les dió la bienvenida a representantes de

estas escuelas en nombre de Monseñor Edward A. McCarthy, Arzobispo de Miami, el pasado jueves 3 de Septiembre en la Ermita de la Caridad para hacerles entrega del Certificado Arquidiocesano de Reconocimiento, después de haberles agradecido el interés que han tenido en los programas de Educación Religiosa desde los años 60.

Los colegios que recibieron este Certificado de Reconocimiento son:

Conchita Espinosa School, Baldor School, Champagnat Catholic School (Miami); Eastern Academy, Edison Private School, Lavernia Bilingual School, Loyola School, Our Lady of Lourdes School, Pan American Institute, Rodriguez - Villareal School.

Desde 1971 el Departamento de Educación Religiosa de la Arquidiócesis de Miami ha utilizado parte de su equipo para ayudar a estas escuelas en su deseo de implementar, evaluar y mejorar sus programas de Religión.

## Baile Anual de Amor en Acción

La comunidad misionera, Amor en Acción, de la Arquidiócesis de Miami, presentará el baile anual de San Francisco el próximo sábado, 3 de octubre desde las 8 p.m. hasta la 1:00 de la mañana, en el salón de los Caballeros de Colón, 5650 N.W. 7 calle. Una noche de sana alegría y diversión con la animación de la orquesta Caribe y "New Dimension DJ". Las entradas estarán a la venta en la puerta al costo de \$5.00 por persona. El dinero que se recaude será usado para los proyectos misioneros de Amor en Acción en Haití.

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## Sacerdotes cubanos . . . (Viene de la pág. 1A)

La Asociación emitió una declaración pública que recoge todos los temas tratados en la asamblea. Dice así: **La Asociación Internacional de Sacerdotes Cubanos en la Diáspora** reunidos en su VII Encuentro realizado este año en Miami, U.S.A., a los pies de la Virgen de la Caridad en su Ermita de esta ciudad y en el 30 aniversario de la peregrinación de la imagen de nuestra Patrona por todos los pueblos y ciudades de la Isla de Cuba, que preparó el primer cincuentenario de la República, queremos hacer partícipes a nuestro pueblo de las reflexiones que a la luz del Evangelio, apoyados en la oración, hemos hecho:

1) Como hijos de una Patria común nos sentimos solidarios con la Iglesia en Cuba y sufrimos como propias sus graves limitaciones y dificultades, por lo que reclamamos el derecho que tiene nuestro pueblo y vivir y expresar su fe conservando sus raíces históricas cristianas. A la vez recordamos a los numerosos presos políticos que aún quedan en Cuba, muchos de ellos en críticas condiciones y por los cuales elevamos también nuestra oración.

2) Consideramos fundamental para una correcta evangelización, tal como ha reconocido la Iglesia en su encíclica *Evangelii Nuntiandi* y los documentos de Puebla, el respeto a los valores más profundos de la cultura de cada pueblo, donde se encuentra y se transmite como herencia el tesoro de la fe.

Exhortamos a nuestros hermanos a profundizar y promover nuestros mejores valores, como son el amor a la libertad, el cuidado y aprecio de la familia, el espíritu de iniciativa y superación y el amor a la Patria, a la vez que tratemos de superar la tentación del consumismo, la inmoralidad pública y privada y la superficialidad en las ideas, que nos impiden ser un pueblo fuerte y capaz de construir su propio futuro.

3) Ante el reciente éxodo de un gran número de compatriotas, y sensibles a la crítica situación de muchos de ellos, privados unos de libertad, otros de la compañía de sus familiares más queridos, y todos necesitados de apoyo y ayuda tanto en el orden espiritual como material, creemos un deber dirigirnos a todo nuestro pueblo para que con sentido de fraternidad patriótica y cristiana y por encima de prejuicios y generalizaciones injustificadas, asuman su responsabilidad para con estos hermanos.

Una de las consecuencias más lamentables de esta situación es la separación de las familias, lo que hierde profundamente el sentido de unidad familiar del pueblo cubano al mismo tiempo que viola los derechos humanos fundamentales. Apelamos, por lo tanto, a las autoridades de los Estados Unidos de América y de los países latinoamericanos para que, con alto sentido humanitario, consideren este caso y faciliten su solución.



**APOYANDO AL CARDENAL** — Con las manos unidas y cantando el Cardenal Cody de Chicago (Der.) aparece junto a los sacerdotes negros en un acto organizado por dichos sacerdotes para demostrar su apoyo al cardenal. Mas de 6,500 jóvenes, niños, monjas, sacerdotes y laicos tomaron parte en la reunión.

4) Al conmemorarse este año el 450 aniversario de la aparición de la Virgen de Guadalupe, primera en América, pensamos también en todos los pueblos latinoamericanos que atraviesan angustiosas situaciones y oramos por ellos para que en todos se conserve la fe y haya libertad, justicia y paz.

Este trabajo de reflexión, que nos ha ayudado a tomar conciencia común de los problemas pastorales de nuestra Iglesia y nuestra promesa de trabajar con ánimo en este sentido, lo ponemos a los pies de la Virgen, confiados en su intercesión maternal.

Miami, Florida, 18 de septiembre de 1981.

## La Iglesia propone solución . . . (Viene de la pág. 1A)

frente a los poderes públicos.

Quien así escribe es el primer papa que viene de un país gobernado por los comunistas. Tiene también una visión del mundo capitalista.

Puesto que el mundo se entrelaza económicamente cada vez más, las fuerzas financieras internacionales pueden convertirse "en patronos indirectos" con repercusiones adversas a la condiciones del trabajo en cada nación.

"Por ejemplo, las naciones con industria avanzada, y más aún los negocios que controlan en gran escala los medios de la producción industrial esas compañías que se conocen como multinacionales o transnacionales? fijan los precios más altos posibles para sus productos semimanufacturados... El abismo entre la mayoría de los países ricos y los más pobres no disminuye ni se estabiliza, antes bien aumenta cada vez más con detrimento obvio de los más pobres."

El abismo entre la mayoría de los países ricos y los más pobres no disminuye ni se estabiliza, antes bien aumenta cada vez más con detrimento obvio de los más pobres."

Es posible explotación similar "en el caso de la propiedad 'socializada' de los medios de producción... lo cual tiene también un efecto evidente en la política nacional frente al trabajo y la situación del obrero en sociedades en desventaja económica."

"Al encontrarse dentro de un sistema así condicionado, el patrono directo fija entonces condiciones de trabajo inferiores a las necesidades objetivas de los trabajadores, particularmente si este patrono quiere obtener los beneficios máximos posibles de su negocio," advierte la encíclica.

"El respeto a los derechos reales de los trabajadores... debe constituir el criterio fundamental y adecuado para reformar toda la economía, tanto al nivel de la sociedad o estado individual, como a nivel de toda la

economía mundial, su política y los sistemas de relaciones internacionales derivados de ella."

Propone el texto que la Organización Internacional del Trabajo (OIT) y la Organización para la Alimentación y la Agricultura (FAO) de las Naciones Unidas y otras entidades, elaboren normas para las transacciones internacionales que afecten a los obreros, "ya que los derechos de la persona humana constituyen el elemento clave para todo el orden social y moral."

La encíclica, cuyo nombre en latín es "Laborem Exercens," evoca la época de la revolución industrial cuando la *Rerum Novarum* fue escrita, y agrega que de la misma manera trata de aplicar las enseñanzas de la Iglesia al estado presente de la economía mundial, influenciada por la tecnología, el costo creciente de los combustibles y la materias primas, la contaminación ambiental, y el agotamiento de los recursos naturales.

"A la vez surge en el escenario político de los pueblos la exigencia, al cabo de siglos de sujeción, de lograr un puesto decente entre las naciones y al nivel de las decisiones internacionales."

"Desgraciadamente para millones de trabajadores calificados estos cambios pueden significar desempleo, por lo menos temporal, o la necesidad de rehabilitación vocacional. Al mismo tiempo estos cambios pueden significar la reducción del bienestar material, o un ritmo más lento en su avance, para los pueblos de las naciones más desarrolladas. Pero por lo mismo tales cambios pueden brindar un alivio y una esperanza a los millones de seres que hoy viven en condiciones vergonzosas e inmerecidas de pobreza."

"La Iglesia considera como suya la tarea de ayudar a orientar esos cambios para asegurar el progreso auténtico del hombre y de la sociedad."

"El trabajo humano es la clave, quizás esencialísima, de toda la cuestión social, cuando se le mira con vistas al bien de los seres humanos."

La encíclica toca otros puntos con función orientadora:

— La tecnología puede ser la amiga del obrero, pero también su enemiga si la mecanización automática toma su lugar o le quita la satisfacción personal y el incentivo a crear y ser responsable, con lo cual queda reducido a esclavo de la máquina.

— El trabajo provee la base para la vida de una nueva familia, pues es el medio económico necesario para sustentarla.

— Con el sudor de la frente la humanidad cumple el mandamiento de Dios de ser señora de la creación; pero la creación no debe ser propiedad de unos pocos hombres en detrimento del resto de la humanidad.

— La obligación de proveer beneficios compensatorios por el desempleo surge del principio básico del derecho de todos al usufructo de los bienes, es decir, el derecho a vivir y a sobrevivir.

— Hay un hecho desconcertante en la escena mundial: recursos naturales enormes permanecen sin explotar, al paso que hay millones de seres sin trabajo, o en desempleo parcial, y otros tantos pasan hambre, lo cual revela que hay algo deficiente en la distribución del trabajo y su producción.

— El justo salario da la medida concreta de la justicia que prevalece o no en todo el sistema socio-económico, y de su función correcta. El salario familiar se necesita para que el proveedor de la familia baste con su trabajo para satisfacer sus necesidades sin tener que recurrir al trabajo del otro cónyuge. En su defecto, deben darse subsidios familiares o ayuda similar para que la madre pueda dedicarse exclusivamente a la familia. Que una madre tenga que abandonar

por razones económica su primordial tarea de criar a los hijos es nocivo a toda la sociedad.

— Las mujeres que trabajan deberían cumplir con su tarea de acuerdo a su naturaleza femenina, sin discriminación o exclusiones por razón de su sexo, y a la vez en forma tal que no se corten sus aspiraciones de familia y de contribuir, con su compañero, al bien de la sociedad.

— Los gastos en el cuidado de la salud, particularmente los accidentes de trabajo, deben ser compensados y puestos al alcance del trabajador, ya por un bajo costo o por ser totalmente gratis.

— Los obreros tienen derecho a formar sindicatos para proteger sus intereses vitales y para contar con una voz colectiva en la lucha por la justicia social. La actividad sindical toca al campo de la alta política en cuanto se entiende como contribución al bien común; pero no debe inmiscuirse en luchas partidistas pues entonces se vuelve instrumento de otras causas. Los trabajadores tienen el derecho del recurso a la huelga, sin sufrir sanciones por ello; pero también, tienen la obligación de no ir a la huelga cuando resulta novicia al bien común.

— La sociedad debe dar trabajo a los minusválidos (o impedidos), pues de otro modo incurre en la discriminación contra el más débil.

— La gente tiene derecho a migrar en busca de trabajo. Los que trabajen en otro país como inmigrante residente o como temporal (por cosechas) debe ser tratado con equidad en cuanto a sus derechos, sin que se le explote social o económicamente.

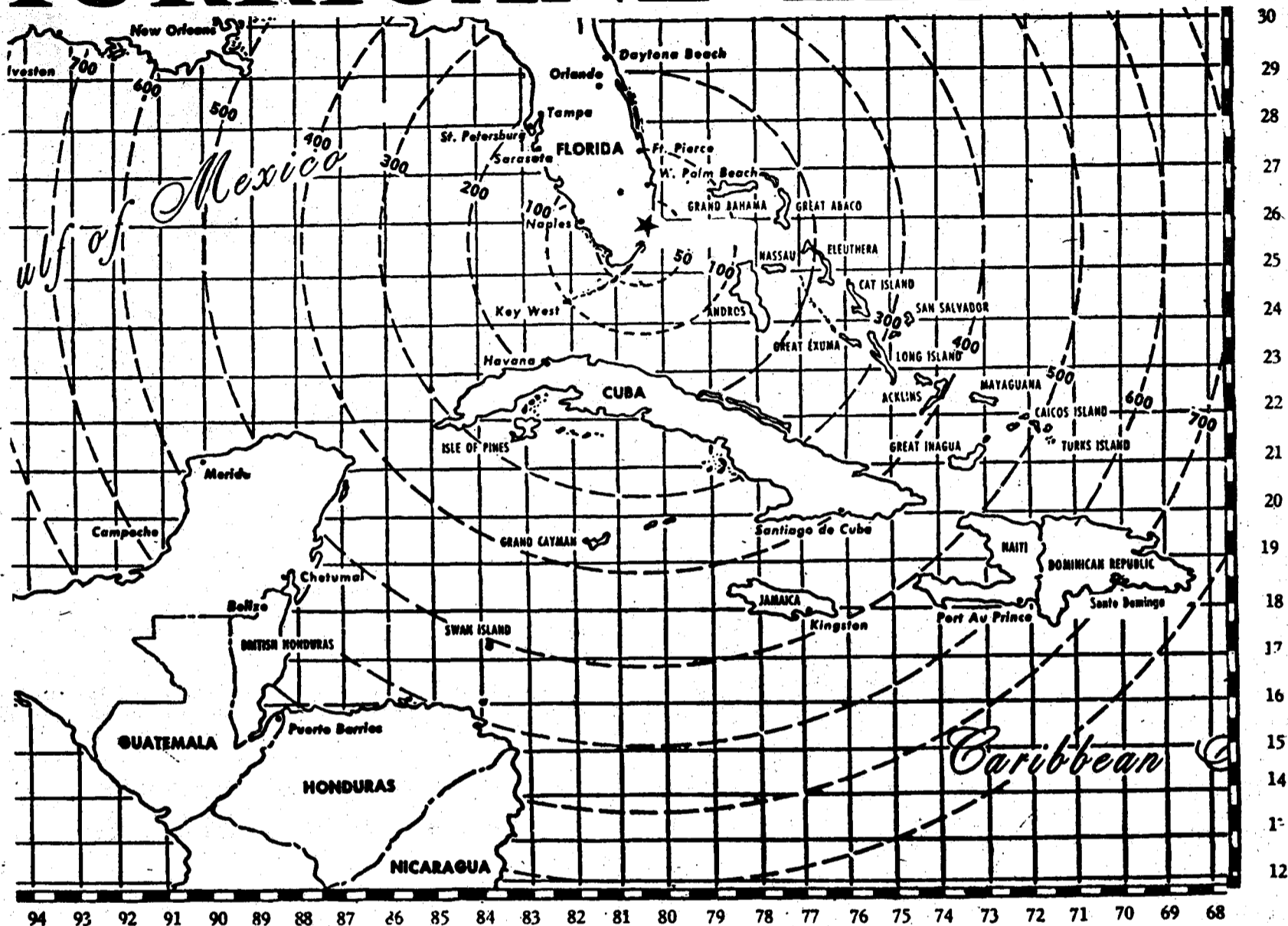
Juan Pablo nota en su encíclica que esperaba revisarla y tenerla lista para el 15 de mayo, pero que no pudo cumplir su deseo sino después de ser hospitalizado recientemente. El 13 de mayo sufrió un atentado contra su vida cuyas heridas requirieron serio tratamiento.



# Health Care

Keep This Hurricane Tracking Map Handy During Storm Season

## HURRICANE EDITION



### WEATHER TERMINOLOGY

**ADVISORY:** Advisory messages are issued by the National Hurricane Center, National Oceanic and Atmospheric Administration, National Weather Service, concerning TROPICAL STORMS and HURRICANES. An advisory gives details as to where tropical storm or hurricane is located, its intensity and direction and speed of movement. Precautionary measures are given for ships in or near the storm. See also "Hurricane Warning."

**BULLETIN:** Bulletins are issued by the National Hurricane Center to describe weather disturbances with winds not yet strong enough to be classified as named storms.

**GALE WARNINGS:** A warning of winds within the range of 39-54 MPH (34-47 knots). Gale warnings may precede or accompany a hurricane watch, and may be used as the warning for coastal sections adjacent to an area under a hurricane warning.

**HURRICANE:** A violent storm originating over tropical waters, with winds near its center reaching 74 MPH (64 knots) and higher. In the Northern Hemisphere, winds in hurricanes blow in a counter-clockwise direction around the center and the size of the storm may range from 60 to 1000 miles in diameter.

**HURRICANE CENTER OR "EYE":** The relatively calm area near the center of the storm. In this area, winds are often light and the sky may be seen, as it is often only partly covered by clouds.

**HURRICANE WARNING:** A warning which indicates that hurricane winds of 74 MPH (64 knots) and higher, or a combination of dangerously high water and very rough seas (in this case with winds as low as 60 MPH) are expected in a specified coastal area. When a hurricane warning is announced, hurricane conditions are considered imminent and may begin immediately, or at least within the next 12 to 24 hours. It is of utmost importance that ALL precautionary measures and actions be instituted immediately for the protection of life and property, when a hurricane warning is announced.

**HURRICANE FORCE WINDS:** winds of 74 MPH (64 knots) and higher.

**HURRICANE WATCH:** An announcement issued by the National Weather Service to the public and all other interests, via Press, Radio and TV, whenever a tropical storm or hurricane becomes a threat to coastal areas. **THE HURRICANE WATCH IS NOT A WARNING.** It indicates that the hurricane is near enough that everyone in the area covered by the "watch" should listen for subsequent advisories and be ready to take precautionary action in case hurricane warnings are issued. **A HURRICANE WATCH** implies the possibility of dangerous conditions within 24 to 48 hours.

**LOCAL ACTION STATEMENT:** A statement issued by the local National Weather Service Station am-

plifying the advisories and recommending specific action to be taken in a particular locality.

**SEICHE:** A condition which results in an enclosed body of water when the mound of water accumulated by the winds of a hurricane in one sector is released as the winds subside or change direction, resulting in a pendulum-like oscillation.

**SEVERE WEATHER WARNING:** A formal National Weather Service message advising the possibility of severe weather in specified areas including severe thunderstorms, high winds, heavy rainfall, or the possibility of tornadoes.

**SQUALL:** A strong wind usually associated with a thunderstorm or a shower, which maintains its peak speed over a period of two (2) or more minutes and then decreases quickly.

**STORM SURGE:** The increase in water level, often rapid, due to the action of the wind on the ocean surface and the low barometric pressure of a storm system.

**STORM WARNING:** A warning of winds within the range of 55-73 MPH (48-63 knots). Storm warnings may precede or accompany a hurricane watch, and may be used as the coastal warning for coastal sections adjacent to an area under a hurricane warning.

See Page 4

# FIRST AID

## Animal Bites

**Soap and water, half strength iodine\***

Wash wounds freely with soap and water. Hold under running tap for several minutes if possible. Apply iodine\* (half strength) and cover with sterile gauze compress. Always see your physician immediately. Obtain name and address of owner so that animal may be held in quarantine — notify police.

## Bruises

**Vaseline, bicarbonate of soda, sterile gauze.**

Minor burns run cold tap water over burn and apply vaseline or any oil to burned area and bandage lightly with sterile gauze or apply sterile gauze soaked in a solution of baking soda (3 tablespoons to quart of water). If burn is deep or extensive do not apply vaseline or oil — apply sterile gauze and call your physician. Keep patient warm and lying down.

## Chills

**Aromatic spirits of ammonia, blankets hot water bottle.**

Loosen clothing. Keep patient warm with blankets and with hot water bottle applied to feet. Give 1 teaspoonful of aromatic spirits of ammonia in a glass of cold water. Call your physician.

## Convulsions

**Sterile gauze or clean handkerchief, tongue depressor or spoon.**

KEEP CALM. Call a physician. Place patient on back. Turn head to side. Loosen tight clothing about neck and waist. Gently place moist padded tongue depressor or spoon between teeth to prevent biting tongue.

## Cuts, Abrasions, Wounds, Wounds, Scratches, Scrapes (Where Skin is Broken)

**Antiseptic solution. i.e. 2% iodine\* merthiolate, etc., sterile gauze.**

If the blood does not spurt from the wound, there is little danger of excessive bleeding. Apply pressure with sterile gauze until bleeding stops. There is, however, danger of infection even in the case of minor cuts, wipe injured area with piece of sterile gauze. Apply antiseptic to the depths of the wound and to surface of the skin immediately around the wound. Permit antiseptic to dry. Cover wound with bandage. Do not touch wound with fingers or anything other than the antiseptic and dressing. See a physician for subsequent treatment if necessary.

**ABRASIONS** — If dirty, sponge off gently with mild soap and water, blot dry and cover scraped area with antiseptic and apply sterile dressing if necessary. If scrape is deep, see your physician.

**PUNCTURE WOUNDS** — If puncture wound extends deeper than the skin surface, always consult a physician. Serious infection can arise unless such wounds are properly treated.

## Earache

**Aspirin, hot water bottle.**

For any pain in ear that does not clear up immediately, call your doctor. Earache may be due to impacted ear wax or infection extending from nose and throat. Delay in treatment by a physician is dangerous. Do not put medication or cotton in ear canal. One or two aspirins and hot water bottle may relieve simple pain.

## Eyes

**(Foreign Bodies) Boric acid (1/2 teaspoonful to glass of boiled water).**

Remove by gently touching with point of clean handkerchief or by washing eye with boric acid. If not successful after one or two attempts, consult a physician. Never rub the eye.

**CHEMICALS** — If any chemical spatters into eye, irrigate eye freely with clean running water and consult physician at once.

## Fainting

**Smelling salts, aromatic spirits of ammonia.**

Keep in lying position, with head slightly lowered. Loosen any tight clothing about neck. Pass smelling salts or aromatic spirits of ammonia gently a few inches beneath nose (not too close to nose). Sprinkle face lightly with cold water. If person does not respond within short time, summon physician at once and keep patient warm with blankets until physician arrives.

## Fractures

**(Broken Bones) Hot fluid, blankets.**

Deformity of injured part usually means a fracture. If fracture is suspected, do not attempt to move injured person; call a physician at once. Keep in lying position with head low. Cover with blanket and give small amounts of hot fluids while waiting.

## Headache

**Aspirin, neuralgic balm, ice bag, hot water bottle.**

For the occasional headache take one or two aspirin tablets. Apply neuralgic balm to forehead and rub in gently with the hand. If no relief, try ice bag or hot water bottle to forehead or back of neck. For frequent headaches, consult your physician.

## Heat Exhaustion

**Salt, Blankets.**

Caused by exposure to heat — either sun or indoors. Symptoms — Face pale, skin wet and clammy, pulse weak, temperature approximately normal. Usually conscious. Treatment — Keep in lying position with head low. Wrap in blanket. Give salt water to drink (1/2 teaspoonful of salt per half glass of water every 15 minutes for 3 or 4 doses). Give a cup of strong coffee or tea as a stimulant. Call physician immediately.

## Insect Bites

**Calamine lotion.**

Remove stinger if present. Apply calamine lotion or calamine lotion with an antihistamine. If swelling is pronounced, also apply ice bag or cold cloths. Call your physician immediately if known allergies exist.

## Nervousness & Hysteria

**Aromatic spirits of ammonia.**

Give 1 teaspoonful of Aromatic Spirits of Ammonia in 1/2 glass of cold water. If patient is hysterical, apply ice bag or cloth wet with cold water to head. Keep patient warm. Offer reassurance. If this treatment does not have the desired effect, call your physician at once.

## Nosebleed

**Ice water or ice bag.**

Place patient in a chair with head erect. Loosen clothing at neck. Use ice bag or saturate towel with ice water and apply over bridge of nose, at the same time holding the nostrils together tightly. Keep changing towels at intervals of 1 minute. If blood continues to flow freely send for physician at once.

## Poison Ivy

**Calamine lotion.**

Wash exposed part thoroughly with laundry soap and warm water, then with rubbing alcohol. Apply calamine lotion, or calamine lotion with an antihistamine. If area is extensive or spreading, consult your physician.

## Sore Throat & Hoarseness

**2 aspirin tablets and 1/2 teaspoonful of bicarbonate of soda dissolved in a glass of hot water.**

Gargle throat with aspirin and bicarbonate of soda solution. Repeat every 3-4 hours. If not improved in 24 hours consult your physician.

**HOARSENESS** — As for sore throat plus use voice sparingly. Many medicated throat lozenges are on the market — check with your physician on his preference.

## Sprains

**Ice bag or cold cloths.**

Swelling, tenderness, pain on motion are the signs. Because it is difficult to distinguish between simple sprain and one associated with fracture call your physician. In the meantime, elevate injured part and apply ice bag or cold cloths immediately after injury to reduce swelling and pain. Keep joint quiet and do not walk on a sprained ankle without protective support.

Continued on Page 6B

## PARISH PHARMACIES

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Saint Rose of Lima Parish

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St. Luke's Center specializes in substance abuse services sponsored by the Catholic Service Bureau to service the Parishes of the Archdioceses accredited by the Joint Commission on the Accreditation of Hospitals.

343-4040



# St. John's rehabilitates Broward's elderly

St. John's Nursing and Rehabilitation Center in Lauderdale Lakes is one nursing home that would rather send its patients home than keep them.

Since its opening last September, St. John's reports that of 500 patients it has admitted, 200 have been returned to the community — an unusual progress report for a nursing home, but one that reflects its basic philosophy.

St. John's is more than just a nursing home. As an integral part of the Archbishop Carroll Catholic Life Center, St. John's focuses its services on rehabilitation to achieve the maximum potential independence for the elderly.

"This philosophy is what makes us different from nursing homes which are considered the last stop and often used to warehouse the elderly," explained Joseph Spinelli, executive director for St. John's.

"All too often we've seen people placed in nursing homes who really didn't need to be there. St. John's, on the other hand, is a center of revitalization and learning. We believe in rehabilitation and restoring the elderly to the maximum potential of function. In this way we help preserve their dignity by allowing them to function as independently as possible," he said.

St. John's is a 180-bed nursing facility that provides nursing and rehabilitative services to those who are no longer capable of taking care of themselves because of illness or debility. But the emphasis is on rehabilitation. It is the focal point of the center.

In the specially-equipped



rehabilitation center patients are re-trained in activities of daily living such as bathing and eating. Five staff therapists provide physical, occupational, speech and educational therapy. Exercise tables, whirlpools, sonar pain control equipment, parallel bars and other specialized apparatus aid patients in regaining skills such as walking or using their hands.

"We have many cases where we have been successful in returning

patients to the community," said Spinelli.

Under the auspices of the Archdiocese of Miami, the Life Care Center serves elderly residents of Broward County without regard to race, creed or national origin.

The Catholic Life Care community is a non-profit church sponsored organization. Support is provided through donations.

A board of leading Broward

businessmen is responsible for establishing policy and guidelines for the center. The Archbishop Carroll Catholic Life Center is located in Lauderdale Lakes adjacent to St. Helen's Catholic Church.

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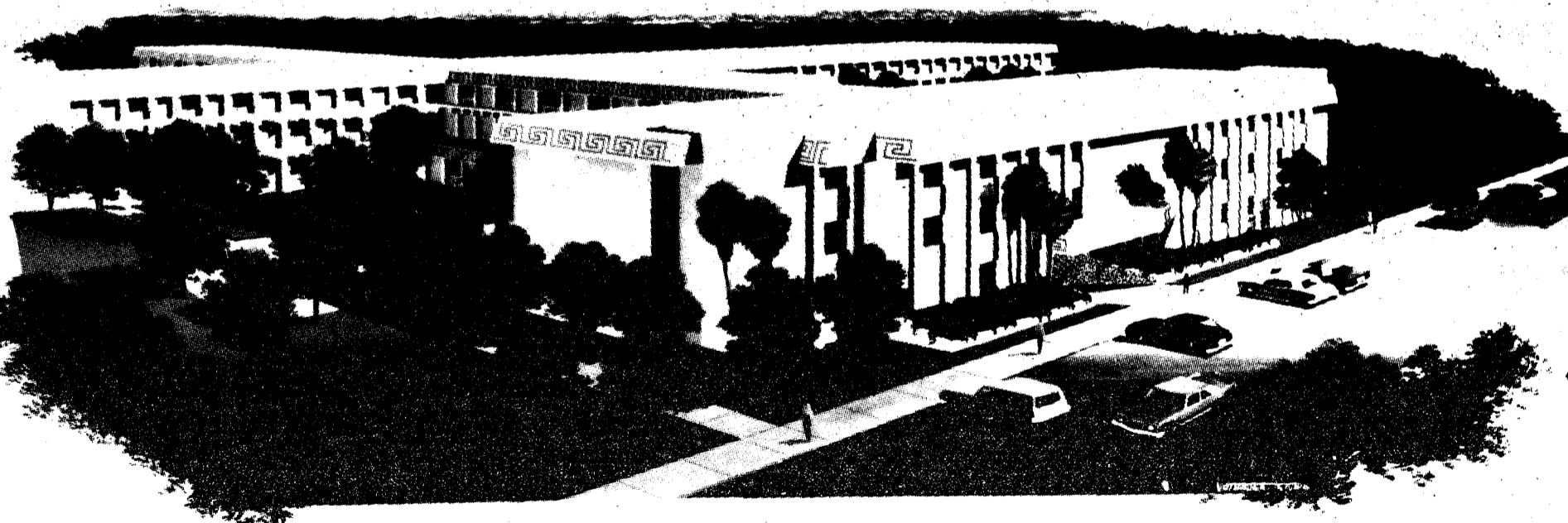
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# HURRICANE PRECAUTIONS

## Make a plan

**PLAN A: RELOCATE OUTSIDE THE AREA.** If you intend to travel a few hundred miles to get out of the threatened area, use a current road map to plan a route — and stay clear of major bodies of water. If you have ill or disabled persons in your home, get a doctor's advice on where they should stay if a hurricane hits. If you relocate, do it early so you'll avoid traffic jams and dangerous winds.

**PLAN B: STAY WITH LOCAL FRIENDS OR RELATIVES.** If you do not use Plan A, and if you expect to stay at someone else's home during the next hurricane, arrange it in advance. You'll want to be sure their place will be adequately prepared and supplied. Better have an alternative plan ready, too — in case a hurricane comes when the other folks are out of town.

**PLAN C: STAY HOME.** If you don't use Plan A or B, but plan to stay home, make sure your home can withstand a hurricane, and that you are in reasonably good health. A house or apartment building that meets current building codes, if kept in good condition, and not located in a shore area, could be safe during a hurricane —

provided you make the necessary preparations. (A mobile home may not be safe in hurricane conditions, no matter how securely it's affixed to the ground.)

**PLAN D: GO TO A RED CROSS SHELTER.** If you do not use Plan A, B or C, Red Cross emergency shelters will be available in assigned locations. When such shelters are opened, they'll be announced on radio and television. If you plan to go to a shelter, be sure to leave as soon as the shelter's opening is announced, and bring along your valuables, irreplaceable documents, and bedding.

## Many people may have to evacuate

in order to prevent widespread loss of life, it may be necessary for many persons to evacuate their homes if a major hurricane threatens a direct hit in the area.

Whole islands and keys as well as mainland shore areas may have to be evacuated, depending on how hard a hurricane is expected to strike.

If this becomes necessary, authorities will broadcast announcements as to which localities should be evacuated.

If you hear such an announcement, and if you are in a locale to be evacuated, it's vital that you get out without delay!

If too many residents are too slow in evacuating, bridges and causeways may become clogged, and many people could be trapped as a result.

A hurricane causes sea level to rise above normal tidal heights — P with giant wind-driven waves and strong unpredictable currents. These are the hurricane's worst killers.

Anyone living in a low-lying locale which may be swept over by high tides or storm surges should go to a prearranged safe location inland — or travel completely outside the threatened area.

## Hurricane preparations:

The hurricane season extends from June to November. Here are some preparedness steps that ought to be taken, even before any hurricane watch or warning is announced:

- Make sure you have these items:
  - Battery-operated radio
  - Flashlight
  - Extra batteries
  - Extra flashlight bulbs
  - Emergency cooking facilities
  - Lantern
  - Fuel
  - Candles
  - Matches
  - Canned foods and canned milk
  - Extra medicine, baby food, etc.
  - First aid kit
  - Strong boards, for boarding up windows
  - Bleach
- Check to be certain that your emergency equipment is in good working order, and that your supplies are adequate to last several days if necessary.
- Be sure that all fire extinguishers are ready for use.
- If you expect to evacuate your home in the event of a hurricane, make contingency plans in advance: where to stay, how to get there, etc.
- If you have a large boat, make arrangements in advance for safe harbor in the event of a hurricane.

## When a hurricane warning is announced:

Pay attention to official announcements on radio and television from the national Hurricane Center and the Red Cross Disaster Committee. Do't pay attention to rumors.

If you are in an exposed beach area or island, be ready to evacuate early. Pre-storm tides may cut you off if you don't move soon enough.

**• You will not be asked to leave your home unless your life is seriously threatened. If you receive word to leave, GO!**

Gas up ahead of time to avoid lines at service stations. Gasoline might be unavailable for days after the hurricane strikes.

If you're going to drive anywhere before the hurricane comes, do it early. Help prevent traffic tie-ups and avoid storm damage. As winds become more forceful, they will make vehicles harder to control, as well as filling roads with debris. Pavement may become undermined and collapse under the weight of a car.

If you are relocating outside the



## RAMADA INN

*on the gulf*

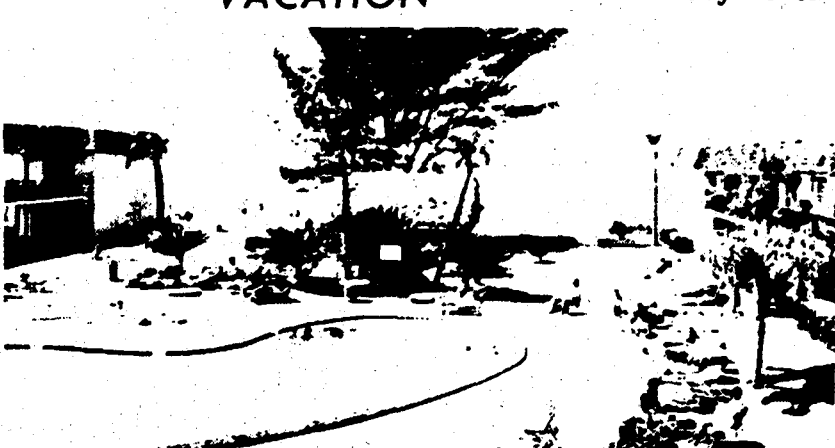
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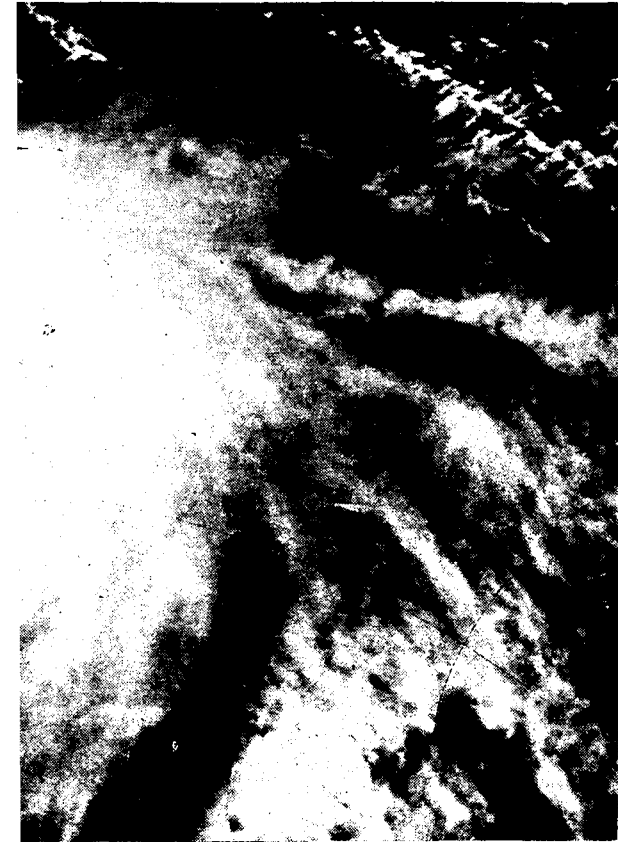


On the purchase of 4 ReCaps, this Ad entitles bearer to 2 FREE Mounts and 2 FREE Balances.



# HURRICANE

# AND SAFETY TIPS



hurricane-threatened area, carry a current road map and follow a route that stays away from seashores, lakes, canals, etc. As the hurricane comes ashore, roads near major water bodies may be flooded even if they're many miles inland.

## Your property:

If you board up your house, nail securely. Get your materials and prepare them in the spring, not the day before the hurricane.

Tie down or bring inside any outdoor objects that hurricane winds can transform into missiles of destruction: garbage cans, patio furniture, garden tools, signs, toys, etc. Remove coconuts from trees.

Close shutters. Lash or remove awnings. Brace sliding glass doors and French doors.

When you're taking down limbs or antennas, keep in mind that, if the object you're holding makes even the slightest contact with a power line, it could cause you a serious electrical shock.

If you can do it safely, without getting in contact with utility wires, remove any tree limbs that look as if they could cause damage.

If you want to take down your television antenna, unplug the set first to make sure the TV antenna is not electrically charged.

When lowering your citizen's band radio antenna, telescope it down if possible. If it won't telescope down, look around in all directions and then lower the CB antenna away from power lines.

Don't drain your swimming pool, draining just increases the possibility that the pool will pop out of the ground. Do turn off electricity to pool equipment (pump, motor, lighting, chlorinators). If filter pump is exposed, wrap with waterproof cover and tie securely. Add extra chlorine in pool,

to prevent contamination.

If you have a small boat (the size that can fit on a trailer), put the boat on the ground, remove the outboard motor, lash the boat down and half fill it with water. If you have a large boat, dock it in safe harbor.

## Food, water, medicine

Double check to be certain you have adequate supplies on non-perishable foods, baby food if needed, medicines, etc., to last up to several days.

Turn your refrigerator and freezer to colder settings. Open only when absolutely necessary, and close quickly. If you take these precautions, a good refrigerator/freezer can maintain food-preserving temperatures up to two days without electricity. Fill empty spaces with frozen plastic jugs of clean water. This keeps box cold longer by displacing air with frozen solids.

You might have to depend on your own emergency sources of water and cooking heat. Electric utility service could be interrupted for hours or even days if the hurricane causes heavy damage to power facilities. Municipal water supplies may also be interrupted by hurricane damage.

Prepare your emergency water supply before the hurricane strikes. Sterilize the bath tub as well as available jugs, bottles, cooking utensils and other containers. Scrub thoroughly

... then sponge and swab with bleach ... then rinse. Let the tub and other container dry. Then fill them with water. Remember, later, to boil water before drinking it.

## During the hurricane:

### • STAY INDOORS!

Keep a door or window open on the side away from the wind. Be quick to close it, and open one on the opposite side, if the wind changes direction!

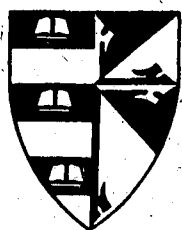
If the calm eye of the hurricane passes through your area, continue to stay indoors — unless emergency repairs are absolutely necessary. Wind and rain may stop for as little as a few minutes or as long as a half hour or more. Beware: The wind will pick up again — from the opposite direction, possibly with greater force than before!

If the electricity goes off, use flashlights instead of candles or kerosene lamps when possible. And be careful with cooking flames. A gust of wind through a door or window could help start an accidental fire. The fire department may not be readily available while hurricane winds are blowing.

Use your telephone for emergencies only: Jammed phone lines may obstruct emergency calls for police, firemen, doctors and Red Cross disaster units.

Continued on Page 6B

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St. Francis is owned and operated by the Franciscan Sisters of Allegany, New York and is a not-for-profit institution.

# First Aid Continued

Continued from Page 2B

## Sunstroke

Ice packs, cold cloths.

Caused by exposure to heat — usually sun's rays. SYMPTOMS — Headache, skin hot and dry, red face, high fever, strong pulse, usually becoming unconscious. TREATMENT — Keep in lying

## Sunburn

Cold cream or any "oily" dressing.

Cold cream or such oils or greases as salad oil or shortening may relieve pain in mild sunburn. Wash hands before applying material. Avoid medicated cream — some people are sensitive to the drugs in some of them. Do not use butter or oleomargarine. Apply dressing if blistered. For extensive or severe burns, with or without fever, call your physician.

position with head elevated. Apply cold cloths to body and ice packs to head. Call a physician immediately. Do not give stimulants.

## Toothache

Aspirin, cotton, oil of cloves, dental poultice, hot water bottle.

If cavity is present saturate a small piece of cotton with oil of cloves and apply it to the cavity. One or two aspirin tablets, dental poultice and hot water bottle to cheek help relieve pain until you can see your dentist.

## Unconsciousness

Artificial respiration.

Never attempt to give anything by mouth. Put in flat lying

position, turn head slightly to one side, loosen any tight clothing about neck. Always summon a physician in every case unless you are sure it is a simple fainting spell, if breathing stops apply artificial respiration until physician or rescue squad arrives.

## Upset Stomach

(Associated with or without nausea, vomiting, diarrhea, cramps). Bicarbonate of soda, salt water enema.

One teaspoonful of bicarbonate of soda in a full glass of hot water sipped slowly and repeated in 1/2-1 hour. Consult physician for persistent abdominal pain and get his advice on one of the kaolin mixtures excellent for simple acute diarrhea. Do not take a laxative when moderate pressure on abdomen causes acute pain: a small enema using one teaspoonful of salt to one pint of water is preferable.

Don't attempt to give anything by mouth to an unconscious person.

Don't use anything from a container that is unlabeled or on which the label is obscured.

Don't give a cathartic or laxative in any case of severe or persistent abdominal pain.

IMPORTANT  
DON'TS

Don't keep medicines long in the medicine cabinet or near other medicines. Do keep kids away with adhesive tape or with pins in case of warning signs. Don't keep poison with reach of children.

# HURRICANE PRECAUTIONS AND SAFETY TIPS

Continued from Page 5B

Continue to conserve refrigeration. Open the refrigerator/freezer door as little as possible.

Continue to listen to radio or television for announcements from the National Hurricane Center and the Red Cross Disaster Committee.

Remain indoors until the official "all clear" is given. (If you're in a Red Cross shelter, wait for the "all clear" announcement to be made by your shelter coordinator.)

## After the hurricane:

Pay attention to instructions from official sources such as the police and the Red Cross.

### Avoid electric shock:

- Don't touch fallen or low-hanging wires of any kind, under any circumstances.
- Stay away from puddles having fallen wires in them.
- Don't touch any tree or object that's in contact with power lines.

Beware of weakened roads, bridges, tree limbs or porches which may collapse unexpectedly.

Use your telephone for emergencies only.

• Do call the police or utility immediately to report hazards such as "live" power lines, broken gas or water mains, or overturned gas tanks.

• Don't use the phone to report interruptions in individual electric, gas, water or telephone service. Utilities have plans for complete service restoration.

• Report individual trouble to the utility only after service is generally restored in your neighborhood.

If you are relying on emergency cooking facilities, lanterns or candles — remain cautious! In the event of an accident, fire fighting will be difficult if water mains have been damaged by the hurricane.

If your electricity is off, continue to conserve refrigeration.

After power is restored, check food for possible spoilage.

When you put up your CB or TV antenna again, check in all directions and make absolutely certain that, if the antenna should happen to fall, it won't touch a power line!

## NATURAL FAMILY PLANNING

ST. COLEMANS PARISH  
THURSDAY, SEPT. 24TH  
7:30 P.M. PARISH HALL

A series of Workshops in Natural Family Planning will begin at St. Coleman Parish on Thursday, September 24th at 7:30 P.M. in the parish hall.

The two-hour sessions will be conducted for couples every other week until Thursday, Nov. 5th. Henry and Judy Brooks, certified instructors in N.F.P. for the Archdiocese Family Center, will lead the workshops.

All couples who wish to learn about this safe, cooperative new method of Natural Birth Control are invited to attend. A registration fee of \$15.00 is requested and the cost of materials, booklets etc. is \$13. At the end of the series, every couple will be thoroughly acquainted with the Sympto-Thermal Method of Natural Birth Control.

Mark your calendars for 7:30 Thursday evenings: Sept. 24, Oct. 8 and 22, and Nov. 5 and call 942-3533 to pre-register for the workshop.

Unique opportunity for a couple who loves gardening, the mountains and the great outdoors. I am looking for a couple that would like to live in an attractive 2 bedroom home located in a large ranch in central California. The ranch is located 1 hour drive from the city of Santa Marie, California; 1 hour to President Reagan Ranch; 2 hours drive to Los Angeles; 3 hours drive to San Francisco. In exchange for the home and all utilities paid. You must help maintain the grounds and do the gardening. Send your address and resume to:

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Psychiatry

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By appointment 854-8725  
Archdiocese Consultant



# FIRST AID FOR POISONING



## IS IT POISON?

Symptoms vary greatly. Base your suspicion that a person has swallowed poison on —

- Information from the victim or an observer
- Presence of a poison container
- Sudden onset of pain or illness
- Burns around the lips or mouth
- Chemical odor on the breath
- Pupils contracted or dilated

## FIRST AID FOR POISON BY MOUTH

### Conscious victim:

- Dilute the poison with a glass of water or milk if the victim is not having convulsions.
- Call the poison control center or your doctor or dial 0 or 911; call the emergency rescue squad.
- Save the label or container for identification; save vomited material for analysis.
- Do not neutralize with counteragents. Do not give oils.
- If the victim becomes unconscious, keep his airway open.

### Unconscious victim:

- Maintain an open airway.
- Call the emergency rescue squad.
- Give mouth-to-mouth resuscitation or cardiopulmonary resuscitation (CPR) if necessary.
- Do not give fluids; do not induce vomiting; if the victim is vomiting, position his head so that vomit drains from his mouth.
- Save the label or the container for identification; save vomited material for analysis.

### Convulsions:

- Call the emergency squad as soon as possible. Do not attempt to restrain the victim; try to position him so that he will not injure himself.
- Loosen tight clothing.
- Watch for obstruction of the airway and correct it by tilting the head; give mouth-to-mouth resuscitation or CPR if necessary.
- Do not force a hard object or finger between the teeth.

- After a convulsion, turn the victim on his side or in the prone position, with his head turned to allow fluid to drain from his mouth.

Instructions on product labels for specific treatment of poisoning may be wrong; contact your doctor or a poison control center for instructions.

## Have on hand

These products should be used only on the advice of your doctor or the poison control center.

1. Syrup of ipecac (to induce vomiting)
2. Activated charcoal (to bind, or deactivate, poison)
3. Epsom salts (a laxative)

If poisoning occurs where medical help is unavailable (e.g. camping), you may induce vomiting if the victim has taken an overdose of drugs or medication, but not if a strong acid, alkali, or petroleum product has been swallowed. Then get the victim to a hospital as quickly as possible.

# Health Care Is More Than Technology...



## It's People

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At Hialeah Hospital the choice is yours because... health care **IS** more than technology, its people. People just like **YOU**.

**Hialeah Hospital**

HIALEAH HOSPITAL/651 E. 25th ST./HIALEAH, FLORIDA 33013/(305) 835-4737

## Emergency telephone numbers

DOCTOR \_\_\_\_\_

RESCUE SQUAD \_\_\_\_\_

POISON CONTROL CENTER \_\_\_\_\_

Write in these numbers now! Have the family memorize them. Also place them on your telephone.

Poison prevention practices can eliminate needless illness and worry. Call your Red Cross chapter to enroll in a first aid course.

## If you care, have them cared for at home.

The ones you love deserve the best care. And Medox can provide it, under your doctor's supervision... at home. RN's, Nurses Aides, Homemakers, Orderlies, Home Companions have all been screened and reference-checked. And they're available, 24-hours a day, seven days a week.

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# IF YOU MUST GET SICK MERCY OFFERS THE FINEST MEDICAL CARE



No one, of course, likes to get sick. But since you can't avoid it, you can receive the finest medical care available. Mercy Hospital has been a symbol of excellence in the health care field for more than a quarter of a century.

Located on beautiful Biscayne Bay, Mercy has a total of 530 private and semi-private beds and serves patients from all origins and religious backgrounds. Our bilingual medical staff consists of more than 500 doctors specializing in the many diverse areas of health care.

Among its many services and facilities, Mercy offers . . . intensive care and coronary care units . . . cardiovascular lab . . . cardiac rehabilitation center . . . neurology and dialysis . . . gynecology . . . plastic surgery and a maternity unit.

Mercy also has the latest equipment, such as computerized scanning and nuclear units for medical and psychiatric use. A modern emergency room is available 24 hours a day.



## MERCY HOSPITAL

3663 South Miami Avenue

Miami, Florida 33133

**TELEPHONE: 854-4400**