



Seek new refugee policy

State's bishops ask more federal action

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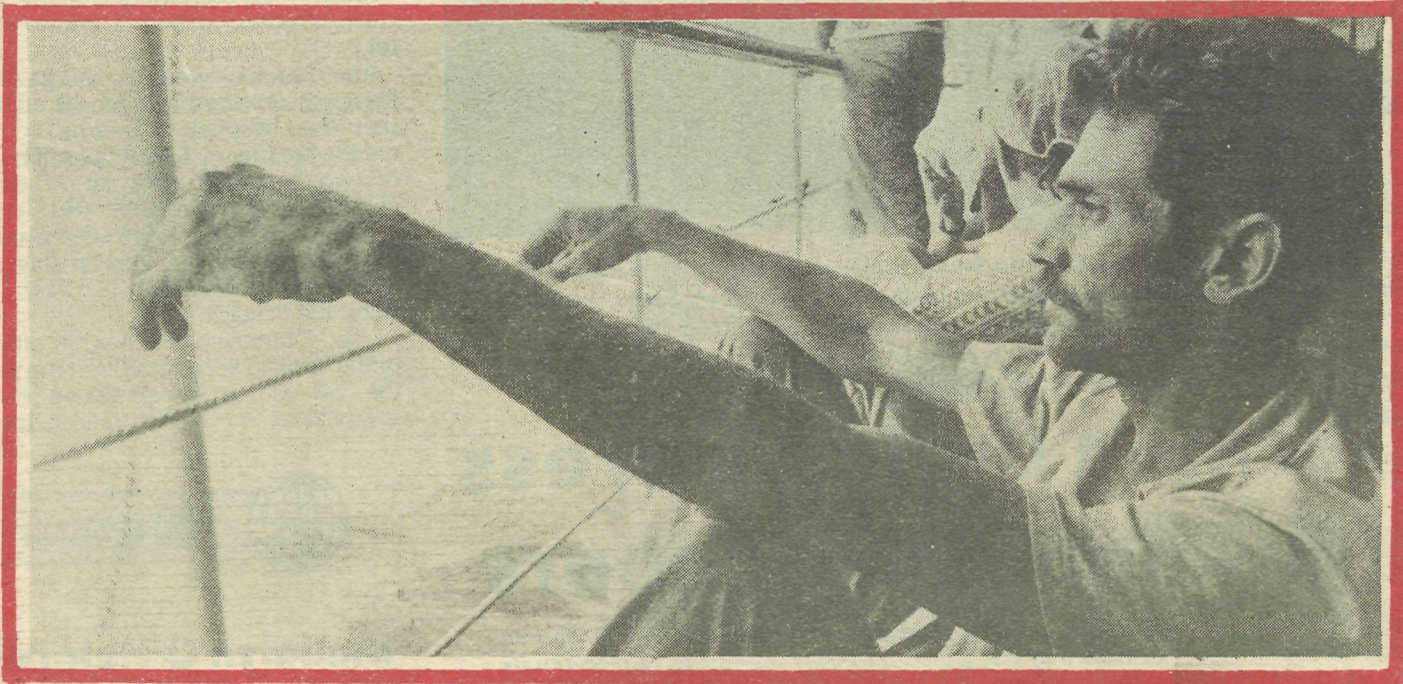
Archbishop Edward A. McCarthy and Florida's seven Catholic bishops have called on the U.S. government to establish a long-range policy for refugees that would prepare for emergencies, redistribute tax burdens, and relieve local areas of some of the social responsibilities that have fallen unfairly on them.

In a pastoral statement issued today the prelates emphasized that in a broad sense Americans are all refugees or children of refugees and that Americans might therefore be presumed to have sympathy for refugees, to welcome them, to help them enjoy the same opportunities that they themselves or their forbearers enjoyed.

"HOWEVER, there are factors which make the American and Christian response extremely difficult in the State of Florida," the bishops pointed out citing the fact that since 1960 hundreds of thousands of Cubans have arrived in Florida making an impact on every phase of life — economic, cultural, linguistic and social.

"The unexpectedness, the suddenness, the great numbers of arrivals exhausted and overran the ability of the government, the state and the voluntary agencies to care for them," they said, adding that the dramatic "invasion" of Cuban refugees in 1980 somewhat obscured the fact that during the late seventies there was a steady influx into Florida of refugees from Indo-China, Nicaragua, and other places in Central and South America, Mexico and from European countries.

The heavy influx of Cubans in the Mariel boatlift was followed by the arrival of substantial numbers of Haitians and Ethiopians, the Bishops



Mariel refugees are among those who have had a great impact on the local community.

continued, reminding that the Governor of Florida has repeatedly called to the attention of the President and the people of the U.S. that it is "unfair to expect one state to bear the whole — or extremely large share of the burden of the refugees and entrants."

He called for a comprehensive federal policy that would involve a wider distribution throughout the U.S. of the refugee and entrant population and adequate federal funding for the care and resettlement of those still in Florida," the bishops declared.

"UNDER THE PRESENT administration, even the inadequate grants made to entrants and refugees have been placed in jeopardy," the spiritual leaders of Florida's Catholics stated.

"A plan to eliminate relief programs for entrants and refugees would place a nearly impossible burden on state

resources," they said, noting that the refugee population would then turn to church-related and voluntary agencies for help.

The Catholic prelates admitted that they do not have easy solutions to the highly complex problems involved but believe that "everyone wishes that the entrant and refugee problem will be solved in a manner consonant with the highest ideals of America and of the Christian faith."

Acknowledging the need for fiscally responsible government the bishops commented that, "Fiscal responsibility involves a very careful scrutiny and balancing of priorities and the maintenance of a rational balance between expenditures for defense and expenditures for service to people."

As Roman Catholic bishops, the prelates stated that they are under a gospel imperative to be advocates for

the poor and under-privileged but added that such advocacy is not an exclusive commitment.

"We are committed to the service of all men and women, rich or poor, empowered or powerless," they stated.

THEY URGED Catholics throughout Florida to reflect and pray over the demands of justice and love and called on experts to continue their dialogue with legislators and government officials concerning the "difficult task" of discerning which policies and programs will be most effective in serving the best interests of Florida citizens and of the entrants and refugees.

They emphasized that the refugee population is necessarily only one of the Church's concerns which embrace many areas including the care of the elderly, programs for youth, adoptions, family life and children.

Poland: Communism's downfall?

Could be, Miami priest says after visit there

By Ana M. Rodriguez
Voice Staff Writer

Catholic Poland may eventually bring communism to its knees, says a Miami priest, a long-time student of Polish history, who spent six weeks in that country this summer.

Fr. Thomas Wenski, associate director of the Pierre Toussaint Haitian Catholic Center and the son of first-generation Polish immigrants, says, "If Poland succeeds, the days of communism are numbered."

The blonde, blue-eyed priest, who already speaks three other languages, including English, Spanish and Creole, learned Polish during his stay at Catholic University in Lublin. It was his second stay in Poland.

He spoke with *The Voice* about his experiences there, his view of the political situation and his impressions of the mood of the Polish people.

THE FIRST THING to remember about Poland, he says, is that "Catholicism is Polish. You can't really be Polish without being a Catholic."

That's the reason the independent

labor union, Solidarity, has been able to remain alive for more than a year. "The unifying force of Solidarity is the Catholic faith of the people," Fr. Wenski says.

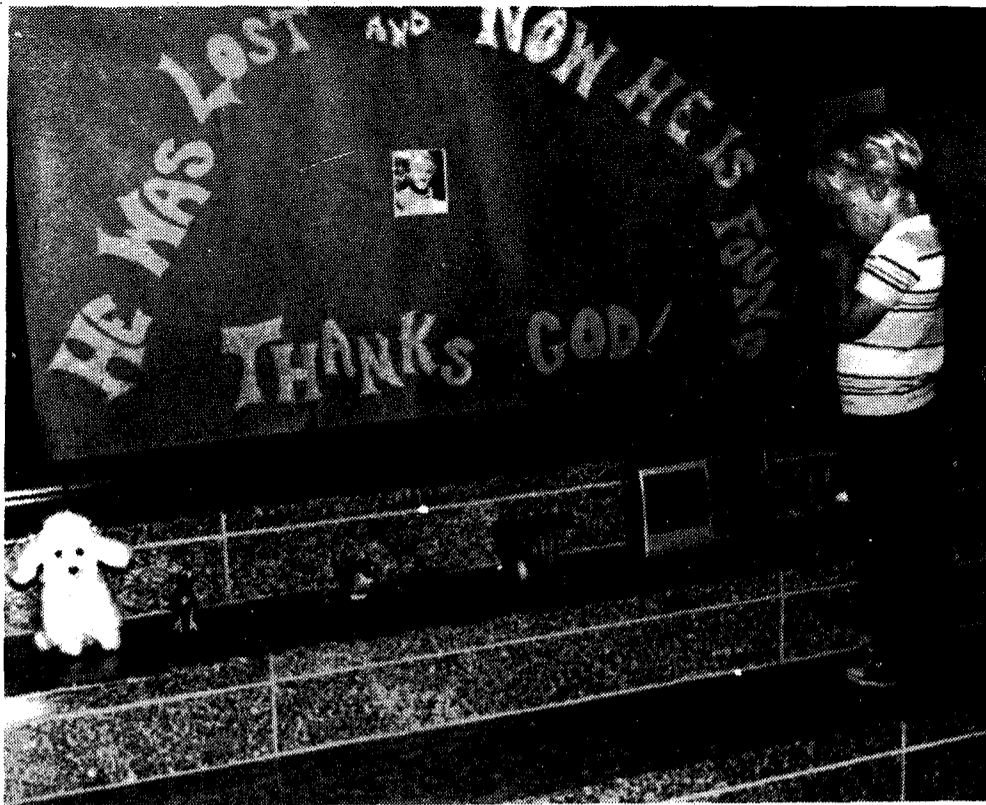
The union has 10 million members in a country of 33 million, most of whom profess a deep Catholicism which more than 30 years of Communist rule have not been able to dispel. One of its most prominent citizens is Pope John Paul II, whose election to the papacy and return to the country in 1979 are considered the catalysts for Solidarity's rise.

According to Fr. Wenski, "he could draw the world's attention on Poland," making repression by the government almost impossible.

SOLIDARITY and the Catholic Church, in fact, are the only two independent institutions in the country, and although the church does not control the union, it exerts a "moral influence," says Fr. Wenski. "They'll listen to the Church."

The Church, he says, has gained this trust and respect by "suffering with the people" throughout the last 200 years.

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HE IS FOUND — Two-year old Justin Stahly looks at a banner on the front of the altar at Sacred Heart Church in Spencer, Iowa. Sacred Heart students, faculty and parents celebrated Justin's return after he wandered away from his parents' farm and was missing for two days. More than 4,000 volunteers joined in the search before he was found unharmed. (NC Photo).

German Catholic press links non-churchgoers

MUNICH, West Germany — The Catholic Press in West Germany may be one of the enduring communication links with Catholics who have stopped going to church, according to Gunther Mees, editor of Munster's archdiocesan weekly, Kirche und Leben.

The non-churchgoers, "who are trying to loosen their connections with the church," said Mees, "don't want to go too far in their untying of the bond."

A subscription for the stay-at-home Catholic, the German editor added, "is still a link between them and the church."

Mees spoke at a Conference of the International Federation of Church Press Associations in Munich's Kardinal Wendel Haus, a conference center named for the late archbishop of Munich.

The conference drew Catholic journalists from many countries, including the United States and Canada.

JOURNALISTS addressing the conference saw a need for the church press in European countries to remain independent and to foster open discussion of church problems, including constructive criticism, while assuring church authorities that such criticism "need not be construed as dissent or rejection."

Discussing the 25 percent decline in churchgoers in West Germany since

World War II, Mees said that despite some initial losses the contemporary drop in church press circulation has become negligible.

He described the 22 German diocesan weeklies with a circulation of 1.8 million as "a large, uniform and influential group."

"There is no real logical equation from which we can draw the conclusion that a smaller number of churchgoers implies a smaller number of subscriptions," he concluded.

There are about 26 million Catholics in West Germany, totaling 45 percent of the population.

REDEMPTORIST Father Kevin N. Donlan, editor of the Irish magazine, Reality, and vice president of the international federation said that "a fundamental problem" facing the church and press in Ireland is "the loss of faith on the part of the young."

He said that 47 percent of Ireland's population of 3,368,217 is under 25 years of age.

A Reality survey indicated that in suburban Dublin about 50 percent of the families do not buy or read religious literature, said Father Donlan. "To put it bluntly, by tradition and temperament Irish people are not great readers — great talkers, yes."

The church in Ireland could fill the generation gap between youths and adults by allowing young people to speak in the press, said the Irish priest.

Vatican silent on Pope's hospital bill

ROME (NC) — Officials at the Vatican and at the Gemelli Polyclinic in Rome refused to confirm reports that Pope John Paul II's 77-day stay at the polyclinic cost the Vatican nearly \$40,000.

A spokesman for the hospital confirmed that a bill had been submitted to the Vatican, and a Vatican spokesman said the pope, like other high officials at the Vatican, has no health insurance. But neither would comment on the amount of the bill, calling the information "a private matter."

An Italian weekly magazine, Europeo, reported in a recent edition that the hospital bill came to 45 million lire (nearly \$40,000) for the use of two hospital rooms for 77 days, clinical examinations and consultations. The physicians who treated the pope during his hospital stay did not charge the Vatican for their services, the magazine said.

Msgr. Domenico De Luca, an official of the Vatican Secretariat of State, paid the bill with a check drawn on a special account at the Vatican bank,

composed of funds raised during the worldwide Peter's Pence collection, Europeo said.

An official of the polyclinic's press office said that the Catholic hospital was not the property of the Vatican and was considered a regional hospital under Italian law, receiving funds from the government.

Although the hospital sometimes receives funds from the pope's Peter's Pence funds, the submission of bills to each patient is required by law and "is not at the discretion of the administration," the hospital spokesman said.

Father Romeo Panciroli, director of the Vatican Press Office, confirmed Europeo's report that Pope John Paul has no health insurance, adding that the health care expenses of the pope and of cardinals working at the Vatican is "automatically covered" from Vatican funds.

"It is a courtesy to high-ranking officials of the Vatican that they are covered without having to be enrolled in any specific health insurance program," he added.



News At A Glance

Madalyn O'Hair rebuffed by high court

WASHINGTON (NC) — Madalyn Murray O'Hair's effort to stop the Austin, Texas, city council's practice of opening its meetings with a prayer has been rebuffed by the U.S. Supreme Court. The court, ruling Oct. 5, also rejected a separate challenge by Mrs. O'Hair to the annual display of a Christmas nativity scene and a Hanukkah menorah at the Texas capitol in Austin. In both cases the court left intact lower court decisions that such practices do not violate the separation of church and state required by the Constitution.

U.S. Church role vital in Salvador

WASHINGTON (NC) — The already "appalling" level of violence in El Salvador would be much worse if it were not for the opposition of the U.S. hierarchy to U.S. military aid to the war-torn nation, according to Irish Bishop Eamon Casey of Galway and Kilmacduagh. Bishop Casey, chairman of the Irish Catholic overseas development agency Trocaire, visited El Salvador as part of a Trocaire team which later released a report on its findings. On a recent visit to Washington, the bishop said the U.S. church's role is vital in galvanizing public opposition to U.S. policy toward El Salvador.

Penance, topic for world theologian meet

ROME (NC) — "Reconciliation and the sacrament of penance" has been chosen as the topic for the coming year's work of the International Theological Commission, and an American commission member sees the decision as "a fine opportunity for the church." Father Carl J. Peter, dean of theology and religious studies at the Catholic University of America in Washington, said that the topic had been selected in response to a request from the world Synod of Bishops, which has chosen the same theme for its next meeting in 1983. Father Peter said that the "sacrament of penance is in great trouble today, and this is a pastoral problem of the first order."

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Archbishop Edward A. McCarthy
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Editor

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'Don't tone it down . . . go for the worst possible bill'

2nd News Front

How NOW will fight pro-life

By Stephenie Overman

WASHINGTON (NC) — Strategies for organizing against state pro-life activities, from watering down proposed legislation to "going for the worst possible bill," were discussed in one of the workshops at a National Organization of Women conference Oct. 10.

The workshop was part of the 1981 NOW conference held in Washington Oct. 10-12. "Countdown to Equality," the conference theme, emphasized that three more states are needed by June 1982 for the ratification of the Equal Rights Amendment. The ERA states that, "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Speakers included NOW president Eleanor Smeal. Former first ladies Betty Ford and Lady Bird Johnson took part in the ERA countdown campaign at the Lincoln Memorial.

NOW WORKSHOPS were held on employment, rural women, minority women, Lesbian right, reproductive rights and religion and the new right.

Bridget Whitley, heading the workshop on "Organizing Against Anti-Abortion State Legislation," used the proposed Pennsylvania Abortion Control Act as a model. Washington attorney Lynn I. Miller went through the proposal point by point, showing how to counter it. The Pennsylvania test case requires a waiting period and informed consent before an abortion is performed, parental consent in the case of minors and prohibits the use of state facilities for abortions.

Ms. Whitley recommended to those involved in state legislative actions:

"Don't tone it down, go for the worst possible (pro-life) bill." By doing this she said she has heard from legislators who are pro-life that a bill was so extreme that they would tell her "this offends me."

However, Kathy Helmbach of Cincinnati suggested that "when you can't kill a bill completely, water it down." She also advised abortion supporters on how to counter right-to-life conventions and reminded them that the next national convention will be held in New Jersey July 16-18, 1982. "Be there, be ready to fight back."

FIGHTING BACK includes picketing and press conferences, Ms. Helmbach said, calling a right-to-life convention "a marvelous organizing tool for letting the press know pro-choice is alive and well."

"Anti-abortionists constantly use legislation. They are not concerned about the Constitution," said Ann Baker, New Jersey chairwoman of the Reproductive Freedom Task Force. "They have to keep their people busy and they use whatever type of legislation they can."

Pro-life leaders have to keep their people now so that they can mobilize them later to work for a constitutional amendment, she said.

Ms. Miller told the workshop participants to aim at stopping pro-life bills in the legislature and not to depend on the courts, except as a last resort. "The courts have done well, but I'm not sure about the Supreme Court" she said.

The number one issue in New York is Medicaid funding of abortion, Carol

Richerts of New York said, because "a right all can't exercise, none can exercise."

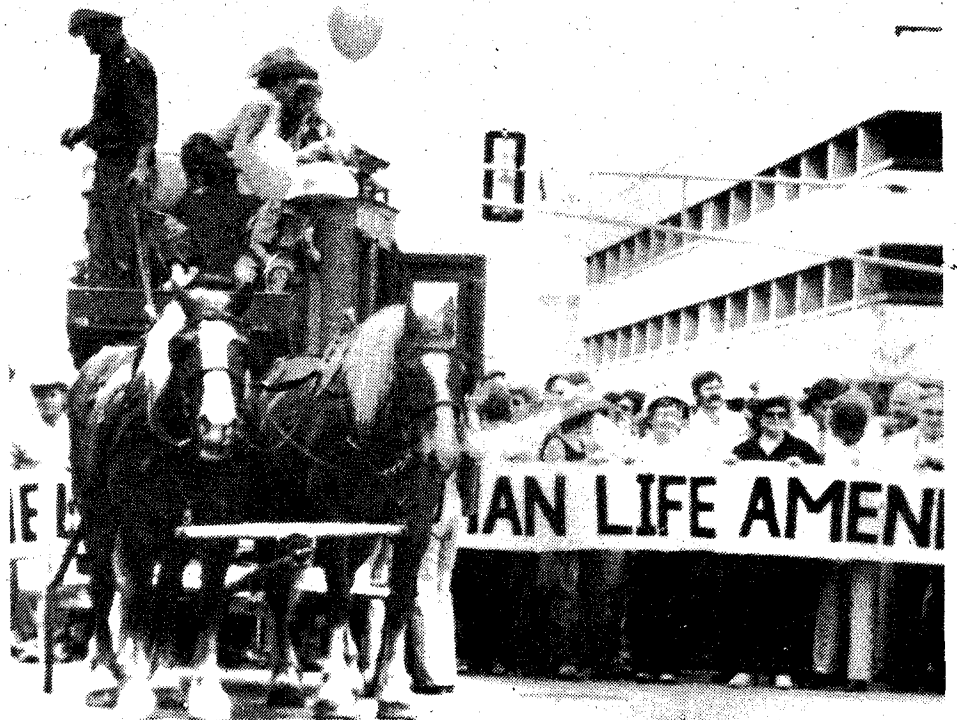
SHE SAID SHE is also concerned because Medicaid abortion funding is a very symbolic issue for pro-lifers and is "number one on their hit list."

Abortion supporters have a lot of allies, Ms. Reichert said, and "our strength is the ability to organize." She said people can be taught how to

write letters, how to organize a speakers bureau, how to picket.

Joan Rourke, president of Ohio NOW, explained the function of the NOW caravan project, a van which receives funding from abortion clinics to present information on the human life amendment and human life bill.

"It's a very successful media event," she said, when the van is brought into small towns and cities.



Pro-lifers parade in Omaha, Neb. for the Human Life Amendment.

Pro-lifers agree on HLA wording

WASHINGTON (NC) — After a year of study the National Right to Life committee (NRLC) has announced agreement on new wording for a comprehensive human life amendment which it hopes will unify the pro-life movement.

The new wording replaces a three-section amendment developed by the committee in 1974 and known in Congress as the Garn-Oberstar amendment after its two prime sponsors, Sen. Jake Garn (R-Utah) and Rep. James L. Oberstar (D-Minn.).

The Committee developed the new wording in an attempt to settle the differences between supporters of the Garn-Oberstar amendment and supporters of a separate amendment sponsored by Sen. Jesse Helms (R-

N.C.) and Rep. Robert Dornan (R-Calif.)

THE CHIEF DIFFERENCE between the two amendments has been that the Garn-Oberstar amendment includes a clause making exceptions for "only those medical procedures required to prevent the death of the mother." The Helms-Dornan amendment includes no such exception and merely states that the "paramount right to life is vested in each human being from the moment of fertilization . . ."

Supporters of the Helms-Dornan amendment have argued that no exceptions should be written into the Constitution and that procedures necessary to save the life of the mother still could be performed because they are not abortions in the eyes of the law.

Supporters of Garn-Oberstar have countered that without an explicit statement of allowable exceptions courts would be able to make any exceptions they choose.

The new amendment, approved by the National Right to Life Committee's board of directors, includes a combination of both amendments. It states in its first section that "the right to life is the paramount and most fundamental right of a person."

AFTER REDEFINING the word "person" in the Constitution to include the unborn, the new amendment states that "nothing in this article shall prohibit a law allowing justification to be shown for only those medical procedures required to prevent the death of either the pregnant woman

or her unborn offspring, as long as such law requires every reasonable effort be made to preserve the life of each."

Dr. J.C. Willke, NRLC president, said the agreement on the wording by the board, which includes representatives of right to life organizations in each of the 50 states, showed "a deep-seated and total unity of purpose" within the pro-life movement.

Hatch's amendment would allow, but would not require, Congress and the states to reenact abortion restrictions struck down by the Supreme Court. It is considered an interim step prior to passing of a comprehensive amendment such as the new NRLC amendment.

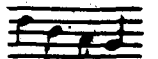
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Whether the shroud really was Jesus' burial cloth is still in dispute. Stevenson and Mr. Habermas believe it was. STURP members are non-committal.

Shroud book claims image is Jesus'



The drawing shows how the shroud was placed over the body of Christ as he was being prepared for burial. A negative image of the shroud shows a face believed to be Christ's.

Pope gets \$3 million from 'apparition' site

PIACENZA, Italy (NC) — A woman who claimed to have seen Mary, the mother of God, in 1964, left her multimillion dollar estate to Pope John Paul II in her will.

Rosa Buzzini Quattrini, who lived in the Piacenza region of northern Italy, died in September at the age of 72. When her will was opened in the lawyer's office on Oct. 6 in the presence of her three sons, it named the pope as the only beneficiary.

Left to the pope were bank accounts, a farm, a hotel with 100 rooms, several houses and other buildings. The total value of the estate was estimated at between \$3 million and \$4 million.

Her wealth came from donations by thousands of people who had come on pilgrimage since the day in 1964 when Mrs. Quattrini, known as Mamma Rosa, claimed to have seen the Virgin Mary in the spot where a pear tree bloomed out of season, allegedly to mark the site of the apparition.

Local church authorities over the years have issued several statements denying any supernatural origin to the events and admonishing Religious who brought visitors to the site. Despite the cautions more than 100,000 pilgrims a year continued to come, many of them from France, Switzerland and West Germany.

Recently a train carrying 600 people from Paris visited the site.

DETROIT (NC) — A federal judge has lifted an injunction against distribution of a new book on the Shroud of Turin which claims the shroud is the burial cloth of Christ.

Federal District Court Judge Horace Gilmore overturned the injunction because it violated the First Amendment ban on prior restraint of publication, according to David J. Kelley of Servant Publications, Ann Arbor, Mich., publisher of the book, "Verdict on the Shroud."

THE INJUNCTION had been issued by a Michigan court judge when members of the Shroud of Turin Research Project, Inc. (STURP) objected that the book misrepresented the authors' connection with the project. Judge Ross Campbell of the Washtenaw (Mich.) County Circuit Court, in issuing the injunction, also said the book could jeopardize discussions with the shroud's guardian, Cardinal Anastasio Ballestrero of Turin, Italy, on new scientific tests to date the cloth.

Servant Publications will change the book's dust jacket, which currently claims the work is "the definitive book, based on new evidence from three years of intensive investigation by the Shroud of Turin Research Project," and send a letter to book distributors saying the book is not the official report of the research project, Kelley said.

He acknowledged that current copies of "Verdict on the Shroud" could unintentionally mislead people.

"All we're admitting is that it is possible for people to misinterpret" the book, he said. "It could look like this is" an official report. "We've not done that intentionally."

He said the letter and changes in the book's dust jacket were being issued at Servant Publication's initiative to clarify the matter.

One of the book's authors, Kenneth Stevenson, is a former-spokesman for the research project and, according to Kelley, is still a team member. The other author, the Rev. Gary Habermas, is an associate professor at Liberty

Baptist College, Lynchburg, Va., founded in part by the Rev. Jerry Falwell. Kelley said Mr. Habermas, a United Brethren minister, has been a research consultant to some team members but not a full-fledged member of the scientific team.

RESEARCHERS, including STURP members, are seeking permission from Cardinal Ballestrero to run a carbon 4 test on the shroud to determine its approximate age. Until recently, such a test involved removing a napkin-sized portion of the cloth. Now, however, STURP reported in a 1980 newsletter, methods using only a few milligrams of cloth have been developed. The cardinal is now reportedly studying the possibility of allowing the test. The shroud is kept in a Turin chapel.

Whether the shroud really was Jesus' burial cloth is still in dispute. Stevenson and Mr. Habermas believe it was. STURP members are non-committal.

In "Verdict," the authors stated, "Thus the facts point strongly to the two conclusions that the shroud is an actual archeological artifact and that it is Jesus' burial garment."

They also suggested the shroud provides evidence of Jesus' resurrection. They said that the fact that the shroud shows no signs of decomposition of the human body it contained, that it was not unwrapped in any conventional way and that its image is a light scorch, all point to the resurrection.

But, they added, "The conclusion reached in this book is a cautious one."

In a statement released during an official three-day conference on the shroud, STURP concluded, "that the shroud image is that of a real human form, of a scourged, crucified man. It is not the product of an artist." But scientists cannot prove that it is or is not Christ, the STURP members added. And, they said, the means by which the image got onto the shroud is still a mystery.

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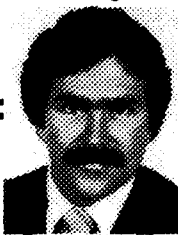
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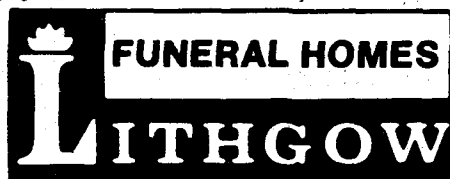


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No tax credit for poor criticized

ST. LOUIS (NC) — Archbishop John L. May has described the recent proposal by the Reagan administration to change pending tuition tax credit legislation to exclude poor families as tragic.

The Archbishop told about 350 high school teachers and administrators at a meeting that the administration has proposed eliminating tuition tax credits for those families who pay little or no taxes.

"THAT WOULD BE tragic," he said. "That is where the greatest need exists, especially in Catholic inner city schools where the bulk of the families are low income."

The tuition tax credit bill sponsored by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. Robert Packwood (R-Ore.) which the archbishop said he supports, would allow poor families to receive credits of up to \$500 whether they paid federal income taxes up to that amount or not.

John E. Chapoton, assistant treasury secretary for tax policy, told a House education subcommittee recently that it "would be both costly and burdensome for the government and the families involved in the credit were made refundable to families with little or no income, no tax liability and presently no contact with the Internal Revenue Service."

Chapoton acknowledged that the tuition tax credit would "provide assistance to needy families who are not now taxpayers. "However we think this feature is not desirable from the standpoint of tax policy and the administration," he added.

Archbishop May said giving tax credit only to those families that pay enough federal income taxes could sink the plan altogether. "that is precisely what the critics have alleged — that it is a help the rich program, a segregationists program. They have not understood the wishes of the lower income parent and that was not in the Moynihan-Packwood plan," he said.

ASKED IF TAX credits would put more government controls on Catholic schools, the archbishop replied that anyone who accepts government help can expect some kind of government demand. But he noted that the tuition tax credit is not a school benefit. "It is a benefit for the parent." He also said that most government regulations would be in the area of civil rights.

He was also asked to comment about the threat tuition tax credits pose for public schools.

"Only 10 percent of the children in this country are in Catholic schools. At the most, 20 percent of the nation's children are in private schools. Public schools are in demand and they always will be. The issue for public schools is that they have fewer and fewer student and they need more and more money," he added.

The archbishop encouraged Catholics who write their representatives and he praised the teachers for their sacrifices and their commitment to Catholic education.

CITIZENS ALL — An American flag is unfurled before a crowd of 10,000 immigrants who were sworn in as United States citizens at the Los Angeles Coliseum. More than 73 nations were represented in the group which immigration authorities say is the largest ever to attend such a ceremony. (NC Photo) —

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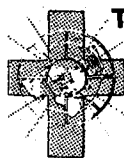
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Poland...

continued from page 1

by making itself the defender of Polish culture and tradition despite Austrian, German and now Russian invaders.

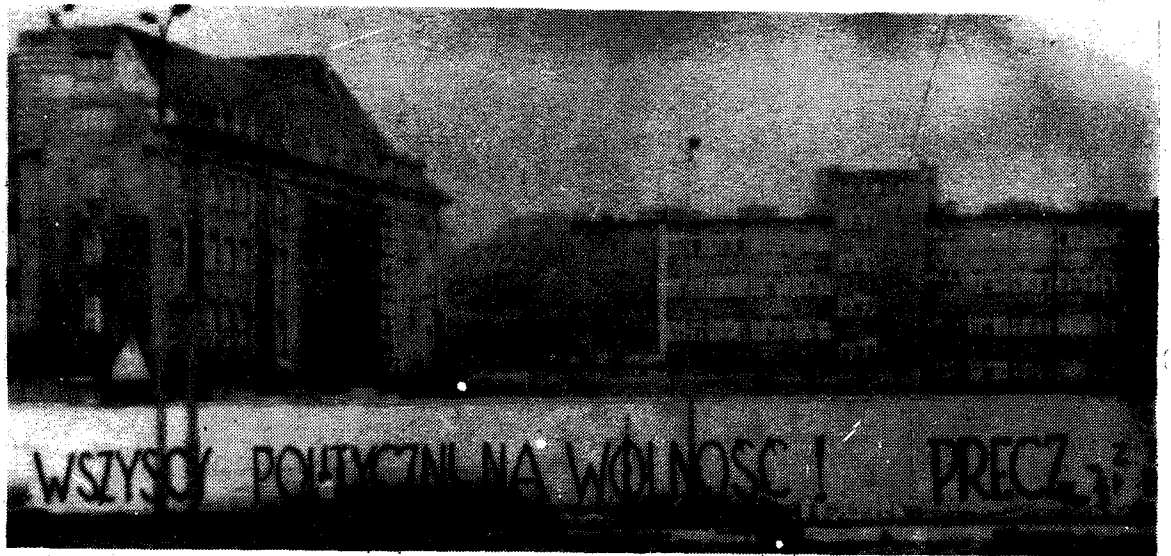
THIS BONDING of the people and their Church is best exemplified by a story Fr. Wenski recalls, purportedly true, about a certain factory foreman who had collaborated with the Communists. When Solidarity took over the factory, he protested his innocence, saying he was not a Communist and had only collaborated to survive. After repeated protestations, the man kissed a crucifix, and the union backed off.

"It would be inconceivable," Fr. Wenski says, "for a Communist to make such a gesture." Lech Walesa, the union leader, and a devout Catholic, carries a crucifix wherever he goes, and it hangs wherever he speaks. A medal of Our Lady of Czestochowa is always pinned to his lapel.

Although the church has made gains

Earlier this year, Solidarity demanded that the government allow the Church to broadcast Mass once a week over radio and television. It won.

During the current and seemingly worst crisis so far, which has forced Poles to line up for 12 hours at a time in order to buy meat, bread and milk, the Church has urged the people to remain united. Fr. Wenski says, and remember that "the guy in front of you is not your enemy."



Graffiti on a Polish wall: "Free all political prisoners."

vasion, according to Fr. Wenski. They say the government is purposely making the situation worse, and maintain that the Russians are already there. No one believes the Polish Army will fight against its own people.

One joke sees it this way. The government says cigarettes are scarce because members of Solidarity are not working Saturdays any more. But if that is true, then cows must be members of the union too, because there isn't enough milk, either.

THE HELP FROM people in the United States, in terms of money to buy food, is allowing the Poles to "buy time that might be sufficient to bring the country through the crisis," Fr. Wenski says.

Meanwhile, the tension mounts and some Poles are deciding to leave. At the rate of about 200 a day, they make their way to Austria, from there hoping to get on planes or boats to Australia and the United States.

Like the Haitians, Fr. Wenski says, some Poles are coming into this country illegally.

The exodus is a help to the gover-

ment because "it takes some pressure off them," but Fr. Wenski says most Poles want to stay in their country.

Will Solidarity get all the reforms it wants? There's no way to tell but "they haven't lost so far, he says, and a year ago, the freedoms they have already gained, including freedom of the press, would have been unthinkable.

"WHETHER SOLIDARITY will work or not depends not on Solidarity but on something outside their control: the Russians. The Poles, if left to themselves, could solve their own problems," Fr. Wenski said.

But the significance of Poland's struggle has certainly not been lost on the Russians. For the first time in a Communist country, the very workers for whom the system was supposed to have been created have risen against it, claiming it does not represent them.

The Poles have a joke for it. Leonid Brezhnev has a recurring nightmare over in Moscow. Every night, the same dream: Our Lady of Czestochowa appears to him — wearing a medal of Lech Walesa on her robe.

'Whether Solidarity will work or not depends not on Solidarity but on something outside their control: the Russians.'

Fr. Thomas Wenski

since the time that the late Cardinal Stefan Wyszynski was kept under house arrest, discrimination against those who practice their religion still exists, Fr. Wenski says.

But Poland is perhaps the only Communist country where outdoor Masses can be held and where every summer thousands of people participate in processions and pilgrimages to the Shrine of Our Lady of Czestochowa.

"EVEN WHEN they weren't allowed," says the priest, "the people had them anyway."

He recalls seeing grandmothers standing in line as late as midnight, hoping to be among the first when stores opened the next morning. An ice cream cone requires a one-hour wait, he says. Cigarettes and vodka are rationed.

THE GOVERNMENT'S propaganda campaign has been aimed at making Solidarity the villain, insisting that because its members will not work, food, cigarettes and even vodka are scarce.

But the Poles are neither buying the propaganda nor afraid of a Russian in-



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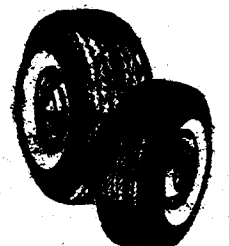
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Bishops' statement on refugees

Following is the Florida Catholic Bishops' pastoral statement concerning refugees and entrants:

It is a strange and complex situation which can bring a decent American citizen and a Christian to regard refugees with bitterness and even hatred, to want to cut off welfare funds for refugees, to want refugees deported or moved to other parts of the United States.

It is a tragic fact of history that most of the native American Indian population of the United States has been killed off or herded into reservations so that the present population consists almost exclusively of immigrants or descendants of immigrants, of people who came to the "Land of the Free" from other lands looking for the opportunity to make better lives for themselves. In a broad sense, Americans are all refugees or children of refugees. Americans might therefore be presumed to have sympathy for refugees, to welcome them, to help them enjoy the same opportunities that they themselves or their forebears enjoyed.

Christ taught us that to welcome a stranger was to welcome Him. He gave us an example of service to the poor and disadvantaged. He instructed us to love one another as He loves us, even to the extent of sacrificial death. The Christian response to refugees might properly be expected to be concern, care and service.

However, there are factors which make the American and Christian response extremely difficult in the State of Florida.

Since 1960 thousands upon thousands, hundreds of thousands of Cubans have come to Florida and, especially in south Florida, have impacted on every phase of life — economical, cultural, linguistic, social. In 1980 within a few months another 120,000 Cubans suddenly flooded upon the shores of Florida. Many of these later arrivals had no relatives in the United States; many were not skilled or well educated, a few were ill, a few were criminals. The unexpectedness, the suddenness, the great numbers of the arrivals exhausted and overran the ability of the government, the state and the voluntary agencies to care for them.

The government had no over-all policy, no authorized funds to provide for the refugees. It even had no status to offer them. After considerable delay they were classified as "entrants" which entitled them to some support, but not the status of immigrants or even refugees. The dramatic "invasion" of the Cuban refugees somewhat obscured the fact that during the late seventies there was a steady influx into Florida of refugees from Indo-China (Vietnamese, Cambodians) Nicaragua, and other places in Central and South America, Mexico, as well as immigrants from European countries. The heavy Cuban influx of 1980 was followed by the arrival of substantial numbers of Haitians and Ethiopians.

Recognized "refugees" were screened for entry to the United States and their settlement was supported by federal funds. Sponsors — individuals or groups of individuals or organizations — were found with a minimum of difficulty because little financial sacrifice was asked and the refugees were stable people anxious to become self sufficient.

The resettlement of Cuban and Haitian entrants, however, is not adequately federally-funded. To sponsor them implies financial obligation. By 1980, many Florida communities felt that they had reached a kind of saturation point. Sponsors were drained of the enthusiasm they had once demonstrated. The sheer numbers and the uncertainty about the character of the 1980 "entrants" all but terminated interest in sponsorship.

The Governor of Florida has repeatedly called to the attention of the President and the people of the United States that it is unfair to expect one state to bear the whole — or extremely large share of the burden of the refugees and entrants. He called for a comprehensive federal policy that would involve a wider distribution throughout the United States of the refugee and entrant population and adequate federal funding for the care and resettlement of those still in Florida.

Such a policy has not been formulated, nor has adequate financial relief been afforded to the State of Florida. Under the present administration, even the inadequate grants made to entrants and refugees have been placed in jeopardy. A plan to eliminate relief programs for entrants and refugees would place a nearly impossible burden on state resources and turn the entrant and refugee population to private organizations such as Catholic charities and Catholic institutions for help.

The Christian in Florida, then, recognizes the demands that the American heritage and the example and teaching of Christ puts upon him or her. On the other hand, many feel that Florida has done more than its share already, in sponsorship, in resettlement, in active concern and help, that a saturation point has been reached in the State.

Frustration mounts to bitterness when thousands of unfortunate people are literally on their doorsteps. The nation at large seems insensitive and unwilling to share in the care of the unfortunate. The federal government seems prepared to do less rather than more. Ahead lie the prospects of increased state taxes and more urgent appeals for funds from the Church. The sentiment becomes: "We have done our part. Let someone else take up the 'problem'. Get them off our back." Under the pressure of the situation, even the American Catholic begins to see in the entrant or refugee not Christ, but the enemy.

As Bishops of Florida we do not

believe that we have the solution to the highly complex problems to which many people of talent and good will, both in government and in the private sector, have addressed themselves. We feel the tension and the frustration of all concerned. We attribute good will to all concerned and truly believe that everyone wishes that the entrant and refugee problem will be solved in a manner consonant with the highest ideals of America and of the Christian faith.

However, as Bishops in the State of Florida, we do feel a sense of responsibility to make a public statement of concern both for the Catholics and all the other citizens of Florida and for the entrant and refugees.

1. We acknowledge the need for fiscally responsible government, for not spending beyond available income. Fiscal responsibility involves a very careful scrutiny and balancing of priorities and the maintenance of a rational balance between expenditures for defense and expenditures for service to people.

2. We believe that as Roman Catholic Bishops we are under a Gospel imperative to be advocates for the poor and under-privileged. Such advocacy is not an exclusive commitment. We are committed to the service of all men and women, rich or poor, empowered or powerless. But we feel that as followers of Christ we must be prepared in a special way to help those who cannot help themselves. We hope that our priests and our people will reflect and pray over the needs of the "strangers" in our midst, reflect and pray over the demands of justice and love. We will ask experts to continue their dialogue with legislators and government officials concerning the difficult task of discerning which policies and programs will be most effective in serving the best interest of the Florida citizens and of the entrants and refugees.

3. We do not look upon the entrants and refugees as a "problem". We look upon them as our brothers and sisters in Christ. We strive to see Christ himself in them. Most of them make special claims upon us because they are Catholics from a tradition that antedates the founding of the United States. Even the poorest refugee has the inviolable dignity of a human being. But by no means are all of the entrants or refugees poor, unskilled, helpless. Many of the 1960 refugees are now prominent doctors, lawyers, architects, bankers, accountants. Some are public officials. The new arrivals add to the vitality and color of American culture. In par-

ticular, they make a contribution by their love and respect for family, by their warm devotional life, their music, and their attitude of seeing life as something to be enjoyed.

4. We see the separation of family members from each other as a particularly painful difficulty for entrants and refugees. Present legislation often results in separating husband and father from wife and children.

5. While we make this statement about entrants and refugees, we wish to make it clear that this population is necessarily only one of our concerns which embrace many areas, such as care of the elderly, programs for youth, adoptions, family life and education.

6. We believe that there exists a pressing need for a comprehensive and long range policy with regard to refugees, a policy that would address itself to preparation for emergency situations, to fair demographic distribution, to fair sharing of tax burdens and social responsibility — a policy that would aim to prevent any future repetition of the present state of confusion and frustration.

7. We believe that our own United States Catholic Conference should have a closer relationship with the people working on the local levels.

8. We would ask government officials and all persons of goodwill to examine carefully and re-evaluate the proposed cutbacks in funding for programs for the entrants and refugees — cutbacks which over a period of time could have harmful effects not only for the refugees, but also for the local taxpayer and for the people to whom private agencies would necessarily turn for much greater funding for the poor.

In conclusion, we address to ourselves as well as to you, the words of St. Paul to the Romans: "Your love must be sincere . . . Love one another with the affection of brothers. Anticipate each other in showing respect . . . Look on the needs of the saints as your own, be generous in offering hospitality . . . Rejoice with those who rejoice, weep with those who weep. Have the same attitude towards all . . . Live peaceably with everyone." (Rom 12/9-18, *passim*)

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Catechetical center

'A library of gigantic proportions'



Sister Mary Doran

By Prentice Browning
Voice Staff Writer

If a picture is worth a thousand words, then the archdiocesan Catechetical Center, located at 10650 N.W. 27th Ave. (Phone 693-1248) is a library of gigantic proportions.

Over 70 movies and 400 filmstrips on a variety of religious and inspirational topics are available for religious education classes and the general public.

The charge for the film materials is a low \$5 and they can be mailed anywhere in the Archdiocese, provided the center is informed a week in advance, says librarian Sister Mary Doran.

The center also offers records, tapes, magazines, a wide selection of textbooks and a limited number of video cassettes.

Teachers or other interested parties are encouraged to visit the center, where they can preview filmstrips and films or choose textbooks for their classes.

Last year's Mission Sunday collections

The annual Mission Sunday collection to benefit foreign missions will be taken up at Masses this weekend. All the faithful are urged to surpass last year's giving (see below), as expenses of this ministry continue to grow. Last year's parish collections are given below. Some parishes may be omitted due to incomplete figures.

Annunciation, West Hollywood	346	St. Chas. Borromeo, Hallandale	328	St. Joseph, Stuart	2,161	St. Peter, Big Pine Key	234
Ascension, Boca Raton	838	St. Christopher, Hobe Sound	708	St. Jose the Worker, Moore Haven	37	St. Peter, Naples	275
Assumption, Pompano Beach	8,500	St. Clare, No. Palm Beach	1,410	St. Jude	782	St. Peter & Paul, Miami	377
Blessed Sacrament, Ft. Laud.	1,127	St. Clement, Ft. Laud.	1,100	St. Juliana, West Palm Beach	1,771	St. Philip, Opa Locka	36
Blessed Trinity, Miami Springs	360	St. Coleman, Pompano Beach	1,455	St. Justin Martyr, Key Largo	674	St. Philip Benizi, Belle Glade	324
Christ the King, Perrine	605	St. David, Ft. Laud.	325	St. Kevin, Miami	265	St. Pius X, Fort Laud.	1,186
Corpus Christi, Miami	53	St. Dominic, Miami	607	St. Kieran, Miami	380	St. Raymond, Miami	1,700
Epiphany, Miami	2,118	St. Edward, Palm Beach	1,261	St. Lawrence, No. Miami Beach	905	St. Richard, Perrine	610
Gesu, Miami	1,515	St. Elizabeth, Pompano Beach	1,548	St. Louis, Miami	1,028	St. Robert Bellarmine, Miami	80
Holy Family, North Miami	1,828	St. Francis of Assisi, Riv. Beach	335	St. Lucy, Highland Beach	690	St. Rose of Lima, Miami shores	1,663
Holy Name of Jesus, W. Palm Beach	923	St. Francis de Sales, M. Beach	254	St. Luke, Lake Worth	1,000	St. Sebastian, Fort Laud.	1,500
Holy Redeemer, Miami		St. Francis Xavier, Miami	126	St. Malachy, Tamarac	4,116	St. Stephen, West Hollywood	1,552
Holy Spirit, Lantana	2,480	St. Gabriel, Pompano Beach	2,225	St. Margaret, Clewiston	215	St. Thomas the Apostle, Miami	1,021
Immaculate Conception, Hialeah	711	St. George, Fort Laud.	800	St. Mark, Boynton beach	1,263	St. Thomas More, Boynton Beach	1,402
Little Flower, Coral Gables	2,295	St. Gregory, Plantation	1,114	St. Martha, North Miami	260	St. Timothy, Miami	1,020
		St. Helen, Fort Laud.	538	St. Martin, Jensen Beach	390	St. Vincent, Margate	528
		St. Henry, Fort Laud.	434	St. Mary Mission, Pahokee	106	St. Vincent de Paul, Miami	228
		St. Hugh, Coconut Grove	465	St. Marys Cathedral, Miami	200	St. Vincent Ferrer, Delray Beach	1,800
		St. Ignatius Loyola, Palm Bch Gard.	545	St. Mary Magdalen, Miami Beach	536	Visitation, Miami	330
		St. James, Miami	665	St. Mary Star of the Sea, Key W.	415	St. William, Naples	650
		St. Jerome, Fort Laud.	685	St. Matthew, Hallandale	750	Good Shepherd Church	378
		St. Joan of Arc, Boca Raton	2,943	St. Maurice, Fort Laud.	680	Our Lady of Lourdes Church - Boca	268
		St. John the Apostle, Hialeah	350	St. Michael the Archangel, Miami	768	St. Elizabeth Ann Seton Church	30
		St. John the Baptist, Fort Laud.	2,213	St. Monica, Opa Locka	367	St. John Neumann Church	215
		St. John Bosco, Miami	700	St. Patrick, Miami Beach	550	St. Jude - Boca Raton	146
		St. John Fisher, West Palm Beach	492	St. Paul the Apostle, Lighthouse Pt.	3,361	St. Rita Church - Palm Beach	166
		St. Joseph, Miami Beach	1,900	St. Paul of the Cross, N.P.B.	2,027	Notre Dame Academy	75

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Matter of Opinion



What do these photos have in common?

Both pictures depict the results of murderers.

At right, the casket of Egypt's Anwar Sadat is lowered into the ground.

Above, are buildings in Lisburn, Northern Ireland, blasted by the outlawed IRA.

Both are the work of terrorists, i.e. murderers.

The IRA set off a nail bomb a few days ago in London, killing an innocent bystander and sending nails into two nearby children who were clearly visible when the bomb was remotely triggered as some British soldiers went past.

The IRA spurns any remorse on the grounds that they are "at war." Such are the lies uttered by men so consumed with hatred that they cannot see, feel, or think straight.

That the grievances in Northern Ireland are real, in no way justifies buying arms to kill children and elderly, and if these men could see through the clouds of their hatred they would perceive that such acts only make solutions even more remote.

And Americans who finance the IRA should take a look at these pictures to see what their dollars are buying.

Letters to the Editor

Compromise with controllers

I take issue with the author of the letter to the Editor titled "Controllers, Higgins Wrong" who stated that he was flabbergasted after reading Msgr. George Higgins' ARTICLE, "The Air Traffic Controller Strike" in the August 28th issue of THE VOICE.

It appears that his entire letter was based on the old adage, "Once a sinner, always a sinner".

The author was absolutely correct in stating "We should not condone the actions of a group that violated an oath made to God and Country." However, I wonder if he really meant that all the fired controllers should be condemned to hell on earth for the rest of their lives because of this mistake?

In all probability, a very high percentage of the fired controllers are honest, law-abiding and religious individuals who were caught up in the excitement of the negotiations to the

point that they followed their leaders in the same way that college students who believe in a cause (right or wrong) follow their leaders.

I am a Republican who not only voted for Ronald Reagan but also contributed financially to his campaign, for which I have no regrets.

On last Sunday's "Issues and Answers" television program, Labor Secretary Raymond Donovan reasserted the administrative position that there will be no amnesty for the nearly 12,000 fired controllers.

I believe that all parties concerned (the Government, the fired controllers, the flying public who continue to fly, the airline employees who have been laid off and others) would like to see the situation return to normal as soon as possible.

Since the rehiring of the trained controllers would be beneficial to all parties concerned, I hope the day will come soon when President Reagan will have a private conversation with Jesus Christ to ask his opinion regarding

the following courses of action:

1) Should I never grant amnesty for the fired controllers regardless of the affects on their lives and the lives of their loved ones, even though they publicly confess their sin? Or:

2) Should I announce that all fired controllers will be eligible to take the examination for new controllers to be given on October 15th and to be rehired at the same salary and conditions enjoyed on the termination date with no back pay and no seniority?

I have a hunch that Jesus would recommend the latter based on the fact that the controllers have suffered enough punishment for their sin and that it is now time to give them absolution and the right to continue earning their livelihood in the profession for which they have been trained.

Donald A. Pruessman
Miami

Vindictive strikers

To the Editor:

Upon reading the article "A Potentially Bitter Harvest" (Msgr. Higgins) in the VOICE, I would have thought it written by a labor union leader rather than someone with the appellation of Monsignor.

I take issue with the statement that "The President overplayed his hand" in the air traffic controllers' strike. They struck illegally and immorally after a preposterous demand and a public changed attitude.

I, myself, was a government employee for several years. The idea of striking was unthinkable since one was pledged to public service. The existent fringe benefits connected therewith were later realized after leaving the public sector.

The statement in the article that, because of the action taken by the administration, "it will make the rest of the labor movement more militant and more willing to strike at any cost" smells of vindictiveness and an utter lack of integrity.

G. N. Pitzen
Stuart



By
**Antoinette
Bosco**

One of God's surprises

SEAWEED is often considered a nuisance and is certainly a big inconvenience when it loops around bare feet and slithers between the toes of people walking along the beach. Who would believe that seaweed may offer an impressive answer to our energy problems?

According to scientists, farms of seaweed "planted" along the Atlantic and Pacific coastlines could offer great potential for supplying methane, the principal component of natural gas. Apparently methane can be produced through the "digesting" of vegetable material, including seaweed.

To produce natural gas then, we would cultivate seaweed farms, harvest the crops, digest them into methane, and pipe the gas through existing gas lines.

GROWING SEAWEED in quantity has a side benefit as well. It could go a long way toward purifying the oceans. Some seaweed plants feed on the pollution in the ocean waters and act as cleansing agents. They offer the potential, then, of eliminating the need to construct some water treatment plants.

The Gas Research Institute and the U.S. Department of Energy are funding seaweed farm research in the Atlantic and Pacific Oceans.

Researchers at the Marine Sciences Research Center at the State University of New York at Stony Brook are ex-

perimenting with nine common species of seaweed to see which grow best, which have longer, more stable life cycles and which can be protected against the sea animals that want to eat them.

The scientists are conducting their experiments in a seaweed greenhouse and in floating rafts along the coast of Long Island. When they can finally say which seaweed species are most

"I think seaweed is one of God's surprises. I am fascinated by the secrets God has hidden throughout His creation. I think the Creator knew he could preserve wonder and humility in his creatures this way."

feasible to use, then the plans to produce miles of seaweed farms may proceed.

THE RESULTING NATURAL gas could take care of a significant percentage of our national energy needs, supporters of the seaweed farms claim.

Because of these possibilities, I think seaweed is one of God's surprises. I am fascinated by the secrets God has hidden throughout his creation. I think the Creator knew he could preserve wonder and humility in his creatures this way.

In case anyone needs more convic-

tion about the Creator's surprises, I offer this item from a recent issue of Science Digest: If we gathered all the genetic coding material responsible for determining all the characteristics of each human person on this earth, it would compress to about the size of an aspirin!

I remember a beautiful priest, now deceased, Msgr. John Cass, who spoke about the Creator in a book published

31 years ago. He wrote, "Every discovery of science opens a door to new wonders, widens the view of life and deepens its mystery."

IN MY FAVORITE CHAPTER, "On the Trail of God," Msgr. Cass wrote that the design, law and order in the universe are the "footprints for us Robinson Crusoes to wonder at," for they lead us to the mind capable of such creation.

Next time I walk along the beach, I'll step more carefully on the seaweed. I will also be more appreciative of the scientists who keep discovering the Creator's miracles. They spark my faith.



By
**Dale
Francis**

The Pope and unions

In his encyclical, "On Human Work," Pope John Paul II spoke on labor unions. There was nothing ambiguous about what he had to say. "The experience of history," he said, "teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies."

In the social encyclicals of the past, there was clear approval of the concept of labor unions. But Pope John Paul has gone beyond approval, he has said they are indispensable. You won't get a stronger endorsement than that.

Membership in unions have fallen in recent years. There was a time that ordinary people looked on labor unions favorably but today there is often a kind of anti-unionism. Some of this may have been deserved. At the peak of its powers there was some arrogance in the labor movement, there has been evidence of corruption, too. But I think the changed circumstance of the labor movement comes more from changed circumstances in changed times.

For one thing, unionism has become a part of the power structure of the nation. When organized labor as perceived as a David Struggling against the Goliath of industry, there was the natural sympathy that people have for the underdog. But organized labor has long since ceased to project a David

image but is seen itself as a Goliath, so the natural sympathy is gone.

Then the situation of the people has changed. There are economic difficulties today, of course, but a great part of our population, including union workers, live in relative affluence. The way people are when they become affluent they are likely to think they have achieved affluence because they deserve it. Because of this they are less likely to feel a debt to the movement that may have brought them there.

People have bad memories. They forget what unions did for them — or perhaps they came late and have little concept of what they owe to the labor movement.

My own attitude towards organized labor is based on my own experience. In my family, the importance of unions was understood. My only brother and I were both presidents of union locals while we were in our twenties — he of the United Automobile Workers, I of the American Newspaper Guild. Joe died just as he left his twenties, if he still lived he would remember as I do, how great a debt we owed our unions.

When I joined the American Newspaper Guild, during its first year, those in editorial departments were making barely half what the unionized men who operated the linotypes or ran the presses were making. It was a hard organizing job — management found ways to pick off union leaders.

Two of the presidents of the local ahead of me lost their jobs — one for an inconsequential error, the other when he was moved from writing editorials to writing obits and club notes, something he couldn't endure. But we finally negotiated a contract, still didn't match the wages in the mechanical departments, but we were on our way. Today men and women in editorial rooms are paid well and while they may not realize it, they owe a debt to the union and to people like Carl and Joe, who laid their jobs on the line and lost them.

That's something I know by experience and still remember but I'm only one of the millions of beneficiaries of organized labor — and that includes not just those in unionized organizations but in all positions for as union workers gained so did all who work.

It is good to have the Pope reminding Catholics of the indispensable role of unions. Catholics, maybe more than any other group in the country, have a debt to unions because so many of our people worked in industry. A new generation, now in management and the professions, may not realize it. But it is why they are where they are now.

The Pope reminded us of the indispensable role of unions, we should remember the debt. It is a part of our roots.

By
**Tom
Lennon**



Become an explorer

Q. Every week about 1,000 questions pop into my head about the Catholic Church. Am I nuts? Am I losing my faith? Should I stop going to church? What should I do? (Wisconsin)

A. You're not crazy, you're not losing your faith and please don't stop going to church. Your curiosity is exploding, and here's what I suggest you do: Become an explorer.

Explore your faith in Jesus, which is what the Catholic Church is all about.

Plan to be an explorer for the rest of your life. Some women and men in their 80s and 90s find they still have intriguing questions about the one church of Christ and the way of living what it teaches.

If you are not content merely to drift along as a Christian and instead decide to search for answers to your questions, you will enrich your whole life.

And if you try to live well what you learn about faith in Jesus, your happiness will grow with the years.

Here are a couple of suggestions for enjoyable exploring:

Talk to various people about the questions you have. Perhaps one or both of your parents. A favorite teacher. A priest, brother or nun whom you like.

Or what about talking to a neighbor, or friend of your parents? One young person who lives down the street came, at his parents' suggestion, to talk to me about a religious problem that was puzzling him, and we talked for over an hour.

If your parish has a library of religious books, why not check it out for one or more books that may interest you?

Does your public library have a section of religious books? Ours does, and many of them deal with the Catholic Church.

Browse among them to see if there are any that suit your taste. Some are difficult reading; others are lively and more easily readable. You may find a few answers in one or more of these books.

If there is a Catholic bookstore in your area, you may be able to find some affordable and interesting paperbacks. Is there perhaps a bookrack at the entrance of your church?

You don't have to go on an all-out reading jag. Even 15 minutes twice a week will provide you with some answers and information.

But likely what you hear and read will stimulate other questions in your mind, and your search will go on and on.

Christian exploring is a lifetime task, but an exciting rather than a burdensome one.

(Questions may be sent to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)



By Msgr.
James
J. Walsh

The value of the rosary

You can hear some snort, "Oh, come on!" if you were to tell them a lifetime is too short to appreciate the value of the rosary. Those who have come to make the rosary a strong part of their spiritual life would agree quickly. They know from experience the rosary, among other benefits, has often given them a deeper experience of the reality of Jesus in their lives.

Sometimes a new thought comes or if it is not new, at least one is disposed here and now to receive it and make it one's own. As a result the scope of the power of the beads widens beyond one's ability to explain it and one can marvel that such clear insights can come from so simple a devotion.

Ever notice that as we are praying the rosary, we are at the same time urging Mary to pray? In a single recitation of the beads, we beg her more than fifty times to pray for us . . .

This is like the tireless insistence of a little child who keeps at his mother when in need. We give her no rest in the matter. The refrain goes on and on, "pray for us", as if we were afraid our voices had not at first reached her ears, as all little children do.

This urgent request, we know in our hearts, is exceedingly important to us. If the rosary we recite does not gain her intercession, what value has it? Since she is the treasurer of God's grace, who can measure just how much depends on her prayers in our behalf?

So if we are helped through this prayer, is it not because Mary has indeed heard and heeded?

There was a time when Jesus complained to his apostles that they did not ask help of the Father through him. "Up to now, you have not asked anything . . . Whatsoever you ask the Father in my name, it shall be given you . . . Ask and you will receive."

It is obvious that Jesus never had to make such a complaint to Mary. Cana gives us the first hint that apparently she had long been in the habit of asking Jesus' help for others.

What she asked then seems trifling at first glance. Save the embarrassment of the family by providing more wine. Imagine the multitude of more serious problems all around them at that very moment. Even so, Mary not only asked, but insisted on a miracle. Her request seemed so casual, but it changed the beginning of Christ's public ministry.

It was Mary's humble, but so confident approach to obtaining divine help. However unlikely a

send to God through Mary improves in quality and value simply because we involve her in it.

And if, as in the rosary, we do indeed involve her in it, we are uniting our poor prayer with hers and thus causing her to pray for us. Then indeed, the sincere, but perhaps listless and distracted recitation will not be the shabby gift it sounds like.

Many people brush off the rosary as if it is a rat-a-tat-tat, almost superstitious, boring mumbo jumbo assortment of memorized petitions. One reveals a

"Throughout the centuries since Dominic revealed the power of the rosary, saints and scholars have groped for words to describe its potential effectiveness. It has been called a powerful aid to sanctity, an effective weapon against evil habits — a means of transforming the soul."

miracle seemed to the guests that day, it was inevitable once Mary turned to Jesus, lovingly ignored what seemed to be his refusal, and then indicated to the waiters her desire for extraordinary action.

No wonder, we say so often and so confidently, " . . . Mother of God, pray for us sinners . . . " . . .

We do this because God himself made her our intercessor supreme. He didn't have to, but he did. Mary is meant to plead our cause before him and to present our offerings to him.

How fortunate for us that it is this way. As long as we are praying that Mary pray for us, we can be sure that however poor our prayer, granted it is sincerely offered, it is certain to gain in value as it rests in her hands. From the beginning of Christian devotion to her, it was realized that whatever we

shallowness of learning by that attitude. Pope John XXIII admitted he never said the full fifteen decades of the rosary daily until he became the Vicar of Christ on earth. Then he realized he needed far more than ever the help of the Mother of Jesus.

Throughout the centuries since Dominic revealed the power of the rosary, saints and scholars have groped for words to describe its potential effectiveness. It has been called a powerful aid to sanctity, an effective weapon against evil habits, a means of transforming the soul.

The comforting thing about the rosary is that history proves beyond question that this devotion has produced extraordinary results.

Let's remember that whoever prays the rosary makes Mary pray in his behalf.



By Msgr.
George
Higgins

Why have a dialogue with the Jews?

IF CHRISTIAN UNITY is the goal of the ecumenical dialogue, what is the goal of Christian-Jewish dialogue?

It certainly isn't conversion, for then there wouldn't be any dialogue. Nor is it simply an effort to be "good neighbors." Christians and Jews have too much at stake, both theologically and historically.

For Catholics, what is involved is an understanding of the church, for "it is when 'pondering her own mystery' that the church 'encounters the mystery of Israel,'" according to the Vatican Commission for Religious Relations with the Jews. Thus the problem of Jewish-Christian relations is important, the commission says, "even in areas where no Jewish communities exist."

CATHOLIC-JEWISH dialogue is a "solemn mandate" which affects the essence of the church's self-understanding, was the way Pope John Paul II put it at his first meeting with Jewish leaders following his election in 1979. "Thus it (is) understood that our two religious communities are connected and closely related at the very

level of their religious identities," he said.

During his visit to Germany last fall, the pope outlined three essential dimensions of the dialogue between Christians and Jews.

The first is the acknowledgement that Christians encounter in this

within our own church . . . a dialogue between the first and the second part of the Bible."

THE SECOND DIMENSION he outlined is the realization that in this dialogue we are not dealing with a general "interreligious" relationship, but with "today's people of the

as a matter of faith.

There isn't any model for such a relationship, so just finding a way to articulate it ought to keep theologians busy for years.

The third dimension concerns the tasks we have in common. If Jews and Christians are both called by God "as sons of Abraham to be a blessing for the world," then we have a "holy duty," the pope says, to work together "for peace and justice among all people . . . in the fullness and profundity that God himself has disposed for us."

A GOAL THEN, of dialogue between Christians and Jews is common witness to the world, based on the vision we share of the kingdom of God.

Thus "it is not only a question of correcting a false religious view of the Jewish people, which caused in part the misunderstandings and persecution in the course of history," the pope said, "but above all a question of the dialogue between the two religious which, with Islam, can give to the world the belief in one ineffable God who speaks to us and . . . the entire world."

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dialogue, not a people whose covenant has been in any way abrogated or superseded, but "the people of God of the old covenant never retracted by God," the pope said. It is thus, he said, "a dialogue

covenant concluded with Moses." That means the dialogue must deal with the unique situation of two peoples — Jewish and Christian — called into covenant by the same God, both of whose covenants we confess

The Church you left behind

*... Is gone, but there is a new
Church in its place*

James Breig

Thomas Wolfe's classic warning, "You can't go home again," is true because two things change while you are away: you and home. Nothing is static; everything develops, grows, changes. Wander from your homestead for a year and you will return older and wiser (or possibly older and more ignorant), while the homestead will look different, too. The paint on the exterior might be chipped and the garage door might sag—or maybe the outside will have a new coat of paint and the garage will be repaired. For better or worse, things change with every tick of your Timex.

The same is true of your faith. While you were away from the church, it changed, adding and subtracting, casting off and taking on. And while you were gone, you changed too. Your perspective altered, your needs shifted, your goals were revised. What once seemed important is now trivial and the aspects of living which at one time appeared ephemeral to you now seem very essential.

The real changes in the church are not the ones you automatically think of. Sure, the priest is facing you at Mass, English is spoken and people are shaking hands. But those changes aren't the ones you should care about.

In short, the church you left is not the church of the '80s. No matter when you bailed out—pre-Vatican II because nothing was changing, post-Vatican II because too much was changing, during your young adulthood because your needs were not being met, during your middle years because the church seemed to have forgotten you—the church that now exists is different. No matter what or who drove you away—the cranky pastor who railed every week for more money, the insensitive principal who berated your children, the unbending rules which you didn't agree with, or your own inability to be sensitive to the church or pliant to your parish's needs—things have changed.

In your absence, the church and

you have been changing. If you came back now, what would you find that is different? Would it please you or distress you even more? Would it answer your needs or move you even farther away from the church? The answers are, of course, different for each individual, but we can at least pause to look at the church as it now exists, the church of the '80s. We can assess where it is, where you are and whether or not the two of you can go home again—to each other.

And this look is being taken from a prejudiced viewpoint: I believe the change in the church has been for the better. There's new paint and new hinges on the homestead and much nicer people inside than you remember. Come on in.

Fair-weather faithful

The real changes in the church, by the way, are not the ones you automatically think of. Sure, the priest is facing you at Mass, English is spoken, and people are shaking

hands. Some nuns wear polyester and some priests sprout long hair. Your kids are taught to take the host in their hands and the kneelers are stored away in the basement of the rectory. But I've got news for you: Those changes aren't the ones which you should care about. They are merely surface signs of a more interior, more fundamental change in the church.

To be blunt: If you left the church simply because nuns left their habits, your faith wasn't very strong to begin with. Similarly, if you left the church simply because the local bishop made nuns return to their habits, your faith didn't have much going for it. If you love your family, you don't abandon it because your son grows a mustache or your

daughter collects Devo records. If you love your country, you don't resign your citizenship because the Army sends women to West Point. These changes are but symbols of something deeper and it is the something deeper you should be interested in.

To base a serious and lasting decision on matters so ephemeral is a sign of a person who, in the final analysis, never really cared in the first place, of a person who clung to family, country, or church as a baby clutches a security blanket. And when "bankee" was taken away such a person bawls like an infant at the injustice of life. The alternative reaction—growing up—is never considered by such folks.

The real changes in the church—the fundamental, interior, and profound changes—are the ones to ponder. They should be the ones which determine whether or not you will stay at home or leave. The spin-offs of those changes (Sister in her wimple or Sister in her Givenchy) can be dealt with later, after you have decided how you will relate to your faith. You can then accept the spin-offs you like (hooray for involving the laity in Mass) and grumble about the others (boo on the bishop for allowing the pastor to tear down the communion rail). But, in the end, they will not mean much to you. Why? Because you will have decided either to leave it all behind and become a Presbyterian or to embrace the church with a mature and loving hug that holds tight despite such disappointments and disagreements.

Now that you're back inside the house for a moment, put down your luggage and sit a spell. Let me outline what I think are the two main changes in the church in the last 15 years. Then you can decide if you want to stay overnight or not.

The no-no God

First, the church has placed new emphasis on God as a loving being. And, second, the church has reminded its members that they are adults.

Too simple? Not really, not when you consider the results of these themes. Sit back and let's take them one at a time.

God as a loving being. I know what you're going to say. You're going to say that you knew that all along and it's nothing new. But did you really know it—and feel it? When you grew up, what was your image of God and how did he treat people?

Most of us grew up with a pretty vengeful and rather cranky God, a God of the Old Testament. Through the church (for our underlying assumption was always that the church equalled God), he set down stiff rules for us to obey and hard penalties for the weak. No food or drink after midnight if you expected to go to Communion the next day. Mass every Sunday, no matter what. Pledges not to attend movies which were "dirty." Life imprisonment in a marriage which was intolerable. And hell just around the next slip-up.

The church often seemed to be in

the business of posting prohibition signs: No exit (from marriage to a drunken wife-beater). No trespassing (against fine-print regulations on how to attain indulgences). No nothing.

It was a church of no-nos in which nobody ever said yes. It was discouragement instead of encouragement, red lights instead of green arrows. How the church in the 1960s came to be that way is too complicated a story to go into now.



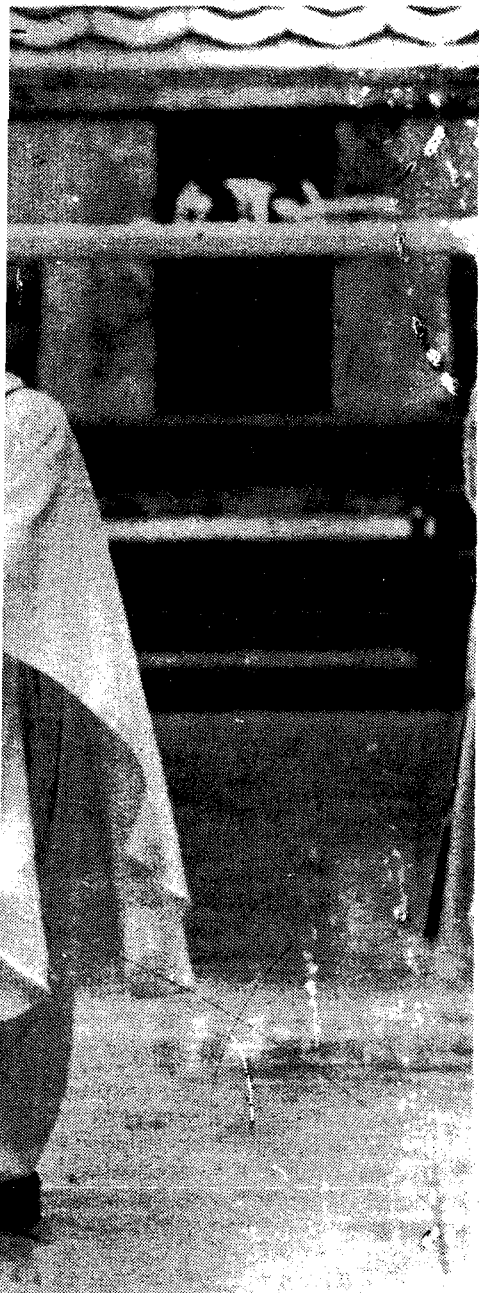
The answer reaches back through 2000 years of history and across the globe in geography.

Through that time and space, the church had become a collection of dogma and superstition, doctrine and local customs, rubrics and regulations. The essence of the church, as contained in the Creed, was slowly layered over with other things, important and trivial. Into the mix went devotions to Mary and the saints, the superstitious belief in the Infant of Prague ("put a penny under it and you'll soon have money"), and mathematically sure formulas for salvation (so many First Fridays, make a novena, say a decade of the rosary).

This church worked for many people for a long time, but, sooner or later, it was doomed to totter under the weight of history and the accumulation of excesses. The tottering was obvious by the time the Second Vatican Council decided to restore the gem-core of the church by burnishing off the extras,

discarding what was silly, and placing in proper perspective (the Blessed Virgin, for instance) what was worth retaining.

To a large extent, the church of the past had been an easy church in which to live. While its rules were harsh and penalties stiff, a member knew what to do at all times. There was no necessity to think about your faith when it was all so clearly formulized in sets of commandments and lists of beatitudes. Mem-



where else, not on the strict adherence to rules but on God's love. This was the God of the New Testament, the God with a human face, a face of love, forgiveness, and understanding. From such a God came ideas as startling today as they were 2000 years ago: Turn the other cheek, love your enemy, have compassion for sinners. To this God, the Sabbath was made for people not vice versa. To him, the key regulation was plain: Love God and your neighbor.

Based on this renewed emphasis on the person of Jesus, the church began to change its symbols and rites so they would reflect what is central to our faith. The reforms sought to bring understanding and mercy where there once had been only rigidity and sternness. There came, at last, yesses among the nos. From the idea of a loving God sprang the idea of a loving church, a community of believers working together.

Once, the stress had been on the individual. Babies were baptized with few present, Confession was held in a coffin-like box, Mass was offered by a distant figure with his back to you speaking foreign words while you huddled solo over your missal. The renewed church changed the symbols: Baptism, it was suggested, should be held in the parish community during Mass. Penance, now called Reconciliation, could be a communal event or, at least, a dialogue between two people looking eye-to-eye. Mass should be a celebration of the family of God, gathered together, speaking the same language, sharing their warmth.

No sacraments were tossed aside. The Mass was not scuttled. The real presence was not forgotten. The Creed was not filled with "only when" or "not always" additions. The fundamental church remained while the externals changed to reflect what had always been the core of the church: God's love and forgiveness and presence.

In such a church, it shouldn't matter how people dress (even nuns) or look (get a haircut, Father). It shouldn't make any difference who gives you the Eucharist, as long as you get it. (If a dishevelled man rang your doorbell and offered to give you a million dollars tax free, would you refuse it because of his appearance? Would you sniff, "Only bankers are allowed to handle so much cash"?)

In a loving church, the person offended by any decision should be able to express his or her displeasure. In a loving church, the decision-makers should listen to the complaint and understand the pain. But, in the end, in a loving church, it shouldn't matter what the final determination is because the center of your faith is worth more. Distressed by a church action on women priests, the nuclear arms race, birth control, gun control, homosexuality? Do something about it. Try to change it. Try to understand it. (Have you read an encyclical lately?) Realize it is the work in many cases of imperfect

humans rather than of the infallible church. Trace it to the origin: the local bishop, a committee of the national church, a Vatican bureaucrat, the Pope? But whatever you do, don't let it undermine your faith and your growing relationship with the loving God.

To do all these things requires study and reflection, an analysis of the church and how it works, a grounding in the history of the church and the development of Catholicism. And that brings us to the second major change in the church.

Grade-school faith

Church members are adults. There are thousands of Catholics today who get as upset by changes in genuflection rules as they do by theological speculation denying the divinity of Jesus. And that is the problem. Too many Catholics have lumped everything together into one bin labelled "church beliefs." Into this collection they have thrown the doctrine of the Trinity, what their second-grade teacher told them about Maria Goretti, the dogma of the Immaculate Conception, rules about eating meat on Friday, and much more.

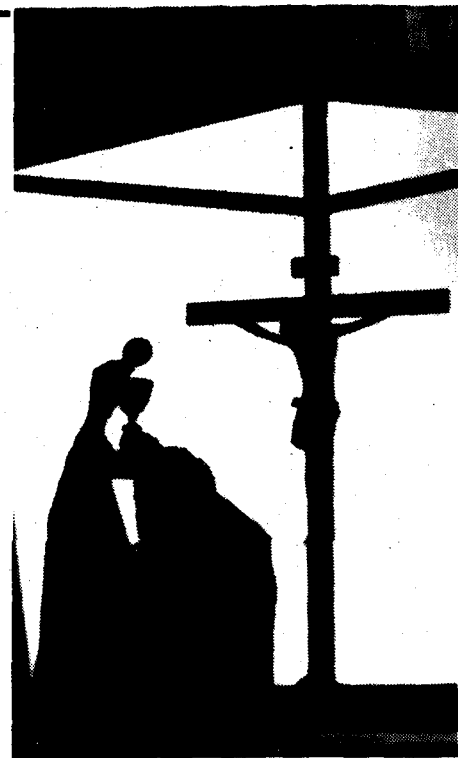
When the church dipped into the bin and snatched out some of the items (go ahead, eat meat on Friday; no, St. Christopher was fake; yes, you can stand up during the consecration), these people decided the entire bin had been overturned and that its contents were now strewn about. From the jumble, they felt the church was saying, take what you want and discard the remainder. Everything (the saying

To a large extent, the church of the past had been an easy church in which to live. While its rules were harsh and penalties stiff, a member knew what to do at all times.

went in the popular mind) was up for grabs.

To such people, there was no difference between how they kneeled during Mass and what the church taught about Christ's nature. These people, to put it bluntly, were ignorant. And their ignorance, in many cases, led them out of the church in a huff. They had taken the little bit of learning they had from grade and high school into adulthood with them, never expanding on it, reshaping it, rethinking it, placing it in perspective, culling out the essentials from the trivia. And it wasn't enough.

Consider a parallel case: A child goes through 12 grades learning about civics. He or she gets lessons on such fundamental things as democracy, the mechanics of government, and the Constitution. But he or she also gets little sidetrips into history and is taught about the Whiskey Rebellion, how Lincoln wrote his speeches on envelopes, and who blew up the *Maine*.



Into adulthood prances this person, ready to vote and take part in debates on the issues of the day. What if they never read another book or newspaper? What if they voted against all Hispanic candidates and issues because of the *Maine*? What if they refused to work for a candidate who wrote speeches on legal paper? What if they held a grudge against liquor producers and the state of Kentucky for the Whiskey Rebellion?

Such actions would be immature, unthinking . . . and ignorant. The person would have failed to apply some adult intelligence to what was learned as a child. And that's exactly how many Catholics have proceeded through life—never reading another book, newspaper, or magazine on religion, never attending a lecture or taking a course in their faith, never contemplating what they learned long ago and ordering it into a comprehensive, mature system of belief.

These Catholics vote on the church based on such bits of ephemera as whether or not it's still a sin to miss Mass on a holy day when travelling. And the vote is often to walk away from it all.

For adults only

I know adults who spend hundreds of dollars a year to learn about sports. They stock up on baseball books, buy tickets to football games, have subscriptions to betting advisories, attach cable TV to their home to see more basketball, and put down a fiver on the outcome of a boxing match. I know adults who have devoted hours to perfecting their ability to stitch an antimacassar or cut glass into a teddy bear or knit a bootie. But these same adults wouldn't spend a nickel or give five minutes to updating their knowledge of their faith. Give them the Lakers or give them decoupage—but don't give them knowledge about Catholicism. Improve their chances of picking a winner at the track or show them a new knot for their macrame, but never, never try to bring their spiritual life to a higher level than it was in grade 12

continued on page 18



Tips on visiting the elderly

Dear Dr. Kenny: I have several older relatives and friends. Lately I have been uncomfortable visiting them because they are failing in some obvious ways: their hearing, their memory and the things that seem to interest them. I want to keep seeing them. Can you suggest anything that might improve our visits? (Illinois)

A. Good for you. Many people stop visiting their middle-old and old-old friends when they begin to have trouble communicating. With a few changes you can continue to enjoy the companionship of your older friends. Here are some hints.

1. Schedule your visits with your older relatives and friends. Let them know in advance that you will be there so they can write it on their calendar. They will enjoy the anticipation of your coming.

2. Plan your conversations. Make a mental list of interesting subjects to discuss so that you can get beyond their aches and pains and the weather. Pick some things that you enjoy talking about. You may want to include an upcoming event in which the older person can participate.

ALLOW ENOUGH TIME. Avoid "hit and run" visits. Get there on time and tell them how long you can stay. Spend at least a half hour and don't expect to settle all their problems. Visits are meant to be pleasant.

4. Bring something along. Surprises are always welcome. It helps to have a tangible object to focus the conversation. Possibilities include: a homemade card from your child; a plant or flowers from your garden; a favorite food or baked dish; a basket of fresh fruit; a letter received from mutual friends; photographs of mutual friends, especially rediscovered old photographs; yarn for knitting; a magazine or book.

5. Bring a child along. Children can reach oldsters where adults fail. Old people generally enjoy children in moderate doses.

6. Touch them. Older people need physical contact. When talking with them, it may be important to put your hand on their arm, hold hands or put your arm around them. Remember, touch is an eloquent form of communication with a message

of love.

7. Walk with them. Get outside if at all possible. If they cannot walk, push them in a wheelchair. Your visit may provide a rare chance for physical exercise. They need to move around to keep their bodies functioning well.

8. Ask them about their past. What was it like growing up? Take time to do a life review. You may want to take notes or bring a tape recorder to preserve their reminiscences for future generations.

9. Be yourself. This is a key to enjoying your visits. Don't put on an act. Plan to get as much out of your visits as you put into them. Tell your favorite stories. Laugh. Relax and enjoy yourself. And enjoy your friend.

The elderly have something to give you if you have the time and vision to accept it.

More hints next week.

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



By
Dolores
Curran

Responsibility means more than chores

When some parents begin to discuss family responsibility, they talk only of things like dishes, lawns and rooms. Others add homework and part-time jobs. All of these are part of growing responsibly, of course, but the strong family adds another dimension: members are responsible for the feelings of others as well. There's an over concern when one feels he is being treated unfairly. There's a visible reaction to personal moods and a companion response that says wordlessly, "I'll take some responsibility for making you happier, for making our home a better place."

In these families, if a person is feeling down because there's a loss of job or no prom date or a failed test, another in the family is likely to supply some loving strokes. Sometimes these attempts are funny. A mother shared that when their eldest son went away to college, she felt sad and somewhat adrift. Sensing her feelings, her twelve-

year-old stuck close to her for a couple of days.

"He nearly drove me mad," she confessed. "Everywhere I went, he followed. When I set to read the paper, he just sat next to me, doing nothing. He was doing his best to make up for Chuck's absence but I wanted to tell him to go out and play."

Another parent contributed that when he got a speeding ticket and was feeling angry about it, his six year-old girl went into the kitchen and prepared a little tray with a glass of water, two aspirin and a vase with dandelions on it. It was her way of accepting responsibility for soothing his feelings.

In some families, a parent, usually the mother, is made solely responsible for family happiness and harmony. Family counselors speak to this often. "Mothers tend to become the repository for everyone's guilt and mood," said one. Some mothers

become the family's peacemaker simply because their mothers served this role."

She mentioned as an example a mother who kept lists everywhere to insure fairness. There was a list on the refrigerator documenting who was last to do dishes - even one in the glove compartment of the car stating who sat near the windows last. Instead of giving the experience of getting along together, she removed this opportunity from them by assuming it.

A family pastoral counselor sketched the kind of life these mothers live. "They felt guilty all the time. If two siblings are squabbling, the mother doesn't make them responsible for healing the quarrel but steps between them and argues with them. It becomes her responsibility. After awhile, children begin to assume that she's responsible for their poor performance on a test, maybe because she didn't get them up in time to study

or maybe for no reason at all. She becomes the family scapegoat - she gets dumped on by everyone."

Parents in healthy families don't permit this. They seem to be able to foster an atmosphere that says clearly to one another and to their children, "We are all responsible for a reasonably harmonious household. If you don't know how to be, we will help you. If you don't want to be, kindly remove yourself from the family circle until you are ready to assume practical responsibility for our collective mood."

These families aren't harsh but firm. They don't allow one child to whine away everyone's good mood. They don't permit constant bickering at meals. They believe that siblings learn compromise and reconciling by working out their differences, but not necessarily in the midst of the family. Most important, they expect everyone to be responsible for the family mood, not just mom or dad.

OPENING PRAYER

God our father, through your son, Jesus, you have blessed us with peace. Help our family to share that gift with our brothers and sisters everywhere. Never let us be the cause of pain or unhappiness for others. Amen.

SOMETHING TO THINK ABOUT

United Nations Day is celebrated on October 24th and serves as a reminder of God's gift of people everywhere, people of all kinds, colors, religions, and personalities. As transportation and communication improve, our world gets smaller and we become more dependent upon each other for

basic needs. It's really a small, small world after all!

ACTIVITY IDEAS

Young Families

PEACE FLAGS Materials: paper, crayons, scissors, glue, string. Have each member of the family make a peace flag featuring some peace symbol. String the flags in one place. Remind each other that peace begins at home. Each person is responsible for keeping his or her flag flying by being a peace. The individual whose

behavior disrupts the peace and harmony of the household should take down his or her flag until doing what is necessary to restore peace.

Adult Families

Read prayerfully the Scripture passage found in the Acts of the Apostles 10:34-38.

ENTERTAINMENT

1. If you live in a large city, take a ride through a neighborhood that is

largely inhabited by a particular group of people.

2. Invited a family or friend of another race or nationality to share Family Night with you. Let them tell you about their country and customs.

SHARING

- Share how you feel when you meet a stranger.

- Share what you might do to make an "outsider" feel more comfortable.

CLOSING PRAYER.

Matthew 11:25-30. Pause after the reading and have each person offer a personal prayer.

Family Night

CITIZENS OF TWO WORLDS

Readings: Isaiah 45:1, 4-6; 1 Thessalonians 1-1:5; Matthew 22:15-21

By Fr. Richard Murphy, O.P.

When I was growing up, I used to relate to my mother the happenings of each day, and she would often remark: "You could have done this, or said that." Her suggestions were usually excellent, I remember, but a young lad wrestling with a new world did not often come up with the right words. That is what made Jesus so different from other men. He always did. And his were not merely verbal victories. His words were dazzling expressions or truths that men and women can live by.

On one occasion Jesus was confronted by a coalition of traditional enemies, the Pharisees and the Herodians. Their opening words were honey-sweet (many succumb to flattery): "You are a truthful man and teach God's way with sincerity. Is it lawful to pay tax to the Emperor or not?"

THE QUESTION was remarkably well-devised. Apparently calling for a simple Yes or No, it was in reality a skillful trap. To answer Yes would have discredited Jesus in the eyes of His countrymen, and a No would almost certainly have led to His arrest by the Romans as a rabble-rouser.

But the tables were suddenly turned in a way that commanded and still commands admiration. Jesus asked to be shown the coin of tribute; it was produced. Then He asked whose image it bore; the answer "Caesar's" was given. Then like a lightning-bolt or rapier-thrust, came the brilliant reply: "Give

back to Caesar what belongs to him and to God what belongs to Him."

What Jesus was saying was that we are citizens of two worlds, one civic and the other religious. He did not confuse the two, nor set them in irreconcilable opposition; He simply distinguished them. Each has rights.

Citizens of this world, we recognize that authority, rights, and obligations go together. Where one of the cluster is, there also are the other two. Authority is like air, good or bad, but without it there is anarchy or chaos. We cannot live without it.

CITIZENS have rights too. From civil authority we expect and demand certain things: public order, lighted streets, health services, education, sanitation, etc. It is all lumped together under the words law and order, and we pay taxes so that such things can be provided. There is reciprocal exchange here; rights and obligations, authority and responsibility.

There is however a supreme authority, God Himself. He has His rights, and we have obligations toward HIM. He is to be worshiped, honored, respected, obeyed, and loved.

Caesar is well-served when God is well-served. Those who fear God are the kind of people who make good citizens. If ever one has to choose between the two authorities, God comes first. Worldly rulers rule at His bidding, and unwittingly are His instruments. He is the Lord of history. God is No. 1.

Jesus respected human authority. He gave us an example of obedience and respect to it, and as the Suffering Servant, gave us an example of His obedience and love toward His Father. His death for us showed us how obedience and love together do wonderful things. He is our Savior.

God's answers, Jesus' answers are always the best. We must respond to His words by faith and love and constancy, and by patient endurance of suffering.

Why have Masses for the dead?



By Fr. John Dietzen

Q. When someone dies and has received all the last rites, and we know he or she has led a good Christian life, what do you think of having Masses offered for him or her? If we believe in God's mercy and love do you think that year after year we should continue to have Masses said for them? (Illinois)

A. There are many reasons why Masses may be offered "for" a deceased person. First, as all prayer for the dead, the intention may be to ask God's blessing and grace during the person's life. Strange as this sounds, we know that God is not bound by the limits of time. Past, present and future are all "now" to him. We can put our selves in that sphere of reference of eternity in our prayers.

The church in fact does this all the time. In the funeral liturgy, for example, and in some anniversary liturgies years after the individual is deceased, the prayers ask God to give that individual the blessing of a holy and peaceful death.

Another reason is that, as long Christian tradition teaches, our prayers and other good works can truly help those who have died in any satisfaction for sin that may be due. Exactly how this works out in God's providence we naturally do not know. But it is still valid and solid Catholic belief.

Finally — and this is far more com-

mon than we might think — our Masses and prayers can simply express thanks and praise to God for the life of a person we have loved, and still love. I know many men and women who firmly believe their loved ones are in heaven and who may even pray to them as among the saints of God. But they still have Masses offered for them. Obviously these Masses are simply expression of their faith and hope — a part of their remembering and of their joy over the happiness of someone they love.

Q. Is it true that at one time Catholics were allowed to go to confession only once in a lifetime? (Massachusetts)

A. There's much dispute about the practice of the very early church in the matter of forgiveness of sin. About all that we know for sure is that the practice of doing penance and of being reconciled with the church for sins committed after baptism was an essential of Christian belief from the beginning.

Theologians, bishops and even popes argued for a long time in the early centuries after Christ about whether forgiveness of sins could be obtained more than once after baptism — especially for the three "capital" sins of murder, adultery and idolatry. There's evidence, however, that the church's policy was not this rigorous in practice.

The beliefs and format for the forgiveness of sins varied enormously during the first thousand or so years of the church and only gradually took the form with which we are familiar.

(Questions for this column should be sent to Father John Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.)



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Two priests, one old, one young, expel a demon which has possessed a girl in a scene from the movie, "The Exorcist."

'The closest network television comes to accurately reflecting Christians in a modern day setting is found in the Xerox commercials . . . Most of the programs dealing with Christians . . . in a modern setting deal with the occult — Carrie, The Exorcist, Damien . . .'

TV unfair to Christians

Network television discriminates against Christians and religious people by portraying them as buffons to be laughed at or fanatics to be feared, but most of the time by simply ignoring him.

That's the gist of a speech made by Rv. Donald E. Wildmon, chairman of the Coalition for Better Television, to the National Broadcast Association for Community Affairs, meeting in Vail, Col.

Following are excerpts from Rev. Wildman's remarks:

One very important institution in our society still practices religious discrimination, that institution is network television.

It takes no genius to notice the treatment religion, religious people, and religious values received on network television. It is one generally of exclusion. When religious people are depicted, it is too often negative.

In the past we have expressed concern about the sex, violence and profanity on television. While our concerns have been too narrowly defined. These are only symptoms, not the disease. The disease is, basically, one of perspective and values.

THE DISEASE is in the value system that dominates and controls network television. The value system has practiced discrimination against religious people, culture, values and traditions in their programs. To my knowledge, there is not a single current continuing series on network television which

shows anyone who has a continuing meaningful relationship to a religious body, which is set in a modern day setting. Nor has there been such a series in some time.

Religion on network television is depicted as being something meaningful in the past which is not relevant in today's society. In the 19th century, network television says, religion played an important role, as witnessed in "Little House." Early in this century, religion, according to network television, played a partially relevant role as witnessed in "The

'Religion on network television is depicted as being something useful in the past which is not relevant in today's society.'

Waltons." However, the closer you get to a modern-day setting, the less relevant religion becomes to everyday life. This is witnessed in "M.A.S.H." where religion is depicted as funny and naive and harmless.

Methodically network television has excluded Judeo-Christian religious characters and culture from their programs. All too often, when persons are identified as Christian in programs which air on the networks, they are characters only to scorn, prompt revulsion, and to ridicule.

More than 50,000 Americans go to church regularly — but rarely on television!

People make decisions based on Christian principles, but rarely on television!

Every community in America has local churches and synagogues which contribute to the good of their local communities and this country. But they don't exist on television.

About the only time one hears, the name of God on network television, is when His name is used in a profane manner.

THE CHRISTIAN faith has healed the alcoholic, rehabilitated the criminal, rejoined the broken home, helped the teenage drug addict find purpose and meaning in life, and undergirded the ethics of business people. But you would never know this by watching network, commercial television.

Christians, because of their religious values, adopt children no one else wants. But rarely does network television show that side of Christianity.

Christians have built hospitals, schools, and other institutions of help and compassion. Christians have fought and died for this country and for the freedom of all — including non-Christians. Christians have served at all levels of our government. Our laws are rooted in the Christian concept of justice. But one would never know all this by watching television.

The closest network television comes to accurately reflecting Christians in a modern day setting is found in the Xerox commercials! To air **Jesus of Nazareth** or **Peter and Paul** is one thing, to properly depict christian people, their values and culture in a modern day setting is another.

I cannot remember seeing a program on network television set in a modern setting which depicted a Christian as a

warm, compassionate, intelligent or gifted human being. Most of the programs dealing with Christians, Christian values and Christian culture set in a modern setting deal with the occult — Carrie, The Exorcist, Damien, etc.

THE REASON for this patent discrimination against Christianity in network programming is stated by Ben Stein in his book **View From Sunset Boulevard**. "By definition, the people who write TV shows and produce them are not all devout."

Another look at the situation by Stein reflected on the attitude of Lee Rich, one of the leading producers in Hollywood. "The church has been narrow-minded. It hasn't grown with the times. It's been lumbering along, and hasn't taken cognizance of what's going on in the world. It hasn't made the changes it's got to make. The church brought us up to believe that things were the way they made them out to be. As we've become wiser and more educated, we've started to challenge these implanted beliefs."

Mr. Rich obviously has all the answers about what is wrong with the church. And he knows quite well the answer to what is wrong despite the fact that he admits he hasn't been to church in approximately 40 years and has said that he doesn't know a single person who goes to church!

The networks are quick to point out incidents of racial discrimination in

continued on page 1

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'True Confessions'

Good acting, mediocre script, shallow movie

By Michael Gallagher

NEW YORK (NC) — "True Confessions" (United Artists) is well titled. It's the stuff of pulp fiction and, though it's lack of pretension may be to its credit it unfortunately lacks the kind of dramatic punch that pulp fiction must deliver.

The time is the late 40s and the plot, which bears some remarkable similarities to Robert Aldrich's failed "Hustle" of a few years back, centers around the efforts of a tough Los Angeles police sergeant, Tom Spellacy (Robert Duvall), to find the killer of a young prostitute murdered in spectacularly grisly fashion.

This is the kind of movie that likes to linger over sordid details, here getting an extra measure of titillation from

them by laying on a heavy dose of Catholic atmosphere.

For, as it happens, the sergeant's brother is Msgr. Desmond Spellacy (Robert DeNiro, who looks even less Irish here than he looked Jewish in "The Last Tycoon"), an up-and-coming young monsignor, the right-hand-man of the cardinal himself.

TOM SPELLACY eventually links the murdered woman to a prominent Catholic layman named Amsterdam (Charles Durning) whom his brother has been closely associated with in the allotting of lucrative building contracts for diocesan projects. To make matters worse, the monsignor himself is linked, although innocently, to the dead prostitute, who seems to have devoted most of her brief career to prominent Catholic laymen.

If the sergeant proceeds against Amsterdam, it will mean that his brother's ecclesiastical rise will be cut short. And it's more than disinterested duty that propels Tom Spellacy. He loathes Amsterdam for his prestige and respectability and he feels excluded from his brother's world.

"True confessions" centerpiece is a pair of fine performances by DeNiro and Duvall. Ironically, it is Duvall, not Deniro, who is more priestlike in the sense of Graham Green's anguished priests — fallible, somewhat corrupt, but faithful to the essentials. De Niro does his best, which is very good, to suggest inner turmoil, but he gets no

help from the script.

There is also some fine supporting work from Kenneth McMillan as a casually corrupt policeman, Cyrol Cusack as the cardinal, Rose Gregorio as a down-on-her-luck madam, and Burgess Meredith as a monsignor put out to pasture because of his recalcitrance.

ALL OF THIS good acting, however, is in the service of a mediocre script by John Gregory Dunne (who wrote the novel upon which it is based) and his wife, Joan Didion. The tenor of the film, directed by Ulu Grosbard, is essentially sympathetic toward things Catholic, but it's a shallow, perhaps condescending, sort of sympathy. And though the Dunnes do a passable job with characterization, they show little concern for the demands of credibility, even the modest ones in force in this kind of movie.

Would, for example, a man whose business depends upon an untarnished reputation jot down on company stationery a friendly little note recommending a prostitute to a maker of pornographic movies? Another indication of the Dunnes' poverty of invention is the staging of two nearly identical clashes between Tom Spellacy and Amsterdam.

There are at least two slip-ups in the Catholic area. De Niro tells an altar boy not to put so much wine in the chalice next time when, of course, the priest himself is the one who pours the



Robert DeNiro in "True Confessions"

wine. Nor would even a cardinal in 1948 be able to remove a troublesome monsignor with the ease shown here — if indeed he could manage it at all.

"True Confessions" has its moments, but it's only moderately entertaining. Because of its relentless concentration upon the seamy side of things — a lot of time spent in brothels and well-stocked morgues, some glimpses of a pornographic film in which the murdered woman appears — and because of its not especially sensitive exploitation of its Catholic aspect, the U.S. Catholic Conference has classified it A-IV — morally unobjectionable for adults, with reservations. The Motion Picture Association of America has rated it R — restricted.

REAL TO REEL

This week on "Real to Reel," a feature entitled "Musical Ministry" tells the story of professional singer Eleanor Humston, who shares her talents with a special group of students at Boca Raton's Habilitation Center. Also featured, Archbishop Raymond Hunthausen of Seattle, who speaks about his recent statement against nuclear arms and the effect his opinions have had in his home state and around the country. Watch Sunday morning at 9 on WCKT-Channel 17.

Christians distorted on TV

continued from page 16

their news, while practicing equally repugnant religious discrimination in their entertainment programs. One reaches the assumption that there are no Christians, or very few, among that very small group of networks officials and producers who determine what we see on television. The value system being depicted on television is basically reflective, not of America as a whole, but of that small group.

ALL TELEVISION is educational television. And this small number of people have used television to effectively educate the viewing public to the image and perception they want the public to have toward religious people and religious values. We need to remember that nothing we see on television is there by accident. Everything is there for a purpose.

Network television has taken the

religious values of marital fidelity, hard and honest work, the rejection of violence, clean speech, love of God, stewardship etc. and ridiculed and belittled or ignored them in their programs. Network television has been quick to present programs such as the one by CBS on Jim Jones. But it has neglected to present programs on people such as Mother Theresa.

No one denies that any Christian and all Christians have their faults and failures. But to continually present Christians, their values and culture in a negative light is a gross injustice. Network people continually are telling us they are only reflecting life as it is. Such an excuse for religious discrimination is no longer acceptable. What they are reflecting is either life as they perceive it or life as they desire it to be. While crying censorship when the viewing public expresses concern, the networks have carefully censored

Christians out of their programs.

This ugly, intentional and patent discrimination against Christians must end. We can no longer accept this situation. Christians provide more than Three billion dollars a year to network television. What do we get in return? Precious little other than exclusion, scorn and ridicule.

FRED FRIENDLY, professor of broadcast journalism at Columbia University and former president of CBS News, once said: "Broadcasting is going to determine what kind of people we are." I feel that Mr. Friendly's statement carries a lot of validity. That being true, the kinds of role models currently being offered by television are not acceptable. As religious people we are not going to subsidize the discrimination toward religious people which is apparent in too many of the network programs.

Let me say to the networks that they can either stop this discrimination on their own because it is wrong and unacceptable to all fair-minded Americans,

of they will eventually stop it because it is economically unattractive. Using Christian money to belittle and demean the Christian faith is not good business.

The networks are free, of course, to continue the ugly discrimination against religious people and values. At the same time, we are free to call to the attention of Christians and other religious groups this discrimination. We are equally free to ask Christians and all fair-minded people to withhold their financial support from advertisers.

Perhaps what we have in this situation is a very, very small minority of people, strategically placed who are basically anti-religious, certainly non-religious. These people are of the opinion, if their programs are to be accepted as the standard of interpretation, that Christianity is an inferior way of life and Christians are inferior by nature. This is, basically, anti-Christian bigotry and anti-Christian bigotry has no place on television.

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The Church you left . . .

continued from page 13

To such people, the church is saying, "Grow up." It's demanding of every member a new attitude of mature judgment and adult participation. The easy church of simple rules to follow (heaven guaranteed on one prayer a day!) is gone. In its place is a church which requires its members to think and reason and choose and grow.

The jargon for this change in the church includes such terms as shared responsibility and ministry and stewardship of talent. What it all means is this: You are the church. In the past, the church was thought of as those guys in red in Rome and the guy in the chancery downtown. But the church is more than that; it is us. And it's not going to function properly without input from everyone. Mature input, that is.

Such a church requires its members to educate themselves in their faith, to become adults able to assess their place in the church, to lead their children to a solid understanding of spirituality. And, as adults, each of us must make decisions. No longer will it be easy; we won't be able to say, "The church says no." We have to look at issues and choices, and apply our intelligence, consult others and the church, study the factors, pray about it—and then decide.

To come to a decision in the past, Catholics went in two different directions, neither of them an adult way. Some chose to mimic what the church said, thus evading any conscious or conscientious choice. Birth control? The church says no, so I say no. Others took the opposite

tack: If the church says no, I say yes because no church is going to run my life. No one is going to tell me what to do, they would say stoutly. Then they would turn to Cosmo to see what to wear, to a friend to find out what color to paint their living room, to a movie star to determine how to behave.

The human factor

It is not fully human to act either way. To blindly follow the church's

No sacraments were tossed aside. The Mass was not scuttled. The real presence was not forgotten. The Creed was not filled with 'only when' and 'not always' additions. The fundamental church remained.

lead, like some lop-eared puppy, is immature. Similarly, to pooh-pooh the church's wisdom and guidance is puerile. The former behavior marks one as a 6-year-old. The latter is slightly more adolescent but no more admirable.

An adult Catholic in a loving church does not give the church servility; nor does he or she ignore it. Rather, such a person recognizes his or her own responsibility for forming an intelligent conscience capable of making mature judgments. In a compassionate, loving church, there is room for diversity on many matters and for mercy on difficult issues. That has been obvious in such areas as birth control, sexuality, divorce and remarriage,

intercommunion, peace and justice, the duties of wealthy nations toward the Third World, and much more.

The liberal who pops a birth-control pill upholds the church on its opposition to racism. The conservative who practices rhythm contests the church's stand on social justice or welfare reform. There is room for both of them in a loving church because they and the church are growing. Neither they nor the church has attained perfection, but they are both striving to reach it through mature growth.

The church is human because human beings direct it and so it is flawed at times and can be impatient, uncaring, doctrinaire, and stern. But the church is also divine because it has the Holy Spirit with it and so these same humans can be patient, loving, understanding, and pastoral. And "those humans," flawed or not, are you.

That is the church of the '80s. I don't pretend it is the best church for all time and for all places. But it is the church you left, different and changing and growing and evolving. Just like you. It's trying to meet the needs of people today, not the nostalgia of people yesterday.

If the church has changed for the better, eliminating some of those things which most disturbed you, it is ready to welcome you back. If it has changed only a little, leaving great gaps of work to be done, it is ready to welcome you back also—as a person who can contribute to its future growth. The church, like you, will never stop changing, so don't come home expecting it to freeze in its current look. How it changes, however, may depend a great deal on whether or not you're at home when it does.

So, now that you know what it will be like to come home, shall I make up the bed in your old room or won't you be staying? ☐

Reprint from U.S. Catholic magazine, 221 W. Madison, Chicago, IL 60606.

Holy Spirit Parish: Mortgage Burning and Evangelization evening

MORTGAGE BURNING

Sunday October 18 marks a great event in the life of Holy Spirit Catholic Church, Lantana, because on that day the burning of the 15 year mortgage note will take place, a year before maturity.

A special Mass of THANKSGIVING will be celebrated by Archbishop Edward A. McCarthy, D.D. assisted by Rev. Thomas J. Rynne, Founding Pastor, Rev. Monsignor Bernard I.

McGrenehan, V.F., Rev. Monsignor David E. Bushey, V.R., Rev. Clarence J. Podgorski, Associate, and Rev. William L. O'Dea, present Pastor.

The special Mass will be followed with brotherhood and refreshments served to all parishioners and friends in attendance by the Holy Spirit Women's Guild.

EVANGELIZATION EVENING

Tuesday, October 20 Auxiliary

Bishop Agustin A. Roman, D.D. will officiate at the parish Mass of Evangelization at 7:30 P.M. to which all parishioners are cordially invited.

Bishop Roman will offer Vespers with the priests at 5:00 P.M., followed by dinner. A special meeting with the Evangelization Committee of Holy Spirit Church will follow at 6:30 P.M., followed by the parish Mass. Brotherhood will commence after the Mass for People in the social hall.

It's a Date

OUR LADY QUEEN OF MARTYRS CHURCH is celebrating its 25th Anniversary this month. Festivities include the Annual Fall Festival on Friday, October 23, from noon to 11 p.m. Rides, games, white elephant, prizes, food, plants and handmade bazaar items will be available. The Church is located at 2731 S.W. 11th Court, one block north of Davie Boulevard off Northwest 27th Avenue (Riverland Road).

"**THE ST. STEPHENS COUNCIL OF CATHOLIC WOMEN** will host the "MACCW South Broward Deanery fall meeting, mass and luncheon," on October 17, Saturday beginning with registration at 9:00 a.m. at the St. Stephens Parish Hall, 2000 So. State Road No. 7 in Miramar. Catholic women from all parishes will be attending. Our featured speaker will be Fr. John Madigan, O.M.I., and his subject will be 'Priestly Vocations'."

THE DAUGHTERS of Isabella, circle 884, will hold their Annual Benefit Dinner Dance at the Coral Gables Knights of Columbus Hall, 170 Catalonia Avenue, on Saturday, October 17. Theme for the evening's festivities is "The Golden Oldies" and will feature a Fashion Show coordinated by Teresa's Treasure Hunt Shop. Ticket donation is \$8:00 per person and everyone is invited to come in costumes from the 1920's to the 1950's. Dinner will be served from 7:30 P.M. to 8:30 P.M. and will be followed by dancing until 1 A.M. For ticket information call 595-0535 or 264-6848.

ST. MAURICE CHURCH is giving special recognition to all singles Oct. 24 and 25th. Any single who wishes to share a special day can join us at the 7:00 p.m., 8:30, 10:00, 11:30 and 6:00 P.M. Masses on both days, at 2851 Stirling Rd., Fort Lauderdale.

OCT. 19, 1981 Catholic Widow and Widowers Club will have a social gathering on Monday at 7:30 p.m. at St. John the Baptist Social Hall 4595 Bayview Dr., Ft. Lauderdale. Refreshments. For information call 772-3079 or 561-4867.

World Food Day

In observance of World Food Day in the United States, designated by the Senate as Friday, October 16, the members of the local district of BREAD FOR THE WORLD (Congressional District 13) will hold a prayer service and symposium at Villa Maria Nursing Home, 1050 N.E. 125 St. on Sunday, October 18 at 2 p.m. Please come and pray with us that we as a nation will be moved to seek the justice that God invites us to celebrate.

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By Gary Baranik
Voice Correspondent

GOLDEN GATE — "Miracle people" is how Archbishop Edward McCarthy described the parishioners of St. Elizabeth Ann Seton Church on the dedication of their new school.

The Archbishop described "the sacrificial contribution" and said, "This is really wonderful what you accomplished."

"As I saw the silhouette of this new school, I knew we were on the brink of a new era in Collier County . . . It's saying to these youngsters you are the hope of the future."

The 63-year-old Archbishop spoke to parishioners, school children and their parents in an outdoor ceremony in front of the school, the newest educational facility in Collier County as well as in the Archdiocese.

PARISHIONERS led by Bob Mankowski, the church's liturgy chairman, and its pastor, Fr. Bernard Powell, built a four-classroom concrete block building this summer, after months of working to obtain the necessary permits from the county bureaucracy.

In addition to the new building, the school is using three portable

classrooms and a room in the church hall.

The school is using three portable classrooms and a room in the church hall.

The school couldn't have been built without the persistence of Fr. Powell, the church's first pastor, who took over only 16 1/2 months ago — St. Elizabeth's is his first parish.

Previously, the 56-year-old priest was involved in Catholic secondary education at St. Thomas Aquinas High School in Fort Lauderdale.

Fr. Powell named Sister Dorothy Dussman, O.P., as the school's first principal. She was formerly administrator and director of religious education at St. Anthony's Parish in Fort Lauderdale.

THE SCHOOL, serving 179 students in grades 1-8 has a staff consisting of eight lay teachers, two Augustinian priests and a sister from the Order of St. Francis, from the nearby St. John Neumann High School.

Fr. Powell is also the principal of St. John Neumann, the only Catholic secondary school in the county, now in its second year of operation.

AT St. Elizabeth School's ceremony Archbishop McCarthy praised Fr.



Providing musical harmony at the dedication ceremony were the schoolchildren of St. Elizabeth Ann Seton.

Powell for uniting the parish in building the school.

Students attend from all five of the Catholic parishes in Collier — St. Elizabeth Ann Seton in Golden Gate; St. Ann in Naples; St. Peter's in East Naples; San Marco on Marco Island; Our Lady of Guadalupe in Immokalee; and St. William in North Naples.

Archbishop McCarthy pointed out the growth of Catholic schools in the Archdiocese, which now serves 365,000 youths.

MANKOWSKI read from the pastoral

message on Catholic education at the National Conference of Catholic Bishops:

"Christian education is intended to make men's faith become living, conscious and active, through the light of instruction.

"The Catholic school is the unique setting within which this ideal can be realized in the lives of Catholic children and young people. This integration of religious truth and values with life distinguishes the Catholic school from other schools."

Archbishop defends values in sex ed

By Gary Baranik
Voice Correspondent

GOLDEN GATE — Archbishop Edward McCarthy of Miami reiterated his support for sex education in Catholic schools, but said he has "concerns" about the way it is offered in public schools. While in Golden Gate to dedicate St. Elizabeth Ann Seton School, the newest school in Collier County as well as in the Archdiocese, the archbishop discussed sex educating with the local newspaper.

"I believe in the value of sex education. With parents' full cooperation and with proper discretion, moral values should be integrated in the teaching of sex education," said the archbishop.

He said it should start in the primary grades but "should be presented to young children so they can learn it according to their level and ability."

"It's a gift of God," he added. "It's not evil unless it's abused."

Archbishop McCarthy said "some

basic things could be taught" in public schools, but that aspect worries him "because teachers can introduce their own moral values on the children. I wouldn't want abortion being taught in the schools."

SEX education in schools is a controversial subject in Collier County.

The Community Action for Responsible Education is against sex education being introduced in the schools, but was unsuccessful last spring in preventing articles being

published in the Naples High School student newspaper on abortion, venereal disease and contraceptives.

On the other hand, the Citizens for Life Education support sex education.

A program in sex education is being taught at St. Ann's School in Naples. Although a few parents have pulled their youngsters out of the school, because of it, the program has been praised.

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Several of the new Sisters in the Archdiocese are: (First Row) Sisters Margaret Monahan, OSF, Thelma Cambron, SCN, Carlina Tronconi, OSF, Ann Daily, CSJ, and Muriel Kershaw, RSM; (Second Row) Sisters Mary Rita McSorley, RSM, Rita Michael Aguilard, OSF, Mary Kevin Lewis, RSM, Nancy Illig, OSF, Ann McDermott, OSF, and Chrisann Mortensen, SSND.

The Sisters Council hosted a picnic on the beach at Boca Raton where more than 100 Sisters gathered to enjoy the sun, sea, and sand recently.

Two new communities of women religious and several new members of established communities have recently come to serve the Church of Miami.

Franciscan Sisters of Penance and Charity have dedicated their talents to the spiritual, medical, and social

welfare of the elderly. The Mission Helpers of the Sacred Heart have returned to the Archdiocese for work in the ministry of Religious Education.

The seminaries, colleges, schools, and hospitals of the Archdiocese have been enriched by the presence of additional Sisters of Charity, Servants of the Immaculate Heart, Sisters of Mercy, Franciscans, Dominicans, Sisters of St. Joseph, and School Sisters of Notre Dame.

Celebrity artifacts in Barry Auction

MIAMI SHORES — Goldie Hawn has joined Barbara Streisand and Henry Winkler in donating celebrity artifacts for the auction during the Barry College Fall Festival Saturday, Oct. 17.

An autographed photo plus a script from "Private Benjamin" is Goldie Hawn's contribution. Earlier, Barbara Streisand provided the wedding blouse she wore in "A Star is Born" and Henry "The Fonz" Winkler has given Barry a script plus lunch with the lucky bidder at his studio. In addition local donors have provided furniture, radios, TV sets, and new and used clothing for adults and children for the auction and the flea market that are part of the festival.

The festival, from 10 a.m. 'til 4 p.m., on the Barry campus between

Penafort Pool and 115th Street, will include music from a five piece top 40 combo between 11 a.m. and 2 p.m. — "The Heroes" — among the very popular leading combos in South Florida.

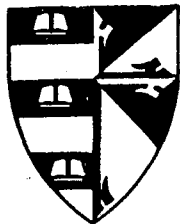
The auction and flea market will also include art works, jewelry, two Barry courses, desks, and a splendid assortment of clothing from a major department store. A raffle is also part of the gala, and admission to the festival is free. All are welcome. Parents, children, singles, senior citizens, students and everyone interested in a good time is invited.

Proceeds will be used for scholarships and other student needs.



THEY GAVE BLOOD. Father Patrick J. Murnane, pastor of St. Helen Church in Lauderdale Lakes, recently recognized the 25 blood donors (above) who have contributed one to three gallons of blood to the church's blood bank.

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St. Joan of Arc holds 25th

St. Joan of Arc Catholic Church in Boca Raton will hold a week-long series of spiritual and social events to mark the 25th anniversary of the founding of the parish. It will open with special observances at all Masses on Sunday, October 18. Parish societies will hold processions with banners.

The annual parish barbecue will take place from 1 p.m. to 6 p.m. Sunday on the Church grounds. There will be entertainment, drawings for prizes and a real Chicken Barbecue with all the trimmings.

The children of St. Joan of Arc School and students form the Confraternity of Christian Doctrine will hold commemorative observances on October 21, 22, and 23.

A special spiritual program — "An Evening of Reflection on Ministry in the Christian Community" — will be conducted in the church on Thursday evening, October 22 from 7:30 until 10 p.m. by Father Gregory Comella.

The week of celebration will close on Saturday, October 24. A Solemn Pontifical Mass will be con-celebrated by Father Ronald Pusak, Pastor and several priests who have served at St. Joan of Arc. It will begin at nine A.M. Archbishop Edward McCarthy will be the Principal Celebrant assisted by

Auxiliary Bishop John Nevins.

Following the Mass there will be a Gala Reception in Camino Hall of the Boca Raton Hotel and Club at 11 a.m.

A Magnificent Silver Anniversary Champagne Luncheon has been planned by Co-Chairmen Mr. and Mrs. David O'Connell and Mr. and Mrs. William Glover. Spectacular decorations are being created by Mary Kramer. Mr. and Mrs. Joseph Massarella will provide silver programs as appropriate souvenirs of the occasion.

All events of the Silver Anniversary Celebration are open to members and friends of St. Joan of Arc Parish. Reservations for the Luncheon are Fifteen (\$15.00) dollars per person. Tables are for ten. Please call Mrs. Kent at 392-4843 or write to her at 2352 Date Palm Road, Boca Raton 33432. Please indicate the number of tickets and enclose a check payable to St. Joan of Arc Church, and a self-addressed stamped envelope.

A group ministering to the handicapped will provide transportation for the handicapped.

Call Eileen Kenney — 395-8756.

North Dade Deanery

North Dade Deanery will meet on Oct. 24, at 8:45 a.m., at St. John's Church in Hialeah. A business meeting will be held at 9:15 a.m., and a luncheon will follow Mass. Tickets are \$6.50. Call Marion Rofus, 940-4785.

Meeting date correction

St. Francis Fraternity on Miami Beach will meet on October 25 rather than October 1, which had been published in last week's Voice.



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Discovering our connections

By Dolores Leckey

An Anglican monk named Father A.M. Allchin has lived a rather solitary life in the shadow of England's Canterbury Cathedral. For a long time he has pondered who it is that the human and divine are bonded together in this world — how they are wedded.

Recently he published a book of his thoughts titled, "the World Is a Wedding."

Is it still possible — in this world with its great difficulties — to speak of a wedding of heaven and earth? If you look for the sacred in this world, will you discover it?

Looking to history, it is easy to think that in other times and places God's presence was easier to find. To a degree this was true. But, to a degree, it offers a romantic view of the past.

Earlier periods were not without destructive forces. Nations went to war as a matter of course. Slavery was an accepted fact of life. Autocratic monarchs could inflict reigns of terror on whole populations.

The world was not clothed in innocence. On the other hand, people lived near mystery. People who live close to the earth seem instinctively to turn toward God and the saints who are signs of the sacredness of space and time.

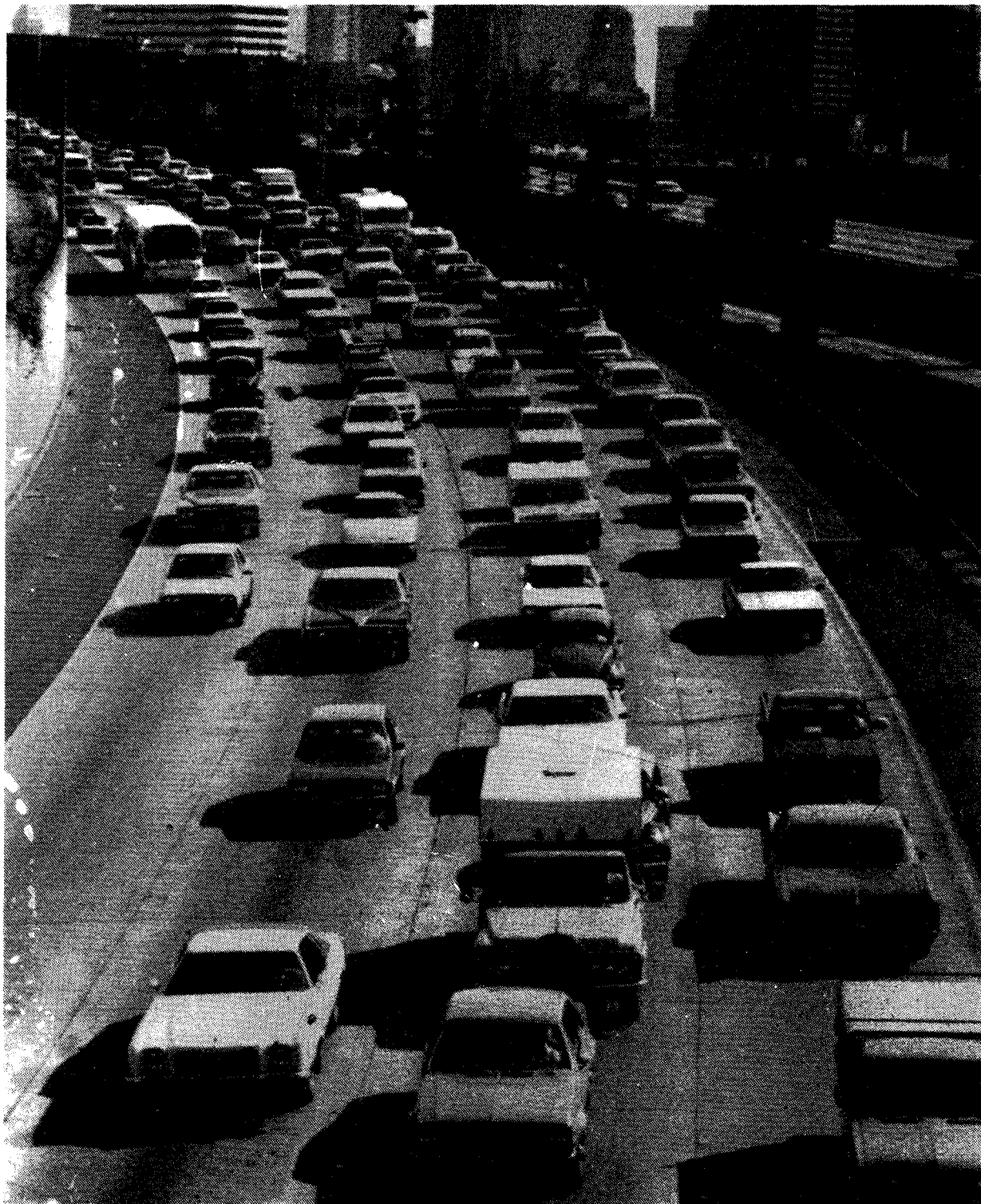
'Confronted by violence, I should look for the violence in me. Witnessing greed or terrorism, I ought to ask: Have I ever acted as though my own needs were the world's most important needs?'

In this age of machines and technology, people tend to be separated from nature. The occasions when one feels confident that the human and divine are wedded in this world may be more difficult to come by than once was the case. Difficult — but not impossible.

OUR TIMES have their own gifts. I look at the world "so loved by God" and see many signs of divine presence.

First, in medicine, there is enormous progress in healing. Victims of cardiovascular disease are given new rivers of life in bypass surgery. Forty percent of cancer victims claim complete cure. Was not healing one sign of Jesus' mission?

Second, I see God's Holy Spirit present in various liberation movements. The civil rights movement is an example. Another is the appeal for just dealings between rich nations and poor nations. Didn't Jesus say that he came to set at liberty the oppressed?"



A third is also darkness in the world. Hunger still stalks about. The planet's southern half faces starvation while the northern part wastes resources.

Greed, violence, terrorism and war are not hard to come by.

The question is, what happens if one develops a disturbing sense of the world's darkness? What if one is engulfed by fear or anger because of the shape of what is happening?

DOES ONE GROW numb, paralyzed by a sense that "there is nothing we can do that will matter?"

- How can I, one Christian person, respond to the sin that keeps half the world near starvation?
- How can I protect the world from the forces of violence?

When I think about this I recall the law of physics which says: "Everything is connected."

And I recall my belief that when I change, positive forces are set in motion.

Finally I recall that Jesus, who healed, reconciled and liberated, did something else: He asked us to change our selves.

That's when I sense that, confronted by violence, I should look for the violence in me. Witnessing

greed or terrorism, I ought to ask: Have I ever acted as though my own needs were the world's most important needs?

I think this attention to my own greed or violence is among the ways for me to have some affect on the sin in the world — because we are all connected in the world of the here and now. As Theodore Roszak has written, "The fate of the soul is the fate of the social order."

When one asks, "What in me blocks grace?" it is a way of restoring hope in the world — of seeing that the divine is meant to be wedded to the human. Through us, God can make his presence felt in this world where selfishness and sin and grace mingle.

The transfiguration of the world is underway.

In fact, the wedding of the human and divine is something like what happens when two people marry. They bring to their union a collection of strengths and weaknesses, of narrowness and generosity.

But out of that improbable mixture, new life can be born. The transformation of the partners gradually happens.

**I Believe...
We Believe**

know
your
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I Believe

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Mirror Images 29gsmI tottiM

By David Gibson

What hopes and fears do Americans Share). According to a recent survey conducted by Psychology Today magazine, Americans, speaking of their personal lives, fear more than anything else that their standard of living will be lowered. Second, they fear ill health for themselves. And, in third place is the fear of war.

It follows, as the magazine reported, that in terms of their personal lives, Americans hope most for a higher standard of living. In terms of the nation, however, Americans most fear war, while they hope most strongly for economic stability.

Americans are being polled. They are asked their views on political candidates, personal lifestyles, national issues, television programs, reading preferences, family size, and many other matters.

THE POLLSTERS are trying to find out what we are like: that is, what we are as a national group, or perhaps as a group in a given region.

There is a sort of passion in society to discover how we are thinking and what we want. What makes Americans happy? What makes them sad?

This is an interesting exercise because we are part of society. And the way society develops profoundly influences the ways our personal lives are structured.

Society is somewhat like a mirror. If we look into the habits of society, we find out something about our habits.

We are the way we are — partly — because society is the way it is.

Thus, since society is much different now than 50 years ago, our personal lives are much different too. Different too.

- We are television watchers, or example. Americans spend hours each day watching television. This means that the way people spend their leisure time has changed. Perhaps it also means people have more leisure time.

- We travel further distances in less time. This means we have begun to think of our world as smaller than it used to be. It means we are more

mobile; because of their jobs, many adults live far from their parents.

- **COMPUTERS** and other forms of technology (even robots) are part of more and more jobs. A still-growing number of society's people work with information, in one way or another.

- Because of the ease of mobility, the higher divorce rate and other factors, we view our neighborhoods differently than was once the case. People know that their neighbors may move away. As a result the neighborhood is not the dependable source of stability it once was.

- Finally, smaller family size, changing uses of leisure time, neighborhood instability, the divorce rate, pressures of the consumer mentality, and other factors mean that there is no relatively fixed definition of the word "family" that children in society at large will grow up with.

Those are just a few examples of how society has changed. Our lives are shaped by such changes in at least two general ways:

1. The very structures of our lives are changed. We travel further, have different jobs, watch television, etc.

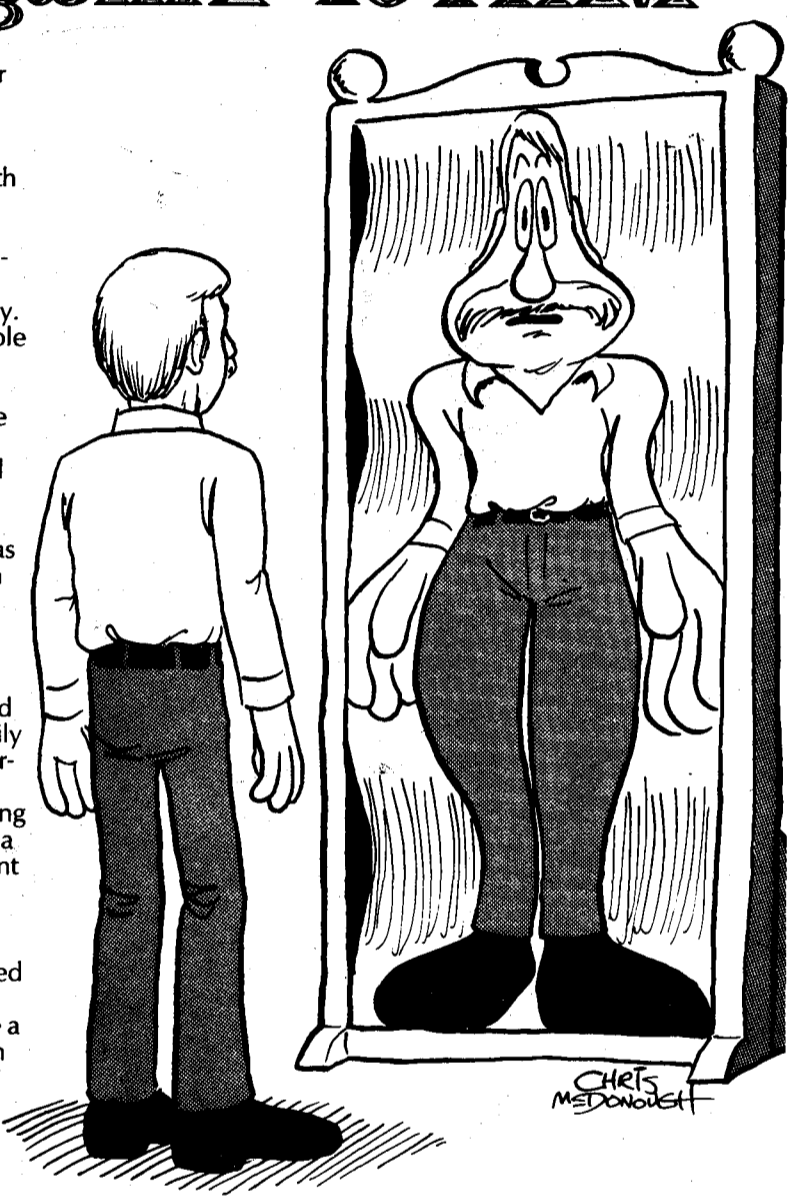
2. Our concerns are changed. We are concerned that children gain some sound idea of what a family is, of what worthwhile work is, of how to form personal values.

Probably most people want a fuller understanding of who they are. The Christian journey of belief is a journey toward a fuller awareness of what we want and what the meaning of this life can be.

In our society, many forces are at work telling what we should look like, what those we are connected with in society want, and what is considered a good way to live.

If the society around us functions somewhat like a mirror, however, the image we see of ourselves in it is incomplete. We are what we are because society is what it is. But, there is (literally) more to each of us than meets the eye.

If the full story of who we are is to be told, that "something more" needs to be accounted for.



By Father John J. Castelot

John the Baptist announced that someone more powerful, than he was to come. And Mark's Gospel does not leave the reader waiting to find out who that someone will be.

Mark says immediately: "During that time, Jesus came from Nazareth in Galilee and was baptized by John in the Jordan."

John was preaching "a baptism of repentance which leads to the forgiveness of sins." Why then is Jesus joining the crowds flocking to John? To do penance?

A LATER GENERATION of Christians found this embarrassing. For instance, the evangelist Matthew felt constrained to have John protest at seeing Jesus coming to him for baptism.

But a main point of Mark's theology is precisely the fact that Jesus achieved victory through humiliation, by identifying himself with weak, sinful humanity. Mark makes the point right at the beginning of his Gospel by stating without qualification that Jesus was baptized in the Jordan by John.

But then he balances this emphasis on the abasement of Jesus by making a dramatic profession of faith in Jesus as the Son of God. In a highly symbolic scene in which a voice speaks and a dove comes down through the clouds, Mark describes what, for him, was a personal experience of Jesus.

Actually this scene is designed to tell the reader in unmistakable terms just who this Jesus of Nazareth is. Mark achieves this not just by the description itself, but by a clever use of allusions to the Old Testament which suggest even more than the story itself.

The reference to Jesus' seeing the sky rent in two brings to mind the moving prayer of Isaiah in the Old Testament: "Oh,

that you would rend the heavens and come down!"

THIS PRAYER was a plea that God would enter once more into the history of his people to save them from the forces of evil. Subtly but clearly, therefore, Mark is saying that the prayer has now been answered.

God has entered human history definitely in the person of Jesus, upon whom he sends his Spirit. Jesus is given power to do battle with evil and to conquer it.

Why the Spirit is said to descend on him like a dove no one really knows. The symbolism here is hard to track down.

In the gospel story, the voice is heard only by Jesus, whose identity remains hidden from his contemporaries. However, Mark wants it to be heard by his readers.

Here, too, mark has drawn an Old Testament passages, especially Psalm 2, a favorite with early Christians: "The Lord said to me, 'You are my son; this day I have begotten you.'"

This psalm was recited at the installation of the king. Its use means Jesus is declared the king, the Son of God in a unique sense.

THE WORDS suggest also the words of God to his servant, "Here is my servant who I uphold, my chosen one with whom I am pleased, upon whom I have put my Spirit" — words from Isaiah.

The Son will accomplish his mission by following the path of the suffering servant, the Son of Man who "has come not to be served but to serve — to give his life in ransom" (Mark 1 0:45).

Empowered by the Spirit, then, Jesus will be driven to confront evil in its conventional habitat, the desert. The conflict with the personification of evil, Satan, will continue throughout his life, with the issue decided only on Calvary.

Thus, in the desert, Mark dramatizes in advance an essential feature in the portrait he will draw on Jesus.

'Here is my servant'

Priestly breakthrough

Notre Dame chemist-priest discovered synthetic rubber

By Jerry Filteau
NC News Service

If your water faucets and the Lincoln Tunnel don't leak, if your neighborhood scenery isn't marred by unsightly telephones poles, if some buildings in California can survive a major earthquake unscathed, if the adhesive strips on your baby's disposable diapers don't break, it is probably due to the work of a Notre Dame University priest half a century ago.

He is not as famous as his one-time student and laboratory assistant Knute

Rockne, but Holy Cross Father Julius A. Nieuwland, a chemist and botanist, was responsible for the research breakthrough that led to neoprene.

NEOPRENE, manufactured by E.I. DuPont de Nemours and Company, is a general-purpose synthetic rubber that is used for products ranging from water-faucet washers to gasoline-pump hoses and underground cable covers, from adhesive strips to disposable diapers to shock-absorbing earthquake pads on building foundations.

According to a DuPont spokesman

the neoprene used 45 years ago to waterproof the Lincoln Tunnel between New York and New Jersey is still holding up.

To mark the 50th anniversary of the development of neoprene, Notre Dame University held a commemorative banquet last Sept. for university officials and faculty members and representatives of the DuPont company.

Belgian-born Father Nieuwland, who immigrated to the United States as a child, graduated from Notre Dame in 1899, was ordained a Holy Cross priest

in 1930, and received a doctorate in chemistry the following year from the Catholic University of America in Washington, D.C.

During his years as teacher and researcher at Notre Dame, one of his students was Knute Rockne, who was planning a career as a chemist. After Rockne graduated in 1914 he joined the university's staff as part-time football coach and part-time chemistry instructor. It was against Father Nieuwland's wishes that he gave up chemistry in 1918 to become a head coach and leader of Notre Dame's golden era of football.

After years of research in organic chemistry, Father Nieuwland made a breakthrough in the first general purpose synthetic rubber, which was made public Nov. 2, 1931, at a meeting of the American Chemical Society in Akron, Ohio.

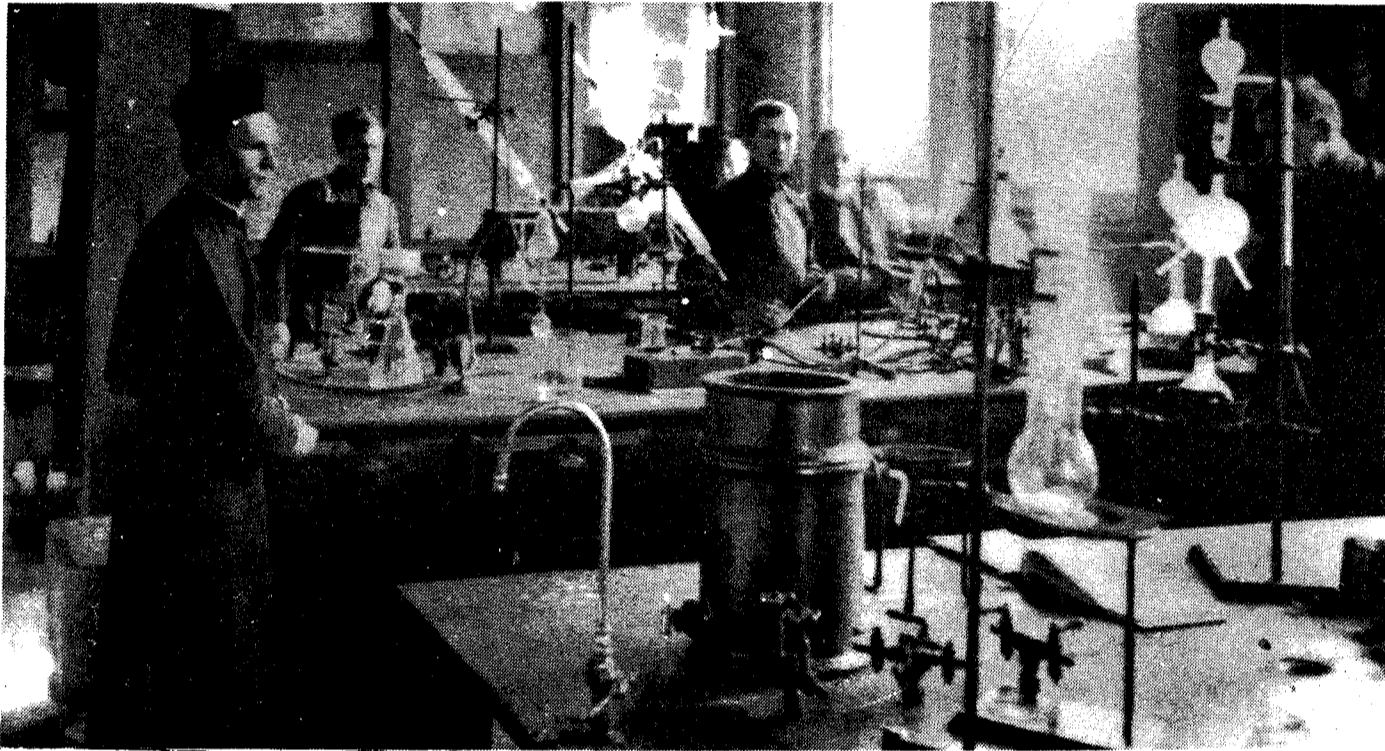
Out of his research DuPont developed neoprene, which 50 years later is still one of its major products, generating annual sales of \$400 million.

Father Nieuwland reportedly offered DuPont his research for the price of his annual subscriptions to scientific journals, but the university eventually received some \$2 million in royalties from the company.

The priest, who was a distinguished botanist as well as a chemist, was founder and editor for 25 years of *The American Midland Naturalist*.

He was dean of Notre Dame's College of Science from 1920 to 1923. The principal building of the college and an annual lecture series bears his name.

He died suddenly in 1936 during a visit to Catholic University and is buried at the Holy Cross cemetery at Notre Dame.



This archival photo shows Father Julius Nieuwland at work in the Notre Dame laboratory where he discovered the formulas for synthetic rubber. In the middle background is his lab assistant, Knute Rockne, who abandoned chemistry to become a legendary football coach. (NC Photo)

Winter in the wings

By Hilda Young

With winter in the wings and football underway, I have begun my vigil of watching my husband closely for the American male's version of cabin fever — gridiron overdose.

My spouse is very susceptible to it. I remember very clearly how last fall he began to act strangely after what seemed like endless days of "Monday Night Football," Thursday night football specials, Saturday college games and the Sunday pros.

He was sitting there tapping his coffee cup, unaware of how it was getting louder and louder with every tap.

"STOP THAT, man," I screamed at him. "Are you trying to drive yourself crazy?"

He predictably resounded bizzarely. He stopped tapping the cup and began to pick his teeth with the corner of a potato chip bag. I knew this usually preceded a deep sigh, shifting in his chair and a sucking sound through his teeth. The poor guy was losing it.

I stood up on the sofa and raised my arms in a touchdown signal. "if you want another cup of coffee, why don't you ask for one or, better yet, go get it yourself, Dandy Don."

"My name's not Dandy Don," he exclaimed.

"Then why do I keep hearing you called that?" I asked, trying to bring him to his senses. I got off the sofa and began chewing on the TV Guide.

"That's the television announcer," he sighed. Poor wretch. He was losing the ability to distinguish between reality and his own name. He probably didn't even think of how he rolled his eyes every time his team would make a mistake.

OR OF HOW he giggles at beer commercials. Or how he stopped chewing a corn chip during plays and then started again when they were over.

"Look at you," I huffed at him, "sitting there with your lower lip hanging down and your socks around your ankles."

He blinked at me. "Did I miss our anniversary or something?" he asked.

I went outside and pulled weeds in the rain. I couldn't stand watching the guy drive himself crazy.

the Saints

by Luke

St. Isaac Jogues and Companions



ST. ISAAC JOGUES WAS BORN AT ORLEANS, FRANCE, ON JAN. 19, 1607. AS A JESUIT, HE BECAME PROFESSOR OF LITERATURE AT ROUEN AND LATER WAS SENT AS A MISSIONARY TO "NEW FRANCE" (NOW CANADA). HIS ZEAL FOR CONVERTING THE INDIANS LED HIM AMID CONTINUAL HARDSHIPS TO PENETRATE AS FAR AS SAULT STE. MARIE.

ISAAC AND HIS COMPANIONS WERE CAPTURED BY THE INDIANS NEAR THREE RIVERS, NEW YORK. RENE GOUPEL WAS SLAIN, AND THE OTHERS, FATHERS JOHN DE BREBEUF, NOEL CHABANEL, ANTHONY DANIEL, CHARLES GARNIER, GABRIEL LALEMANT AND BR. JOHN LALANDE WERE CONDEMNED TO DIE AFTER SEVERE TORTURE. DURING PREPARATIONS FOR THEIR SLAUGHTER, THEY ESCAPED, AND ISAAC RETURNED TO FRANCE. THOUGH MOST OF HIS FINGERS WERE MUTILATED, THE POPE GAVE HIM PERMISSION TO CELEBRATE MASS. IN A FEW MONTHS HE RETURNED TO CANADA. ON HIS ARRIVAL, THE CROPS WERE BAD AND THE INDIANS BLAMED "THE BLACK-ROBES." THEY STRIPPED, SLASHED AND FINALLY TOMAHAWKED HIM TO DEATH ON OCT. 18, 1646, AT THE TOWN OF AURIESVILLE, NEW YORK, NOW A POPULAR PLACE OF PILGRIMAGE. THE IROQUOIS SEIZED HIS REMAINING COMPANIONS, TORTURED AND FINALLY KILLED THEM. THEY WERE THE FIRST MARTYRS IN NORTH AMERICA. THEIR FEAST IS OCT. 19.