



## Family problems

### Sociologist warns Church to be ready

By Ana M. Rodriguez  
Voice Staff Writer

Rising divorce rates, more working couples, fewer children, declining vocations to the priesthood and increasing numbers of returning Catholics are just some of the problems families and the Catholic Church will be forced to deal with in the next decades.

This view was given by Dr. William McCready, a sociologist and director of the National Opinion Research Center (NORC) in Chicago, who spoke at the Family Ministry Conference held last Saturday at Nativity parish in Hollywood.

He said figures gathered from surveys show that:

- About 37 percent of married women with children under six were part of the labor force in 1980, whereas only 12 percent worked in 1950;

- Families with children and only one working spouse have declined from 42 percent in 1960 to 14 percent in 1980;

- Couples married today can expect to live together more than 25 years after the children leave home due to fewer children and increased longevity, whereas in 1880, they could expect to spend only one or two years together;

- Catholic parents have stopped encouraging their children to enter religious life. Previously, 95 percent of Irish descent Catholic families surveyed said they would be "very pleased" if their children became priests and nuns; in 1976 and 1978, only 40 percent said they felt the same way.

- By 1990, the Church can expect fully half of the Catholics over 40 to be "returning" Catholics.

What this means for the church in general and Catholic families in particular is that "we don't know what



**Like a native**

Two of South Florida's "natives" enjoy God's gifts to this area of sunshine and climate, blessings sometimes forgotten in the preoccupation with local problems.

we're doing," Dr. McCready said. "There's a new cultural context with no roadmap. We're forging new ground."

"The human race has never dealt with that problem (of parents living together 25 years after their children

leave the home)," he said. "It says a lot about intimate lifestyles and commitment."

This phenomenon, due to longer life expectancy and a decline in the number of children couples are having, has led to an "increased desire

for a satisfying intimacy that has been burgeoning over the last 25 years or so," Dr. McCready said.

It can also be related to another NORC finding which for the first time proves that "religion and sex-  
(Continued to page 4)

## Bishops back Hatch, hit arms

• See nuclear debate, Page 10

WASHINGTON — The proposed Hatch amendment, which gives states the power to decide on the legality of abortion, and a statement on Central America both sparked heated debate during the annual U.S. bishops meeting held Nov. 16-19.

In the end, the 284 bishops voted overwhelm-

ingly to back the Hatch amendment and ratify a statement criticizing the Reagan administration's position that Central America is only a battleground for Communist expansion.

Bishop Joseph McNicholas of Springfield, Ill., supporting Hatch, warned that unborn children would "be slaughtered" if the bishops waited for "perfect" legislation, and Bishop George Speltz of St. Cloud said that on behalf of the unborn in states which would use the Hatch Amendment to outlaw abortions, "I'd be willing to support something less than perfect."

THE ISSUE proved so controversial, that a special resolution reiterating the National Con-

ference of Catholic Bishops' support for the amendment was presented to the bishops Nov. 18. But by then, only Bishop Joseph H. Sullivan of Baton Rouge was still visibly opposing the amendment. He alone voted "no" on the resolution, which received approval from the rest of the bishops eligible to vote.

U.S. policy on Central America also proved a divisive topic as the bishops debated a statement which criticized the United States for addressing Central America in terms of global security instead of the needs of the region's poor.

It also states that the United States should sup-  
(Continued to page 3)

• **HOMOSEXUALITY**

...An Editorial, page 7





**ADOPTED GRANDDAD** — Heather Bradley, a member of the kindergarten class at Immaculate Conception School in Tulsa, Okla., seems content with her newly "adopted" grandfather, Walter Smith. A kindergarten teacher, Mrs. Cathe Kehe, with the help of school and parish staff, organized the project to bring the children closer to elderly residents in the neighborhood by having each child "adopt" a grandparent. (NC Photo)

# Vatican bank exempt from Italy's laws

ROME (NC) — The Rome prosecutor's office decided in a recent case that funds deposited in the Vatican bank are not subject to Italy's currency laws.

The case may have a bearing on a year-long investigation of the financial practices of the Vatican bank and Mother Teresa's Missionaries of Charity.

In mid-November the office decided not to prosecute an Italian woman for leaving Rome's Fiumicino Airport with \$6,000 in German marks and Swiss francs.

The woman, whose husband works at the Vatican, was taking the money to Switzerland to pay for surgery she was planning to have done. The prosecutor's office accepted the woman's argument that the money was exempt because it had been deposited in Vatican City State, not in Italy.

Recently press reports in Italy carried notice of the year-long investigation of the Vatican bank for its financial practices involving Mother

Teresa's order and several other charitable agencies.

According to the reports, Rome's Deputy Prosecutor Orazio Savia said that the investigation was in process but no charges had been filed.

Italy's currency law, intended to prop a sagging economy, provides that donations made through an Italian bank must be converted into lire and that sums the equivalent of more than \$4,500 cannot be removed from Italy.

This means if a substantial donation were made to Mother Teresa through an Italian bank, that money could not be removed from Italy by Mother Teresa, even if the intent of the donor were to contribute to work in India, according to a source at the Vatican bank.

The Vatican bank, added the source, operates independently of Italy's financial laws by virtue of the Lateran Treaty of 1929 and the prosecutor's decision, involving the woman-depositor, would seem to confirm this exemption.

## Money needed for Poland

NEW YORK (NC) — A large amount of food could be shipped now to economically hard pressed Poland for a relatively small amount of money, but the money is not coming in, said Beth Griffin, a spokeswoman for Catholic Relief Services.

CRS is the overseas aid agency of U.S. Catholics.

The Commodity Credit Corporation, a U.S. government agency, has

told CRS that "it could sell us a virtually unlimited amount of dairy products," said Ms. Griffin. "The Polish bishops say they can be accountable for whatever we can send, that they can distribute more than we are sending."

CRS has sent \$8 million worth of purchased and donated food, about 13 million pounds, to Poland since June, Ms. Griffin said.



## News At A Glance

### U.S. Bishops sued over breviaries

WASHINGTON (NC) — A federal appeals court, reversing a lower court decision, has ruled that U.S. bishops can be sued for alleged antitrust violations in connection with the distribution of church breviaries. The case involves the Costello Publishing Co. of New York, which claimed in its 1976 suit that the National Conference of Catholic Bishops (NCCB) violated federal antitrust laws by trying to discourage the sale of a breviary titled, "Morning and Evening Prayer." NCCB argues that it has "a serious obligation to protect the integrity of the liturgy," disapproving of the Costello publication. However, U.S. Circuit Court Judge Patricia M. Wald said the lower court must determine whether the church is protecting its liturgy or its survival in the marketplace of religious books. The court said the ruling marked the first time that antitrust laws have been applied to a religious organization.

### 'Image of discipleship' needed

MINNEAPOLIS (NC) — The church will need a "new guiding image" that is Christ-centered and built on discipleship and apostleship, said Father Lawrence Gorman, program director of the Office of Permanent Diaconate in the Chicago Archdiocese. Speaking at the Upper Midwest Catholic Education Congress in Minneapolis, he said that the image of the church as an institution has caused a

"decline in enthusiasm among many church leaders." He said many Catholics felt an insensitivity on the part of priests to the issues of birth control and divorce. As a result, some have left the church. Father Gorman suggested that as a solution the church should adopt the image of discipleship because it is one of depth and because, like the apostles, persons in the church must pray and discuss their faith. "When this depth is achieved," he said, "then they become like apostles and are ready to go forth to heal and teach."

### Canada has refugee problems, too

TORONTO (NC) — Ed Gale, supervisor of immigration services for Toronto's Catholic Family Services, has charged that Canada's 1982 refugee quota is "full of bias." The new quotas reduce the number of government-sponsored refugees from Southeast Asia by half, while increasing the Eastern European quota by 1,000. Gale said a government claim of a "shortage" of Southeast Asian refugees who wish to resettle in Canada is based on restrictive criteria the government uses for accepting refugees. Canada has immigration offices "all over Europe," he said, "and very few in Asia, Africa and Latin America." Church officials have charged that Canada is using its refugee program to bring in people with education and skills. But Gale believes a person should be admitted "whether he is a tool and die maker or a beggar."

### Church ups aid to Palestinians

UNITED NATIONS — Because of the current financial difficulties which could close educational and health facilities for Palestinian refugees, the Vatican has increased its donation to the U.N. Relief and Works Agency from the normal yearly sum of \$2,500 to \$12,500.

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## ABORTION



'I'd be willing to support something less than perfect.'

Bishop George Speltz, St. Cloud

## CENTRAL AMERICA



'We would be negligent if we failed to say something at this time.'

Archbishop John R. Quinn, San Francisco

## HOLY DAYS



'Heavily scheduled Catholic laity seem to be finding back-to-back Mass more difficult to understand.'

Archbishop John F. Whealon, Hartford

# Bishops debate tough issues

(Continued from page 1)

port "a political rather than military solution to the tragic conflict in El Salvador" and mentions a "pattern of violence designed to silence the voice of the church" in Guatemala, where, it adds, U.S. diplomacy should be "directed toward enhancing the protection of human rights."

"The policies of our government have a tremendous and significant impact in Central America. We would be negligent if we failed to say something at this time," said Archbishop John R. Quinn of San Francisco, a former NCCB president.

But Cardinal John Carberry said the bishops should "learn the facts" and "make haste slowly."

However, three days later, the bishops approved the statement. Only about a dozen voted against approval.

**QUESTIONS ON** the resettlement of Cuban and Haitian refugees highlighted the U.S. Catholic Conference information report session at the meeting.

Among those who expressed concern about U.S. government plans to send Haitian and Cuban refugees to Fort Drum, N.Y., was Archbishop Edward A. McCarthy of Miami. He said, "No climate is as heavenly as Miami, but I'm especially concerned for them in that climate (in upstate New York). I'm also concerned about removing them from contact with relatives and legal counsel who speak Creole."

In another discussion of war and peace issues, Archbishop Joseph Bernardin of Cincinnati said a "central issue" is the morality of possessing nuclear arms even as a deterrent.

Chairman of an ad hoc committee planning a pastoral on war and peace, he suggested the U.S. bishops have a "special responsibility" to play because of the U.S. role in nuclear weapons development.

He added he is aware of the Soviet Union's contributions to international tension. "If we direct our attention particularly to the United States, it is for the simple reason that we are American citizens and have a right and duty to address our government," he said.

Bishop Edward O'Rourke of Peoria warned of unilateral disarmament. "Almost certainly, our



Archbishop John Roach of St. Paul-Minneapolis, right, president of the National Conference of Catholic Bishops, talks with former NCCB president, Archbishop John Quinn of San Francisco, at the annual bishops' meeting. Above them hangs an exact replica of a crucifix in Assisi, Italy, associated with the conversion of St. Francis.

unilateral disarmament would lead to a great expansion of Communist domination in the world. This would represent the great step backward in the pursuit of justice and peace in the history of mankind," he said.

**THE BISHOPS'** new pastoral on health care,

which in an earlier draft stage had been criticized by the Catholic Health Association because of its statements on collective bargaining, states that just treatment of employees "calls for the full recognition of the rights of employees to organize and bargain collectively." But it also adds "justice demands that employees recognize the special responsibility" they have to their employer and in care for the sick.

On a more pastoral level, Archbishop John F. Whealon of Hartford, Conn., suggested that rather than reduce the number of holy days of obligation, some could be moved permanently to mid-week.

Archbishop Whealon's intervention reflected a continuing debate among the bishops over the problems and confusion that crop up when holy days fall on Saturday or Monday, presenting back-to-back Mass obligations.

Last year the bishops considered but took no action on a proposal to drop four of the six U.S. holy days of obligation because of their lack of observance and the back-to-back Mass problem.

Archbishop Whealon suggested instead that all six holy days be kept but that three — Assumption, All Saints' and Immaculate Conception — should be observed on either Wednesdays or Thursdays.

**THE THREE** that would become movable feasts (Aug. 15, Nov. 1 and Dec. 8) would be celebrated on Wednesdays if the date fell on Monday or Tuesday, and on Thursdays if the date fell on Friday or Saturday, according to the archbishop's proposal.

Archbishop Whealon noted that with confessions, baptisms, weddings and funerals, back-to-back Mass obligations "can bring an unreasonable strain on a priest's physical and spiritual life.

"At the same time," he continued, "heavily scheduled Catholic laity seem to be finding back-to-back Mass more difficult to understand."

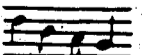
In response to Archbishop Whealon the chairman of the bishops' Committee on the Liturgy (BCL), Archbishop Rembert Weakland of Milwaukee, said his committee had considered the proposal but had rejected it because it would be "extremely complicated" and would become "entirely impractical and confusing."

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# Family, church face problems

(Continued from page 1)

uality are positively linked." Couples who reported satisfying sexual and intimate lives also said they had deeper and more meaningful religious lives, Dr. McCready said.

Although no one is sure which causes which, he added that this might mean that "helping people improve their intimacy and . . . the satisfaction they get from living together is more important than helping them with their religion."

**THE DECLINE** in priestly vocations in an ominous sign for the Church, Dr. McCready said, because "priesthood is a very important concept and symbol for the Catholic people. The fact that we do not consider it such a hot life any more is a big problem for Catholics."

Other surveys show that while parents are still the primary socializers of their children, Catholic parish schools are assuming more and more of the responsibility of handing down religious values and traditions, even though their numbers have declined since the 1960s.

He attributed the Catholic schools' success in education, as supported by a recent survey conducted by NORC (see *the Voice*, April 24, 1981), to the fact that "they are not large systems. They are small, parish schools that the people can get involved in."

Dr. McCready suggested that families and parishes work more closely together to supplement each other in the tasks of preparing Catholic children for adulthood and adult religious lives. He also said that parishes can become the extended families and the "kinship" network that the growth of the nuclear family has displaced.

What happens in the future of the Catholic Church and families, however, depends largely on how Catholics deal with these realities, Dr.

**'Priesthood is a very important concept and a very important symbol for the Catholic people. The fact that we do not consider it such a hot life anymore is a big problem for Catholics.'**

**Dr. William McCready**  
Director  
National Opinion Research Center



McCready said. He suggested that the hierarchy begin basing its policies on the experience of the people, and that parishes again begin conducting censuses, even for "the simple notion of keeping in touch with the people."

But the most important thing, he said, is to make sure that the laity doesn't leave the solving of all these problems up to the clergy and that the clergy doesn't try to make the laity "into little clergy." Each must assume their role, their function, Dr. McCready said.

**THE CONFERENCE**, the first of its kind in the Archdiocese, brought together more than 200 parish and family life leaders. It tried to incorporate the evangelization themes of family, parish and faith. Workshops dealt with handling stress in the family, dealing with the omnipresent television set, making liturgies come alive for everyone and teaching morality and sex to children.

Workshops dealing with marriage and the family were also conducted in Spanish.

Myrna Gallagher, director of religious education in St. Louis parish, south Dade, urged parents to strictly limit the viewing time for their children and watch the chosen television programs with their kids.

Think of activities to do as a family, including playing games or going out to parks, so that television won't

be the only entertainment, she suggested.

"You've got to not permit it (television) to take over your role . . . or take over the Gospel's role in your house," Gallagher said.

To deal effectively with stress, Dr. Cecilia Alegre, a psychologist and family therapist who taught four

years at St. John Vianney College Seminary, said parents should start letting their children assume responsibility early in life.

"The sooner we learn to assume responsibility and deal with it playfully, the better we'll be trained to deal with frustration later in life," she said.

## 'Drop-outs'

### Parishes, personal touch key to bringing back Catholics

By Jerry Filteau

WASHINGTON (NC) — Attracting your Catholics who are inactive back to church life is "one of the largest challenges facing the church in our time," said Archbishop Edward O'Meara of Indianapolis at a press conference in Washington Nov. 17.

The press conference was called to introduce publication of a study, "Converts, Drop-outs, Returnees," sponsored by the American bishops' Committee on Evangelization, which Archbishop O'Meara heads.

One of the notable conclusions of the study was that most Catholics who "drop out" of active church participation do so in their teens or early 20s, a period in which Americans in general tend to undergo significant changes in their religious life.

THE STUDY also found that nearly two-thirds of those who convert to Catholicism and more than two-thirds of Catholics who return to active religious practice after a period of inactivity do so in young adulthood, between the ages of 20 and 35.

Professor Dean Hoge, a sociologist at the Catholic University of America

and author of the study, told reporters that for converts and returnees the major factor in their decision is "the human factor" of friend or relative or priest who made the person welcome or wanted in the Catholic community.

Hoge also said that the study gave evidence that parishes which are perceived as attractive, approachable and "human" tend to be the ones that draw more converts or returnees.

Asked what Catholic parishes should do to reach out to young people who have dropped out or to keep them interested in the church during the period when they tend to lose interest, Archbishop O'Meara said the findings of the study suggested for areas to him:

- "The importance of friendliness" in the parish;
- "The quality of the sermons or homilies";
- "The way in which the liturgy is celebrated";
- Efforts in the area of "providing support for (young people) in their life situations and problems."

Hoge stressed that when a person, Catholic or non-Catholic, drops out of institutional religious life he "does not stop being a Christian."

He noted that a large percentage of those who drop out return to church practice later in life.



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# Women: from 'objects to pedestals'

By Prentice Browning  
Voice Staff Writer

In the beginning women were treated like objects. Then they were treated like slaves under the Greek civilization. Then they were elevated to a pedestal. Then came Hugh Hefner.

Such was the thumbnail review of the relationship between men and

could exist in an agricultural society where the more children a family had the more laborers were available for the cultivation of the land, he said.

But then around 1860 came the Industrial revolution and there were great developments, not only in technology but in the attitudes and beliefs of society in general.

How did the Catholic Church res-



**'Theologians have the responsibility to stay out of bedrooms, except obviously where destruction takes place.'**

Fr. Thomas Foudy  
Professor of Theology  
St. Vincent de Paul Seminary  
Boynton Beach

women through the ages given by Fr. Thomas Foudy, professor of Theology at St. Vincent de Paul Seminary, at a talk Saturday at the archdiocese Family Life Ministry conference.

Speaking on "Christian Morality for Families in the 80's", Fr. Foudy focused on the relationship between men and women and in particular what the church has had to say on the subject of marriage.

THROUGHOUT THE EARLY history of the church, he said, there was almost nothing written from a theological standpoint on the subject of marriage, except by an occasional celibate priest who could not offer the insight of experience.

The notion that women existed solely for the purpose of propagation

## Deliverance Retreat

A Charismatic Retreat will be held at Little Flower Church, Dec. 5-6, from 9 a.m. 'til 7 p.m. Fr. Richard McAlear and Ms. Betty Brennan will be speakers. Attendance is free and lunch will be provided at nominal cost. The Retreat is sponsored by "La Vid" Community and Fr. Antonio Navarette. Little Flower is located at 1270 Anastasia Avenue, Coral Gables.

pond to these dramatic changes?

ACCORDING TO FR. FOUDY they were largely ignored for many years. Only in the later half of this century, he said, has the Church taken an active role in evaluating such subjects as marriage.

Some of the Church documents published since the 1950's, however, still harken back to what he referred to as "archaic notions".

Fr. Foudy called Pope Paul VI's encyclical, *Humane Vitae*, "the best document on marriage both from an official and theological standpoint." Yet Pope Paul VI states in the document that every act of intercourse must be open to procreation, he said.

BUT THE REALIZATION of the importance of the relationship between men and women independent of any aim for propagation has a strong Biblical base, according to Fr. Foudy.

Some examples are statements from the Old Testament pointing to the incompleteness of man without women. From Genesis: "It is not good for man to be alone."

Fr. Foudy also made a case that St. Paul is much misunderstood by the women's liberation movement by taking his statements out of historical context.

IN SAYING THAT wives be subject to their husbands as the Church is subject to Christ, St. Paul meant the



At a recent demonstration in Washington, D.C., 21 women, including Mercy Sister Maureen Fielder, above, chained themselves together and blocked a main drive to the White House while singing songs of support for the Equal Rights Amendment. All were arrested. (NC Photo)

contrary."

This is one way of saying they are equal, he said, "since Christ and the Church are indivisible."

Fr. Foudy concluded his talk by stating that more knowledge of marriage as a sacrament is needed in the church.

This would include a more full

realization of the specialness of the relationship.

"MARRIAGE IS A WAY of life when two people mutually compliment and perfect each other."

And, he added, "theologians have the responsibility to stay out of bedrooms, except obviously in cases where destruction is taking place."

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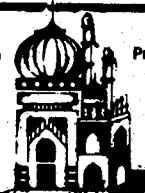
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# Catholic women face issues

## Workshop in Springs prepares them for coming battles

By Dick Conklin  
Voice Correspondent

They came to Blessed Trinity Church in Miami Springs from the Keys to West Palm Beach. Most gave up their Saturday because they feel strongly about the issues that affect their families, their church, and their country. They listened, took notes, asked questions, gathered brochures and pamphlets, and returned home resolved to volunteer, to educate, to get more involved — and to make a difference.

The event was a special legislation workshop put on by the Miami Archdiocesan Council of Catholic Women (MACCW). It was designed to prepare Catholic women for the state legislative session just ahead: an early (January-March) calendar moved up to permit time for this year's redistricting activity.

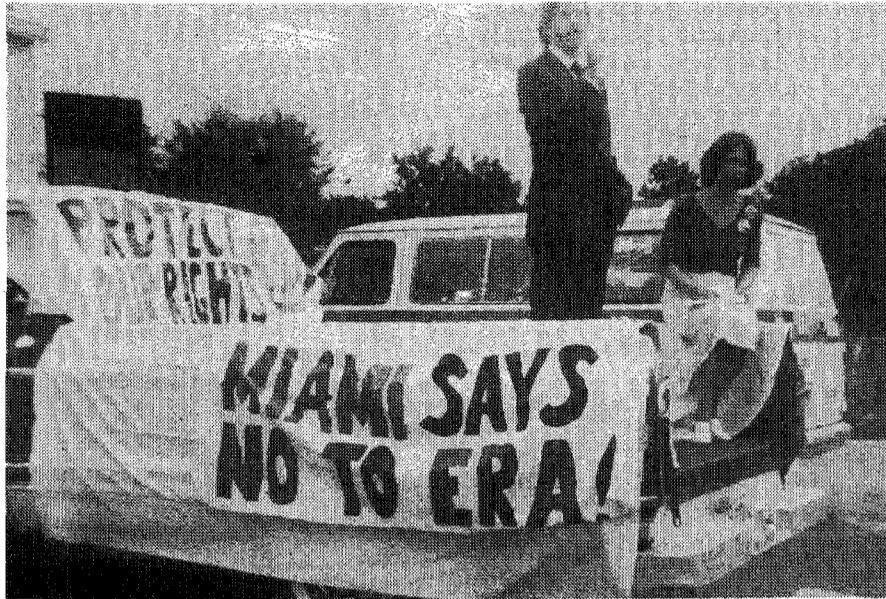
The topics were as varied as the women themselves — sexual harassment, secular humanism, women's wages, sex education, the Equal Rights Amendment and abortion. The speakers included a state representative, a volunteer Tallahassee lobbyist, and a college professor.

One of the first subjects on the agenda was one that may not be around at all next year — the Equal Rights Amendment (ERA). Members of the Catholic Council of Women in Florida have joined with the national organization in opposing the ratification of the amendment for a variety of reasons.

Florida is counted as one of the three states that backers of the ERA need by June 30 — the extended deadline set by Congress. Both pro and con forces are getting ready for a last-ditch effort in Tallahassee this winter.

Marie Palmer, a long-time activist for pro-life and family issues, and leader of the Stop ERA effort within the Council, reviewed some of the key concerns women have with the ERA: justification for permissive abortion laws (based on court decisions on state ERA's in Hawaii and Massachusetts), the drafting of women into the military, and the effect on social security benefits for widows who were not wage-earners.

While they may oppose the ratification of ERA, the women at the workshop certainly felt quite dif-



Rep. Scott McPherson, Miami, attends a stop-ERA rally following the workshop. (Voice photo by Arlene Conklin)

ferently about another amendment — one that would protect the right to life of unborn babies. Prospects for a Human Life Amendment are good in 1982, as Congress finally is getting serious about the HLA and holding hearings.

Any amendment voted on by Congress will still have to make the rounds of the states — 38 in all — before becoming law.

Medical records today show that in many areas of the country half of the unborn are killed by abortion.

During one break, envelopes and writing paper were distributed to the crowd for an "instant letter writing session" designed to encourage more communication with key legislators.

ONE KEY STATE legislator who didn't need any encouragement was Rep. Scott McPherson from Miami, who spoke to the women about the upcoming session in Tallahassee and offered advice on lobbying.

Carole Griffin, a dynamic mother of four from Tallahassee, entertained the audience with her tales of lobbying politicians and bureaucrats in the halls of the Capitol. A Legislative Vice President of Florida Right to Life, Griffin devotes time on a year-round basis to monitoring the proposal of new laws and the effect of old ones on the various life and family issues.

"In Tallahassee all we hear about is the 'Dade-Delegation,'" she said,

referring to the local legislators. "I guess you do have some good people here — but then there are the other ones!" Her persistence earned her an appointment by the governor to the Commission on the Status of Women, a role in which she often represents a minority (two pro-life, three anti-ERA) on the Commission.

"Look at the state budget. Not one penny has been taken out for the humanistic sex education programs, but we are taking away Meals on Wheels for the old people who want to live in their own houses and not be institutionalized."

"Planned Parenthood has just moved from a black neighborhood over to the University of Miami. Let me tell you why. The University just received \$79,550 for 'family planning,'" Griffin said.

"THE FIGHT is getting intense in Tallahassee. The taxpayers have said in no uncertain terms, 'We don't want our money being used for abortions. We don't want their counseling. We don't want their advertisements.' All over the state there is a big push on to have Planned Parenthood's sex education in all of the schools. They teach the teachers through in-service training credits in workshops. They show them how to put their programs in place without the school superintendent even knowing it's there."

Griffin distributed some of the

materials used by Planned Parenthood in the schools which attempt to make pre-marital sex acceptable by using street language and comic books to reach the kids. Some women present confirmed the use of the material in South Florida school systems, and one noted that parental pressure had recently caused Planned Parenthood to be banned from Palm Beach County schools.

Fr. Edward Doherty, an associate professor of theology at Biscayne College, spoke on the "religion" that promotes what the Catholic women oppose, in his talk, "Secular Humanism — the People's Opium."

He described Christian Humanism as God-based, while secular humanism says "this is the only world — there is no other. They share one belief: deny the existence of the supernatural, deny the existence of God."

Fr. Doherty cited three of the major thrusts of the secular humanists — in broadcasting, influencing sexual morality, and in education.

"Schools have our kids from age five to 18. They have a great influence on what they think and how they live and behave. They try to create a false impression that public schools are completely neutral in their communication of values. This is impossible! Every educational system deals with values of some kind, and the values clarification courses teach things quite opposed to our own beliefs."

FR. DOHERTY traced the growth of secular humanism from the early days of the Humanist Manifesto to its current involvement with pornography, suggestive musical lyrics, abortion — "the benign-sounding ideologies of the anti-God movement."

"Stand up and be proud of our Catholic legacy," he urged the women. "Make no apologies for the Truth that we possess. Bear in mind that God reveals Himself as a personal God who has spoken to the world. Every person must be respected as a separate creation of God. We must speak up for what we know is right and our heads must be kept high. And we must protect our children."

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# Matter of Opinion

## The homosexuality issue — some facts

It is no wonder a media watchdog group is being formed to check the accuracy and fairness of reporting in the Miami area.

The *Miami News*, which has already distorted the issues concerning tax credits, has now printed reports depicting the Miami Archdiocese as some sort of anti-gay bastion, attempting to sweep the homosexuality issue under the rug.

Several days ago a recently ordained Miami priest publicly proclaimed that he was a homosexual, though celibate and non-practicing. The *News* then reported that the priest was "pulled" from the pulpit "stripped" of his duties and "ordered" to live in a dilapidated former motel. A cold and monolithic institution, the Catholic Church, or so the *Miami News* seems predisposed to prove, without any attempt at objective reporting. The publication then, in an editorial, accused the Archdiocese of being more concerned with its public image than with the problems of homosexuals.

So, let us set a few facts straight.

First, the Church teaching. With the insight of modern psychology the Church teaches that most homosexuals do not

### EDITORIAL

choose their sexual orientation any more than a heterosexual chooses that orientation. Homosexuals, however, are called to abstain from homosexual acts in much the same way as single heterosexuals are called to abstain from extra-marital acts. The Church further teaches, therefore, that such homosexuals have the same right as others to friendship and respect and, indeed, special consideration for any problems they might encounter due to society's often cruel attitudes toward homosexuals.

As for the particular case referred to above:

The incident began, not with the priest's homosexuality, as such, but with the fact that he chose to provoke a public confrontation before even so much as a whisper to his pastor, his parish community or to his bishops.

He might have explained to them first that he was uncomfortable keeping his homosexual orientation a secret, that he wanted to offer his people the chance to accept him as a celibate homosexual priest. He might have asked the bishops if the Archdiocese was ministering to the special needs of the gay community and if he could help them do more.

Instead, without a word, he went to a Fort Lauderdale newspaper, sought an interview, and proclaimed his homosexuality. His bishops, his pastor, his fellow priests, his parishioners — the people who loved him — had to hear about this personal matter

through hearsay filtering down from another county.

Heterosexual priests do not seek newspaper interviews to discuss the difficulties of their celibate lives, nor to criticize, at least implicitly, their bishops before even the courtesy of asking the bishops if they might be interested in dealing with the issue.

The *Miami News* editorial excuses this insensitivity "probably because he (the priest) believed that would accomplish little" (emphasis ours).

Probably? What right does the editorialist have to make such assumptions? Perhaps because the Archdiocese opposed the gay rights ordinance in 1978? The *Miami News* also opposed, as did the *Miami Herald*, the Episcopal Diocese, the Baptist and other churches, the Republican Committee and other groups.

The stated reason the Archdiocese opposed it was its sweeping nature which, it was felt, might be used in court to defend open advocacy of actions and lifestyles which do not respect the rights of others, such as parents and school administrations. The Archdiocese said it would support a more balanced law. Fair and reasonable.

(At least when the *Miami News* settled a discrimination suit out of court with one of its women reporters, the reporter did not run to other media to debate it, nor did the *News* proclaim it on its front page.)

In spite of being hurt by the priest's abrupt public disclosures, the bishops and fellow priests, in fact, welcomed him compassionately and with understanding. He was asked to leave his parish at least temporarily until the confusion and lack of pastoral preparation for such disclosures there could be dealt with, as he had not made an effort to do so himself before going public. He was not "silenced" or defrocked.

The priest then took a *Miami News* reporter to a less than elegant "former motel" and told them this was where he was being assigned to live. True, the building had been a motel. The reason it is no longer one, is because it is now a parish and has been for many years, housing its priests and pastors including a widely known monsignor in the area. Further, the building was being renovated first, for the priest's use. Meanwhile the priest was, in fact, given the Archbishop's apartment at the Cathedral to live in, hardly a martyr's relegation.

He was also offered a pastoral position by a Bishop of the Archdiocese, but the priest, instead, continued to go to the media, this time a television station, again without any acknowledgement of the facts of the Archdiocese's concern for homosexuals and their problems, and its willingness to further that ministry.

Finally, only after much counseling and at-



We still have more blessings than we can count

tempts to point out to him the church's willingness to further develop a response toward homosexual problems, the priest was told that his continued public utterances were doing more harm than good and that he must no longer speak publicly on the matter. He was assigned to do research on the issue for the good of him and the Church. Hopefully he will reconcile with the Church and continue to make use of the priesthood.

We do not wish to blow this out of proportion.

The reason we go to such length here is not so much because of this particular incident, but because the general issue itself needs clarification.

Homosexuals have suffered greatly throughout history and, even today, often have problems requiring special help. Dioceses around the country are starting to minister to those problems.

The heterosexual community needs to realize that homosexuals should not be judged as a group. Certain gay bars, for instance, do not fairly represent all gays, any more than do certain seamy heterosexual or swingers bars represent heterosexuals.

The issue must be dealt with by the Church and the average Catholic. But this requires communication and understanding.

Public confrontations prior to private efforts do not accomplish what a loving family might accomplish.

And distorted news coverage serves even less.

## Letters to the Editor

### Modern Liturgy — what's big problem?

#### To the Editor:

It's a sad commentary, to note; people still persist in creating a life and death situation out of incidents.

Letters to the Editor:

8/4/81 "Modern Mass loses Mystery" — James M. Griffin.

10/2/81 "Room for Everyone?" — a south Florida Priest.

11/16/81 "Dancing in the aisles?" — Charlotte Leidy.

Hilda Young's (*Voice* 11/6/81) excellent sense of humor would be most

applicable in resolving these writers own insecurities.

Mrs. Carl Scouten  
Sunrise





By  
**Antoinette  
Bosco**

## Cardinal virtues

We've been hearing a lot these days about "the cardinal sins." A best seller of the same title by Father Andrew Greeley has been making the rounds.

But, if you remember older catechism days, "cardinal" was an adjective placed before a number of human qualities known as virtues. Maybe it is time to remember prudence, justice, temperance and fortitude and pay homage to them.

**WHEN I FIRST** heard about prudence, I thought it was a female character from a New England novel. Getting to know prudence, the cardinal virtue, was complex.

Prudence is the difficult virtue for the immature of any age. It's not a religious quality per se. It has to do with managing our lives.

Prudence means to look before we leap, to take care, so that we don't act foolishly or put someone else in the position of having to deal with our follies. It is the foundation for wisdom, for courtesy, for responsibility.

To me, the prudent person is like a tranquilizer for others, reflecting an aura of comfort and creating an ordered environment. Prudence is the base line for building a life where peace is not only possible but actually

happens.

Prudence is a cardinal virtue with a pay off. It gets us to the point where all the internal puzzle pieces are in place so that we can feel the beauty of happiness.

**I SEE JUSTICE** as an active willingness to allow other persons their human rights. This is far from a simple virtue. Understanding the difference between what a person deserves by virtue of the fact that he or she was chosen by God to have life, and what a person demands, so as to improve his or her perceived quality of life, needs at times the wisdom of Solomon.

Justice can't be exercised without first having the courage to be honest in assessing the conditions of others. But justice is a farce if we recognize the denigration of a person's or a nation's human rights and then stay statically in place, unmoved and unmoving.

Temperance to me means staying on the well-balanced, sensible road where one can see both sides of a situation and deal reasonably with issues. It means never to overload ourselves with baggage — whether alcohol, work, fun, causes, whatever — because overload is the fastest way to get thrown out of balance.

Once out of balance, the trip is always down, the view is dark and limited, and we are at risk of becoming depressed, losing the virtue of hope. Without temperance, the road to God plays a disappearing act.

**FORTITUDE MEANS TO** stay firm. A theology professor I respected always used to call this the stick-to-itive virtue. Some nuns used to describe people lacking fortitude very colorfully.

Such a person, they said, has a backbone like spaghetti soaked in hot water overnight.

Without fortitude, a person cannot make a true commitment. Fortitude keeps decisions from blowin' in the wind. Without fortitude we become wishy-washy, lukewarm and God help us then!

Jesus used strong language to say what he thought of people of that ilk. He vomited them out of his mouth.

**WHEN YOU THINK** of it, following the cardinal virtues becomes a great self-help program on the path to maturity. That, it appears, is why they were named cardinal virtues.

I never doubted the importance of maturity in the journey to God. I am convinced there is no way we can really live as Christians without it.



By  
**Tom  
Lennon**

## Circumstance and sin

**Q. I am 58 years old and I have been dating a widowed man. But he won't invite me out anymore because I will not have sexual relations with him even though I am in love with him. He said that circumstances change the sin, and we are in our 50s and have been married before. He said he wouldn't marry without having had sex relations before, because that's a risk that only young couples have to take. An answer, please. (Florida)**

A. This question from an adult raises issues that pertain also to young people.

It reminds me of a 20-year-old college student who stopped dating entirely because every guy she met on campus wanted to go to bed at the end of their first date.

It reminds me also of a third-year class in a local Catholic high school. The teacher discovered recently that half of the students thought it was quite all right to engage in sexual intercourse without being married.

In recent years, someone coined the phrases, premarital and extramarital sex. These words are gimmicks or possibly euphemisms to make sexual intercourse outside marriage seem nice and maybe even morally acceptable.

The Random House Dictionary, however, refers to such sexual activity as "fornication." For many long centuries Christians have been aware of the sin of fornication.

Objectively, this type of sexual activity is a serious sin, and like all sin, goes against God's plan for our happiness.

Circumstances do not change this Christian teaching. Objectively, fornication is as immoral for 58-year-old widowers as it is for high school students.

The widower mentioned in the question above is dead wrong in his thinking.

Let's say it again clearly: Sexual intercourse is intended by God to be a profound physical, psychological and spiritual expression of joyous, enduring love between a man and woman committed to each other for life in marriage.

It's easy, of course, to sit at a typewriter and put this Christian teaching on paper, but what about the reader who finds this teaching terribly difficult?

Quite likely the woman who sent in the question and the young college student who doesn't date are experiencing deep loneliness and may continue to experience it for some time.

This can be extremely painful, so next-week we'll talk about loneliness.

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



By  
**Dale  
Francis**

## Defeat of a tax credit initiative

An educational tax credit initiative was soundly defeated — 73,829 to 8,904 — by the voters of the District of Columbia.

Does this mean the efforts to pass national tuition tax credit legislation have been harmed? Probably. It shouldn't. Opponents of tuition tax credit legislation are claiming the D.C. vote was a refutation of the principle. It wasn't. The D.C. educational tax credit initiative had virtually no resemblance to tuition tax credit legislation being considered in Congress.

The D.C. initiative was for a plan that was complicated and confusing, that involved credits not only for parents of non-public school students but for all contributing to such tuitions, including corporations. It was for \$1,200, far greater than any congressional proposal. Questions were raised that even the proponents couldn't clarify.

**THE INITIATIVE IN** Washington was narrowly based. The Libertarian Party and the National Taxpayers Union were major supporters. Although most non-public pupils in Washington are in Catholic parochial schools, Catholic leadership was not involved in the formation or the formulation of the educational tax credit initiative.

The initiative did not come from grass roots demand but by the decision of outsiders to use the District of Columbia as a first battleground for a

national educational tax credit drive. It got on the ballot through 27,000 signatures on a petition for a referendum. Those who got the signatures were for the most part not D.C. residents but those who had participated in a similar drive in California. It was claimed those who signed included many who did not understand the initiative — a charge that would seem verified by the fact the initiative got only a third as many supporters at the polls as had signed the petition.

This is not to say there was no merit in the proposed initiative. The plan might have worked, but it was flawed from the beginning by its narrow base, by its lack of genuine grassroots origin and by the complicated nature of the plan.

But if there were the seeds of defeat in the initiative itself, that defeat was made certain by the overwhelming opposition of virtually every element of the power structure in the District. The mayor, Marion Barry, and the D.C. Council denounced the proposal. Not only did they work against it but they fought against it even appearing on the ballot. The teachers' union, in a situation in which diminishing enrollment is costing teaching jobs, led the opposition and got financial help from national headquarters.

**IN A ONE** newspaper city, *The Washington Post* denounced it editorially and the alternative

weeklies opposed it, too. The television stations opposed the initiative in editorials and the NBC channel followed a commercial for the initiative by having the station manager say they were compelled to accept such commercials but the station wanted it understood that it was unalterably opposed.

The District has been in financial difficulty. Opponents of the initiative pointed out that if the 17,000 students in non-public schools all benefitted from the \$1,200 tax credit then the D.C. government would be out more than \$20 million in tax revenue. If there was a major transfer of students to non-public schools, opponents of the initiative said, then it could cost D.C. double that amount. Flights of imagination led to claims of loss of as much as \$100 million.

Property taxes would have to be raised, they said. Initiative supporters said it costs \$4,200 to educate public school students, so there would be a \$3,000 saving for each transfer.

That's not true. Stable school costs would remain. Besides, it was irrelevant. There's no room for mass transfers in Washington's non-public schools.

**THE TRUTH** is the D.C. educational tax credit initiative in no way resembled tuition tax credit legislation before Congress. It was defeated for reasons unrelated to the principle of tuition tax credit legislation.





By Msgr.  
James  
J. Walsh

## Prayers: formal and familiar (to some)

This column is different. Many at first glance will say, "All that is old hat." But bear with me a moment. I'm going to list certain prayers which every Catholic used to learn early in life, but not so today. We are constantly being asked by people for "prayers," frequently by those non-Catholics who never had a chance to learn them in childhood. So here are some not always easily found.

There has happily been a renewed interest in prayer across the country. Not all of it is "formula" prayers, such as I'm coming to. Many are into the heart of prayer, namely, engaging in "conversation" with the Lord. They have learned that kind of conversation can turn into one of four directions, which really are the four kinds of prayer we can address to God in our own words.

There is the prayer of praise or adoration; the prayer of thanksgiving for his countless blessings; the prayer of sorrow for our sins and the sins of the world; the prayer of petition, so important because Jesus promised, "Whatever you ask the Father in my name will be granted you."

However, many are not ready for that level of conversation and they would rather depend on formal prayers which they can repeat and often memorize, such as these:

### ACT OF FAITH

O my God, I firmly believe you are one God in three Divine Persons, Father, Son and Holy Spirit. I believe your divine Son became man and died for our sins and that He will come to judge the living and the dead. I believe these and all the truths which the holy, Catholic church teaches, because you have revealed them Who can neither deceive nor be deceived. Amen.

### ACT OF HOPE

O my God, relying on your infinite goodness

and promises, I hope to obtain the pardon of my sins, the help of your grace and life everlasting, through Jesus, your Son. Amen.

### ACT OF LOVE

O my God, I love you above all things with my whole heart and soul, because you are infinitely good and deserving of my love. I love my neighbor as myself for the love of you. I forgive all who have injured me, and ask pardon of all whom I have injured. Amen.

### THE MORNING OFFERING

O my God, I offer you all my thoughts, words and actions in union with the Sacred Heart of Jesus and through the Immaculate Heart of your Mother, Mary. I desire to sanctify every beat of my heart, my every thought, my simplest works by uniting them to the infinite merits of your Son. I wish to make reparation for my sins, by casting them into the furnace of his merciful Love.

O my God, I ask of you for myself and for all whom I hold dear, the grace to fulfill your holy will, to accept for love of you the joys and sorrows of this passing life, so that we may one day be united with you in heaven. Amen.

### THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help and sought your intercession, was left unaided. Inspired with this confidence, I fly unto you, O Virgin of Virgins, my Mother. To you I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

### AN ACT OF PERFECT CONTRITION

O my God, I love you because you are so good.

I am sorry for all my sins because I love you. I promise with the help of your grace never to offend you again. Amen.

### PRAYER TO THE HOLY SPIRIT (especially before difficult work, meetings, workshops)

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the first of your love. Send forth your Spirit, and they shall be created;

And you shall renew the face of the earth.

Let us pray: O God, who taught the hearts of your faithful people by sending them the light of your Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort. Amen.

### PRAYER FOR PEACE

Lord, make me an instrument of your peace.

Where there is hatred,

Let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master, Grant that I may seek Not so much to be consoled, as to console;  
To be understood, as to understand;  
To be loved, as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

It is in dying that we are born to eternal life.

You may not need this copy of prayers. But if you want to help greatly in the beautiful work of Evangelization in the Archdiocese, cut them out and remember your neighbor may be hungering for these ways of going to God.



By Msgr.  
George  
Higgins

## Feminists misinterpret encyclical

Recently I have participated in several seminars on Pope John Paul's new encyclical "On Human Work." Usually at least one woman on the panel or in the audience has expressed grave, even angry, disappointment with the pope's call for "a social re-evaluation of the mother's role."

Feminist critics of this brief section of the document find the pope insensitive to "Western" values and rapidly changing trends concerning the roles of men and women in the family and society. Thus they write him off as a conservative, if not a reactionary, hopelessly conditioned by his experiences in Poland, where allegedly most women have yet to be emancipated.

Some of these critics seem to be either misinterpreting the encyclical or at least reading it too simplistically. A few would even have you believe the pope holds blindly to the old-fashioned view that women's place is in the home.

**BUT THAT'S** not what the document says. It says women can work if

other words, there should be equal pay for equal or comparable work.

Frankly, I can't understand why even the most ardent American feminists should be offended by this balanced approach to the economic role of mothers — whether in Poland,

they want. Mothers can work too, so long as they fulfill their irreplaceable role in raising their children. But if a mother chooses not to work, she shouldn't be forced to do so by financial necessity; nor should working women be discriminated against. In

Our economic system has deprived them of their freedom to choose between staying home or going to work. They are forced to work to keep their families solvent in a period of rampant inflation.

Ironically, the "pro-family" Reagan administration now proposes to compound the problem by requiring all parents in the welfare program for mothers and children to search for a job outside the home, regardless of the age of their children.

It seems safe to presume the pope would be appalled by this punitive, anti-family approach. Compelling mothers of young children to abandon their homes in order to take paid work outside the home is, he says, "wrong from the point of view of the good of society and of the family."

In a country as wealthy as ours it is worse than wrong — it's barbaric. If feminists, especially those in religious orders, fail to protest this move and demand that the administration reverse itself, they will forfeit much of their hard-won credibility.

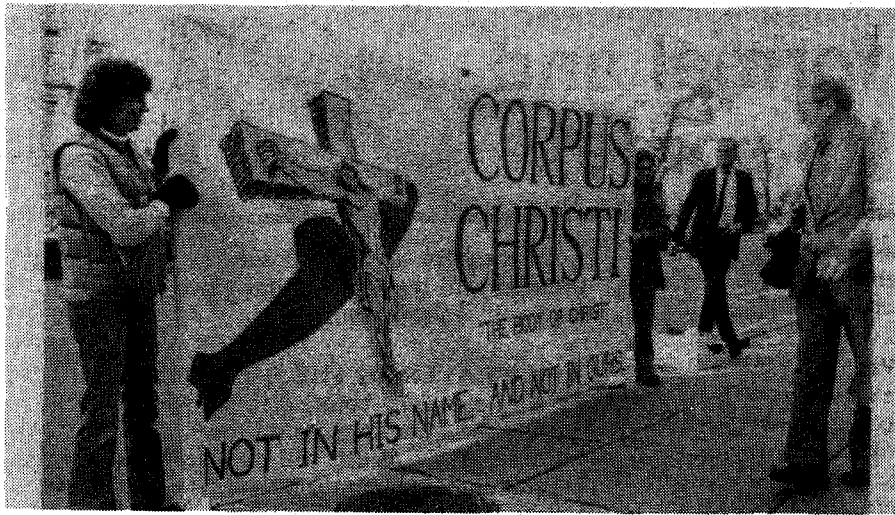
***I understand why some women (and men) are disappointed with the pope's approach in earlier documents to some women's issues. But the new encyclical does not address those problems; it deals exclusively with the economic role of women in general and mothers in particular.***

the United States or Timbuktu. I should think they would applaud the pope's fairly radical demand that "the whole labor process . . . be organized and adapted in such a way as to respect the requirements of the person and his or her forms of life, above all life in the home, taking into account the individual's age and sex."

To suggest that the pope's views are so culturally conditioned as to have little meaning in the American context is to betray a lack of knowledge about our economic system and insensitivity to the plight of many working mothers.

**MANY MOTHERS** of young children have entered the work force, not by choice, but out of necessity.





**'It is not useful to blur the line of moral argument about the use of nuclear weapons at a time when the secular debate is openly discussing the use of limited nuclear weapons and winnable nuclear wars.'**

**—Abp. John Roach**

The Community for Creative non-violence (left) and the Benedictines for Peace picket against arms buildup in Washington, D.C. as the U.S. Bishops meet in a hotel nearby. (NC Photo)

## New phase in nuke debate

By Jerry Filteau

WASHINGTON (NC) — Archbishop Joseph L. Bernardin of Cincinnati signaled what could be a new phase in Catholic teaching on nuclear weapons Nov. 18.

Addressing the U.S. bishops at their annual meeting in Washington, he suggested that the time may be ripe for the nation's bishops to speak out as a body on the unresolved moral issue of "the possession of nuclear weapons for deterrence purposes."

That question, he said, is "the unfinished agenda" of the Second Vatican Council's teaching on war, which "has set the framework of Catholic thinking on war in the last 15 years."

Now it "has become a central issue for many groups in the church both in the United States and Europe," he said.

Archbishop Bernardin spoke as head of a committee of the National Conference of Catholic Bishops (NCCB) which is expected to draft a national pastoral letter on moral

issues of war and peace within the next year.

**HE NOTED** that the bishops of West Germany, the Netherlands, and England and Wales have also undertaken studies on nuclear policy and morality and urged ongoing contact with them during the U.S. bishops' study.

Earlier in the meeting the NCCB president, Archbishop John Roach of St. Paul-Minneapolis, declared in his presidential address, "On the global scale, the most dangerous moral issue in the public order today is the nuclear arms race. The church says 'no' clearly and decisively to the use of nuclear arms."

He added: "It is not useful to blur the line of moral argument about the use of nuclear weapons at a time when the secular debate is openly discussing the use of limited nuclear weapons and winnable nuclear wars."

He also attacked the arms race as an injustice to the poor. "The proposed expenditure of \$1.5 trillion for

defense over the next five years stands in stark contrast to budget cuts which threaten the food, the health care and the education of the poor," he said. "What is spent for guns directly reduces what is available for the quality of care and life for the least among us."

In an animated discussion that lasted 45 minutes after Archbishop Bernardin's report, 13 bishops rose to press for consideration of the full range of moral and practical issues in the pastoral letter that Archbishop Bernardin's committee will draft.

**AS INDIVIDUALS**, a number of American bishops have spoken out forcefully against the nuclear arms race in recent months, but in the process have indicated clearly that there are sharp divisions among them on the questions of the possession of nuclear weapons or the role of a nuclear deterrent force in national self-defense.

In the course of the bishops' meeting four of those who have been among the most outspoken in their

opposition to American nuclear policies addressed an enthusiastic crowd of 500 people at the Catholic University of America, explaining their views and how they had come to them.

The four were Archbishop Raymond Hunthausen of Seattle, who has sharply opposed the U.S. Trident submarine program, called for unilateral disarmament and suggested tax resistance to a "nuclear Caesar"; Bishop Leroy Matthiesen of Amarillo, Texas, who has opposed the U.S. MX missile system and questioned whether it is possible in conscience for a Christian to work at the assembly of nuclear weapons; Auxiliary Bishop Thomas Gumbleton of Detroit, president of Pax Christi-USA, the U.S. branch of an international Catholic peace movement, who opposed U.S. involvement in Vietnam and has long been a prominent opponent of the arms race and U.S. military policies; and Bishop Walter Sullivan of Richmond, Va., also a long-time peace activist.

## Bishop blasts 'impersonal' economics

SANTA ROSA, Calif. (NC) — Reliance on the "indiscriminate application of marketplace economics," which measures human values by a "law" of supply and demand, "is clearly immoral," Bishop Mark Hurley of Santa Rosa charged in a letter attacking unemployment, defense spending, "double-dipping" to maintain a luxurious lifestyle and "impersonal" economic formulas.

Citing the national total of 8.5 million jobless workers, Bishop Hurley said that unemployment "poses not simply an economic problem but, more importantly, a moral and spiritual crisis among our people."

"We Americans are now living under an economic plan, sponsored by our president and voted by our Congress, which calls for personal and corporate sacrifice," he said. Yet, he added, "there remains the urgent need to keep our moral priorities in order. All of our people are not equally capable of accepting equal sacrifices."

"Some of our economic leaders are espousing an indiscriminate application of marketplace economics, wherein human values are measured by the 'law' of supply and demand," he said. "Such a reliance on an impersonal formula is clearly immoral and offends against the dignity of the

human person."

**"OUR LEADERS** talk about 'an acceptable level of unemployment,' as if the unemployed are only a statistic, he said. "On the contrary, there can be no acceptable level of unemployment, for it brings with it unacceptable human ravages."

The "profound pain" of unemployment includes "deep shock, heartache and discouragement," he said. A breadwinner or young adult seeking work becomes dispirited and

defeated, he said.

And unemployment, Bishop Hurley said, is felt across all sectors of the work force — in farming and by farmworkers, in industry, by white collar workers, in service jobs, and in scientific and artistic jobs.

Americans face a broad challenge, he added. "We Americans, who have taken such pride in our private enterprise system in contrast to the socialist and totalitarian systems, are now challenged to create more jobs,

to generate work. Let the 'double-dippers' and the 'moonlighters' who are working for luxuries and not out of necessity share their extra job with the unemployed," he urged. "Let the spirit of voluntarism and private enterprise do their work."

Unemployment affects domestic tranquility and peace, he warned.

**"WHILE TAXES ARE** being cut, especially in upper brackets, defense spending is being increased, seemingly now at the expense of the unemployed and the underemployed," he said. "But if along with their jobs these unemployed lose confidence in our country, their morale and their will to work, who will rise to defend our nation? They may well believe that a country that cannot provide a decent job for 8 percent, for 8.5 million of its work force, is not worth defending."

"We do not strengthen our defenses by weakening our manpower," he added.

"I would appeal to all to become conscious of the unemployed, to offer jobs wherever possible, to inform our president and Congress that unemployment is a moral and spiritual problem which transcends economics and statistics," he concluded.

## Pope tells Religious to follow local bishop

VATICAN CITY (NC) — Pope John Paul II told men and women Religious Nov. 20 that they are subject to the guidance of local bishops.

In a French-language talk to participants in the plenary assembly of the Vatican Congregation for Religious and Secular Institutes, the pope criticized "an erroneous idea of exemption" which leads some nuns, brothers and religious order priests to "compartmentalize" the church and to consider themselves separate from church structures.

"Men and women Religious must

develop their ecclesial sense for a better integration with the local church and the universal church," Pope John Paul said.

"In this way, they can avoid barrier which could lead to dividing the church into compartments, nearly without communications, for an erroneous idea of exemption," he added. "This could cause some difficulty in relations within the local churches, because in the apostolic works, Religious, like all the faithful, are placed under the jurisdiction of the bishops."



# The Church and prisons

Last of a three-part series

By John Maher  
NC News Service

Suing the system is the name of the game for some Catholic chaplains working in prison ministry.

They have participated in suits against prison officials or governmental authorities in order to compel reforms in jails and prisons.

Father Ronald Kurth of the Toledo, Ohio, diocesan task force on prison reform, said he was a participant in a suit brought in 1971 by Advocates for Basic Legal Equality (ABLE) against the Lucas County Jail. That suit resulted in a federal court order requiring jail officials to protect the rights of prisoners.

Prior to the court order, Father Kurth said, the jail, built to house 100 inmates, was holding 300 and was characterized by "idleness, deteriorated physical conditions, unsanitariness and a lot of brutality."

ONE RESULT of the court order, he said, was that the county built a \$12 million jail that "has wound up being worse than the one they had before."

**'We consider it one of our functions to raise hell.'**

In 1978, Father Kurth recalled, the Toledo diocesan task force on prison reform spent 18 months studying county jails in the diocese and concluded that the majority of them reflected "a long tradition of community apathy and irresponsibility frequently bordering on criminal negligence."

After that report was published, Father Kurth said, an interdenominational chaplaincy program was developed in the area and a comprehensive medical program approved by the American Medical Association was established.

Father Robert Schramm, Detroit archdiocesan coordinator for chaplaincy ministry to correctional institutions, said, "We have been deeply involved over the course of the last 10 years in a class action suit against the Wayne County sheriff over conditions in the Wayne County Jail. We consider that one of the functions of one person who goes to the jail is to report to the attorneys on conditions in the jail."

The jail has "no educational programs, recreational programs or law library," Father Schramm said. The prisoners "get out on a small basketball court once a month," he added. "About the only time people get away from the cell area is to go to religious services and to the movies every other week."

"We consider it one of our functions to raise hell," Father Schramm said.

Father Schramm said there are three aspects to the chaplaincy ministry: Direct service to people in jail, educational efforts directed at the Detroit community and coalition work for "systemic change, for fundamental changes in the criminal justice system."

In cooperation with other organizations, Father Schramm said, the chaplaincy ministry contacts Michigan legislators "to seek legislation that reforms the system."

"WE'RE NOW warehousing people who come from absolutely awful conditions and who go back to them and we become concerned when they do it again (commit crimes)," the priest said. "There are some people who obviously need to be detained for a long period of time. There is a need to protect society from them and to protect them from themselves."

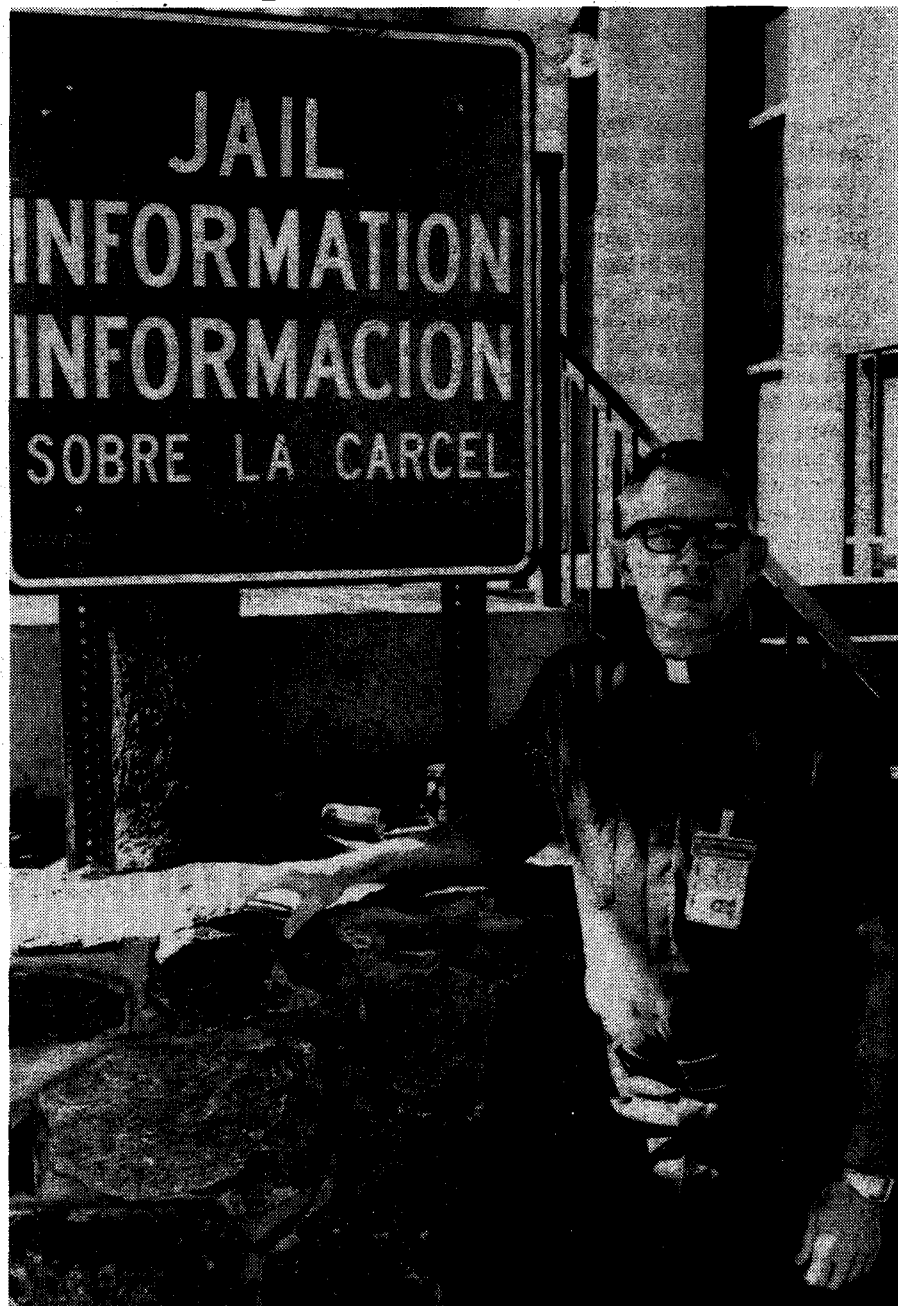
"Others," he continued, "need some kind of program to be taught skills, helped to find a job. They don't need to be locked up for years on end."

Noting that it costs between \$50,000 and \$75,000 to build a prison cell and between \$10,000 and \$30,000 to keep someone in prison for a year, Father Schramm said, "If you took the money you put into warehousing people, about \$15,000, and hired someone to work one-on-one with a prisoner, you'd have better results."

There are now about 125 offenders per probation officer in the Wayne County area, he said. "You can imagine what kind of caring a person can do who has that kind of caseload."

About 10 years ago, he said, the National Council on Crime and Delinquency did a study in nearby Oakland County of the recidivism rate, the rate at which those convicted of crimes commit other crimes after release from prison. After a grant enabled the county to increase educational opportunities for prisoners and to cut the caseload for probation officers, the recidivism rate dropped from 65 percent to about five percent, he said.

That kind of community approach might be an example of what a statement on "Community and Crime" said three years ago. The statement was drafted by the U.S. Catholic Conference Committee on Social Development and World Peace. It said, "The efforts of law enforcement agencies, courts and correctional facilities are doomed to failure if they do not engage the interest and participation of the entire community in overcoming crime."



Father Henry Wasielewski, chaplain at the Maricopa County Jail in Phoenix, Ariz., says his jail pass is "up in the air" because the sheriff considers "a conflict of interest" the priest's efforts to reform the jail while caring for the spiritual needs of prisoners. (NC Photo)

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By Fr. Dr. James  
and Mary Kenny



## Fighting 'bullies'

Dear Dr. Kenny: My 10-year-old son is constantly picked on by his classmates and even younger children. The other children call names like "stupid" and "weirdo." They push him around and play mean jokes on him, squashing his lunch bag. My husband and I are brokenhearted. He is our only child. We have talked to the school and complained to the parents, but to no avail. The abuse goes on. Please give us some suggestions about how to stop before our son is destroyed. We are from Iowa.

I can understand your worry. I have tried to help by and watch your son abused. I have tried to stop it without success. Now what can you do?

First, I would stop complaining to the parents of other children and to the school. That might be appropriate if only one or two bullies were involved.

However, the harassing seems to follow a pattern. Continued complaining on your part may single your son out for special adult protection which in turn may lead to further teasing by his age-mates. If the adults forbid it, the teasing

may become more hidden and subtle.

At the same time, do not try to isolate your son from his classmates. As an old child, he needs the opportunity to learn social skills for getting along with persons his own age.

Finally, do not move, at least not yet. You may be able to help your son reverse this pattern.

**THE BEST APPROACH** would be to try to find out what he does that elicits the abuse. Often there is a psychology of the victim. Chronic victims behave in a way that draws fire.

To say that the victim often evokes his own abuse is not to say that the victim is to blame. Bullying is always reprehensible. The most important action for you, however, is not to yell at bullies, but to stop the abusive behavior. The best way to do that is to help your son change his behavior. He, not you, must learn how to avoid the meanness.

A 6-year-old came home beaten up. "It's those big kids down the block," he cried. Since this was the child's third such experience, his father decided to follow him on his next excursion. Riding his shiny new bike, the child proceeded down past the

big kids and began to chant, "Nyah, nyah, see what I've got." Needless to say, the big kids began to chase him.

The father could have intervened by stopping the big kids and telling them to let his son alone. However, he felt it was much more important to teach his son a few obvious alternative behaviors! Either stay away from big kids by going the other way or don't bring your new bike. In any case, don't say, "Nyah, nyah . . ."

Your son's behavior probably follows one of two common patterns. Either your son acts in a manner that suggests he is better than others, as did the boy in the preceding example, or he expresses weakness and vulnerability. In either case, parents and teacher can help the victim learn ways to avoid the abuse.

When a child is picked on by most of his peers, it is wise to examine what the child does to invite the attacks.

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



By  
**Dolores  
Curran**

## Three worthwhile Books for winter reading

I'd like to call your attention to three new books this month as treats to yourself which, if you read them carefully, you may be able to recycle as Christmas gifts. The first is *The Christian Parish: Whispers of the Risen Christ*, by Rev. William Bausch who has written a number of books popular with the laity. His history background shows up in *The Christian Parish*.

The parts that fascinated me in his new book are his excellent historical insights into the cycle of a church undergoing change (which he calls revival — "toward a revived church").

Five predictable cycles which he tells us have occurred before in history are: 1) a period of distortion when religion no longer meets the daily needs of people; 2) a period of confusion and guilt in deviating from old norms; 3) a turn to therapies and therapists (charismatic preachers, communes, cults); 4) a period of turn-

ing inward, of seeking God in oneself, finding institutions powerless to help; and 5) a final synthesis or restoration in which "Conscience has been reassured, fervor has been renewed, religion reasserted in a new mode, the covenant reworded, and practical realities and norms revised. The revival is over. It has done its work — that is, revives."

He estimates that each revival spans 35 years. Where we are now, I'd suspect, depends on the individual, the parish and the diocese. I know some in each phase. Worth your time, this book (\$7.95; 23rd Publications, P.O. Box 180, Mystic, VT 06355).

Next is the story of the Catholic Relief Services experiences of Msgr. Alfred A. Schneider, *My Brother's Keeper*. This compelling story of a parish priest who became the chief administrator of the Catholic War Relief Services in Berlin in 1948 gives us a glimpse into human needs and

drama in recent history. From postwar Europe to Vietnam and South America, Msgr. Schneider gives us a portrait of compassion and caring — not a bad portrait to ponder today.

Since his ordination in 1938, this man has been his brother's keeper from his native Wisconsin to the far reaches of the globe. This is good reading for everyone, but especially for confirmands, I'm thinking (\$5.50; Alt Publishing Corp., P.O. Box 500, Green Bay, WI 54305).

I'm excited about Kathleen and James McGinnis' new book *Parenting for Peace and Justice* (\$4.95; Orbis Books, Maryknoll, NY 10545). This long-ignored void in family history is beginning to be filled by this admirable couple who are committed to helping families develop a sense of compassion and of simplicity.

The book is full of ideas, wisdom and personal sharing of the McGinnis' and their three young children.

Chapters cover stewardship and simplicity, non-violence in the family, helping children deal with violence in our world, multiculturalizing our family life, sex role stereotyping, family involvement in social action, and prayer and parenting for peace and justice. An excellent baptismal gift from parish to family. Surely a valuable resource to keep circulating in the parish library.

In addition, the McGinnis' note in their book the formation of a national network, formed as an ecumenical effort by parents interested in deepening their own commitment to blending family life and social ministry and helping other families do the same. Membership in this National Parenting for Peace and Justice Network is \$10 a year which brings a newsletter and other resources on simplifying family lifestyles. (Institute for Peace and Justice, 2913 Locust, St. Louis, MO 63103.)

## Family Night

### OPENING PRAYER

As trusting children, Lord God, we can come to you asking for what we need. Again and again in the Scriptures you tell us to ask and you will respond. Fill our hearts with trust and confidence that we might come to you as to a loving parent.

### SOMETHING TO TALK ABOUT

When we say the prayer of petition we are humbling ourselves before our Lord; we are telling him we need him and are dependent upon him for our well-being. In Matthew 6:8 we are

told God knows what we need before we ask him, and in Matthew 18:19,20 God promises to honor whatever we might ask for in prayer. We not only need to ask for ourselves, but even more, we need to ask for others.

### ACTIVITY IDEAS

*Young and Middle Years Families NEEDS POSTER* materials: poster paper, magazines, scissors, glue, today's newspaper. Make a poster with

pictures of different needs the family may have or needs of friends, the Church, or peoples of foreign lands. Then write four prayers of petition. Hang the poster in the dining area and use the prayers at mealtime throughout the week. Look through the day's newspaper for an instance of someone, or some family, who has a special need. Example: a family whose home has burned, or a story of a refugee family. Then plan some way to meet this need by, for example,

sending clothes or household goods or making a contribution.

### Adult Families

Read aloud Matthew 18:19,20 and share thoughts. Each share what the Scripture means to him or her personally, right at this moment.

### CLOSING PRAYER

God, our father, we come to you as children trusting in your parental love. Keep us safe. Thank you for this Family Night and please be with our relatives and friends. Amen.



# TV 'consumer,' 'public' differ

By Tracy Early

NEW YORK (NC) — Ratings that indicate that television satisfies consumers do not necessarily mean it is serving the public interest, a magazine editor told Catholic broadcasters.

"All of us are the public, whether we watch television or not, and we are affected by it," said Les Brown, editor of Channels magazine. He spoke at a workshop on "Monitoring the Monitors" at the annual assembly of UNDA-USA, the Catholic broadcasters association.

Just as the consumer of drugs does not represent the public interest in drug control, he said, so television watchers do not constitute the public that deserves to have its welfare served by television. Industry officials defend their quality of programming by the argument that ratings show this is what the public wants, he said.

**BUT BROWN COUNTERED** that ratings are not "the public voice" and that people who do not watch television at all have a right to say, "It is not in the public interest to have so much violence on television." The Federal Communications Commission (FCC) has made the mistake of taking "the consumer" of broadcasting as equivalent to "the public," he said.

Most FCC members today listen "only to industry" and not to the public, he said.

As a strategy for effecting change, Brown argued that the local station operator should be held accountable, and legally is accountable under the Communications Act of 1934. But he acknowledged it would take efforts by a lot of local groups to create any impact.

Brown criticized the Moral Majority and the Coalition for Better Television as "monitors" who tried to make advertisers rather than station operators responsible for program content.

**THE NEXT STEP**, he said, would be advertising pressure to control content of magazines and

newspapers. But conservatives learned their current approach from liberals who earlier sought to influence program quality by holding advertisers up to public shame and ridicule, he said.

Brown also argued against current moves which were endorsed by both Republicans and Democrats to deregulate the broadcasting industry. The First Amendment freedom should not apply to broadcasting in the same way it applies to print journalism, he said, because everyone has access to print in some form, but access to the technology required for broadcasting must be assured.

Disputing the argument that cable television would change this situation by providing enough channels for everyone's use, he said a single company will control access to all cable channels in a particular area. He predicted nine or ten companies might own all cable systems in the United States by the end of the current decade.

## 'Conclave': Hard to swallow

**CONCLAVE**, by Lawrence D. Klausner, McGraw-Hill (New York, 1981). 290 pp., \$12.95.

Reviewed by  
Father Denis Dirscherl, S.J.  
NC News Service

"In fiction lies only the specter of reality," writes Lawrence Klausner in one of his asides. But the author is quite evidently hoping to put his more than fertile imagination to work to make his fiction resemble, nay, even be a sample of reality. Indeed, the work may be headed for Hollywood before too long.

Within recent memory there was ample speculation that perhaps the short reign of a recent pope was due to the fact that he was "bumped off" through a foreign conspiracy. Thus, the assassination of a pope is the focal point of this novel, the making and ending of a pope in quick succession. This is a simple occurrence compared to the methodical preparation,



**TRUE STORY** — Cicely Tyson stars in the true story of a Chicago teacher who opens her own school and transforms students labeled as "unteachable" into capable scholars in "The Marva Collins Story," a Hallmark Hall of Fame presentation Dec. 1 on CBS. (NC Photo)

the intrigue that leads up to the actual event.

The author is facile enough in directing the reader's attention to the designs and activity taking place in Moscow, Prague and Rome. Not only are there centers of intrigue involving one activity, but the forces at work in each city are divided against themselves. The "Chairman" in Moscow is pitted against the chief of the KGB, while the top military man hopes to follow a winner. In Prague the wife of the secret police chief gives up her life to save the Vatican from a terrible mistake.

**DETECTIVE BARZINI**, a little Columbo and a little Maxwell Smart, has to argue with his chief to track down "the Professional," the "bogus Father Kottmeyer," who saws up his victims into convenient pieces before disposing of them. The "bogus priest" is not only proficient with a knife, but also with the pistol,

and is a "master in the use of chemical toxins."

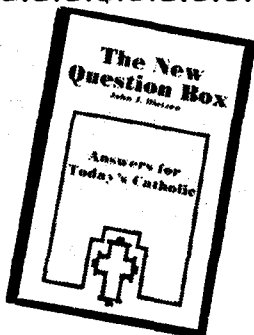
For whatever reason, the author spices the volume with four-letter words and sexual interludes. Is there a redeeming quality to one of these scenes? A couple which is being consumed by its own flame of passion is blown away by the fire of the "Professional" and eventually almost goes up in a holocaust of real fire.

For the most part, Klausner is clever enough with the various plots and subplots in this volume. He marches his characters on and off the scene with good timing and makes the reader wonder how the next part of the intrigue will be unfolded. Dialogue is another part of the author's craft which he handles well. But the proficiency of the "dark figure" and the all-pervasive presences of the KGB are just a little too difficult for this reader to swallow.

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## FIRST SUNDAY OF ADVENT

Readings: Isaiah 63:16f; 64:1, 4-8; 1 Corinthians 1:3-9; Mark 13:33-37

By Fr. Richard Murphy, O.P.

Advent is with us again. The word means "Coming," and we have heard it before; it is only mildly exciting. However, we do not come to church for excitement, but to worship God and to be enlightened. The liturgy does a great job at this.

Advent is an opening of a door. Doors are something with which we are all familiar. Our homes are full of doors opening, closing, banging and slamming. Fascinating subjects too. When we see a big beautiful mansion, its doors are mysterious and fascinating. We find ourselves wondering what lies behind them — the furniture, pictures, rugs, and people.

When Jesus said, "I am the door . . ." (John 10:7) He meant that He was the way into God's world. "No one comes to the Father but through me," He said, and when Philip blurted out, "Lord, show us the Father and it is enough for us" He replied, "Philip, he who sees me, sees the Father (John 14:8). In Christ, we see just how wonderful God is, and are drawn to Him. In Jesus, God

opened the door to Himself.

**GOD OPENS** many doors for us. There is the door of nature which gives us some faint idea of the immensity and the beauty of God.

There is another door, the one that leads to our hearts. God respects that door. "Here I stand, knocking at the door. If anyone opens the door, I will come in" (Revelation 3:20). This door can be opened, but it has to be opened from within. God has given us the power of decision. We can lock the door of our heart even to God, as easily as we can shut out the light of the sun by closing our eyes. But we can open it, too.

The liturgy emphasizes the idea of our opening the door to God. Isaiah's beautiful confession of his people's guilt was coupled with a profound faith. "Lord, you are our Father and Redeemer . . . Oh that you would rend the heavens and come down! We are the work of your hand. See, we are all your people" (63:16-19).

St. Paul several times came back to the idea of doors. In speaking of his missionary activities, he keeps saying that "doors opened to him, and to the gospel" (1 Cor. 16:9; 2 Cor. 2:12;

Coloss. 4:3). And in today's gospel, Jesus refers to the door-keeper who was alert and ready to welcome his master, whenever he came.

**THE NAME** Gregory, which means to watch, or to be alert, has been borne by many great popes, and by many disciples of the Lord.

Advent reminds us that God discloses Himself to us, and that we must do the same to Him. We know that He is rich in goodness and mer-

cy, and that he expects to find in us a burning faith, a quiet, confident hope, and a warm love. And also such things as honesty, a spirit of service, loyalty and diligence and a forgiving spirit.

Advent is a time of preparation for Jesus' coming. It is an unusual time in which we can polish and oil the door of our heart by penance, prayer, and a humble acknowledgement of God's incredible goodness to us.

## Rape and Abortion



By Fr.  
John  
Dietzen

The chemical composition of the douche solution used in the hospital may act as a spermicide, but this procedure used at home by an inexperienced individual may actually facilitate conception by aiding the sperm on the trip to the fallopian tubes. As a nurse, I do not feel this is an acceptable method of family planning.

Responsible individuals who desire a method of birth control in accord with their belief as Catholics could contact their diocesan office for information concerning Natural Family Planning classes. (Pennsylvania)

A. My response referred explicitly only to a woman who had been the victim of rape. However, you point out some helpful facts for anyone who might have extended those remarks to apply to contraception. Thanks for writing.

Q. I feel a recent column on rape and abortion could be misleading in one way. A woman who has been raped is a victim of a most heinous crime which should be reported immediately to the police. Emergency room treatment for the physical and mental injury the victim has sustained can often prevent long-term physical and mental problems.

However, a vaginal douche as a means of contraception should only be used in a controlled environment.

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Msgr. Nolan

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# Concert, album set by parish music team

Paul Lambert and Roger Grenier are not exactly the "Blues Brothers." But music is very much a part of their lives and, like John Belushi and Dan Akroyd in the movie, they feel they're on "a mission from God."

Lambert and Grenier, leaders of music ministry at St. Louis parish in Kendall, have scheduled an "evangelization" concert at the church on Dec. 3 and 4 at 8 p.m. They and four other musicians, all members of the St. Louis music ministry team, will play an hour-and-a-half of contemporary Christian music to the beat of drums and a conga and the sounds of a piano, bass guitar, acoustic guitar, organ and synthesizers.

Some of that music will be Lambert and Grenier's original compositions, a couple of years worth of music which they have gathered in their first album, scheduled for release early

next year.

Both men, who have 13 years of combined experience in music ministry, want the concert and the album to be evangelization experiences for those who listen. They strongly believe that "music is merely a medium to foster an encounter with the living Christ. Music is not an end in itself," says Lambert.

Part of the purpose of the album, which will be available at the St. Louis bookstore, is "to make it possible for people to take home music that will help them in their spiritual life and in their prayer life," he adds. "It's a way of taking church home."

All the members of the St. Louis ministry team who will play at the concert, Lambert stresses, are professionals who play religious music "as a way of working out their relationship



Paul Lambert, left, and Roger Grenier, of St. Louis Music Ministry.

with Christ."

Admission to the concert is free, although an offertory collection will

be taken up at some point. All you need to do, says Grenier, is "bring your soul."

## Local elderly get a voice in D. C.

By Ana M. Rodriguez  
Voice Staff Writer

The plight of South Florida's elderly will get a hearing in Washington next week during the planned White House Conference on Aging scheduled for Nov. 29-Dec. 3.

Msgr. Vincent Haut, director of Catholic Charities for the St. Augustine diocese and a delegate to the conference, met last week with about 60 Broward professionals and volunteers and promised to "aggressively lobby" on their behalf.

**THE GROUP**, which met at St. Bernard's parish center on Nov. 19; suggested five ways in which the Reagan administration could help the elderly in South Florida:

- Pass a national health insurance act for the elderly which would shield

them from the prohibitive cost of health care;

- Continue to fund and expand services designed to keep the elderly at home for as long as possible;

- Encourage aggressive programs at the local level to educate the public on the aging process and combat the present trend toward a youth-oriented society;

- Pass legislation to prevent all types of discrimination against the elderly;

- Encourage local programs in churches and parishes which make use of volunteers to provide needed services for the elderly.

Father Daniel Dorrity, pastor of Sacred Heart Church in Homestead and coordinator of the Broward Catholic Service Bureau's Parish

Community Services, said, "I expect that the federal government will hear this message, will respond to it and take action."

**THE MEETING** with Msgr. Haut, he said, grew out of a mini-White House Conference on Aging sponsored recently by Broward con-

"almost all our ability to help the elderly."

After initially relying on volunteers, the state came up with supplemental funds and the programs are beginning to expand, he said.

Continuum of care refers to caring for the elderly in different ways: by

**'I expect that the federal government will hear this message, will respond to it and take action.'**

Fr. Daniel K. Dorrity

gressman E. Clay Shaw. At that meeting, the Catholic representatives from Broward felt they had not been able to send a clear message to Washington.

On short notice, they set up a meeting with Msgr. Haut in which they explained to him the specific problems Florida has with the elderly.

The group consisted of Broward parish volunteers, members of the St. Vincent de Paul Conference and Catholic Council of Women and the Catholic Service Bureau's Broward offices.

They asked for more federal aid because, Fr. Dorrity said, Florida has such a high concentration of elderly that dealing with their needs from a state level alone would bring an unfair burden on the taxpayers.

**FR. DORRITY** said recent cuts in federal funds caused agencies and continuum of care participants such as the Catholic Service Bureau to lose

providing transportation services; well-staffed day care centers; and volunteers who visit the elderly and spend time with them at home as well as making sure that their material needs are taken care of.

**THE PURPOSE** of continuum of care is to keep the elderly at home as long as possible. Fr. Dorrity calls the overused practice of putting them in nursing homes "an enormously wasteful expense" which often accelerates the aging process.

As coordinator of CSB's Broward Parish Community Services, Fr. Dorrity is heading the only program of this type in the state. Its purpose is to pool community resources, bringing the needs of the elderly together with the resources of parishes and civic organizations.

The idea is to rely more on volunteers than on federal or state funds in providing services for the elderly.

## 'Day of Remembering' at Barry U.

The Religious Studies Department of Barry University, in conjunction with Campus Ministry, will sponsor a "Day of Re-remembering" on December 2nd, the first anniversary of the deaths of four Catholic American missionary women in El Salvador. The day was planned in response to the initiative of the Leadership Conference of Women Religious in commemorating the an-

niversary by sponsoring various action and awareness programs on international violence and the arms race, particularly in the light of continued U.S. military aid to El Salvador.

The Barry program will begin at 9:00 a.m. with talk by Sr. Kathleen Flanagan entitled "The Task of Our Age: to Replace Violence and Hate with Confidence and Caring." A film will be shown at 11:00 a.m., followed by the Liturgy of the Eucharist at noon. Sr. Kathleen's talk will be repeated at 3:00 p.m. The day will focus on the arms race in the light of Church teachings as presented in various papal and episcopal documents. Ample opportunity for dialogue on the complex issue of disarmament will be provided.

## The gift of music

Deanna Edwards, a performer and composer who brings her guitar and her songs to hospital patients around the country, performs some of her compositions this Saturday on **CHRISTOPHER CLOSEUP**, at 9 a.m. on WCIX-TV, Channel 6.

Edwards will discuss the use of music as medicine with the program's co-hosts, Fr. John Catoir and Jeanne Glynn. Her goal, Edwards says, is to effect "a change in the physical, mental, emotional or spiritual well being of a patient through music." She says music "transcends the physical and touches the soul."

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# It's a Date

**CATHOLIC DAUGHTERS OF AMERICA, CT. HOLY SPIRIT -1912**, Pompano Beach, will hold a Dessert/Card Party Nov. 28 at noon at St. Elizabeth Gardens. Donation is \$1.50. Refreshments will be served. Anyone may attend. For information, call Regent: Rosalie Lidestri at 781-5008.

**ST. GREGORY WOMEN'S GUIDE** of Plantation will present its annual Christmas Fashion Show Luncheon at the Bahia Mar Motel, on A1A, in Fort Lauderdale, Sat. Dec. 5, at 11:30 a.m. The theme this year, "Christmas Around The World" will be extra Special. Jordan Marsh has lined up another fantastic fashion show.

**THE BLESSED SACRAMENT WOMAN'S CLUB** will hold its Annual Christmas Bazaar on Sat.-Dec. 5 from 9 a.m. until 4 p.m. and from 6 p.m. until 9 p.m. Also on Sunday, Dec. 6-from 9 a.m. until 3 p.m. Baked goods, plants, hand made articles, Christmas decorations and other arts and crafts will be for sale. The Bazaar will be held at the Parish Hall-1701 E. Oakland Park Blvd.

**THIRD ORDER OF ST. FRANCIS** — A new Franciscan fraternity is being established in the Perrine area. The first regular meeting will be Sunday, December 6, at 1 p.m. at St. Richard Church, 7500 S.W. 153 St., Classroom #2. All Secular Franciscans and any men or women interested in joining this vocation are invited. Call 235-7348 for further information.

**ST. ANNS' IN NAPLES** will be holding a SEARCH on December 4, 5th and 6th. Located at 475 9th Ave. South, Naples. 262-4256.

**ST. KIERANS CHRISTMAS SALE**, Gift items priced to sell. Sunday, December 6, 1981. Located at 3605 S. Miami Ave. 8:30 AM to 2PM.

**ST. JUDE'S CATHOLIC CHURCH LADIES GUILD**, 1501 Brickell Ave., Miami, will hold their annual Christmas Bazaar Friday - Sunday, Dec. 4-6. Hours Dec. 4, 12N - 12 Midnight; Dec. 5, 9am - 12 Midnight; and Dec. 6, 12 N - 12 Midnight. Handmade gifts, jewelry, Christmas items. Sale of Arabic food from the Middle East. Arabic pastries, cheeses, etc. Home-cooked Arabic meal from the Ladies kitchen. Games for kids. Live Arabic entertainment Friday and Saturday night. All are welcome.

**ST. RITA'S Christmas Bazaar** Sat. Nov. 28, 10AM-9PM at the Lion's Club 700 Camellia Dr. Royal Palm Beach. Entertainment, Special Gifts, Santa Claus, Food, Prizes, Crafts.

**BROWARD COUNTY RIGHT TO LIFE** will hold its 9th annual Christmas Coffee on Friday, Dec. 4, from 10 a.m. to noon, at the Coral Ridge Country Club, 3801 Bay View Drive in Fort Lauderdale. The event is the organization's annual fundraiser. Refreshments will be served and prizes will be awarded.

**THE GREATER HOLLYWOOD CATHOLIC WIDOW-ERS CLUB** will hold their First Sunday Social on November 29, 1981 from 4:00-7:00 P.M. at the Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood. Refreshments, Companionship, Music for Dancing, Games, Conversation. Call 987-4493 - 431-8275 after 6:00 P.M. \$2.00 per person.

**LAY CARMELITES** will meet on Sat. Dec. 5 at Villa Maria Nursing Home 1050 N.E. 125th St. North Miami at 2 P.M. We welcome visitors or phone 635-6122.

**SECULAR FRANCISCANS**, St. Bernard Fraternity will meet Dec. 13th in St. Bernard Parish Center, 8279 Sunset Strip Sunrise Fl. at 1 P.M. There will be a Christmas Party - followed by our Christmas Tree Raffle. Please bring a Christmas present for a boy or girl age 1 to 6. These are for migrant children. Visitors welcome.

**ST. HENRY'S CATHOLIC CHURCH** is having their Annual Christmas Ball on Saturday, December 19th at Harris Imperial House. Dinner, dancing and door prizes. Reservations required. Drawing for Super Raffle will be held at the Ball. 1st award - \$2,500.00 cash, 2nd award - \$1,000.00 cash, and 3rd award - \$500.00 cash. You need not be present to win. Reservations: 785-2450 between 9-3 P.M. daily.

**COURT MARIA REGINA #2022**, Catholic Daughters of America, will hold their monthly meeting Tuesday, Dec. 1st at 1 P.M., at Our Lady Queen of Martyrs, Arts and Crafts room. Ft. Lauderdale, Fla.

Annual Christmas Party of Catholic Daughters of America Court Maria Regina #2022 will be on Friday Dec. 11th at 7 P.M. at Our Lady Queen of Martyrs Church Fort Lauderdale. Members donations of food and toys will be presented to the St. Vincent de Paul Society for Christmas distribution. Those wishing to attend please contact Valerie Harrison at 583-6765 — Donations \$10.00.

**ST. JEROME'S WOMEN'S CLUB** will present a Christmas Luncheon-Card Party at Rio Nuevo Recreation-Pool Area, 1100 S.W. 12th St., (David Blvd.) behind Bldg. "C", Ft. Lauderdale., on Tuesday, December 1, 1981, at 12:30 p.m. \$3.00 for luncheon and cards. To benefit charitable projects. For information call 764-6924.

**DADE CATHOLIC SINGLES CLUB** Saturday, Nov. 28 - Bowling 8 P.M. Don Carter Kendale Lanes, 13600 N. Kendall Drive. All Catholic singles, ages 20-39, are welcome. For more information, call Frank 553-4919.

**THE MARIAN MOVEMENT OF PRIESTS WILL HOLD A SPECIAL Cenacle** on Wednesday, December 2nd, at Saint John the Baptist Church, 4595 Bayview Drive, Fort Lauderdale. The International Director, Father Stefano Gobbi, and the National Director, Father Albert Roux, will direct the Cenacle for Priests at 3 P.M. in the Social Hall. A special Mass and homily by Father Gobbi will be held at 7 P.M. in Church for the Associates and the lay people. A reception for everyone will follow in the Social Hall after Mass.

**THE GREATER HOLLYWOOD CATHOLIC WIDOW-ERS CLUB** will hold their annual Christmas Dinner Party and Dance on December 4, 1981 at 7:30 P.M. in Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood. Catered dinner, live music, "gag" gift, charity tree. Family and friends welcome. \$10.00 per person. For reservations call 432-8282 or 981-2508 after 6:00 P.M.

**OUR LADY OF MERCY CLUB** will hold a bazaar on December 5, 1981 from 9 A.M. to 3 P.M. at the Highland Plaza Shopping Center, N.E. 48 Street and Dixie Highway, Pompano Beach for the benefit of the new Parish Center Building Fund. Public is invited. Delicious food, baked goods, Christmas decorations, handmade articles, white elephant table, raffle and prizes.



**PRIZED** — As part of the Catholic Service Bureau's 50th anniversary celebration, Centro Mater day care center sponsored an art contest among its children. Polly Bustillo hands second place in the category of 3-5 year olds to Catherine Rodriguez, 4. (Voice photo by Jose Alonso)

## Villa Maria Volunteer honored

Blanche Gould, a volunteer at the Villa Maria Nursing and Rehabilitation Center, has been named the 1981 Volunteer of the Year by the Florida Health Care Association.

Gould, of Bal Harbour, was chosen over several hundred other entries from nursing homes throughout the state. She will receive a plaque in recognition of her efforts at the 1982 Florida Health Care Association legislative meeting in Tallahassee in January.

The award makes Gould eligible for the national title to be presented

next year by the American Health Care Association.

Over the past seven years, Gould has given over 7,500 hours of work in the areas of nursing, social services and speech therapy at Villa Maria.

Entries in the statewide contest were judged according to their role in initiating new programs within the nursing home, how they help residents realize their potential, what sacrifices are made, contacts outside the facility which enhance the image of long-term care and the recruitment of additional volunteers.

## Police and Firemen's Mass

Mass for active and retired Law Enforcement Officers and Fire Fighters to be celebrated by Bishop John J. Nevins on December 9, 1981 at 8:00 p.m., at St. John Vianney College Seminary Chapel, 2900 S.W. 87th Avenue, Miami, Florida.

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# An outstanding believer



United Nations Secretary-General Dag Hammarskjöld reviews an honor guard of Brazilian U.N. troops during a 1959 visit to the Gaza Strip.

By Neil Parent

An outstanding statesman of this century was Dag Hammarskjöld, who served as secretary-general of the United Nations from 1953 until his death in 1961. He died in an airplane crash near Ndola, Northern Rhodesia (now Zimbabwe) while on a peace mission.

Considered by many to be a man of remarkable moral integrity and a true humanitarian, he was awarded the Nobel Peace Prize after his death.

When Hammarskjöld's diary, *Markings*, was published after his death, many people were surprised to learn that its contents dealt not with his life as a world leader, but with his personal journey of faith.

In a letter to a friend in which he left permission for the diary's publication, he referred to it as the "white book" — the official document — of his negotiations with himself and with God.

In *Markings*, Hammarskjöld chronicled in prose and poetry his faith journey over nearly 35 years. His early entries suggest an intense struggle to discover meaning in life. At times then he even contemplated the possibility of suicide.

But somewhere and somehow in his searchings, Hammarskjöld discovered the meaning he longed for in totally surrendering himself to God.

ON PENTECOST Sunday 1961, just weeks prior to his fatal accident, he wrote: "I don't

know Who — or What — put the question. I don't know when it was put, I don't even remember answering. But, at some moment, I did answer 'yes' to Someone — or Something — and from that hour, I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."

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*Somewhere along the line in our faith journey, each of us — like Hammarskjöld — must struggle to say 'yes' to the meaning of Christ in our lives and to what He is calling us to be. More likely than not, this point of insight and commitment won't be reached in a frenzy of activity. It will come in moments of quiet prayer and reflection.*

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According to W. H. Auden, an acquaintance of Hammarskjöld who wrote the foreword to the English edition of *Markings*, Hammarskjöld's faith was very solitary and private. Auden observes that although Hammarskjöld took the gospel injunctions seriously, he apparently did not participate in church liturgical and sacramental activities.

Rather, his story of faith seems to have been a profound dialogue between himself and God, leading to deeper insights into his purpose in life.

For most of us, however, participation in a church community is very important. While there are unique personal dimensions to faith — no two people respond to God's call in exactly the same way — Christian faith is by its nature communal.

Through Christ, God formed us into a people. It is by living in a community of faith with others that our own faith can arrive at its fullest meaning.

**THE CHALLENGE** of Christian life is to keep both the personal and the communal dimensions of faith in balance. A faith expression that is too personal and private runs the risk of being subjective and devoid of the nourishment and support fellow believers can give.

On the other hand, a faith expression that is too communal, too given over to activity, runs the risk of being shallow and undirected. Activity, no matter how well intentioned, can distract us from the important task of adequately exploring the nature of our own unique commitment to Christ.

Somewhere along the line in our faith journey, each of us — like Hammarskjöld — must struggle to say "yes" to the meaning of Christ in our lives and to what He is calling us to be.

More likely than not, this point of insight and commitment won't be reached in a frenzy of activity. It will come in moments of quiet prayer and reflection.

There is a degree of aloneness to being a Christian. Jesus set the example when He periodically went apart from His work and friends to pray.

Frequently, the challenge of balancing the personal and communal dimensions of faith translates into such questions as:

**HOW MUCH PRIVATE** prayer should we have in our lives? How much public or liturgical prayer? Is one better than the other?

Should we share our stories of belief with each other? What is to be gained?

How much of our faith needs to be externalized in service to our neighbors and to the church?

Most people will not be able to fully resolve such questions. But the ambiguity that results can be a healthy stimulus, pushing us to clarify the meaning of our Christian lives.

The journey of belief involves moments of personal struggle, doubt and questioning as well as moments of joy, fulfillment and insight. Thankfully we have others to share these moments with.

(NC News Service)

**I Believe...  
We Believe**

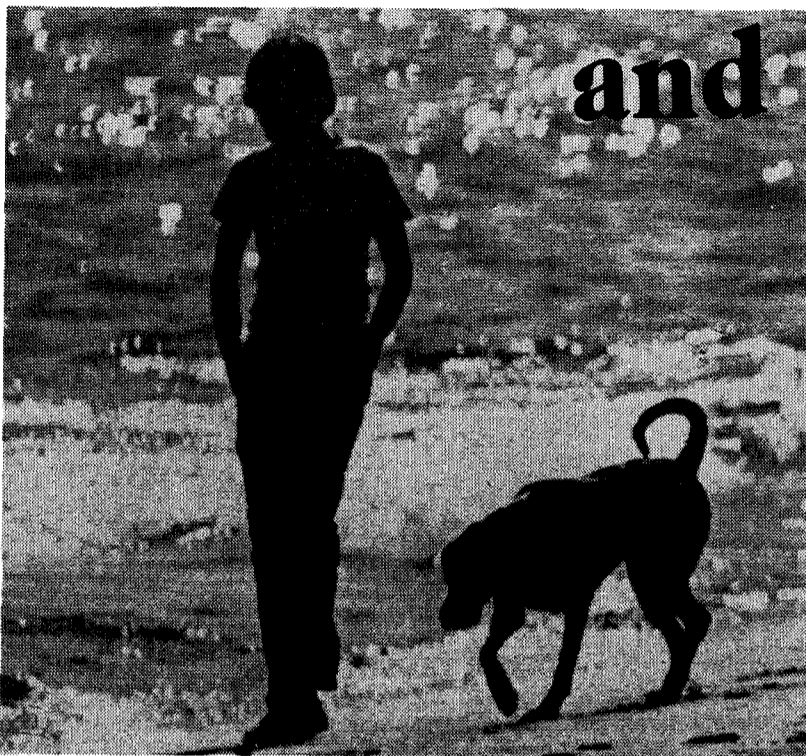
know  
your  
faith



I Believe ... We Believe

A boy

and his dog



The boy discovered that "there is a reason for everything that happens. God can bring good out of pain, even if we don't understand it."

By Patricia Livingston

The afternoon was very hot, in the way of a backwoods Florida June, and still — the only sound the soft, regular bite of the shovel into the sand between the orange trees.

I stood watching my son, Boo, as together we buried the dog.

Boo was 13, lean and brown, the paleness of school burned away. His jaw was set, his eyes dark with pain as he shaped the hole.

His real name is Robert E. Lee Livingston. He is in that in-between-worlds time, both child and man. The line of his cheek is still rounded, but hair is growing dark on his upper lip. There are questions in his eyes.

**BOO IS A PRIVATE** person. Only with special timing can you hear what he wonders about. I know he believes in God. I also know the country where that faith is belongs to him — the deep place where his hurts left scars and where his victories are kept, like the home run and the bass fishing trophy. What he believes and has claimed as truth is guarded there.

So it was a surprise this spring when he spoke about his faith. He was struggling at the time over a book report on "Where the Red Fern Grows," by Wilson Rawls.

A love story about an Arkansas boy and his two coon hounds, it is sad too, for one dog dies after fighting a mountain lion who is about to attack the boy.

The female dog dies soon after, brokenhearted. The boy buries both on the mountain, and in the spring, the red fern grows over the graves.

The red fern was very rare in the mountain country and the Indian legend said it was the touch of God.

**AS BOO TOLD ME** the story, I recalled the deaths of his own dogs, a sequence over 18 months that stunned us all. He lost the bird dog, Grit, to an alligator; the Weimaraner to rat poison and the pointer, Belle, to a wild hog. I could see in his face he was remembering.

After a while, he said to me, "I wonder what the author is trying to tell readers with the story?"

"What do you think, Boo," I asked.

"Well," he replied slowly, looking down at his hands, "I think he is trying to say there is a reason for everything that happens. God can bring good out of pain, even if we don't understand it."

"Do you believe that, Boo?" I asked.

"Yes, I do," he responded.

That was in the spring and here we were again, in late June, burying the Dalmatian, the oldest and dearest of the dogs. We found him by the front door that afternoon. It looked as if he had been bitten under the chin, probably by a rattler. Those bites, close

to the head, do not leave much time to live. He had struggled to make it home.

**SPARKY HAD** gotten feeble in the last months and his teeth were gone. He still had a hunter's heart, though, and the kids would tease about how he would run down an armadillo and then drown it by drooling. But he still could sound fierce and intimidate the other dogs at feeding time.

Now Sparky was wrapped in a sheet on the ground. When Boo thought the hole was deep enough to keep the other dogs from digging it up, or the hurricane rains from washing it out, he put down the shovel and turned to me. Together we lifted Sparky into the hole and covered him with the soft dirt.

He said nothing for a long time. Both of us with memories of other deaths, other endings.

Finally I began, "Thank you, God, for our friend, Sparky."

Boo cleared his throat. "Thank you for letting him die on a hunt, before he got too weak, before he lost first place to the younger dogs."

Boo had fastened two palm sticks together with some fishing line into a cross. He pushed it into the ground at the head of Sparky's grave. Then we walked together down the row of orange trees to our house, saying nothing.

It was a moment when the red fern grows.

In the deep country. Touched by God.

(NC News Service)

Jesus cures a leper

By Father John J. Castelot

Jesus' cure of a leper is a stunning climax to a series of miracles Mark grouped together to give a picture of a typical day in the ministry of Jesus.

First there was an exorcism, then the cure of Simon's mother-in-law, followed by a statement of various cures and exorcisms. All were calculated by Mark to illustrate Jesus' victorious combat with evil. Now comes the most impressive victory of all, the cure of a leper.

According to beliefs of the day, it was as difficult to cure leprosy as to raise the dead — tantamount to saying it was impossible. Therefore, what was impossible for any human being, Jesus was able to accomplish with a simple touch and an even simpler word: "Be cured!"

**SINCE LEPROSY** was popularly regarded as like death, this healing was a sign of the ultimate victory Jesus will have over death itself.

Simple as the story seems, on more careful reading it reveals strange inconsistencies. When the leper approaches Jesus, we read that Jesus was "moved with pity." However, the ancient manuscripts indicate that the original reading was "moved with anger."

Why should Jesus have been angry?

Behind the present form of the story, there were probably two stories: one involving a simple healing, the other an exorcism. In the latter version, Jesus would have been angry at the "demon" believed to be the cause of the illness.

This is borne out by the fact that, immediately following the cure in Mark's story, Jesus gives the demon a stern warning and "sends him on his way." The latter phrase

literally is "drove him out." Both the warning and the expulsion would apply much more naturally to an evil spirit than to the afflicted man.

Mark, not too adroitly but very effectively, combines the healing story and the exorcism story to give us the present powerful narrative.

**A LEPER** was a social outcast at the time of Jesus, forbidden any contact with other people, even loved ones. This was the only way the authorities could think of to prevent the spread of the disease.

The results were unspeakably tragic. The afflicted were considered unclean and cut off from family, friends, employment and participation in community worship.

Given this background, Jesus' response is all the more astounding. The crowd must have gasped in horror and then looked on from a safe distance to see Jesus actually touch this living corpse, thereby contracting what amounted to legal defilement.

For Jesus, however, the man was not a leper but a person. And if Jesus was angry at evil, he had nothing but compassion for its victims. Nor was the cure alone enough for Jesus. The former leper also had to be certified as legally clean by the authorities so he could resume normal living.

Accordingly, Jesus, respectful of the law when it did not conflict with his teaching, sent the man to the priests for official recognition.

Finally, Jesus' injunction for silence following this event is part of Mark's deliberate "messianic secrecy." Jesus' identity can be fully understood only in the light of the cross and resurrection.

(NC News Service)

# 'Mom' to 59

By Julie Asher

DENVER (NC) — Lenore Schlenz is a very special mother, grandmother and foster mother. After raising her own four children, Lenore and her husband, Conrad, have opened their home to 59 foster children over the last 17 years.

"We'll do it as long as we can," Mrs. Schlenz said. "The happiest part of doing it is finding out they're going to a good home. We feel like they're ours until we give them up."

Mrs. Schlenz is one of 16 foster mothers who care for foster infants through Catholic Community Services. She has dealt with some very special cases.

One infant had to be kept on oxygen. Another needed physical therapy, so Mrs. Schlenz took the child to weekly sessions. A third was a Vietnamese child brought to the United States as part of the baby lift six years ago. She still receives pictures of the boy every year from his mother.

**MRS. SCHLENZ THINKS** other foster mothers have contributed as much as she has and was at first reluctant to speak in an interview. She talked modestly about the hours she spends with each foster baby in the nursery room of her home. The room is complete with stuffed animals and other baby things and photographs of her own children and grandchildren cover the dresser.

She and Conrad Schlenz first decided to become foster parents when they saw a notice for foster parents in the church bulletin of St. Anne's, their parish for 17 years.

Then realized the need for foster parents. Now, with her children all gone, the house seems less empty with foster infants needing care, she said. The longest the Schlenzes have had a baby is a year, and there is usually about a break of a week or two before one leaves and another one comes. One retarded child stayed with the Schlenzes until he was eight. Now 17, he lives at an area hostel. He still comes home every weekend and holiday, and although Mrs. Schlenz said they have no legal claim to him they think of him as a son. They are the only family he has.

Mrs. Schlenz said the Blessed Mother is her model for motherhood. A statue of Mary has a prominent place in the living room. From Mary, Mrs. Schlenz said, a mother can learn patience



Lenore Schlenz, 'mom' to 59 foster children, relaxes with her grandsons Scott Stout, 6, Joseph Schlenz, 7.

and understanding.

"**MY MOTHER TAUGHT** me to love a lot," she said. "She had eight children living and she never got tired of having time for us . . . Love is the main thing in a home."

"You've got to listen and give children a lot of love and try to understand them," she said. "With the first one you try to make them perfect, but you learn from your mistakes."

She added that she thinks a woman can still be a good mother if she also works outside the home. What counts, she said, is the quality of time one spends with children, not necessarily the quantity of time.

"Circumstances make mothers work," she said. "I'm glad I never had to work. And a father has to participate to make a good home. He (Conrad) helps with the foster babies. It's got to be a

family thing."

Most of the babies that the Schlenzes have taken in have been two-and-a-half or three days old. Fifty were boys. When the baby is first home, Mrs. Schlenz usually sleeps in the room with the infant to keep an eye on it.

"It is really rewarding," Mrs. Schlenz said of her work. "You get out what you put in. We don't have any of them for too long. The one little girl who was on oxygen — we were able to see (her) after she left and was no longer in oxygen. It was beautiful."

All but two of her own grandchildren are living outside Colorado. That's another reason Mrs. Schlenz likes having the foster babies.

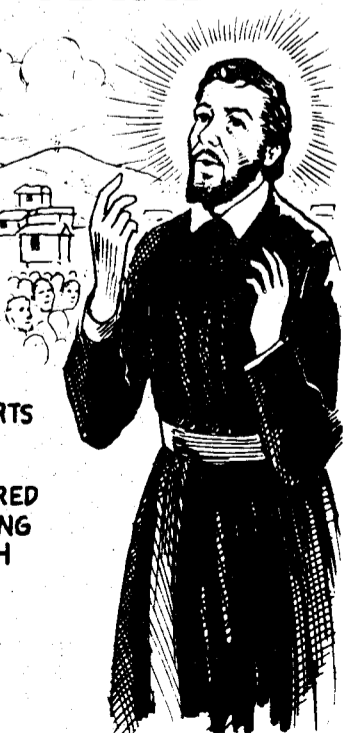
"I think more (people) would be foster parents if they knew what they get out of it," she added. "It seems dull around here without them."

## the Saints *by Luke*

**F** FRANCIS WAS BORN IN 1506 IN SPAIN OF NOBLE PARENTS, BUT STUDIED IN PARIS TO BECOME A TEACHER. HE JOINED ST. IGNATIUS LOYOLA AND FOUR OTHER YOUNG MEN TO FORM THE SOCIETY OF JESUS. WHEN THE KING OF PORTUGAL WANTED SIX MISSIONARIES TO PREACH IN INDIA, ONE OF THOSE CHOSEN WAS FRANCIS. IN GOA, A REGION OF INDIA, HE COMFORTED THE SICK AND WALKED THROUGH THE STREETS RINGING A BELL, ASKING THE CHILDREN TO COME TO CATECHISM IN THE CHURCH. LATER HE PREACHED IN PUBLIC AND SOON THE WHOLE CITY WAS CONVERTED. IN THE SOUTH OF INDIA HE CONVERTED THOUSANDS.

FRANCIS AND OTHER MISSIONARIES SAILED FOR JAPAN IN 1549. HIS CONVERTS ARE ESTIMATED TO HAVE BEEN IN THE HUNDREDS OF THOUSANDS; AND HIS MISSIONARY IMPACT IN THE EAST ENDURED FOR CENTURIES. ON BOARD A SHIP GOING TO CHINA, HE BECAME ILL WITH A HIGH FEVER. THE SHIP STOPPED AT AN ISLAND OFF THE COAST AND HE DIED IN AN OLD CABIN ON DEC. 3, 1552. ST. FRANCIS XAVIER IS PATRON OF ALL FOREIGN MISSIONS. HIS FEAST IS DEC. 3.

### ST. FRANCIS XAVIER



## How to do homework

By Hilda Young

How to do your homework!

Throw your books and folders on the kitchen table. Slouch into the chair. Give a deep sigh. Say, "I have homework!"

Put your forehead on the table. Reach over and open a book without looking up. Sigh again. Read for 30 seconds. Say, "Man, this is boring." Lean back in your chair.

Take your pen apart. Put it back together. Click it several times. Take it apart again. Shoot the little spring across the room. Write one sentence with just the pen filler.

Go to the refrigerator and open the door. Store. Find a leftover hot dog and pretend you are smoking a cigar. Slouch back into the chair.

Ask, "How do you spell desert, as in lots of sand?" Your mother will answer, "Look it up in the dictionary."

Say, "How can I look it up if I can't spell it?" Turn your geography book upside down and see if you can read it. Ask your mother if anyone has called you.

**CALL SOMEONE.** Tell them, "I've been doing homework since I got home from school. There's still tons to do."

Talk for a half hour, or until your mother tells you to get off the phone for the fifth time and the blood veins in her neck stick out.

Open the refrigerator door. Sare. Say, "I'm starved. Can I made an egg sandwich with cheese on it?" Your mother will say, "Not a half hour before dinner." Groan.

Slouch back into the chair. Write a sentence. Doodle on your book cover. Pour yourself a glass of water. Lean your head back and gargle. Read for 30 seconds. Go to the window. Press your face against it and make faces at your sister.

Ask your mother, "What's for dinner? No matter what she replies say, "Again?"

Lie across two chairs on your back and read your English text at arm's length. Turn over and lay it on the floor. Read for 30 seconds. Say, "Man, this is boring."

Make a piece of toast and smother it with peanut butter. Do not put the bread away. Leave the cover off the peanut butter and lay the knife on the counter.

Pick up your books and take them to your room. Say, "That's enough for now. Those teachers must think I'm their slave." **NC News Service**



## “Las enseñanzas Católicas no son arenas movibles”

Por Nancy Frazier  
(NC Corresponsal de NC)

VATICANO (NC) — “Las enseñanzas sociales católicas van más allá que las arenas movibles de las ideologías y los sistemas”, dijo Juan Pablo II comentando su última encíclica “Sobre el trabajo Humano” ante más de 800 católicos italianos.

En una charla interpretada ampliamente como indicativa de la insatisfacción del Papa con el compromiso cristiano de la enorme población católica de Italia, el Papa dijo que el “pluralismo político” tiene “límites intrínsecos” para los creyentes.

También repitió las enseñanzas de Vaticano II de que la “disociación de la fe de las responsabilidades sociales es un error, porque implica y asume una concepción de fe no conforme a la tradición de la Iglesia ni con la unitaria y completa visión del hombre”. El Papa se dirigió a los concurrentes a la conferencia conmemorando los 90 años de la encíclica “Re rum Novarum”, del Papa León XIII, organizada por los obispos italianos y que tuvo lugar en la Universidad Pontificia Laterana en Roma.

“La consistencia propia en la Fe no impide al cristiano estar presente y dedicado a la formación de la sociedad; esta consistencia, vivida sin compromisos extraños, asegura . . . la presencia de una luz, de una verdad, de una vida en la cual las relaciones sociales nacen y se forman en el reconocimiento de la dignidad humana”.

Aseguró que no hay justificación



RECORDANDO A JUAN PABLO I. — Su Santidad Juan Pablo II ora ante la tumba de su antecesor Juan Pablo I, en la gruta Vaticana. En esta ocasión el Santo Padre también dedicó una cpilla a los tres patronos de Europa, Santos Benito, Cirilo y Metodio. (Foto NC de UPI)

para la “infidelidad” a las enseñanzas sociales de la Iglesia y criticó a los católicos que actúan como si la Iglesia estuviera “construida sobre las arenas movibles de las ideologías y no sobre roca de una verdad que está por encima de todas las ideologías y de todos los sistemas y que es, en sí misma, el criterio de todo juicio”.

El Papa también criticó al electorado italiano por no haber participado activamente en el referéndum de Mayo de este año el cual hubiera restringido la ley liberal italiana sobre el aborto. La pro-

posición, apoyada por los obispos y por el Papa, perdió con un margen de 2 a 1.

Declaro el Pontífice que el pluralismo debe respetar sus límites intrínsecos y tener en cuenta el contexto histórico en el cual el cristiano está llamado a obrar.

“En particular, este pluralismo no puede hacer legítimas para el cristiano las preferencias incompatibles con la fe cristiana y con los inalienables valores del hombre, que en la práctica significarían y constituirían una negación de la pro-

pia identidad cristiana, favoreciendo en teoría y en práctica una visión de la sociedad que contradice las más profundas necesidades de la persona humana.”

El pluralismo se hace ilegítimo cuando “rompe con lo que constituye la base misma del compromiso cristiano en la sociedad”, añadió el Papa.

Estaba presente en la conferencia Alfredo Moro, hermano del Primer Ministro Aldo Moro, secuestrado y asesinado en 1978 por las Brigadas Rojas, grupo comunista especializado en la violencia política contra miembros prominentes de la sociedad opuestos a sus demandas.

Alfredo Moro pidió a los asistentes que no condenaran a los terroristas “antes de hacer un examen personal de conciencia” para ver si los cristianos no tienen parte de la responsabilidad y si han sido siempre heraldos y constructores de la paz.”

La conferencia también escuchó al padre jesuita Bartolomeo Sorge, director de “Civilita Católica”, hacer un velada advertencia al Partido Demócrata Cristiano italiano, muy unido a la Iglesia Católica.

“De hoy en adelante, el consenso político de los católicos debe estar avalorado por una recta moralidad y la consistencia de hombres con aquellos valores a los cuales aspiran”, dijo el Padre Sorge.

Los obispos italianos, en un documento, llamaron a los cristianos por su poca actividad social y política, una “minoría social” en un país que nominalmente es más de 90% católico.

## Eclesiásticos de El Salvador urgen ayuda

Washington—Dos representantes de la Iglesia Católica de El Salvador, que favorecen la ayuda de Estados Unidos a su país, se presentaron en Washington durante la reunión anual de los Obispos de los EE.UU. y dijeron que ellos venían a decir la verdad sobre la guerra civil en su patria o todo el que quisiera oírlo.

“No hemos venido a criticar los obispos americanos”, dijo el Obispo de San Vicente, Monseñor Pedro Aparicio, en una conferencia de prensa el pasado 17 de Noviembre, sino más bien él y Monseñor Alfredo Delgado, Secretario de la Conferencia de Obispos de El Salvador, estarían disponibles en el mismo hotel donde se reúnen los obispos americanos, para “contar a quienes quisieran saber cuál es la verdad”.

“La verdad es”, dijo a la prensa, “que fuerzas respaldadas por Rusia están en la raíz de los problemas de El Salvador y que la ayuda norteamericana es necesaria mientras las guerrillas en El Salvador continúan recibiendo ayuda cubana y soviética. Si los EE.UU. fueran capaces de detener la entrada de ar-

mas rusas, entonces no necesitaríamos ninguna ayuda militar”, agregó el Obispo Aparicio.

Sus comentarios fueron hechos en el momento en que los obispos americanos consideraban una declaración formal sobre Centro América oponiéndose a toda ayuda militar a la región, la cual sería puesta a votación el día 19.

Los obispos de EE.UU. están divididos respecto a la redacción del documento. Unos declaran su oposición contra la ayuda militar de todas las potencias y específicamente la de EE.UU., mientras otros no quieren hacer alusiones directas contra la ayuda americana entendiendo que ésta se debe a la presencia de fuerzas comunistas en el conflicto en El Salvador. Los opuestos a la ayuda americana dicen reflejar los puntos de vista de muchas fuentes de la Iglesia de El Salvador, especialmente Monseñor Rivera Damas, administrador apostólico.

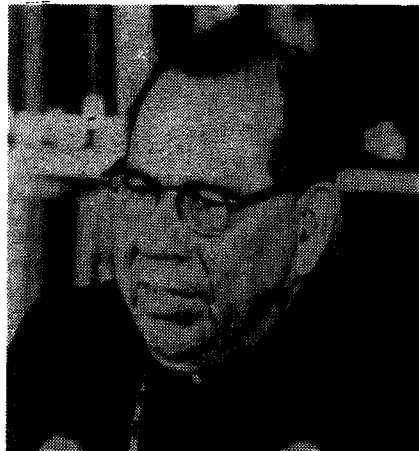
Ambos representantes, Monseñores Aparicio y Delgado han visitado los Estados Unidos en meses pasados para influenciar su punto de

vista de que El Salvador “necesita la ayuda americana” y dicen que muchos que dicen hablar a nombre de la Iglesia de El Salvador no lo hacen realmente. Declararon ambos que su presente visita a Washington fue autorizada por sus hermanos obispos salvadoreños.

“El Salvador ha sido el foco de la atención rusa desde 1929 o 1930. El pasado es bien claro, los rusos toman ventaja de las situaciones internas de cada país y las explotan infinitamente”, dijo el Obispo Aparicio.

No ayudar a El Salvador sería como atar las manos del pueblo salvadoreño y “decirle a los rusos vengan y mátenlos.”

Durante la conferencia de prensa Monseñor Aparicio enfatizó las atrocidades cometidas por las guerrillas comunistas (que usan varios títulos para engañar a los incautos) contra la población rural que no quiere ayudarles; y que no se mencionan en las noticias difundidas en los Estados Unidos en la mayoría de los medios, tanto impresos como radiales y televisivos.



Obispo Pedro Aparicio, de San Vicente, El Salvador

“Yo puedo asegurarles a ustedes que en mis parroquias, en mi diócesis, bandas de terroristas han venido a las villas y robado cuanto han poseído los campesinos. El que se opuso fue muerto.”

“Yo he sido acusado de comunista por que reclamé justicia social durante la oligarquía que rigió a El Salvador antes del golpe de estado de (Sigue en la pág. 4A)

# San Francisco Javier

DICIEMBRE 3

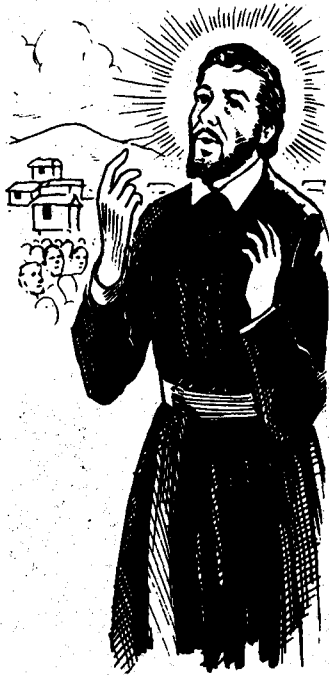
Francisco nació en Javier, Navarra, España, de cuya ciudad deriva su segundo nombre, el año 1506 de familia noble. Sus padres le enviaron a París a hacer estudios pedagógicos.

En París conoció a San Ignacio de Loyola, quien cursaba estudios en la misma universidad. Ignacio se sintió atraído por las cualidades del joven compatriota aunque en el momento Francisco gustaba de la vida del joven rico en una sociedad que no carecía de atractivos. Como medio de atraerlo a una vida más sana, Ignacio escribió una sentencia que dejó a Francisco en su mesa en varias ocasiones. La frase decía así:

"De que te vale toda la riqueza y la fama del mundo si pierdes tu alma."

La nota no tenía firma pero la frase se le grabó a Francisco en su cerebro y le hizo meditar. San Ignacio había ganado un amigo y un alma para pues Francisco y cuatro compañeros más se unieron al fundador de la Compañía de Jesús convirtiéndose en sus primeros asociados y cofundadores.

Gando ya para Cristo Francisco sintió ardientes deseos de llevar el Evangelio al Oriente y se ofreció para ir a la India con otros misioneros de acuerdo con San Ignacio. En India obró muchos milagros y convirtió a miles. Solía



Francisco anunciar su presencia sonando una campanilla por las calles, que atrayendo a los enfermos y necesitados y a los niños a quienes enseñaba catecismo.

De India pasó al Japón donde siguió la misma obra pero en Japon no le vieron como un santo sino como un "hereje" que atacaba sus creencias y muchas veces peligró su vida. Murió poco antes de llegar a China el 3 de Diciembre de 1555. Fue declarado patrón de las misiones.

## El Super Festival de St. Michael

El XI Super Festival de la Parroquia de St. Michael, que beneficiará al colegio parroquial, será este fin de semana desde el Jueves 26 hasta el Domingo 29.

Grandes muy numerosos kioscos con valiosos regalos, deliciosa comida con platos internacionales y la más variada colección de aparatos mecánicos y otras atracciones serán la delicia de niños, jóvenes y mayores.

La máxima atracción del Festival es el sorteo de tres automoviles Chevrolet 1982.

El párroco de St. Michael, Rev. P. José M. Paz y todos los que colaboran con él les esperan este fin de semana.

El horario es como sigue: Jueves, Viernes y Sábado desde las 4 p.m. y el

Domingo desde las 12 m. St. Michael está situada en Flagler y la 29 Avenida.

## DISCUTEN SOBRE LOS TEMAS VITALES OBISPOS DE EE.UU.

Washington (NC) — En lo que uno de ellos describió como debate de vida y muerte, "desde el vientre hasta la bomba," la reunión anual de 284 obispos de Estados Unidos (Nov. 16-19) trató del aborto, de la salud del pueblo, de la justicia y la violencia en Centro América, de la iglesia y los pobres, y de las armas atómicas. "Quizás de las más substanciosas en la década," Mons. John Roach, presidente de la Conferencia Nacional de Obispos Católicos. Estos son los temas principales:

- El Apoyo a la Enmienda Hatch, que reafirma que no existe garantía constitucional alguna para provocar abortos y pretende detener su proliferación, paso con sólo un voto en contra. Unos obispos consideran no prohíbe debidamente el aborto, otros alegan es buena mientras "legue una mejor".

- Una resolución sobre Centroamérica que critica el gobierno de por considerar la violencia como cuestión de seguridad global y no como brote de la pobreza extrema de la mayoría. Pide además que el gobierno apoye "una solución política antes que militar del conflicto en El Salvador," y protesta contra "la pauta de violencia dirigida a silenciar la voz de la iglesia," como sucede en Guatemala donde se necesita proteger los derechos humanos. Piden que se

# Justo es darte gracias, Padre Santo

"En verdad es justo y necesario, es nuestro deber y salvación darte gracias siempre y en todo lugar, Señor Padre Santo, Dios Todopoderoso y eterno." (Prefacio Eucarístico)

Por que nos has dado esta buena patria y rica tierra como herencia. En tu providencia nos has regalado verdes praderas y claros manantiales; amplios horizontes y libertad para adorarte y disfrutar de los bienes que llenan nuestras mesas en la unidad familiar, sin temores. "Esto ha sido realidad para nuestros padres, que llegaron a esta nación, como cuando sacastes a tu pueblo hebreo de Egipto a través del desierto, a una tierra de esperanza."

Y fué una realidad para ellos y para nosotros, para todos cuántos han creído en Tu Hijo Jesús, la libertad de espíritu que gozamos por su muerte y resurrección.

Por eso, llenos de amor nos unimos a los ángeles, hoy y todos los días de nuestra vida, para cantar tu gloria en un himno de acción de gracias y alabanza:

¡Santo, Santo, Santo eres Señor, Dios del universo. Llenos están el cielo y la tierra de tu gloria!

## Retiro Espiritual en St. Brendan

Como preparación para la época de Adviento, la parroquia St. Brendan ofrecerá un retiro espiritual a cargo del Rev. Padre Wilfredo Peña teniendo como tema "Renovación Espiritual en Adviento".

El retiro será el Sábado 5 de Diciembre, 1981, comenzando a las 8:30 a.m. en el auditorio parroquial, al fondo del parqueo, terminando a

las 5 p.m. con la Liturgia Eucarística.

Se servirá almuerzo a los asistentes por lo que habrá un cargo de \$5.00 para cubrir dichos gastos.

El Rev. Padre José P. Nickse, párroco de St. Brendan, invita a los feligreses y a todos los católicos que deseen participar, a este retiro. La parroquia St. Brendan está en el 8725 S.W. Calle 32.

## Misa para policías y bomberos

Una Misa por los oficiales activos y retirados de los cuerpos de Policía y bomberos será celebrada por el Obispo Auxiliar de Miami, Monseñor

John J. Nevins, el día 9 de Diciembre a las 8 p.m. en la hermosa capilla del Seminario St. John Vianney, 2900 SW Avenida 87 en Miami.

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# Pongamos los valores en el justo orden

En columnas anteriores hemos ya discutido el origen y la dignidad del trabajo humano, dignidad que viene del mandamiento "someterá la tierra" y "comerá el pan con el sudor de la frente", y todas sus significaciones tanto personales y locales como universales.

En esta misma perspectiva bíblica ha implícitamente contenidas en el trabajo humano, y acentuadas con el desarrollo económico social, dimensiones morales que es preciso tener en cuenta en cualquier estudio que del trabajo se haga, porque detrás, mas importante que el trabajo mismo, está el sujeto de la acción: el hombre, cuya dignidad y derechos tanto como los de su familia, se hayan en juego. Sobre este tema los Santos Padres han escrito abundantemente de modo que no es materia nueva esta preocupación de la Iglesia; sino una obligación de ella como Madre y Maestra.

No quepa duda alguna que el Cristianismo ha sido causa de los cambios fundamentales habidos en el concepto que del trabajo se tenía en la antigüedad, cuando se consideraba indigno de hombres libres el trabajo realizado "con los músculos y la manos" por cuya razón se les imponía a los esclavos. Cuando el trabajo se "imponía" deja de ofrecer estímulos porque se convierte en medio de opresión, violando la dignidad del hombre que fue creado para gozar de libertad y del derecho de elección. El concepto cristiano parte del Evangelio mismo, que proclama que "Aquel, que siendo Dios se hizo semejante a nosotros en todo", creció al lado de un banco de carpintero y ya hombre libró su sustento y el de su madre en dicha profesión. Realidad que sirve de norma para determinar que el trabajo humano no se valora por el tipo de trabajo, sino por el hecho de que quien lo ejecuta es una persona.

Lo antes expuesto significa, sin lugar a discusión, que el fundamento básico del valor del trabajo es el hombre mismo. De aquí brota la primera e importantísima consecuencia ética: cierto que el hombre nace para trabajar pero no es menos cierto que él es anterior al trabajo; es decir, "el hombre no se creó para beneficio del trabajo sino el trabajo para que beneficie al hombre." De modo que el trabajo, aunque sea aquel considerado menos importante, adquiere valor porque lo realiza un ser humano.

La inversión de los justos valores verdad Cristiana sobre el valor del trabajo, ha tenido que enfrentarse a la filosofía de los autores del pensamiento "materialista y economicista" de la época industrial, que propone que el trabajo es "una mercancía o materia prima" y el trabajador que lo ejecuta es relegado al papel de "cosa", algo necesario en la producción mientras considera al poseedor del capital, por tanto poseedor de la planta y equipos, el fundamento básico de la producción, la única fuente de la producción y dueño de todos los beneficios.

Este tipo de pensamiento, muy en boga en el siglo XIX, ha cedido lugar a un pensamiento mas humano (cristiano) sobre el trabajador; especialmente después de la década de

## Reflexiones sobre la Encíclica "Sobre el Trabajo Humano"

Por José P. Alonso

los treinta y de la II Guerra Mundial, cuando la muerte de millones de hombres — en su mayoría obreros de todo tipo, manual o intelectual — creó un problema de producción que demoró años en equilibrar, recurriendo para ello a la importación de mano de obra de países no afectados por el conflicto. Aquí de nuevo el pensamiento Cristiano tiene que enfrentarse a otra faceta de la idea del "economicismo". A los obreros importados, aunque considerados ya más humanamente, por su desconocimiento de las condiciones de vida de su nueva patria, se les ofrecen salarios, en muchos casos, que no se ajustan a la realidad económica del momento. Esto es todavía realidad entre los obreros agrícolas traídos de

los consume y cuyo nombre se invoca en la alteración del orden de los valores. Esta inversión del orden de valores es la que llamamos capitalismo. Fenómeno que ocurre en todas las naciones donde se considere al trabajo sólo como vehículo de crecimiento económico o de poder, error que alcanza su máxima expresión en los países comunistas cuya filosofía ataca los "abusos del capitalismo," el cual, en un análisis comparativo, deja mejores opciones al obrero porque al menos tiene el derecho de protestar garantizado por la ley y puede disfrutar a plenitud de los bienes que produce.

La comparación expuesta no aminora el hecho de que el obrero, tratado como "instrumento de traba-

**"Dios creó la riqueza de la tierra y del universo, para goce y disfrute de toda la creación, incluyendo las bestias, y no para uso y posesión de unos cuantos. Al que acapara no se le puede llamar inteligente sino egoísta. Es justo ahorrar o poseer algo con el fin de proteger a la familia de futuras crisis pero cuando a algunas familias, generación tras generación les sobra todo y muchas otras siglo tras siglo sólo conocen la miseria, y la esclavitud que conlleva, estamos violando todo precepto humano y moral . . . y destruyendo los cimientos de la paz."**

Centro América y del Caribe.

Sin embargo, justo es reconocer que algo se ha mejorado en las relaciones de trabajo y capital u obrero y empresarios como consecuencia de la asociación de los trabajadores, la acción gubernamental y la aparición en el medio de grandes consorcios transnacionales. Pero aún existe la tendencia a considerar el "trabajo como mercancía" porque no ha desaparecido el pensamiento del economicismo materialista. Y en medio de todo esto surgió una nueva forma de capitalismo, el colectivo, que pudieramos llamar "socializado".

En toda situación en que la idea de "trabajo-cosa" prevalezca, se invierten los valores morales establecidos desde el origen mismo del hombre y como consecuencia de su naturaleza misma. En esta inversión, el hombre es un instrumento que produce los bienes que demanda la sociedad en lugar de tenerse como su "creador y artífice", no sólo de los bienes, sino de la misma sociedad que

jo", es centro de un problema ético-social que debiera estar presente en todo estudio de las relaciones entre trabajo y capital, para corregir los anticuados conceptos antihumanos que aún dominan la esfera económica y política.

### La solidaridad de los trabajadores

Juan Pablo II hace un análisis exhaustivo de las razones que llevaron a los obreros a unirse, local y universalmente, para defenderse de las injusticias y especialmente contra aquellas formas de trabajo que degradan al hombre; incluye en estas asociaciones, que considera necesarias, a grupos sociales otrora marginados como los profesionales o "trabajadores de la inteligencia", quienes "con el acceso cada vez más amplio a la instrucción y el número cada vez más numeroso de los que han conseguido un diploma, ven disminuir la demanda de sus trabajos. "Tal desempleo de los intelectuales

tiene lugar cuando la instrucción no está orientada a los empleos y servicios requeridos por las necesidades de la sociedad".

La "fatiga con la que comerá el pan" que desde el mandato de Dios acompaña al hombre, es bien conocida por el trabajador en todas partes del mundo. Lo saben los trabajadores manuales, lo saben los agricultores, los mineros en las minas, los siderúrgicos, los de la construcción, los médicos, todos los profesionales, lo saben las mujeres, quienes casi siempre sin reconocimiento de la sociedad y de sus familias soportan las fatigas y la responsabilidad de la casa y del cuidado y educación de los hijos. No obstante esta fatiga, el trabajo es un bien para el ser humano, un bien que expresa su dignidad. Pero aun así y quizá por ello, la Iglesia mantiene una constante y justa preocupación de que el trabajo no mengue la dignidad del trabajador que "ennoblece la materia".

### El trabajo, la familia y la sociedad.

Ya estudiada y confirmada la importancia del trabajo en el orden personal, debemos verla en su magnitud familiar, segunda en el orden de valores, y tan íntimamente ligada al hombre por su propia naturaleza. Del trabajo depende la vida familiar y en cierto modo, imperativo en la formación de la familia porque del trabajo depende el sustento de los miembros y la educación de la prole. Es absolutamente necesario tener presente que la familia forma el núcleo fundamental de la sociedad, formadora a su vez de la nación, y que ésta, como gobierno, debe cuidar los aspectos morales de justicia social tan necesarios para la formación de una familia, y por tanto de una sociedad, física y cívicamente saludable. La familia ha sido siempre motivo de especial atención por parte de la Iglesia.

La sociedad establecida localmente, es decir, en un país, tiene por razón de su origen humano, íntima relación con la sociedad de las demás naciones; de modo que también deben tenerse en cuenta todas las familias del mundo a la hora de establecer esas normas morales de justicia social que aseguren al trabajador una justa equiparación y el reconocimiento de su dignidad. Sería bueno llamar la atención, sobre las normas morales de justa labor para el bien común, a los obreros negligentes o irresponsables que no honran la mayoría honesta ni a la propia familia.

Sería fácil de solucionar la problemática de las relaciones trabajo capital si los que derivan sus ganancias del "mercado de consumo" comprendieran que este conglomerado de compradores está formado, en más del 90%, por los propios hombres y mujeres que producen los bienes. Es económicamente sabio mantener una sociedad laboral rica, en toda su dimensión internacional, para que sobreviva la industria y el comercio. Si los poseedores del capital fueran los únicos que consumieran, el imperio económico volvería la historia a los tiempos en que el hombre comía lo que producía en el campo con sus propio esfuerzo. En próxima edición, el final de este análisis.)

## ¡Gracias, gracias a todos!

La Voz se lee (o se mira) an por los que no entienden español

No podemos callar la satisfacción que nuestros lectores nos han proporcionado con motivo de la publicación de la historia "Cruzados de Fátima: una Familia de South Miami", historia de la familia del Dr. Francis y Mary Camilla Ciochon (por error se imprimió Carmella) y su hijo Michael, residentes en South Miami.

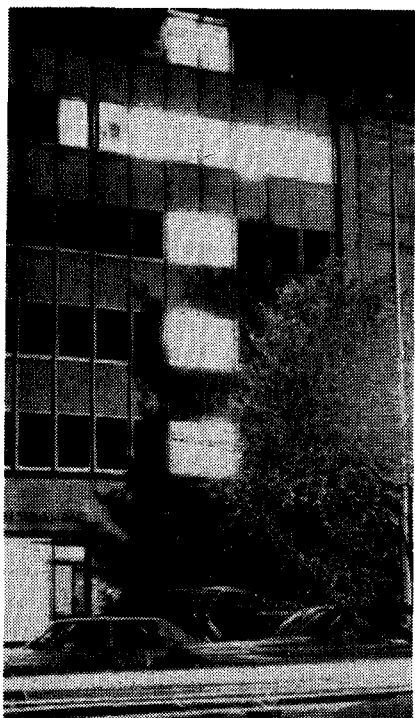
La historia comenzó cuando la Sra. Ciochon, que no habla ni lee español, se interesó por lo que publicábamos y por medio de una amiga que le traducía satisfizo su curiosidad. Mrs. Ciochon nos llamó para elogiar la sección española "La Voz" por su contenido evangelizador y nosotros, por nuestra parte tuvimos conocimiento de la bella labor apostólica de esta hermosa familia cristiana. Lo demás lo leyeron ya en La Voz.

La familia Ciochon ha sido tan solicitada por nuestros lectores y tantas las llamadas recibidas aquí en la redacción para solicitar su número de teléfono, que no necesitamos más pruebas de que "La Voz" en español SE LEE Y GUSTA. Esta historia se publicó en la edición de Nov. 30 pasado en español y en Nov. 13 en Inglés.

Deseamos hacer constar que esta activa familia pertenece a la Parroquia St. Augustine, cuyo párroco es el Padre Francis Lechiara.

El teléfono de la familia Ciochon, para los interesados en aprender a hacer rosarios y escapularios, es 665-8997. Una vez más, gracias a nuestros lectores por la satisfacción recibida.

# NOTICIAS DE LA SEMANA



**BRILLANTE CRUZ DE RECORDACION.** — David Fitzmaurice, presidente de la Unión Internacional de Obreros de Maquinarias, Eléctricos y Radio, ordenó que las luces de sus oficinas en Washington fueran apagadas con excepción de las necesarias para formar una "cruz de la libertad" en memoria de los húngaros que resistieron la opresión soviética hace 25 años. Las oficinas quedan justamente frente a la embajada soviética. (Foto NC de UPI)

## MISA PANAMERICANA: UNA VIDA MEJOR

Washington (NC) — El delegado apostólico en Washington Mons. Pío Laghi pidió en la misa panamericana (que precede al Día de Acción de Gracias) que los gobiernos de América Latina se esfuercen por lograr, como la coferencia de Puebla (México, 1979) predicó, una vida mejor para los pueblos, con dimensión religiosa, una justa distribución de los bienes y de las oportunidades con trabajo remunerado equitativamente, la observancia de los derechos humanos que termine con la represión y el terrorismo, participación libre en la política y los sindicatos, en el proceso de la producción y en la cultura.

## ATACAN OFICINA DE UN OBISPO

Argentina (NC) — Desconocidos dispararon contra las oficinas de Mons. Jaime de Nevares, obispo de Neuquén, quien encontraba a 15 kilómetros en un retiro espiritual con

sus sacerdotes. Durante una misa en Octubre por el retorno al orden constitucional, otros desconocidos regaron polvo lacrimógeno en el dintel de la catedral, lo cual causó problemas respiratorios en niños y ancianos. Mons. Nevares ha pedido repetidamente, junto con otros dirigentes, que el gobierno informe sobre los prisioneros políticos desaparecidos y que procese a los acusados de subversión que mantiene en las cárceles.

## CONTINUA VIOLENCIA EN SALVADOR

El Salvador (NC) — El administrador apostólico, Mons. Rivera Damas, lamentó la espiral de violencia en el país, por las guerrillas izquierdistas y por los escuadrones derechistas, que dejaron 287 asesinados esta semana. El promedio era de 200. Pidió que se reconozca la ética cristiana en el trato especialmente a mujeres, niños y ancianos así como a los hospitales.

## 49 MURIERON POR DERRUMBE EN MEXICO

MEXICO (NC) — Mons. Manuel Castro Ruiz, arzobispo de Yucatán, lamentó como "un accidente terrible" el derrumbe de una pared de la plaza de toros de Mérida atiborada por una concentración política, que dejó un saldo de 49 muertos y 70 heridos. Los sacerdotes acudieron a los hospitales para atenderles espiritualmente. Unas 15,000 personas, tres veces la capacidad del redondel, acudieron para honrar al Gen. Graciano Alpuche, candidato a gobernador del estado por el Partido Institucional Revolucionario (PR) que domina la política mexicana desde hace medio siglo. Como atracciones hubo una rifa y la participación de estrellas del cine y la televisión. La oposición condenó la práctica de traer del campo a la gente "en camiones como animales."

## SOBRE AYUDA HUMANITARIA EN AMERICA LATINA

Nueva York (NC) — En respuesta a críticas del personal en Centroamérica y México sobre "lo inadecuado de los programas de ayuda" dada la inmensa crisis que abruma a la región, los responsables de Catholic Relief Services (CRS) en

Nueva York dijeron que están en proceso de reorganizar los programas, particularmente en México. El personal se reunió en Honduras para pedir que CRS refleje mejor la gran preocupación de los obispos y los católicos de Estados Unidos por la situación en Centroamérica, y que no dependa de fondos de la Agencia pro Desarrollo Internacional (AID) del gobierno, pues la administración Reagan tiene el efecto de polarizar la región. CRS dice que aunque recibe fondos de la AID, ésta no le dicta qué tiene que hacer con ellos. Ambos lados reafirmaron que CRS es una agencia humanitaria que debe abstenerse a toda política. En lo que va del año CRS ha distribuido auxilios en Honduras por \$1.8 millones, en El Salvador por \$3.4 millones, en Guatemala por \$1.2 millones y en Nicaragua por \$222,000, con costos de transporte y administración de unos \$50,000 promedio en cada país. Para los \$134,200 provistos en México se invirtieron \$78,000 y por eso se revisa la operación.

## FRIALDAD SOVIETICA ANTE PROPUESTA DE EE.UU.

Washington (NC) — El presidente Ronald Reagan propuso en un discurso al Club Nacional de Prensa reducir los armamentos nucleares y los tradicionales en todo el mundo como "un gran paso para la humanidad" que podrían tomar Rusia y los Estados Unidos. Como primer paso habló de desmantelar los cohetes montados por Estados Unidos en Europa si los rusos hacen lo mismo con los suyos, para "aliviar el temor de una guerra atómica que pesa sobre los europeos." Agregó que pese a aseveraciones de Moscú que ya hay un equilibrio de armamentos en Europa, "los rusos llevan la ventaja de seis a uno." El gobierno soviético rechazó la proposición pero se confía accederán a las reuniones.

## EL PAPA DEFIENDE A IMMIGRANTES

Vaticano (NC) — En su audiencia a 60,000 peregrinos en la Plaza de San



**NICARAGUA: DE MAL EN PEOR.** — La miseria aparente de este negocio callejero no es nada nuevo, pues antes tenía el mismo aspecto; lo que si es nuevo es la falta de compradores. La pobre mujer que atiende el pequeño negocio mira a la desierta calle preocupada por las utilidades que le permitirían mantener a su familia. (Foto NC de UPI)

## NUEVO ARZOBISPO EN REP. DOMINICANA

Vaticano (NC) — El Papa Juan Pablo II aceptó la renuncia del Cardenal Octavio Beras de Santo Domingo, quien cumplió 75 años el 16 de noviembre. Nombró para sucederle como arzobispo de la capital dominicana a Mons. Nicolás López Rodríguez, hasta ahora obispo de San Francisco de Macoris.

## Cristo Libera

Primer retiro en Miami de liberación en Cristo Jesús, "ALELUYA". "Señor, hasta los espíritus malos nos obedecen en tu nombre". (Luc. 10-17) Libérate de las ataduras, ven a nuestro retiro y experimenta el poder de Dios y una nueva vida en el Espíritu Santo con el Padre Richard McAlear, O.M.I. y la Sra. Betty Brennan.

Sábado 5 de Diciembre y Domingo 6 de Diciembre de 9:00 AM a 7:00 PM en la Antigua Iglesia de Little Flower, 1270 Anastasia Ave., Coral Gables.

Auspiciado por la comunidad "La Vid" y el Rev. Padre Antonio Navarrete. La inscripción es gratis y se servirá almuerzo a un precio módico.

Pedro el papa Juan Pablo II urgió a los gobiernos del mundo a que atiendan a los inmigrantes que dejaron su tierra en busca de trabajo o seguridad. "Deben reconocer el derecho del trabajador migrante a dejar su patria y a establecerse en otro país, y una vez allí el derecho a vivir en una vivienda digna con su familia, a encontrar trabajo y a recibir un trato igual al de los demás obreros en los económicos y en los beneficios sociales," dijo, para referirse además a la seguridad en el puesto, la formación vocacional y su promoción.

## EN FAVOR DE ORACIONES EN ESCUELAS

Washington (NC) — El Senado votó una enmienda al presupuesto del Departamento de Justicia que le impide emplear fondos para oponerse al rezo de oraciones en escuelas públicas. Muchas escuelas iniciaban sus clases con una breve plegaria, hasta que en 1962 un fallo de la Corte de Justicia dijo que la práctica era inconstitucional (por la llamada separación de estado e iglesia). Con este voto, dijo el senador Lowell Weicker (R-Conn.), "enviamos un mensaje" en favor de la oración.

## Eclesiásticos...

(Viene de la pág. 1A)

1979," declaró Mons. Aparicio y dió énfasis a que "el verdadero trabajo" de la Iglesia en su país en el presente momento es resolver el problema de los refugiados. En su diócesis solamente hay 30,000, muchos de ellos han sido puestos en pequeños refugios construidos por la Diócesis.

Las palabras de los enviados de la Iglesia de El Salvador en cierto modo corroboran declaraciones recientes de un sacerdote jesuita que huyó de las guerrillas a las que se había unido y de un joven de 23 años, cuyo nombre se guarda por seguridad de sus familiares quienes confeso haber sido

entrenado en Cuba junto con un grupo de 20 salvadoreños y que fue envidado al Salvador cuando se intentó la "ofensiva final" de hace unos meses, decepcionando huyó de las guerrillas y buscó asilo para proteger su vida.

Tanto el sacerdote como el joven ex-guerrillero han declarado que comunistas infiltrados en organizaciones religiosas están usando los servicios de las Iglesias par ayudar a los terroristas y además han creado instituciones con títulos cristianos para el mismo propósito, desviando medicinas y alimentos hacia los campamentos guerrilleros.