

Local priest's  
suffering  
inspired  
others Page 5



## 'Bloodbath' seen in Guatemala

GUATEMALA CITY (NC) — Escalating political violence has put Guatemala "on the brink of...a bloodbath," the Guatemalan bishops said in a pastoral letter.

While also condemning Marxists who, they said, distort the church's teachings on liberation theology to justify violent revolution, the bishops defended the role of the church in helping the poor and called for political, social and economic reforms.

The church's pastoral program has been under attack by the military government and its supporters, who claim that many church workers foster subversion by efforts to organize Indian peasants and other poor people.

The country has experienced growing political violence during 1981 as guerrilla groups fight the military and paramilitary groups supporting the government.

The pastoral letter, issued in mid-November, said "Christ is not a revolutionary who is concerned exclusively with the poor or committed to politics, a man who justifies extortion, kidnapping, murder and armed struggle in order to achieve a change in unjust structure," as the Marxists say.

THE CHURCH points to a sorrowful condition of underdevelop-  
*(Continued on page 10)*



ATTENDING MASS — Former "First Mother" Rose Kennedy arrives at St. Edward's Church in Palm Beach to attend Mass after being released from a hospital

where she was treated for chest pains. She is assisted by her grandson, Patrick Kennedy, her daughter Pat Lawford, and her son, Sen. Edward Kennedy. (NC Photo)

# Bishops: 'Turn to Mary'

South Florida's Catholic bishops this week asked all the parishes and people of the Archdiocese to rededicate themselves to Mary through prayer and "the daily recitation of the Angelus and the Rosary."

In a pastoral letter, the bishops recalled that Mary Immaculate is the patroness of the Archdiocese of Miami and the U.S. and asked "all of the faithful of the Church of Miami,

brothers and sisters of every ethnic group, to unite with us in reconsecrating ourselves and our Archdiocese to Mary Immaculate on Dec. 8, her feast day."

"As the Family of the Archdiocese of Miami, beset with many concerns, challenged by many opportunities, let us turn to Mary Immaculate, our Patroness, as we endeavour to deepen and consolidate our Faith, listening attentively to, accepting, proclaiming and venerating the Word of God," the bishops wrote.

"Let us remain steadfast in hope, even when storm clouds of godlessness gather over the Church."

Following is the text of the bishops' letter:

November 30, 1981

Dearly beloved in Mary Immaculate:

One hundred and thirty-five years ago the American Bishops, convened

for the sixth Provincial Council of Baltimore, chose Our Lady to be the Patroness of our land under the title of the Immaculate Conception.

When our diocese was established in 1958, Our Lady was chosen under the same beautiful title to be our Patroness, to bind all of us together as one family through Mary.

A universal expression of unity among Catholics throughout the world is their common devotion to the Mother of Jesus Christ. In respective lands she bears a distinctive title that signifies the religious fervor, culture and ethnicity of the people, but in every nation where the Church exists, Mary is honored in a unique and special way.

On the memorable occasion of the visit of our Holy Father to our National Shrine of the Immaculate Conception in Washington, D.C. in 1979,

His Holiness spoke of the sons and daughters of America having come from many nations of the world. He went on to say:

"...when they came they brought with them in their hearts the same love for the Mother of God that was characteristic of their ancestors and of themselves in their native lands. These people, speaking different languages, coming from different backgrounds of history and tradition in their own countries, came together around the heart of a Mother whom they had all had in common. While their faith in Christ made all of them aware of being the one people of God, this awareness became all the more vivid through the presence of the Mother in the work of Christ and the Church."

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# Bishops back change of submarine name

WASHINGTON (NC) — The U.S. bishops at their annual meeting voted support for an effort to change the name of the U.S.S. Corpus Christi, an American nuclear attack submarine launched in April.

But by mistake the vote was taken behind closed doors in an executive session Nov. 18 instead of in public session, a bishops' spokesman confirmed Nov. 24.

The submarine was named in honor of the city of Corpus Christi, Texas. But the name is Latin for "the Body of Christ," and opponents have protested that it is blasphemous to put the name on a ship that is an instrument of war.

Bishop Thomas Drury of Corpus Christi, a leader in the name-change campaign, had asked the bishops for support of the campaign.

In public session Nov. 19, minutes before the bishops' meeting ended, Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, reported briefly that the conference had decided to support a change in the name of the submarine.

His brief comment was meant to put the action on public record and

was clear to the bishops at the meeting, who had taken the action during their executive session.

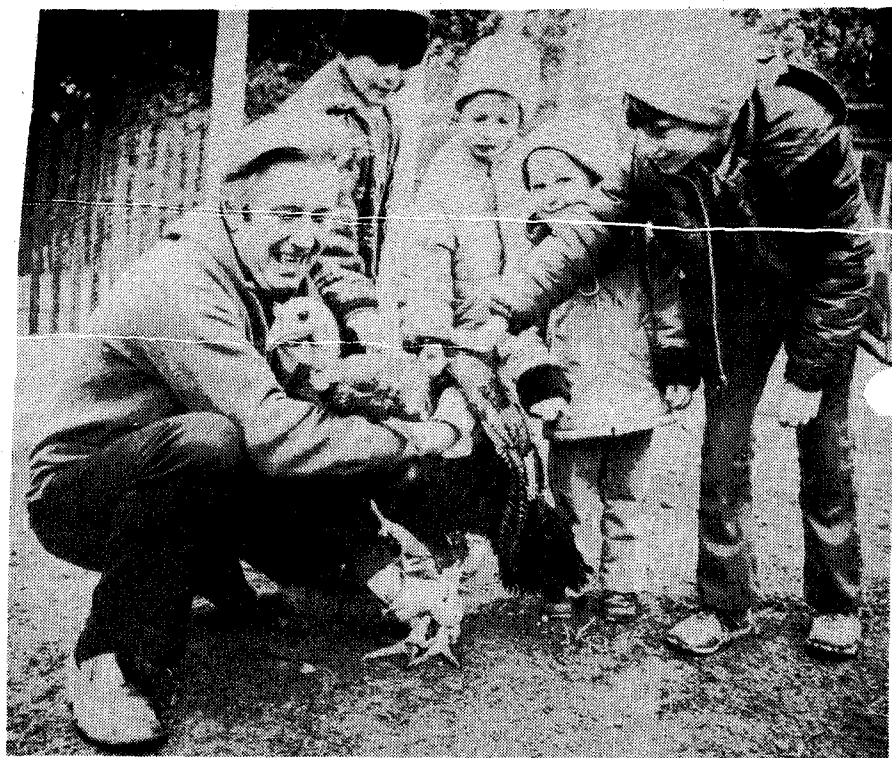
Russell Shaw, public affairs secretary of the bishops' conference, said that "the sense of the resolution was to support Bishop Drury in his efforts to get the Department of the Navy to remove the name from the vessel."

He said Bishop Drury's motion, which was not part of the meeting's prepared agenda, was brought up in executive session to get a sense of "whether the bishops wanted to take a position" on the issue. The theory was that if they agreed, it would then be inserted into the regular agenda and come up for a public vote later.

But instead, Shaw said, the bishops in their secret session simply went ahead on the substance of the question and lent support to Bishop Drury's efforts by a voice vote.

With the vote already taken, but in a secret session that is not part of the public record of the meeting, the problem was how to put it onto the public record, said Shaw.

He said this was resolved by deciding to report on the action the next day during a public session.



**TURKEY-RAISING PRIEST** — Neighborhood children gather around as Father Robert Hegenbarth, pastor of St. Alexander's parish in Port Edwards, Wis., shows off one of the turkeys he raised. Father Hegenbarth, who grew up on a farm, started working with the birds a few years ago as a hobby. He hatches the eggs in his rectory incubator and then moves them to his game refuge outside of town. This year he raised about 40 turkeys and nearly 200 pheasants.

## Judge bars nativity scene

PROVIDENCE, R.I. (NC) — U.S. District Judge Raymond Pettine's decision to bar a Nativity scene from the city of Pawtucket's annual downtown holiday display is a decision that atheist Madalyn Murray O'Hair has sought unsuccessfully in Texas for four years.

Pettine's ruling on Nov. 10 in the suit filed last December by the Rhode Island affiliate of the American Civil Liberties Union (ACLU) found that Pawtucket's life-sized nativity scene fulfills a religious purpose, endorses Christianity and causes political disputes along religious lines. Therefore, including the scene in a display mounted by the city is a violation of the constitutional requirement

of separation of church and state, Pettine said.

In a telephone interview, Mrs. O'Hair said she was "thrilled" by Pettine's decision. She brought a similar suit against the city of Austin, Texas, in 1977 but lost, both in U.S. District Court and in the U.S. Court of Appeals. On October 5, the U.S. Supreme Court declined to review the Austin case and thereby allowed the nativity scene to remain in the state Capitol.

In Pawtucket, the nativity scene is part of the city's annual Christmas display erected on privately owned land in the center of the downtown business section. City workers assemble, remove and store the creche.



## News At A Glance

### 'Russians foment troubles' in Salvador

WASHINGTON (NC) — Two Catholic Church officials from El Salvador who favor U.S. military aid for their country showed up in Washington during the U.S. bishops' annual meeting and said they came to tell the truth about their country to anyone who would listen. The truth, said Bishop Pedro Aparicio of San Vicente, El Salvador, is that Soviet-backed forces are at the root of the problem in El Salvador and that U.S. aid is needed as long as guerrillas there continue to receive Soviet and Cuban aid. "The Russians take advantage of the internal problems of each country and exploit them endlessly," said the bishop.

### U.S. can't stop prayer in schools

WASHINGTON (NC) — The Senate has voted to bar the Justice Department from using federal funds to oppose programs of voluntary prayer and meditation in the public schools. The vote approved an amendment to an \$8.6 billion appropriations bill for the Departments of State, Justice and Commerce. The Supreme Court ruled in 1962 that the voluntary recitation in public schools of prayers prescribed by school authorities was unconstitutional.

### Young Catholics take to streets

BRAWLEY, Calif. (NC) — Some young Catholics in Brawley, Calif., all of whom were once drug users, juvenile offenders or gang members, are standing on Brawley street corners quoting the Bible to proclaim the good news. The group, the Imperial Valley Youth Ministry, is under the spiritual direction of Father Francis A. Sierra, pastor of Perpetual Help Church, and has set up a mission that provides outreach services for young people in trouble or looking for some direction in life. The group holds regular prayer and Bible services and has a 24-hour counseling number. Although the counseling they give may not be professional, the members remain steadfastly Roman Catholic and have brought others back to the church. Said one young girl who works in the group, "The Catholic Church is beautiful, and I almost left."

### Pharmacists aid missions

The efforts of the National Catholic Pharmacists Guild brought \$150,000 in pharmaceutical and medical supplies to the Catholic missions of Latin America in 1981. Florida pharmacists and pharmacy students are invited to learn more about the Guild by contacting either Dan Scholl at 856-6217 or Otmara Pina at 649-0303.

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# 'Turn to Mary,' Bishops urge

(Continued From 1)

These words of the Holy Father apply especially to us, Mary's children in the Archdiocese of Miami, that Pope John Paul I called a microcosm of the world. Some of us are native-born, others have come recently from other lands. Many of us have suffered from want or oppression and have sought out these shores of freedom for a new beginning. Each one of us comes from a different background of history and tradition, but as Catholics, loving and caring, we come together around the heart of a Mother whom we all have in common, Mary Immaculate.

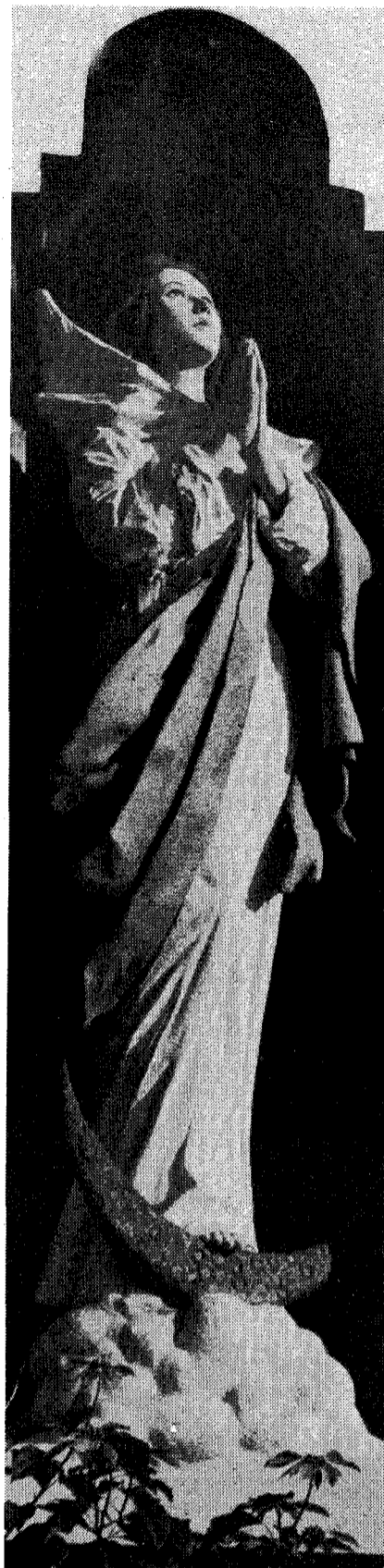
In this spirit, we call upon all of the faithful of the Church of Miami, brothers and sisters of every ethnic group, to unite with us in reconsecrating ourselves and our Archdiocese to Mary Immaculate on December 8, her feast day. We call upon all to pray with one voice to our common Mother for help in our common needs, in our common efforts.

Mary is our model. She is a paragon of faith in her son Jesus, of prayer and of love. As Pope John said, she has been for more than four centuries the Mother and Teacher of the Faith to the people of the Americas. She, who received the Good News at the Annunciation, lived it by her Faith-filled devotion to her Divine Son. Over the centuries she has proclaimed it in apparitions in many lands, in miracles through her intercession. She prepares hearts to receive the Gospel. She is, as Pope Paul says, the Star of Evangelization.

Our prayer to Mary, first of all, will direct our attention to be more effective witnesses to the Gospel of Jesus and the teachings of His Church. As Mary gave birth to Jesus, so may we bring Him into our worlds by our united growth in faith, in prayer and in love, by sharing our faith with each other, with the inactive Catholic, with the unchurched.

Our prayer to Mary, as well as all Church-approved exercises of piety directed toward Mary, must clearly express our belief in the Blessed Trinity and in the historical figure of Christ as our Lord and Redeemer. Pope Paul VI made this clear when he stated in his apostolic exhortation entitled "Devotion to the Blessed Virgin Mary:"

**"Christian worship in fact is of itself worship offered to the Father and to the Son and to the Holy Spirit, or, as the liturgy puts it, to the Father through Christ in the Spirit. From this point of view,**



This statue of Mary graces an outside wall of Immaculate Conception school in Hialeah.

worship is rightly extended, though in a substantially different way, first and foremost in a special manner, to the Mother of the Lord and then to the Saints, in whom the Church proclaims the Paschal

**Mystery, for they have suffered with Christ and have been glorified with Him.**

**"In the Virgin Mary everything is relative to Christ and dependent upon Him. It was with a view to Christ that God the Father from all eternity chose her to be the all-holy Mother and adorned her with the gifts of the Spirit granted to no one else...."**

**"To the perennial mind of the Church 'what is given to the Handmaid is referred to the Lord; thus what is given to the Mother rounds to the Son:...And thus what is given as humble tribute to the Queen becomes honor rendered to the King.'"**

We encourage all of you to preserve the value of contemplation which is discovered through the daily recitation of the Angelus and the Rosary. The Angelus is an invitation to pause in prayer by reflecting on the mystery of the Incarnation of the Word, of the greeting of the Virgin, and of recourse to her merciful intercession. And the Rosary is marvelous in its simplicity and its depth.

Last October, Pope John Paul II said that the Rosary is, in a way, a prayer-comment on the last Chapter of the Constitution 'Lumen Gentium' of Vatican II, the Chapter that deals with the role of the Blessed Virgin Mary, Mother of God, in the mystery of Christ and the Church. Our heart can enclose in these decades of the Rosary all the facts that make up the life of the individual, the family, the nation, the Church and mankind: personal matters and those close to us. And, in particular, those of the persons closest to us, our dear ones. In this way the simple prayer of the Rosary beats out the rhythm of Human Life."

As the Family of the Archdiocese of Miami, beset with many concerns, challenged by many opportunities, let us turn to Mary Immaculate, our Patroness, as we endeavor to deepen and consolidate our Faith, listening attentively to, accepting, proclaiming and venerating the Word of God. Let us remain steadfast in hope, even when storm clouds of godlessness gather over the Church.

Mary went through difficult moments of darkness, but she overcame them all because she was open to and was obedient to the Word of God. We, too, must develop a greater sense of humility and poverty, being

available in love and service to the members of our family and neighbors and, indeed, like Mary, being a sign, a witness of our Christian life to a world oftentimes impoverished in spirit by secularism and oblivious to the presence of Jesus.

We ask that you join us in reconsecrating our Archdiocese, our families and ourselves to Mary Immaculate, begging her powerful prayers at this time of need.

We ask that the following prayer of the Church of Miami be recited at all Masses on the Feast of the Immaculate Conception and that it be used frequently thereafter in our churches and in our homes:

## PRAYER OF THE CHURCH OF MIAMI

*O Mary Immaculate, our Patroness, Mother of Jesus, and Mother of us.*

*We consecrate ourselves, our family, our parish and our Archdiocese to you.*

*We love you.*

*Whatever our language or nationality, we are all your children.*

*Help us to be one family.*

*Help us to be like you in loving God and loving each other.*

*Help us to be sorry for our sins.*

*Help us to be like you by believing in Jesus as our Lord and Saviour.*

*You brought Jesus into the world.*

*By our lives of faith, prayer and love, may we make Him come alive in our worlds.*

*And one day, dear Mother Mary, may our good lives in the Holy Catholic Church bring us happily to heaven to share with you and all the Saints the presence of God Our Father, of His and your Son, and of the Holy Spirit.*

Amen

**Edward A. McCarthy**  
Archbishop of Miami

**John J. Nevins**  
Auxiliary Bishop of Miami

**Agustin Roman**  
Auxiliary Bishop of Miami

## OFFICIAL

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

THE REVEREND JAMES P. MURPHY — to Central Dade Deanery Moderator of the Miami Archdiocesan Council of Catholic Women, effective November 17th 1981.

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# On-site seminary evaluations

WASHINGTON (NC) — Bishop John Marshall of Burlington, Vt., said Dec. 1 that he will soon send a preliminary plan for the study of U.S. seminaries to the country's seminary heads for consultation.

Bishop Marshall said that the study, to be conducted at the Holy See's request, will be made by on-site evaluation similar to seminary reviews conducted by the American bishops' Committee on Priestly Formation over the past decade.

The major differences are that the new study is mandatory, not voluntary, and that the results will be sent to the Vatican's Congregation for Catholic Education, he said in a statement released by the National Catholic Office for Information in Washington.

WHEN THE STUDY was first announced in September "several ques-

tions and caution flags were raised" by bishops and religious superiors, said Bishop Marshall, but "initial reaction to the holy father's proposal from around the country seems to be positive."

He said that the on-site visits envisioned as the heart of the study will probably not begin until the spring of 1983 because of the preliminary work required to develop a study instrument, have the program approved by the Holy See, test it, and set up visitation teams and schedules.

All U.S. academic institutions and houses of formation for students for the priesthood who are studying philosophy or theology are to be investigated in the study. It will cover both religious order and diocesan seminaries.

Bishop Marshall, past chairman of

the Committee on Priestly Formation and former spiritual director of the North American College, a U.S. national seminary in Rome, was chosen to conduct the study last September by the Holy See in consultation with the National Conference of Catholic Bishops.

He said he drew up the first draft on a study instrument on the basis of his experience on the Committee on Priestly Formation. Fifty U.S. seminaries have been studied under its program, which centers on a visit by a team of specialists to review how well the seminary is meeting goals of academic, pastoral, liturgical, spiritual and other formation of candidates for the priesthood.

THE FIRST DRAFT of the new study plan has been submitted to members of the bishops' Committee

on Priestly Formation and a similar committee of the Conference of Major Superiors of Men, Bishop Marshall said.

He said a second draft, revised after their comments, would soon be sent to past and present members of the two committees and to representatives of the seminary community for further review.

If the resulting study plan is approved by the Congregation for Catholic Education, "a third draft will be sent to all interested parties for comment, namely the bishops, religious superiors and seminary rectors," he said.

Bishop Marshall said that when Pope John Paul II requested the study, he emphasized his desire to have it conducted in full consultation and collaboration with the U.S. bishops.

## Gay priests issue studied at meet

WASHINGTON (NC) — Catholic dioceses and religious orders need to consider how to deal with candidates for the priesthood or the religious life who acknowledge a homosexual orientation, speakers at a symposium on "Homosexuality and the Catholic Church" agreed.

Dioceses and religious orders should also seek ways of providing support to priests, religious brothers and sisters who are homosexual in orientation but who strive to live a celibate life, the speakers said.

The symposium sponsored by New Ways Ministry, was held Nov. 20-22 at the Quality Inn on Capitol Hill and drew 180 participants, most of them members of religious orders. About half the participants were major superiors of their orders or were involved in the recruitment and training of new members, according to the organizers.

In a talk on "Homosexuality, Celibacy, Religious Life and Ordina-

tion," Salvatorian Father Robert Nugent, co-director of New Ways Ministry, said, "there do seem to be indications that increasing number of self-acknowledged homosexual males are seeking admission to seminaries and religious orders; I am not sure if a parallel situation exists among women's groups."

"ONE ISSUE this development has raised," Father Nugent said, "is that of the admission policies of seminaries and communities regarding self-acknowledged homosexual applicants and formation policies for homosexual candidates. Should a diocese or order have spelled out rather clearly, at least to themselves, a clear policy on the admission and formation principles for gay men and lesbian women who are honest and open about their sexual identity? I am not speaking of those who are repressed, confused or pretending."

Father Nugent raised the questions of who is involved in making such

policies, on what grounds they are made and how they are to be publicized and implemented.

The priest said current policies of religious orders range from acceptance of homosexually oriented applicants if they seem motivated to live a celibate life, to rejection of celibate homosexual candidates on the grounds that they would find the religious life too demanding.

Father Nugent noted that a committee of the bishops of New England last year in a document on vocations and priestly formation opposed admitting to seminaries men who seem "unable to come to heterosexual maturity."

In a response to Father Nugent's talk, Brother Cornelius Hubbuch, provincial of the American Central Province of the Xaverian Brothers and secretary-treasurer of the Conference of Major Superiors of Men, said:

"Concerning admissions policies, I

believe that no individual should automatically be excluded from entering religious life because of his/her homosexuality. What is important is how this person has integrated his/her sexuality and if he/she shows signs of a maturity that would indicate this person could make a realistic attempt at living a fulfilled and loving life as a celibate."

Brother Hubbuch added: "I believe that as homosexuality is dealt with more honestly and openly, there will be more homosexual people who are well adjusted and who have come to terms with their homosexuality."

The symposium was held in the Washington Archdiocese without the approval of Archbishop James Hickey. He said that from talking to the planners of the meeting and reading their materials in advance he "found their position ambiguous and unclear with regard to the morality of homosexual activity."

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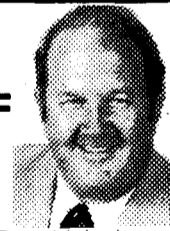
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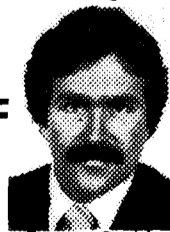
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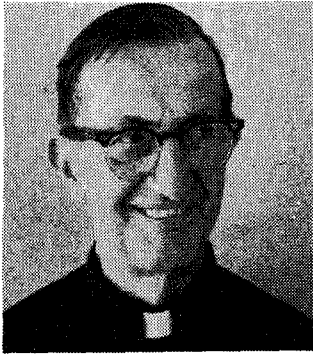
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# 'Remarkable' priest taught, fought leukemia



**'Personally, I consider my illness a blessing and a great grace. Through it I have come to a stronger faith and firmer hope and, I think, more fervent love of both God and others.'**  
—Fr. Richard Kugelman

By Fr. Brendan Breen, C.P.  
Special to *The Voice*

On October 31, 1981, after a long illness, Fr. Richard Kugelman, C.P., died at St. Mary's Hospital in West Palm Beach. He was a member of the Passionist Community of Our Lady of Florida Monastery.

Fr. Kugelman was a remarkable priest. In August of 1950, when he was 42 years old, doctors at Sloan-Kettering Hospital in New York City discovered that he had leukemia. At that time there was only one known medication to retard the spread of this ravaging disease — arsenic. Without hesitation he began his treatment. Fortunately, his body responded well and for a period of nearly 20 years the disease was in a state of remission.

During these years and all his life as a priest, Fr. Kugelman taught Sacred Scripture. Most of these years were divided between St. Michael's Monastery in Union City, New Jersey and St. John's University in Jamaica, New York.

He was a charter member of the Catholic Biblical Association and served as its president, 1972-73. He

contributed nine articles to the *New Catholic Encyclopedia*. He was an editor and member of the Board of Translators for the *New American Bible*. He wrote the commentary on I Corinthians for the *Jerome Biblical Commentary*.

**WHILE TEACHING** at St. Michael's Monastery, there was a great migration of Cubans and other Spanish-speaking people into Union City and the surrounding neighborhood. Fr. Kugelman already could speak German, French and Italian. In a short time he mastered Spanish.

His priestly zeal prompted him to minister to the spiritual needs of his new neighbors, who called him Fr. Ricardo. Around 1956-57 he offered the first Mass in Spanish in New Jersey. That was followed by a procession through the streets of Union City honoring the patron of Cuba, the Virgin of the Caridad del Cobre.

Yet Fr. Kugelman will be remembered by the heroic way he handled his sickness. Doctors at Sloan-Kettering would sometimes send patients afflicted with leukemia to Fr. Kugelman. He would encourage these men and women not to surrender to despair. He would point

out how he was still teaching. He lived a normal life.

As he would say, "I don't look at leukemia as a sickness. An inconvenience, in and out of the hospital. That's all."

In 1978, Fr. Kugelman came to Our Lady of Florida Monastery. During this time he wrote the *Commentary on the Letters of James and Jude* for the Glazier series **NEW TESTAMENT MESSAGE**. Also, he worked on book reviews for various learned periodicals. On a limited scale he gave lectures on the Bible.

**BUT IN 1980** the ravages of the dread disease became more visible. Blood transfusions became a part of his life. His own body could make no more on its own.

Even then he could still pen a few words to a friend: "Personally I consider my illness a blessing and a great

grace. Through it I have come to a stronger faith and firmer hope and, I think, a more fervent love of both God and of others."

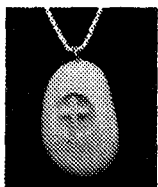
This past October, Fr. Kugelman went home to enjoy the resurrection in which he so firmly believed and so masterfully taught.

He was buried from the Passionist Monastery of the Immaculate Conception, Jamaica, N.Y., and is interred in the cemetery on the monastery grounds. The funeral Mass was presided over by Bishop Francis J. Mugavero with Passionist Provincial Brendan Keevey principal celebrant.

Nearly 60 fellow Passionists, along with many priests from various religious orders and dioceses, celebrated the Mass. Fr. Raymond E. Brown, S.S., devoted friend and co-worker of Fr. Kugelman, preached a moving homily.

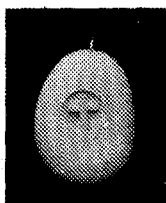
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# Cardinal condemns helping IRA

ARMAGH, Northern Ireland (NC) — Cardinal Tomas O'Fiaich of Armagh has condemned Catholics who

cooperate with the provisional Irish Republican Army, saying participation in its "evil deeds" constitutes "a

mortal sin which will one day have to be accounted for before God in judgment."

The cardinal, primate of all Ireland, issued his condemnation Nov. 20 at the opening of a 40-hour adoration in St. Malachy Church in Armagh.

This provides the opportunity "to add my voice to the unequivocal condemnation of the horrible murders and attempted murders which have taken place in recent weeks," he said.

"Most of these murders have been claimed by the IRA. Let me therefore state in simple language, with all the authority at my command, that participation in the evil deeds of this or any other paramilitary organization which indulges in murder, wounding, kidnapping, destruction of property and other forms of violence is a mortal sin which will one day have to be accounted for before God in judgment," he added.

ment," he added.

"To cooperate in any way with such organizations is sinful, and if the cooperation is substantial, the sin is mortal," he said.

"EQUALLY TO be condemned are the murders and attempted murders of innocent Catholics" who have been exposed to "murderous retaliation" because of the upsurge in IRA violence, the cardinal said.

"I offer sympathy and prayers to all who have been bereaved, not the least to our Protestant neighbors who have suffered such cruel losses," he added.

The IRA is opposed to British rule in Northern Ireland and shares with much of the Catholic population, the minority in Northern Ireland, a desire for ties to Ireland. The majority Protestant population favors continued British rule.

## Irish chaplains, British churches blast bombings

LONDON (NC) — Recent bombings in Great Britain were condemned as an outrage by members of the Irish Chaplaincy Scheme; a Dublin-based organization of priests, brothers and nuns.

The British Council of Churches, meeting in London, also spoke out on the situation in Northern Ireland, saying there was no justification for violence or acts of retaliation of any kind. The council called on the churches to listen to what the other side was saying and to examine further the roles they played in Irish society north and south of the border.

In a statement issued at its recent annual conference in London, the Irish chaplains' organization called recent bombings "totally opposed to the laws of God and man and not in the interest of achieving a just solution to the problems that exist in Northern Ireland."

THE IRISH Chaplaincy Scheme works among Irish people in England at the request of the English bishops and in conjunction with the local churches.

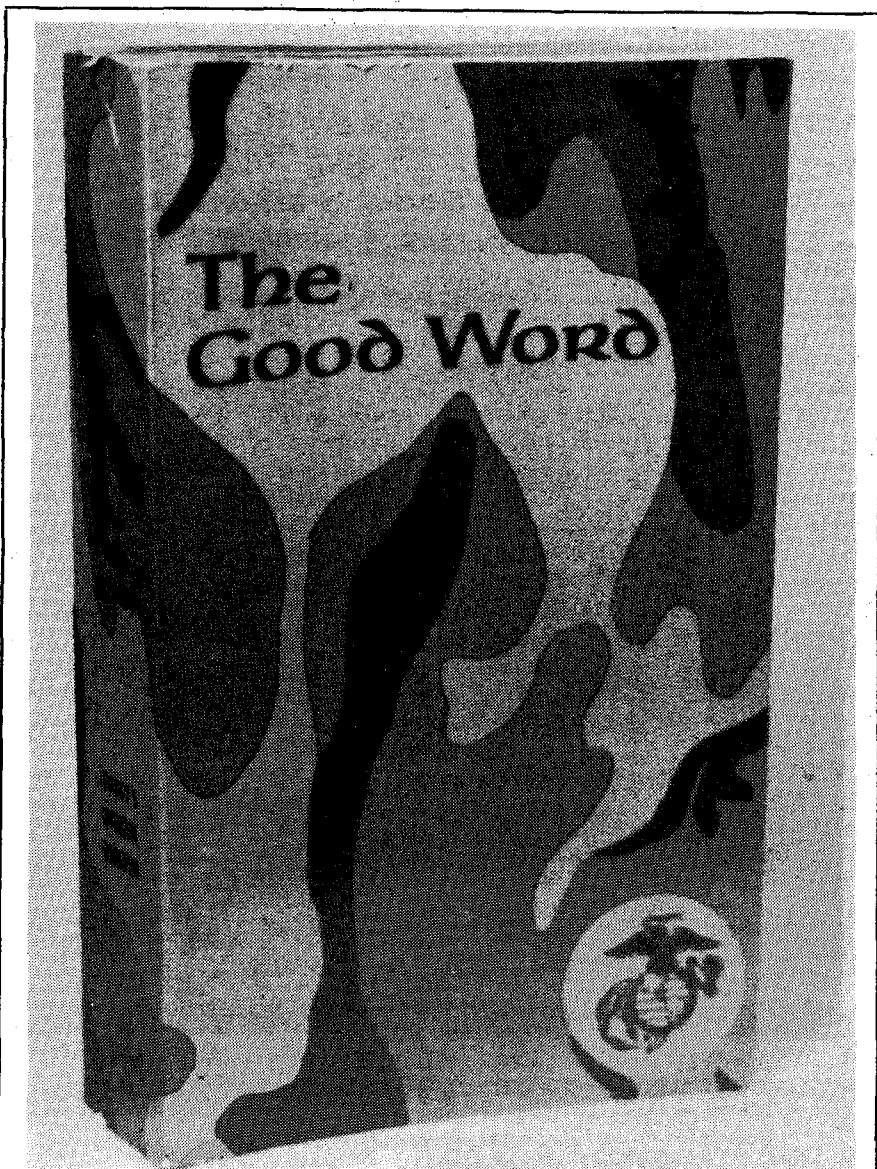
The chaplains called on fellow Irishmen "to do everything in their power to ensure that those who carry out such deeds were brought to justice."

The chaplains also stated that detention under the Prevention of Terrorism Act sometimes causes unnecessary hardship and distress to innocent people and their families.

The Rev. David Lapsley, a Presbyterian minister in Belfast, Northern Ireland, warned that there is a danger that some Protestant leaders are encouraging hostility toward the British government at a time when with great courage the Roman Catholic Church is distancing itself from the Irish Republican Army (IRA).

"I welcome what Cardinal (Tomas) O'Fiaich (of Armagh, Northern Ireland and Bishop (Edward) Daly (of Londonderry, Northern Ireland) have said about the IRA," he said.

"I wish to God it had been said 10 years ago. We Protestants must learn to say the same about our own paramilitaries. That will take prophetic courage," Mr. Lapsley said.



**BIBLE FOR BATTLE** — The Marine Corps boot camp at Parris Island, S.C. has purchased 11,741 Bibles at \$1.08 each from the American Bible Society for distribution to recruits. As encouragement for the Marines to take the books with them into combat, the Bibles have camouflaged covers. (NC Photo)



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# Matter of Opinion

## Is Mary relevant to today's world?

Is Mary obsolete?

Some say so. They say she doesn't fit in with modern thought and social action. She is an impediment to unity of the churches, they say.

But have the people who say this really thought out the implications of what they're saying?

Have they really considered the fact that Mary is not just a symbol, not just a motherly object somebody dreamed up in the Middle Ages, but rather that she is the central figure in the way God chose to come to earth and redeem mankind?

The basic reasoning is very simple: If Mary is obsolete, then so is Jesus and so is the Church.

We know that the supreme point Christianity has over all other world religions is that our faith is the only one in which God joined mankind on earth and suffered along with us and, in so doing, made us worthy of perfect union with Him in the afterlife — an utterly beautiful concept that gives peace and consolation to us during periods of suffering here on earth.

Yet this whole concept is dependent on the one special woman who would give life to the Christ child and love Him and raise Him up and see Him crucified as part of God's plan.

### EDITORIAL

The Scriptures make it clear that she is "blessed among women."

If Mary were not important she would simply have disappeared after rearing Jesus to manhood. But she doesn't. She remains through his crucifixion and afterwards in the Scriptures.

And in the earliest paintings and sculptures in the unearthed catacombs of Rome dating back to the first centuries after Christ, Mary is venerated by the artists and Religious of that day and has continued throughout the centuries to be venerated by the Church as an essential part of God's plan.

In short, Mary's relevance is equivalent to the Church's relevance, not because she is some Catholic figment but because God chose to make it that way. And in difficult and confusing times like today's, Mary is more relevant and important than ever as a sign of constance that gives nuclear man the same assurance of a loving Creator that the followers of St. Paul had.

We need her more today than yesterday.

Some say we need more social progress and less kneeling and praying over beads.

Yet history has shown time and again that social movements have come and gone while the Church has stood through almost 20 centuries. Social programs, when they are good, will last only so long as the people who are running them are guided by true inner lights. And Mary is one source of such light.

When we lose contact with Mary and the Saints, we begin to lose contact with the Sacraments and soon with the Church. And when that happens, any worthwhile social projects we may have been operating have a way of getting off track and withering.

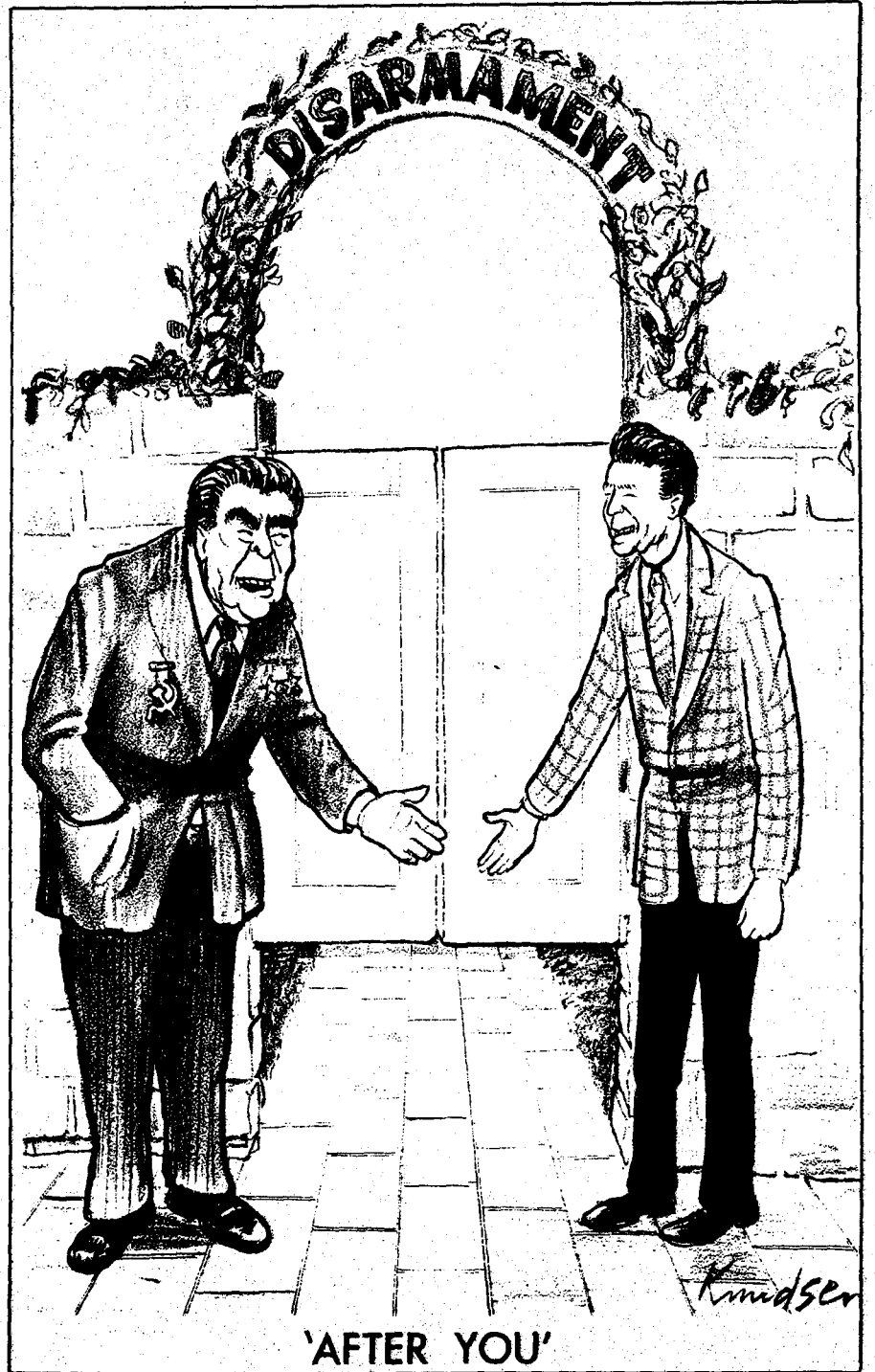
That is one reason why the bishops of this Archdiocese have set this Sunday as a time of rededicating the parishes and people to Mary Immaculate, while being fully aware of our local temporal problems.

As for those who say the Rosary is an old fashioned way to show devotion to Mary, the American bishops have a reply. In a pastoral released by the U.S. bishops in 1973, they said Catholics can "freely experiment" with new forms of the Rosary including new sets of mysteries.

In Vatican II all the world's bishops urged renewed devotion to Mary, and the American bishops again reaffirmed this need with their pastoral.

The bishops are the first ones to emphasize that today's religion must be of the world and strike against poverty and injustice.

But we hope that with all the clamor for relevance and practical results on the social front we haven't forgotten the very source of man's spiritual nature that makes social issues meaningful in the first place.



## Letters to the Editor

### Good message for holidays

To the Editor:

I wish to applaud the commentary on poverty written by Ginny Hutton (*Voice*, Nov. 20, 1981). Her appreciation of the role of a Catholic in our society witnessing the desperation of the poor should be translated into the Sunday sermons all over our diocese.

I plan to pass by some of the expensive treats I buy for the holidays and share the savings with the hungry of Miami.

I hope Ginny writes for *The Voice* often.

God bless you.

Marge Binder  
Miami

### Too much 'crab'!

To the Editor:

I have been noticing lately that all anybody ever does in *The Voice* is crab. The letter writers all crab at each other and when that isn't happening, the editor takes up the slack with his complaints about something or somebody.

Your newspaper reminds me of a song that was popular when I was a child. I'm not sure I'm singing it correctly, but it goes something like this: "I say R-A, R-A-G, R-A-G-G, R-A-G-G-M-O-P-P, ragmop, de de de da da da da da, RAGMOP!"

Very truly yours,

Mary S. Longo  
West Palm Beach





By  
**Antoinette  
Bosco**

## Good news about marriage

Recently it was reported that an international commission of cardinals and bishops gave its approval to a formal statement in the church's canon law that would recognize a serious psychological disturbance or a serious defect in one's ability to understand the rights and duties of marriage as grounds for annulments.

The action still awaits the pope's approval—which would come when the new Code of Canon Law is promulgated, perhaps next year.

One reaction I heard was an expression of fear that the church was broadening the grounds for annulments and taking a step back from its traditional role as upholder of the sanctity of marriage.

My reaction? I regard the announcement as unqualified good news. This is a day of rejoicing for those who believe in the sanctity and indissolubility of marriage.

By explicitly recognizing in canon law that the grounds for annulments include psychological inability to enter a true marriage relationship, the commission is formally recognizing that some marriages have an insurmountable obstacle present from the time the words "I do" are spoken.

This serious obstacle could impede a sacramental marriage relationship.

At first it may seem that the canon law commission is literalizing annulments and making it "easier" for Catholics to get out of marriage. I don't think so.

Sometimes, in effect, people in the church have acted as if the spoken words alone constituted a commitment between two people.

### A marriage takes two. It also takes building material—psychologically capable persons.

That only desecrated the meaning of marriage. It blurred the vision of what a sacred relationship should look like.

Saying a marriage has taken place because a ceremony was held and a ring and a kiss were exchanged is another version of the Cinderella story: The prince and princess were married and lived happily ever after.

Defining marriage in simplistic terms does an injustice to real mar-

riage, which begins with a genuine decision by two people to unite their individual powers so as to build a new life together as a family, in partnership with God.

A marriage takes two. It also takes building material — psychologically capable persons.

Let me use another fairy tale as an analogy. Think of the three pigs, each out to build a house. One used straw and one used sticks. You know what happened. The big bad wolf blew their houses away. But the third one used bricks and built a solid, strong house that withstood the attack of the enemy.

A marriage can't be built when a person is straw or sticks. That's what the new canon law would affirm.

The church always has rightfully upheld the sanctity of marriage, and taught that where a true marriage is lived, the two people living the marriage are blessed and bring their goodness to the world.

Since Vatican II, the church has made a special effort not only to uphold the indissolubility of Christian marriage, but also to teach clearly what marriage is.

You can't teach what marriage is without also spelling out what it isn't.



By  
**Tom  
Lennon**

## Curing Loneliness

This week I want to take up the question of loneliness.

This is the second part of an answer to a lengthy question from a 58-year-old widow about the morality involved in having sexual intercourse with a widower. This older woman was upset because the widower no longer was willing to take her out when she refused. As a result, the widow was experiencing a great deal of loneliness.

Perhaps I should start by saying a few words to all those Christians who are quite happy and not lonely. Part of their vocation as Christians is to be aware of the lonely people in their community and look for ways to help cure loneliness.

**BUT WHAT** can the lonely person do? First, instead of viewing loneliness as a curse, try to see it as a call from God to go out and make friends.

The old maxim applies at all stages of life: To make a friend, be a friend.

This is easy to say, but may not always be easy to do. Sometimes, it is extremely difficult to make new friends. It also may take months and months of trying and of taking risks.

One should not overlook the idea of persistently asking Jesus, who had a number of wonderful friends, to help one make new friends.

**NEXT, FIND** out what resources your community or diocese or parish offer for making contact with people.

Look for something that interests you or sparks your curiosity. One person might enroll in a class. Volunteer work is another possibility. One young woman I know cures her blues and loneliness by looking for ways to give rather than get.

Sports and hobby clubs also can be an occasion for friendship for both the young and the older person.

Still, there are the inevitable hours that must be spent alone.

**ONE CAN** enrich the hours alone by reading worthwhile novels or biographies or by gaining an appreciation of classical music. Or people might consider taking up a new hobby. And this can be a time for prayer.

But, let's be realistic. It still can happen, despite strenuous and well-meaning efforts, that loneliness persists and is painful.

Then, one must deepen the conviction that "the Lord is near." This is the same Lord who was alone in his darkest hour and who felt abandoned even by His loving Father. At such times, loneliness is a sharing in the passion of Christ.

The person who loves the Lord enough to bear witness to Christ's teaching will, despite suffering, ultimately find a profound pleasure that will enrich his or her life forever.

**(Questions on social problems may be addressed to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)**



By  
**Dale  
Francis**

## Obscenities and profanities

I suppose there aren't any obscenities or profanities that I haven't heard one time or another. My life hasn't been exactly sheltered. I was caddying by the time I was 12 and in our town, at least, the kids who made it through the initiation that kept the caddy ranks thinned out were the toughest kids around and caddy house language was deliberately rough. As a young newspaperman in a large city I was on the police beat, had my office at the police station, and I got a liberal education there and an extension of unorthodox vocabulary. Then I was a GI for more than four years and while mostly your servicemen in their free time sang, "There's a Star Spangled Banner Flying Somewhere," some engaged in conversations in which the language was not always proper.

What I want to establish is that obscenities and profanities don't surprise me, don't shock me and I doubt very seriously if there is any profanity or obscenity in the English language that I've not heard.

I don't use them. I don't even use damn or hell unless I'm referring to the structure that blocks off water or that place we're all intent on avoiding. There was a time I cussed. For nearly two months in the fifth grade. A fellow named Alvin Rozelle came up to me and said he heard I never cussed and then asked, "What

are you, a preacher boy or something?" I figured I had to do something about that so I started using some cuss words. I kind of enjoyed it although I was careful not to do it around home.

Then our teacher, Miss Maude Harbaugh, was talking one day and she said cussing denoted ignorance, just showed those who used it had an insufficient vocabulary to express themselves without it. It was near the end of the year so on New Year's Day I made a resolution never to cuss again. I wasn't set in the habit and I keep resolutions I make and I haven't used a profanity or an obscenity since — although I must admit I've found occasions where I've thought a mild expletive might have added emphasis.

What got me to thinking about all of this was that I've been reading some novels that were just packed full of obscenities and profanities, a couple of them by men who were priests, and they bothered me. I don't mean the obscenities and profanities offended me but that they got in the way of the story, called attention to themselves and, while I'd wager the authors thought they were offering reality, managed to block a sense of reality.

It interests me that priests and former priests when they write fiction seem to have such enthusiasm for obscenities, profanities and huffing, puffing details of approaches to and

completion of copulation — the zenith or perhaps the nadir, in this was reached by the priest novelist whose passages of passion are italicized. I suppose clerical indulgence in such things has a commercial appeal because it is unexpected, like a dog walking on its hind legs, but there must be a psychological explanation, which frankly doesn't interest me enough to pursue.

My real complaint about the persistent use of obscenities and profanities is that it destroys realism. First of all, I don't believe the use of profanities and obscenities is as pervasive as some writers make it. As a newspaperman I have come into contact with a wide range of people and there really is a considerable portion of the population that uses neither.

But those who do consistently use profanities and obscenities use it as non-language, as sounds neither realized by the speaker nor by those who hear it. It is rare that either profanities or obscenities are used with the intent of their literal meaning. The writer who freezes the sounds into print may be literally reporting what was heard but rather than creating reality presents unreality.

Modern novelists do seem obsessed by the urgency to record it all but I suspect that future generations will view it not as a sign of our generation's opened-mindedness but immaturity.





By Msgr.  
James  
J. Walsh

## Any penance left in Advent?

Time was — not so long ago — when the four weeks preceding Christmas posed more problems than trying to figure out a gift list. Getting the right color tie for Uncle Pete was one thing, but accepting Advent as a "little Lent" was something else.

Not that people were up in arms about all this. No, on the contrary, the vast majority kept the days of fast and abstinence faithfully, made a special effort to get to daily Mass and in general tried, hard as it was, to keep serious and penitential while preparing for Christmas.

But in some ways it was more than a little rough. The Christmas carols on every radio station had people humming happily and added nothing to "feelings" of penance. Christmas "specials" were so good, you had to make time for them. It got so you began dreaming of a white Christmas even in Florida. And all along these days there was, in the zealous Catholic, an uneasy feeling that one was not supposed to feel too joyful, too exuberant during Advent. It had, we kept reminding ourselves, such a long history of being a time of additional prayer and penance.

AS TV CAME along and the media blossomed in influence, this feeling of somehow cheating on the spirit of Advent deepened. Society kept changing. New work schedules and quick, comparatively cheap plane trips and more holiday time for students and the fun of preparation for going home seemed to conflict with the mild austerity Advent had always demanded.

Christmas cards became quite necessary for those characters who didn't answer letters and put balm on their conscience by adding to their card that all was well. Parents seemed to lessen time in the kitchen and around the house to get shopping done. Advertising "created" needs. Store owners couldn't wait until Thanksgiving was over to blast at you the news that the "real spirit" of Christmas was to be found only in stuff on their counters.

Then, very slowly, we began to understand what the church was saying to us; namely, that we in

this past generation are living in a different kind of world, a world never known by our parents. The church is forever reading "the signs of the times." So she took Advent in hand and matched its ancient meaning with the changed conditions of the world.

**WHAT HAPPENED?** Advent was emphasized as much as ever, but in a different way. It was not carted off to the ecclesiastical attic, nor were we asked to go back to the living conditions of the 19th century. It was admitted freely that changing

**'Suppose you make a phone call to someone lonely, who is sure to complain throughout the whole call. Multiply these good deeds which demand some effort and thoughtfulness and, dear Christian, you have a pile of penance to your credit.'**

customs had cut into the past brand of penitential activity, and that there was a new "mood" of excitement and happiness in preparation for Christmas.

So without tears over the past, the Church urged us to "keep alive the spirit of Advent" by relying now more on the liturgical renewal to help us understand the necessity of preparing spiritually for the coming of the Lord.

The Advent wreath in the home is a good example. It gave the Christmas tree and the gift corner their places, but its presence sang loudly and joyfully the meaning of Christmas. It gave the only reason for its observance. It emphasized December 25 was much more of a holy day than a holiday. And children were enabled to keep the coming of the Christ child firmly in mind while smiling at the Ho, Ho, Hos of Santa. A variety of

other such practices spelled out what Christmas is all about.

All right, but what happened to prayer and penance? Many Catholics and more than a few non-Catholics, sensing this more mature approach of the Church in our different times, have made daily Mass their great means of preparing for Christmas spiritually. They thus began the day in union with the Eucharistic Lord and carried with them to work or to the household duties the beautiful Advent Scripture readings about the coming of the Savior and thereby developed thoughts of Christmas ranging far beyond the clang of the cash register.

And penance? The "new" approach I find so sensible and exciting, because it is directed to bringing happiness to others. It does this in two ways.

First, we clamp down hard on the tongue and stop the infernal complaining which annoys others so much and drives them to irritation. This demands self-discipline, self-denial. Or to turn it around, it requires the spirit of resignation to God's will. That is penance of the highest order, believe me. By comparison, giving up candy or movies as Advent penance is a little silly.

**MOVE ON** a bit. Suppose you take a few minutes when you are *BUSY* to visit a person confined to bed and try to bring a little cheer. Or take an elderly person to Mass on Sunday or to the drug store or the grocery store or the doctor's. Suppose you make a phone call to someone lonely, who is sure to complain throughout the whole call. Multiply these good deeds which demand some effort and thoughtfulness and a little time and, dear Christian, you have a pile of penance to your credit.

But is it all new? Not a bit of it. Christ insisted on all this. We just lost track of it. "Whatever you do to these least brethren, you do to me."

So, Advent has indeed changed and still remained the same. It is still a time of prayer and penance, but it is also a time to let the joy flow out.



By  
Fr. John B.  
Sheerin, CSP

## A rebirth of the Church in China?

Will the Catholic Church be reborn in China? The picture of the situation there is not at all clear.

Christians in China are excited and hopeful about the future, according to a recent issue of the *Canadian Ecumenical News*.

On the other hand, Jesuit Father Donald Campion visited the People's Republic of China last summer without bringing back very good news. He said:

**"CATHOLICS HOPE** a Catholic seminary can open again in China but the possibility is clouded by differences between the Vatican and the Chinese National Association of Patriotic Catholics." That group was established by the communist government.

The *Ecumenical Review*, published by the World Council of Churches in Geneva, has published a somewhat curious but very interesting summary of the policies of the Christian Church (not the Catholic Church) in the People's Republic of China, taken from an interview with Bishop K. H. Ting by two members of the Lutheran Churches' China Coordinating Office.

Bishop Ting is president of the China Christian Council which is a church affairs organization of Chinese Christians. He said, "Communists do not have a high regard for religion, and we harbor no illusions about the Communist Party on matters of religious faith."

What loomed up large in the mind of Bishop

Ting was the "Three-Self Movement," a patriotic association of Chinese Christians. He stoutly denied that it is in any way an organ of government:

**"WE UPHOLD** self-government, self-support

**'In regard to international relationships, the Chinese Christians are willing to have contacts with individuals who have a friendly attitude toward New China and respect the "Three-Self Movement" principle, according to the Bishop.'**

and self-propagation as the road of an independent and self-administered church in order to guarantee that the door of the Gospel may be open and remain open in China."

The bishop was critical of "certain people" outside China working to restore their particular religious denominations in China, because this might lead to misunderstanding and unpleasantness. Further, the bishop pointed out, these people have not found any popular support among Chinese Christians.

In regard to international relationships, the

Chinese Christians are willing to have contacts with individuals who have a friendly attitude toward New China and respect the "Three-Self Movement" principle, according to the bishop.

Because the China Christian Council has limited financial resources, Bishop Ting indicated he believes in opening the door to small contributions to local churches — with no strings attached. Larger contributions should be handled directly by the council, he stated, because "we could not allow foreign contributions to create or restore disparities between rich and poor churches."

**THE BISHOP** said that no groups or individuals can engage in evangelistic activity in China without the "express consent" of Chinese church authorities. His attitude was: "All missionary and church activities, including radio broadcasts, which are carried on willfully and unmindful of Chinese church authorities are expressions of disrespect and unfriendliness."

The bishop casts a vigilant eye on China programs in churches overseas. Some programs meet with his approval but he claimed some pretend to engage in prayer and Christian fellowship but actually are collecting intelligence, "spreading hate-China propaganda and seeking to infiltrate China and violate our church's jurisdiction."

In short, it seems to me it may take a long time to dispel the heavy burden of suspicion of foreigners that hangs over China!



# Central America's problems

## Three countries' situations differ, solutions must also

By JIM LACKEY

WASHINGTON (NC) — The U.S. Bishops' approval of a new statement on Central America came against a backdrop of renewed concern in Washington over the future of U.S. policy in the region.

Only a week before the bishops debated their statement, Salvadoran officials were denying assertions by Secretary of State Alexander M. Haig Jr. that the civil war in El Salvador had reached a stalemate which might require action from the United States.

There also were reports that U.S. action may be imminent on Nicaragua, which some officials reportedly fear will become "another Cuba."

THOSE MOST recent developments added new complexity to what some bishops said during their debate is an already complex situation.

Part of the complexity confronting the U.S. bishops in their new statement is that the three countries on which the statement focuses—El Salvador, Nicaragua, and Guatemala—are almost totally dissimilar in their current political situation. The dissimilarity prompted Bishop Mark J. Hurley of Santa

also indicated that the bishops were worried about "increasing restrictions on human rights" by the victorious Sandinistas and the possibility that the nation's religious character might not be preserved in the current rebuilding effort.

That expression of concern seemed to satisfy most bishops. But Archbishop Philip M. Hannan of New Orleans warned that nuns already have had to flee their schools in Nicaragua because of government restrictions and said he feared the country may turn out like Cuba, where dictator Fidel Castro initially was welcomed as an agrarian reformer.

BISHOP NICHOLAS D'ANTONIO, an American bishop who served in Honduras but was forced to return to the United States, defended the Nicaraguan government. He said the new government has made great strides in educating the people and that many reports of rights violations are exaggerated or are the result of misunderstandings.

The U.S. government, meanwhile, is contending that Nicaragua is looking more and more like Cuba both in its build-up of military forces and its recent arrests of government critics.



Armed guerrillas control approximately one-fourth of the El Salvador countryside. The ruling military-civilian junta hopes that elections, possibly next March, may deflate the civil war. Pre-revolutionary restlessness seems to be causing problems in neighboring Guatemala.

**While expressing concern that the United States not attempt to isolate Nicaragua in its effort to rebuild its economy, the statement also indicated that the bishops were worried about 'increasing restrictions on human rights' by the victorious Sandinistas.**

Rosa, Calif., to describe Guatemala as "pre-revolutionary," El Salvador as in the middle of revolution, and Nicaragua as in a state of "post-revolution."

Thus the bishops' statement, while expressing overall opposition to arms for the region, had to address each country separately.

Probably the biggest rift among the bishops came over the section on Nicaragua, where the statement notes that the agony of war "is now a memory." While expressing concern that the United States not attempt to isolate Nicaragua in its efforts to rebuild its economy, the statement

Haig also has been warning that there is evidence BISHOP NICHOLAS D'ANTONIO, an American bishop who served in Honduras but was forced to return to the United States, defended the Nicaraguan government. He said the new government has made great strides in educating the people and that many reports of rights violations are exaggerated or are the result of misunderstandings.

The U.S. government, meanwhile, is contending that Nicaragua is looking more and more like Cuba both in its build-up of military forces and its recent arrests of government critics. Haig also has been warning that there

is evidence that Soviet-built Mig fighter planes are being shipped to Cuba for eventual transport to Nicaragua.

On El Salvador, the bishops said

proposal, put forth by Salvadoran officials, is to erect a naval blockade in the Pacific waters which wash El Salvador's and Nicaragua's shores so supplies from Nicaragua intended for Salvadoran guerrillas can be halted.

GUATEMALA presents a somewhat different challenge for the church and U.S. policy. Since, as Bishop Hurley noted, the political situation is pre-revolutionary, the country hasn't needed a large infusion of U.S. military aid nor has it been the subject of as much day-to-day U.S. attention as have El Salvador and Nicaragua.

But the murder last summer of an American priest, Father Stanley Rother; and the brief disappearance just before Thanksgiving of two American nuns has helped highlight the concern among church groups and others about the escalating violence there.

There too the U.S. bishops urged a "creative political vision" and an emphasis on basic human needs rather than the provision of military hardware "in a situation already ridden with violence."

little more than they have been saying over the past several months. They opposed all military aid to all sides of the conflict, but especially aid from the United States. They endorsed a political solution to the conflict and urged the United States to play a "creative role" in bringing that solution about. And they urged a halt in deportations of Salvadorans who are now waiting out the violence in the United States.

There too the United States reportedly has been considering new action in its continued attempts to preserve the embattled government of President Jose Napoleon Duarte. One

## Guatemala collapse near—bishops

(Continued From 1)

ment and poverty, the result of an unjust social, economic and political dependence. There are unjust structures kept by special interests...which close the door to the majority to political participation and a better share of the goods of the earth," the bishops added.

"The true doctrine of the church recognizes Christ as true God and true man, the Savior who brings liberation to men and women from sin and its consequences," they said. "We categorically reject recourse to violence."

The pastoral letter condemned violence by the military and by guerrilla groups. It said this includes "kidnapping, torture, disappearances

and mass attacks on Indian villages."

"We see in violence—institutionalized, subversive or repressive—the greatest denial of the law of love," the bishops said. "So many Guatemalans have joined a frenzied and cruel conflict."

"The struggle has turned more complex because our land, like the rest of Central America, has become a battlefield for the big economic and ideological powers," the bishops said, alluding to positions taken by the U.S. and Guatemalan governments that subversive groups are being supported by communist bloc countries.

"We do not hesitate to say that at the present time the whole social, political and economic foundations

of the country are on the brink of collapsing in a bloodbath. Only the religious and moral values of our people can help to find a human and just solution to the grievous problems of our land," they added.

SOCIETY NEEDS good organizations, such as the church, to guide and defend the dignity of the citizens, said the bishops. "The renewal force of Christians is a radical one that scares many," including the government, the bishops said.

"It happens that the delegates of the word of God (catechists) are deprived of their rights, persecuted, threatened and annihilated only because they preach Jesus and his Gospel," they said.

Through pastoral programs the church aims "to forge real communities where one grows in the capacity to love, to respect, to share," the bishops said. "Yet often such efforts are misunderstood and become the target of defanation, even if the church is not against the rich or the various economic systems."

The bishops opposed emergency government measures which suspend constitutional guarantees.

"It is the responsibility of institutions, social and political, to take measures to guarantee ways to overcome both the abuses of liberal capitalism as well as Marxist collectivism, by implementing social justice with opportunities for all," the bishops said.



# Infant formula boycott

## Nestle asks New York priests to reconsider

By MARY LOU KILIAN  
OGDENSBURG, N.Y. (NC) — Seven months after the Ogdensburg diocesan Senate of Priests voted to boycott Nestle products, two representatives from the company came to the diocese to urge reconsideration.

Ogdensburg is in northwestern New York, about 100 miles from Montreal.

**'Nestle has phased out mass media advertising and would like to be made aware of any infractions so they could be corrected.'**

—Niels Christianson  
Nestle Co.

While some priests said they are willing to reconsider after hearing the company's side, the Nestle spokesmen drew skeptical reactions from others.

The boycott decision was made in May after several months of discussion. The priests launched the boycott in opposition to the company's alleged promotion of infant formula in Third World countries.

NESTLE OPPONENTS say that poor water supplies, dilution of the formula and unsanitary bottles used with the formula threaten babies' health in Third World countries.

They say use of mothers' milk should be encouraged instead.

Niels Christianson, director of scientific research at the Nestle Center for Nutrition in Washington and John Swan, Nestle public relations consultant, addressed the points in the priests' boycott statement which had been sent to the company more than a year ago.

Nestle has stopped aggressive and indiscriminate promotions it had been carrying out in the early 1970s, the officials said. "Nestle has phased out mass media advertising and would like to be made aware of any infractions so they could be corrected," said Christianson.

The company no longer distributes free samples of formula to mothers in the hospital, he said. The practice had been highly criticized because it encouraged mothers to feed newborns the formula while their own breast milk dried up, leaving them with no choice but to continue using it.

He also said that the company no longer employs milk nurses—women dressed as nurses who encouraged new mothers to use the formula. Women now give classes in infant nutrition, breastfeeding and the proper use of formula, he noted, emphasizing that these women only contact mothers upon the request of medical personnel.

Nestle has taken positive steps toward better infant nutrition in developing countries, Christianson said. "In Peru, Nestle is funding a \$2 million study to prevent infant diarrhea; in Columbia we are working with

WHO (United Nations World Health Organization) in a program aimed at clean water and personal hygiene and we also have a project to develop low-cost weaning foods," he said.

MSGR. JOSEPH BAILEY, pastor of St. John the Baptist Church in Madrid, N.Y., said during the meeting that the Nestle spokesman

**'I found several things I couldn't buy such as their statement that mother's milk needs to be supplemented.'**

—Fr. John McAvoy  
Saranac Lake, N.Y.

had not addressed the main concern of the boycott supporters: why thousands of infants are dying in Third World countries.

Christianson responded that infants were dying because they were eating foods mixed with con-

taminated water, not because of the Nestle formula.

Concerned that the Nestle company had executed a "smooth cover-up" of the infant formula situation, Msgr. Bailey said "They always present the argument that what you are objecting to has already been corrected, leaving the burden of proof on those who object to their practices. Without the financial resources of Nestle, this is very difficult to do."

Father John McAvoy, pastor of St. Bernard Parish at Saranac Lake, said that he was "not impressed" with the presentation made by the Nestle representatives.

"I found several things I couldn't buy such as their statement that mother's milk needs to be supplemented," he said. "From what I've read this isn't true."

But another priest, who asked not to be identified, said he believed Christianson gave a well-balanced report. The priest said he was concerned about boycotting Nestle exclusively while other companies were selling formula in developing countries without facing such action.

## Farm workers call for broccoli boycott

By Tracy Early

NEW YORK (NC)—Cesar Chavez, founder and president of the United Farm Workers, has announced a boycott against Andy Boy brand broccoli.

Chavez, who also took part in the AFL-CIO convention, said he was launching the boycott in New York because it was the largest market for Andy Boy, produced by the D'Arrigo Brothers. He said the company has refused to negotiate a contract.

"We won an election in 1975, and the state Agriculture Labor Board ordered them to bargain with us," He said. "But we are still trying to get a contract. They've been going through all the appeals, up to the California Supreme Court, and have lost them all."

Chavez was also starting a boycott against Double O Lettuce, which is produced by another company refusing to sign a contract, J.R. Horton. But primary emphasis is going to Andy Boy Broccoli.

"We think we have a very good chance with this," Chavez said. "Andy Boy is one of the very few agricultural products that has any brand identification, with shoppers

asking for it by name."

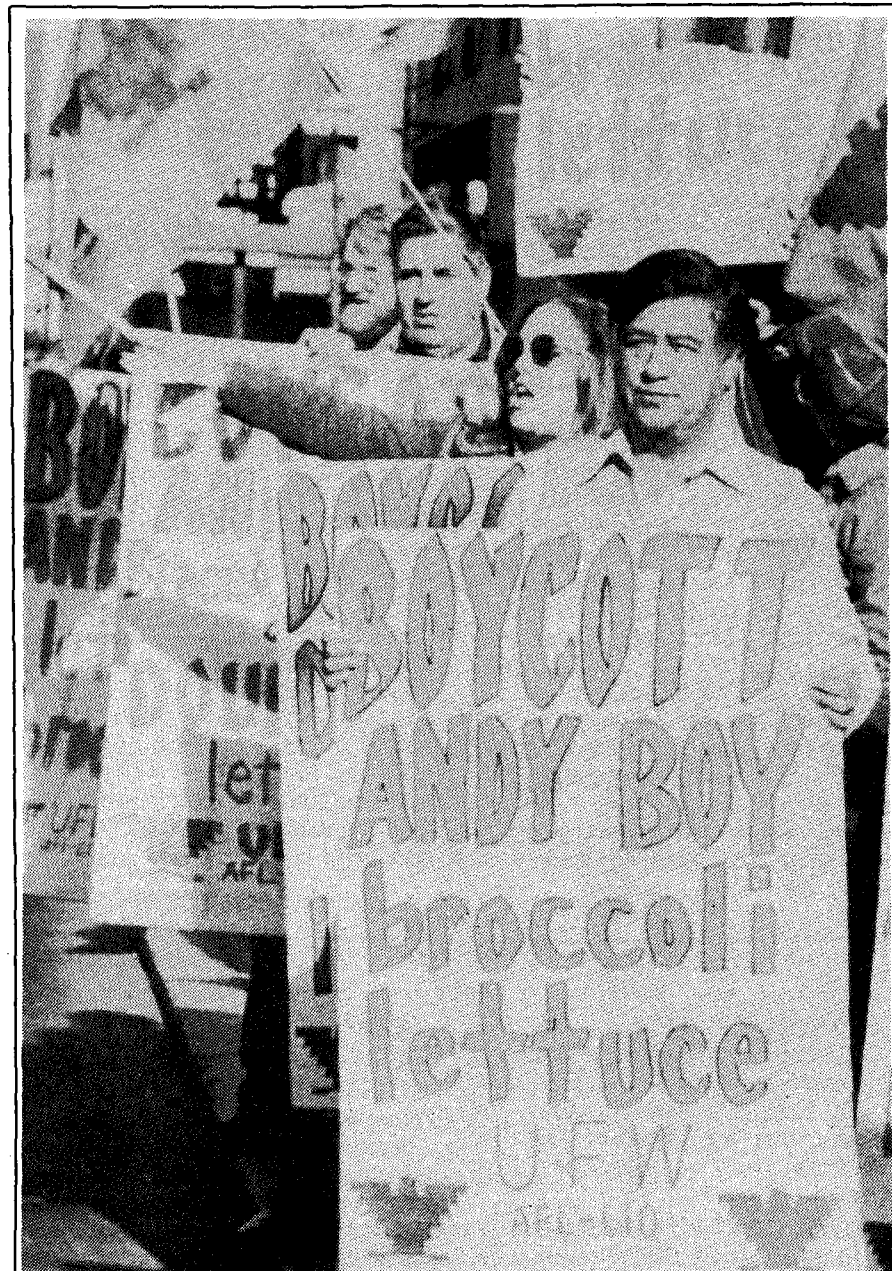
Chavez said the UFW was doing well overall.

"We have grown from 3,000 or 4,000 members in 1975 to more than 105,000 today," He said. "We have state units in California, Texas and Florida. We will organize a unit in Arizona next year, and we're beginning work in Illinois, mostly with workers in nurseries."

The UFW budget for the current year, he said, is something over \$1 million, and would be much higher except that staff members get only living expenses and no salaries.

Chavez said the UFW faces some uncertainty when its peace pact with the rival Teamsters union ends next February. But he said the law had been changed so growers could no longer sign contracts with the Teamsters unless the workers approved, and he expressed confidence they wouldn't vote for the Teamsters.

A difficulty of another type results, he said, from the social service cutbacks of the Reagan Administration and the consequent increase of calls on the UFW aid program. "We help anyone who is in need; whether they are union members or not," he said.



Cesar Chavez, president of the United Farm Workers of America, joins fellow demonstrators in front of the Newark, N.J., City Hall calling for a national boycott of Andy Boy brand broccoli and Double O brand lettuce. (NC Photo from Wide World)



# Family Life

By Dr. James  
and Mary Kenny



## Parent - family cooperation

Dear Dr. Kenny: My son's third-grade teacher called us in for a special conference. She told us he is practically unmanageable in class. He had a few behavior problems in first and second grade, but nothing like this.

What bothers us is that he behaves fine at home. He gets along with his younger brother, has reasonable table manners and goes to bed when we tell him. Yet when we tried to tell the teacher in a nice way that she might not be using the proper discipline, she became angry. She told us our son's misbehavior was a reflection not on her methods, but on our failure to teach proper discipline at home. My husband lost his temper and plans to complain to the school board. I have been depressed ever since. We would appreciate your thoughts. (Kentucky)

Children behave differently in different environments for a variety of reasons. However, an explanation for the behavior is not as important to you as the solution. The teacher has a problem and so do you. Your problem is to help so that your son can learn at school without creating an uproar.

The first step must be to create an atmosphere

of cooperation between home and school.

Much time will be wasted assessing blame. When this has been done to everyone's satisfaction (and it never is), the child is still no better behaved.

It is far wiser to focus on the immediate problem, the misbehavior at school. However, before you can address this, you must clear the air with your son's teacher.

An appearance before the school board to question the teacher's competence would be unwise at this point. Rather I would suggest that you and your husband sit down together to discuss your strong feelings, your depression and his anger. Talk them out as best you can so that you can get on to the real issue: how best to correct your son's misbehavior at school.

Next, ask for another parent-teacher conference. Tell the teacher you are sorry the first meeting got out of hand. Now you want to work together with her to help her deal with your son's problem behavior at school. You might even invite her to your home, although I would not insist on this.

But who is at fault is not the issue. Start by ex-

plaining this.

Parents know a great deal about what works and what does not work with their own child. Teachers would be wise to listen and take suggestions.

Once cooperation has been achieved, parents and teacher can work toward an effective response. The teacher might chart the child's behavior daily to specify his good and bad points. Parents might explain how they handle similar situations at home.

Mother or father might sit in class, either to observe personally or to use the parent's presence to correct the situation.

Parents might consult a child guidance clinic to devise a more detailed discipline plan or perhaps to discover that a medical response is appropriate.

Whatever the solution, it is essential that family and school work together. It is always easier to blame the other guy, but what a sad situation for home and school to be trading rocks while the child continues to suffer.

(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

## The theology of yellow waxy buildup

I picked up a copy of *Better Homes and Gardens* at the supermarket recently and my adrenalin began to flow as soon as I turned the cover and read a beautiful two-page multi-color ad for shiny no-wax flooring. It hit a not so shiny nerve. I detest waxing floors. The only thing worse than removing old wax and putting on new is digging fossilized popsicle out of little ridges in a sculptured linoleum prior to waxing it prior to removing wax and so on.

So, several years ago, we did as the ad promised and bought a lifetime of no waxing: "Never wax again," and "Say goodbye to dull floors forever," and a litany of like fictions. We also did as the ad suggested and paid a little more than we would have for the same floor that required waxing. A lot more.

And, since I was never going to wax again, we bought the sculptured

floor with little swirls and spirals designed to capture and hold syrup, to granulate sugar, and to preserve the remains of leftover sneaker mud. If, after all, I only need to "run a damp mop over my beautiful no-wax floor once a week or less," why worry about wax traps?

Well, count me in, P. T. Barnum. I was taken. A few years later, when the finish was gone from my lifetime of shiny flooring and I returned to the seller to ask what happened, he insisted that I must have taken improper care of it. "You're not supposed to use anything but warm water on it," he told me. "If the finish is dull, it's because you used harsh cleaners." I insisted I didn't. He insisted I did. I considered harsh language. He insisted I was the only one who had ever complained.

So I decided to do a kind of housewife research study and began

asking others about their no-wax flooring. I soon discovered that indeed I was not alone and it was during a discussion with another renewed waxer that I discovered to my outrage that the same company that sold me my no-wax floor was selling a company wax specifically designed for the no-wax floor. At an exorbitant cost, to boot.

So when I opened my glossy magazine to find my company's ad with a large headline boasting, "The only no-wax floor with the richness of inlaid color," I looked for and found the legal safeguard in small print which read, "If a reduction in gloss should occur in heavy-traffic areas, our wax can be applied to help maintain the shine." As my dad used to say, "Oh, if only we could have been in on it early enough to buy stock."

Anyway, the irony is that other soap and wax companies, realizing

the money to be made off waxes designed for the no-wax floor, have jumped on the no-wax gravy train. Three full-page color ads in the same magazine offered waxes for the no-wax floor.

They don't call them waxes, of course. One is a freshener, as in, "Now! A Beauty Freshener for No-Wax Floors." That has a nice touch, like a facial.

Another has a promise: "At Last, No-Wax Floors Are Going from Dull to Brite!" Honest. Read it again and meditate on the message.

A third calls it a Plan: "At Last, a Floor Plan to Clean and Protect No-Wax Floors." Makes us sound like managers rather than waxers, doesn't it?

Me? I'm waiting for modern technology to come up with a no-wax morality. It ought to put a shine in the corporate conscience.

## Family Night

### OPENING PRAYER:

Excitement grows, dear Jesus, as we move towards the celebration of your birth. Cleanse our minds and hearts that we might be ready to welcome you on Christmas Day. Amen.

### SOMETHING TO THINK ABOUT:

It is so easy for the real meaning of Christmas to be squeezed out by all the business of preparing for the holiday. Preparation for Christmas is important, and it needs to be both

spiritual and physical. What can the family do to become better prepared?

### ACTIVITY IDEAS:

#### *Young and Middle Years Families*

Set up a Promise Tree by placing a branch in sand. God kept His promise by sending His Son Jesus. We experience God's promise by making and keeping promises to one another. Each one find a symbol for a promise and tie it to the branch. For example, praying hands could be a promise to say a prayer for someone; a toy car

could mean a promise to take the family for a ride. The promises can be secret or shared, made to the family in general or to anyone in particular.

#### *Adult Families*

Read Chapter Three of St. Luke's gospel. What does the preaching of John the Baptist say to you?

#### *All Families*

Work on homemade gifts for Christmas presents.

### ENTERTAINMENT:

Play a game of cards, perhaps Rummy, Crazy Eights, or Hearts.

### SHARING:

My most special memory of a past Christmas is . . .

I was especially happy this past week when . . .

I was disappointed this past week when . . .

### CLOSING PRAYER:

Come, Lord Jesus, come. We await your coming. Our hearts are prepared.

## SECOND SUNDAY OF ADVENT

Readings: Isaiah 40:1-5, 9-11; 2 Peter 3:8-14; Mark 1:1-8

By Fr. Richard Murphy, O.P.

Many things happen without our having to lift a finger — sunrise, sunset, and the regular march of the seasons. But truly human things happen only if we plan them: budgets, a course of action, an orderly routine, a good dinner. Conventions take a lot of planning. They are preceded by advance agents, practical men and women who arrange things. It comes as no surprise, then, that God too has a plan. Advent reminds us of a divine plan that is still operative.

The plan was first heard of in the Garden of Eden. At the very moment when Evil seemed triumphant over Goodness, God announced that the "seed of the woman" would crush the head of the evil serpent (Gen. 3:15). God's Chosen One, or Messiah, or Jesus Christ (these three are one), would carry out the plan to perfection. We live in the era of salvation, and can marvel at the beauty of God's plan up to the present moment.

**JESUS WHO** came to save us, comes still, and will come at the end of time. Isaiah grasped something of this mystery in describing the Return from the Exile. In jubilant tones he likens it to another Exodus, with the

Lord present to His people. To prepare for it: every valley was to be filled in, every mountain laid low, and crooked ways made straight! The red carpet treatment. When Kaiser Wilhelm visited Jerusalem, roads were straightened, and Jerusalem's western wall was opened at what is now the Jaffa Gate.

In the fullness of time, there appeared John the Baptizer, the precursor par excellence. He was a dramatic figure, strangely garbed and eating a strange food, but his great moment came when he pointed the finger at Jesus and declared, "There He is!"

Peter walked with Christ, and was the first to acknowledge Him as the long-awaited Messiah. Awaited indeed, for God's timetable is not like ours. For Him, "a day can mean a thousand years, and a thousand years are as but a day . . ."

**IN TERMS** that crackle like a noisy fire, Peter wrote of Christ's coming at the end of time. When that shall be, only God knows. It is enough for us to realize that as we live between Jesus' two comings, our life is a perpetual Advent or time of preparation. During that time each of us is a

herald of the Lord. We go before Him to make straight His way, tearing down the walls of our sins and filling in the valleys with our prayers and good works.

One of the great lessons of Advent is that Someone loves us with the tenderness of a shepherd. That Someone is God, for whose coming in human form we are now preparing. Like all other precursors, we must

learn how to wait with patience. We ought to remember that God is patient (He must be, to deal with us!), and we ought to imitate Him as we do our shopping in the supermarket and department stores, and as we drive our busy city's streets.

Now is the time to be especially aware of our God who came, who is coming, and who will come again. Holy be His name.



### CHRISTMAS YOU'RE IN BETHLEHEM

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop James J. Beltritti, will offer the Mass for the members and benefactors of this Association . . . How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketwork, the ABCs, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran, Lebanon and Ethiopia . . . This season especially, won't you remember the missions in your prayers? Our priests and Sisters depend on you. They ask the Christ Child to bless you always!

OUR GIFT TO YOU

Dear Mrs. M:

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Msgr. Nolan

If you want your gift credited in tax-year '81, be sure it's postmarked by Dec. 31. Here are three gifts of lasting value:

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**TRAIN A NATIVE SISTER.** We'll send you her photo, and she'll write to you. Make the payments at your own convenience (\$12.50 a month, \$150 a year, \$300 for the entire two-year course).

**BUILD A MISSION CHURCH, NAME IT FOR YOUR FAVORITE SAINT, IN MEMORY OF YOUR LOVED ONES.** We can tell you where it's needed; its size and location will determine the cost (from \$4,000 up), and the Bishop overseas will keep you informed. (\$10,000 helps build an entire parish 'plant'—church, school, rectory and convent.)

MASSES YOU REQUEST

HINTS FOR CATHOLIC SHOPPERS

### St. Joseph to dedicate new church

A solemn Mass of dedication for the new million dollar St. Joseph Church, 1200 E. 10 Street, Stuart, is set for Saturday, Dec. 12, at 10:30 a.m., with Archbishop Edward A. McCarthy presiding.

The day is the result of a three-year program, according to Fr. Matthew

A. Morgan, pastor. "One year to plan, one year to raise the money and one year to build."

Groundbreaking ceremonies were held June 15, 1980 for the new 15,000 square foot structure which provides seating for 900 worshippers in the nave and 110 in the chapel.

### Advent program at Cathedral

With the theme, "Vocations and Prophets," St. Mary Cathedral is holding a special Advent program for adults consisting of a series of conferences being given during each Sunday of Advent.

Guest speakers include: Fr. Juan

Sosa, Fr. Hector Gonzalez, Fr. Carlos Miyares and Brother Rene Hernandez.

The program is being held at the Cathedral rectory, located at 7525 N.W. 2 Avenue in Miami. For more information, call 759-4531.

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## 'Gallipoli' a winner

### CAPSULE MOVIE REVIEWS

**CALIGULA** — This somewhat altered R-rated version of the X-rated original is just about what you'd expect, a dreary, exploitative movie awash with sex and violence, which brings not a trace of insight to the figure of the historical Caligula. It has been classified C, condemned, by the U.S. Catholic Conference.

**GALLIPOLI** — One of the most disastrous campaigns of World War I was this rocky peninsula where Australian forces were slaughtered in suicidal frontal attacks on entrenched

Turkish positions. In order to personalize the terrible waste of human lives in this 1915 military blunder, director Peter Weir gets the viewer involved in the story of two likeable youths in West Australia who decide to volunteer for service. Through them is conveyed the period's romantic notion of the Great War as a glorious and ennobling adventure until its awful reality is experienced in going over the top — bayonets against machine guns. Because of its scenes of battlefield carnage and brief

depiction of a brothel, the film has been classified A-III — morally unobjectionable for adults, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG.

**LOOKER** — "Beverly Hills' foremost plastic surgeon" (Albert Finney) uncovers a plot by a research conglomerate (headed by James Coburn) to hypnotize television viewers into buying the products advertised in commercials. The scheme, for some reason that the script doesn't bother to let us in on, involves the murder of several actresses. The superficiality — including banal satire and gaping plot holes — makes this a movie to be avoided at all costs. Because of some violence and brief nudity, it has been classified A-III — morally unobjectionable for adults — by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG.

**THE PURSUIT OF D. B. COOPER** — This slapdash chase-comedy inspired by the successful airplane hijacking of a decade ago carried out by—a man calling himself D.B. Cooper is extremely mediocre fare that proves too much even for an actor as capable as Robert Duvall, here playing a determined insurance investigator. Treat Williams plays the happy-go-lucky criminal. Though the movie plays on a cartoon level, its benign attitude toward crime and an amorous sequence in a moving truck make it strictly adult material. The U.S. Catholic Conference has classified it A-III, morally unobjectionable for adults. The Motion Picture Association of America has rated it PG.

**RAGTIME** — The highly praised best-seller of a few years back has been turned into a lavishly produced film that is long on atmosphere and rather short on credible characterization. Some fine acting and some marvelous cinematography, however. Because of the vulgar and profane language and a rather lengthy sequence involving partial nudity, it has been classified A-IV, morally unobjectionable for adults, with reservations, by the U.S. Catholic Conference.

**SOUTHERN COMFORT** — Louisiana National Guardsmen run afoul of vengeful Cajuns while on maneuvers in this grim, somber, altogether pretentious melodrama.

Aside from some spectacular cinematography, it has little to recommend it, though Powers Boothe makes an effective screen debut as one of the hapless guardsmen. Because of its violence and rough language, it has been classified A-III — morally unobjectionable for adults — by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R.

**STEVIE** — This film biography of English poet Stevie Smith, based upon Hugh Whitmore's play, is unusual but extremely entertaining fare. Glenda Jackson is marvelous as the tough but sensitive spinster who lived just about all of her life in the same row house in a London suburb. Mona Washbourne is unforgettable as her loving aunt. Highly recommended. The U.S. Catholic Conference has classified it A-II — morally unobjectionable for adults and adolescents. The Motion Picture Association of America has rated it PG.

**TATTOO** — Bruce Dern gives another portrayal to fit into his one-man gallery of great fruitcakes of the American screen. This time poor Dern has become obsessed with the mystique of tattooing while in Japan and has set up shop for himself in Hoboken. (New Jersey and Japan both, apparently, are responsible for Dern's disordered state of mind.) He kidnaps model Maud Adams, a perfect canvas in his eyes, and proceeds to decorate her with the fervor of a graffiti kid who has somehow managed to snare a subway car of his very own. *Tattoo* is a predictable, dreary, pretentious movie, lacking even an inner logic. Because of its exploitative nudity and graphic sexuality, it has been classified C, condemned, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it R.

**TIME BANDITS** — This latest Monte Python romp features a gang of greedy but essentially good-hearted dwarfs who have stolen a map of creation from the Supreme Being and, in company with an adventurous boy, scamper down its structural flaws to land themselves in a variety of historical epochs. A sometimes amusing and always intelligent movie, *Time Bandits* seems, however, to be unsure where it's going. Much of it could appeal to youngsters, but then some typical Python black humor intervenes. A-III, morally unobjectionable for adults.



**PORTRAYING THE POPE** — Polish actor Cezary Morawski stars as Father Karol Wojtyla, who lived through the German occupation of Poland during World War II and, later, the repression of the church under Communist rule to become the first non-Italian pope in more than 400 years. "From a Far Country: Pope John Paul II," makes its American premiere Dec. 20 on NBC. (NC Photo)

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# Volunteers want Blessed Kolbe as patron

WASHINGTON (NC) — Georgetown University Hospital volunteers have taken blessed Maximilian Kolbe, a Franciscan priest who volunteered to die in another man's place, as their patron. Now they hope to have him identified as the patron of all volunteers.

Lucretia Beach, director of volunteer services, said the Ladies Board of Georgetown University Hospital in Washington unanimously voted Blessed Kolbe as their patron in September. The process has been underway since May 1976, when Mrs. Beach realized there was no patron for her group and Father Kolbe was suggested.

Now the hospital workers are spreading the word, telling the story of Maximilian Kolbe, asking other volunteer organizations to take him as their patron and hoping that the Vatican will eventually name Blessed Kolbe Patron saint of volunteers.

FATHER KOLBE'S story of martyrdom took place at Auschwitz, the Nazi concentration camp in southern

Poland during World War II. When 10 men from the camp were picked at random to die in reprisal for an escape, one of them, Francis Gajowniczek, murmured, "I'm sorry only to leave my wife and children."

Father Kolbe stepped forward and volunteered to take his place. The Nazi officer consented and Father Kolbe joined the new condemned to die of starvation. He was the last of the prisoners to die, killed by an injection of carbolic acid.

The priest was beatified Oct. 17, 1971, after 24 years of investigation into his life. Born Raymond Kolbe in 1894 he took the name Maximilian when he entered the Franciscan order. Father Kolbe published a monthly magazine, "Knight of the Immaculate," and founded a monastery near Warsaw, Poland.

He was arrested twice for opposing the Nazi regime and the second time was sent to Auschwitz.

Gajowniczek and his wife were present for Father Kolbe's beatification ceremony in Rome; the sixth of seven steps toward canonization.

## Bishop: 'Educate' people on new canon law

By Jerry Filteau

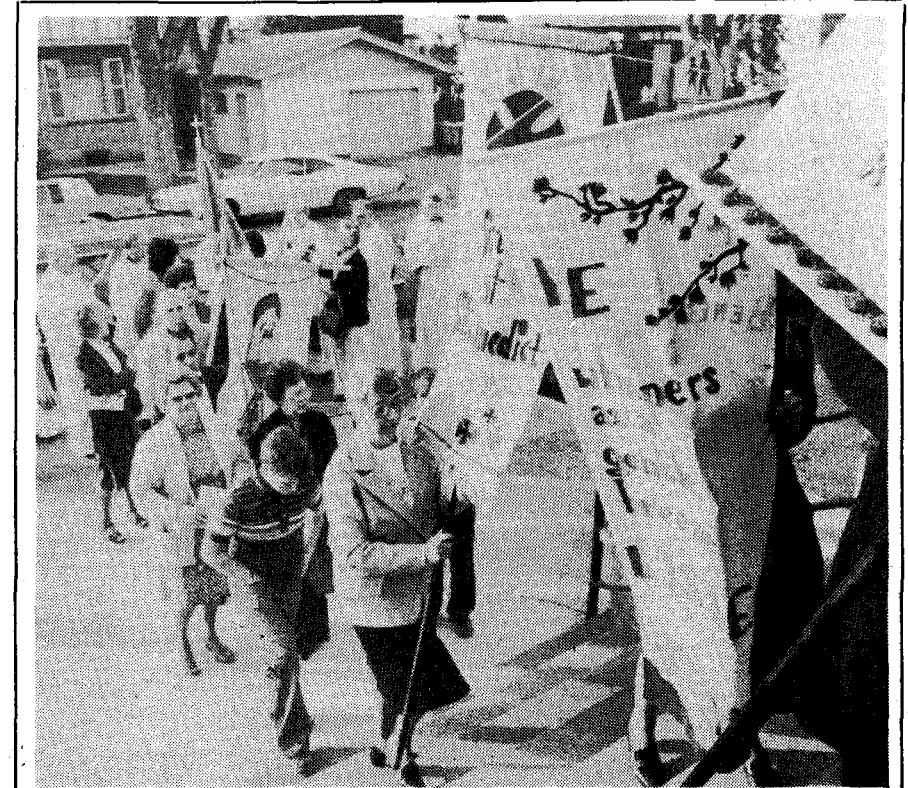
WASHINGTON (NC) — A "broadly based educational program" to prepare people for the new Code of Canon Law will be a major need, said Archbishop Joseph L. Bernardin of Cincinnati in a written report at the meeting of the U.S. bishops Nov. 16-19.

He said that the new code of laws governing all Catholics of the Latin Rite, still to be approved and formally published by Pope John Paul II, is "quite positive" and "both workable

and acceptable.

"Since the document codifies many of the postconciliar developments with which we are accustomed, its promulgation will not necessitate any drastic changes in the governance of the church," he said.

AMONG CHANGES THAT the new code will introduce, he cited a simplification of penalties, including a reduction of causes for automatic excommunication from 37 to six; a reduction in legislative power of



IN CELEBRATION — Women religious, priests and lay people enter St. Ann Cathedral in Great Falls, Mont., for a Mass honoring women religious of the Great Falls-Billings Diocese. Similar Masses were celebrated in two other locations in the vast diocese of Eastern Montana. (NC Photo by Steve Velaski).

"What better saint than one who gave his life?" Beach asked, explaining why she is working for his cause. A Presbyterian, Beach said, patron

for volunteers is especially important now, in light of the growing need for volunteer services and President Reagan's appeal for volunteerism.

bishops' conferences in favor of the rights of diocesan bishops; and a simplification of court procedures for marriage cases.

He noted that the new code retains the mandatory appellate review of marriage cases, ending the special dispensation that U.S. church courts have had from this rule in recent years.

"One of the greatest needs now," he told the bishops, "is to prepare ourselves — and our priests, religious

and laity — for the implementation of the new code . . . A primary concern, of course, must be our priests who must have a good understanding and appreciation of the code if it is to be implemented properly."

In an executive session, closed to the press, the bishops discussed in greater detail the changes that will result from the new code. Archbishop Bernardin's written public report addressed those changes only in more general terms.

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# It's a Date

**SAINT JULIANA'S SEPARATED/DIVORCED SUPPORT GROUP** will hold its regular monthly meeting on Tuesday, December 15 at 8 pm in the cafeteria, 4500 South Dixie (U.S. 1), West Palm Beach. Featured speaker, Father Mike Flanagan, will have as his topic, "Improving Your Self Image." Sister Agnes Gott, O.P. from the Family Enrichment Center in Miami will be guest speaker, also. All separated or divorced Catholics of the area are invited. For further information, call 655-4653 or 659-7178.

**THE BARRY UNIVERSITY AUXILIARY** will hold its holiday meeting Tuesday, Dec. 8, in Thompson Hall on campus with entertainment provided by the Barry Keynotes directed by Derna Ford, assistant professor of music.

The meeting is open to the public and membership is open for consideration by visitors.

For more information about auxiliary activities, telephone Phyllis T. Saunders, coordinator of public affairs, 758-3392 extension 311.

**CATHOLIC DAUGHTERS OF AMERICA, COURT HOLY SPIRIT #1912** will hold a short business meeting on Friday, December 11, at St. Elizabeth Gardens, Pompano Beach, at 2:00PM. After the meeting we will have a combination Xmas Party and the celebration of the 18th Anniversary of our Court Holy Spirit #1912. All members are invited. Please bring a \$2.00 Grab Bag prize. Anyone who wishes to contribute some refreshments for our Party, please contact our Regent: Rosalie Lidestri 781-5008 It will be greatly appreciated.

**ST. LOUIS PARISH** annual arts & crafts show Sunday, December 6, 1981 from 9 a.m. to 4 p.m. on the Church grounds, 7270 S.W. 120th St. Over 100 artists and craftsman booths, country store, hand made items. Come browse and do your Christmas shopping.

**ADVENT DAY OF REFLECTION** — Dominican Retreat House, December 12, 1981, give yourself a PRICELESS GIFT of time, reflection and prayer in the quiet atmosphere of our retreat house; registration at 10:00AM, program ends at 3:00PM, offering is \$8.00 which includes lunch; make your reservation today by calling Sr. Elizabeth Ann at 238-2711.

**ADVENT AFTERNOON OF REFLECTION FOR RELIGIOUS** — Dominican Retreat House, December 13, 1981, "I REJOICE HEARTILY IN THE LORD ...", Rev. Omar Huesca, Associate Pastor, St. Hugh Church, registration at 2:00PM, program concludes with Eucharistic Celebration, offering is \$3.00, make your reservations today by calling Sr. Elizabeth Ann at 238-2711.

**SPECTRUM PROGRAMS** and the Dade County Mental Health Association invite parents to an evening with Dr. M. Duncan Stanton, one of the foremost international authorities on substance abuse and the family, who will answer questions concerning "Drugs and the Family: What You Can Do!" Friday Dec. 11, from 7:30 - 9:30p.m. at the Gulliver Prep School Campus, 6575 N. Kendall Blvd. Donation is \$10.00. For additional information contact Dr. Richard Garnett, Spectrum, 754-1683.

**CATHOLIC WIDOW & WIDOWERS CLUB** will have a social gathering on Monday Dec. 7, at 7:30 P.M. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Laud., refreshments. For information ccall 772-3079 or 561-4867.

**ST. ANTHONY WOMAN'S CLUB OF FORT LAUDERDALE** will hold their annual Christ Child Tea, Tuesday Dec. 15, 2 to 4 p.m. in the clubroom.

**ST. CLEMENT WOMEN'S CLUB**, 301 N.W. 29th St., Ft. Lauderdale, Christmas Bazaar, Sat. Dec. 5, 1 till 5 p.m. - Sun. Dec. 6, 9 till 2 p.m. Over 1000 hand made items, plants. See decorated tree and afgan. Special attraction — Santa Claus Sun. 11 till 2 p.m.

**CENACLE RETREAT HOUSE** in Lantana have scheduled an Advent Retreat for Sisters and Laywomen for the December 18-20 weekend. Reverend Anthony Lobo, Sulpician Father, Rector of the Theological College of Catholic University in Washington, D.C., will be the Retreat Master. A prayer silence will be requested throughout the retreat which opens Friday night with supper and the Eucharistic Liturgy. The Retreat closes early Sunday afternoon. For reservations and further information, call Sister Helen Tiemann at The Cenacle 582-2534.

**ST. BARTHOLOMEW'S WOMEN'S CLUB** will sponsor a "Christmas Festival", on Sat. 12-5 and Sun. 12-6 from 9 a.m. to 5 p.m. Hand made Xmas items and gifts for all. Home baked goodies and trim a tree for the children, frankfurters, pizza and drinks sold, while you shop. The Social Hall on 8001 Miramar Parkway, Miramar, Fla. 33023.

**SECULAR FRANCISCAN ORDER:** All Franciscan and all interested in the Order are invited to attend a meeting in Naples at St. Ann's Hall at 1:30 p.m. on Dec. 13, 1981. For More information please call Nancy Caron 261-1935 or 597-7319.

**CHRISTMAS BOUTIQUE BAZAAR**, Saturday, December 5th. 9:00 A.M. to 3:00 P.M. in ST. CLARE'S PARISH HALL, 821 Prosperity Farms Rd. North Palm Beach. There will be 50 booths of handcrafted gift items, A Country Store, and Home Baked Goods. Food & Beverages will be available all day.

**THE THIRD ORDER OF ST. DOMINIC**, Dominican Laity, will meet on December 6, 1981 at Barry University. All members will meet in the Cor Jesu Chapel at 11 a.m. for the recitation of the Rosary which will be followed by Mass at 11:30 a.m. and prayers. Instructions for all members and a short business meeting will be held in the Board Room of Thompson Hall after the services in the Chapel. Visitors are welcome.

**HOLY FAMILY PARISH** will hold a "Super Sale of Christmas Gifts" Dec. 6, at the Parish Hall, 14500 N.E. 11 Ave., Miami, from 8 a.m. all day. Large variety of gifts for every member of the family - at discount prices. Public invited.

**MARIAN CENTER SERVICES** for Developmentally Handicapped and Mentally Retarded, Inc., 15701 Northwest 37th Avenue (just south of the Palmetto Expressway), in Opa Locka, will have its Annual Pre-Christmas Sale on Saturday Dec. 5 from 10 a.m. to 6 p.m., and Sunday, December 6 from 10 a.m. to 6 p.m. All proceeds will be used for the continuing advancement of the work for the mentally retarded. The Pre-Christmas Sale will offer clothing, ceramics, plexiglass pieces, arts and crafts, plants and miscellaneous items. Refreshments and light lunch will be available at a nominal fee.

## Rural life workshop set

A workshop on leadership development of farm workers will be sponsored by the Rural Life Bureau on Feb. 26-28 at St. Vincent de Paul Seminary in Boynton Beach.

Since the seminary has overnight facilities for only 25 persons, those interested should reserve their room early.

A team consisting of Leonard Anguino and Sr. Jo Marie Arredondo, S.H.F., from the Mexican American Cultural Center in San Antonio, Texas, will be conducting the workshop, whose purpose is to develop, foster and promote leadership in order to build up the parish community.

A \$25 registration fee is required and overnight facilities will be made available at a nominal fee.

The workshop will be limited to 40 participants. Pre-registration is required.

For more information, contact the Rural Life Bureau at 655-6352 in West Palm Beach.

**ST. THOMAS EPISCOPAL CHURCH** invites the community to its Christmas Pageant on Monday, December 14th and Tuesday, December 15th. This presentation combines music and theatrics to beautifully portray the Christmas story. Performances are at 6:30 p.m., 7:15 p.m., and 8:00 p.m. and are free to the community. However, reservations must be made in advance by picking up tickets at St. Thomas Episcopal Church, 5690 Kendall Drive, Miami, Florida. For more information, call 661-3436.

**THE MIAMI CHORAL SOCIETY** in conjunction with **ST. MARY'S CATHEDRAL** will present a Baroque Christmas Concert by the Miami Choral and Orchestra on Sunday, December 6 at 7:30 PM, at St. Mary's Cathedral, 7525 NW 2nd Avenue. Featured on the program will be Handel's MESSIAH, Bach's CANTATA No. 50 and the CONCERTO GROSSO by Corelli. Assisting soloists will be Alice Jimenez, Anabel Parra, Joseph Perez and Joseph Carbia. Paul A. Eisenhart will conduct. Admission is free.

**THE CENACLE RETREAT HOUSE** in Lantana will conduct its monthly Program of Spiritual Renewal for Widows on Sunday, Dec. 13 from 2:30 until 5:00 P.M. The guest speaker, Rev. Greg Comella, C.P.P.S. will speak on "Loneliness and Christmas." Please call 582-2534 for information and reservations.

**WOMEN'S GUILD OF ST. MARY CATHEDRAL** will hold a sale of baked goods and Christmas Boutique items on Sunday, December 13th in the Cathedral Hall, 7525 N.W. 2nd Avenue, Miami, from 8 A.M. to 2 P.M.

## Obituary

### Mother of Marjorie Donohue

**MIAMI SHORES** — A Mass of Christian Burial was concelebrated Wednesday in St. Rose of Lima Church, of which she was a pioneer member, for Helen F. Lennehan who died last Sunday at the age of 95.

A native of New York City who attended St. Vincent Academy, Newark, N.J., Mrs. Lennehan came to Miami more than 40 years ago from Yonkers, N.Y. and was an active member of SS. Peter and Paul Church until 1948 when she became a member of St. Rose of Lima parish.

She was a charter member of Mercy Hospital Auxiliary, the Villa Maria Auxiliary and St. Rose of Lima Guild. For the past 20 years she was a resident at Villa Maria Nursing and Rehabilitation Center and was the first person to be named "Mrs. Villa Maria" during a ceremony which has now become an annual tradition.

In addition to two daughters: Mrs. Helen Muir, Miami journalist and author; and Marjorie L. Donohue, Public Information Coordinator for the Archdiocese of Miami; she is survived by four grandchildren including William T. Muir and Mrs. Helen Bergert, both of Miami; Mrs. Mary Burrell, New York City; and Mrs. Margaret Sosey, Saipan; as well as seven great-grandchildren.

Burial was in Woodlawn Park Cemetery under the direction of Bess, Kolski, Combs Funeral Home.

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Thanks to St. Jude for favor granted. Publication promised. A.F.M.

Thanks to Holy Spirit for favor granted. Publication promised. M.S.

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

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

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# Parents and rites of passage

By DOLORES LECKEY

Our oldest child has graduated from college. That was a peaceful enough rite of passage, in contrast to what we felt at the time of her graduation from high school.

I expected her high school commencement weekend to be one of steady celebration. Instead it was filled with tension. The whole weekend was tearful, sporadically.

Then came the baccalaureate service. A baptist minister, the father of one graduate, spoke. He described the emotional climate in his home, and, I thought: He could have been looking in our windows.

*'Few children get grown ups for parents.' On the contrary, children help their parents grow.*

Then the minister began to sift through what was happening.

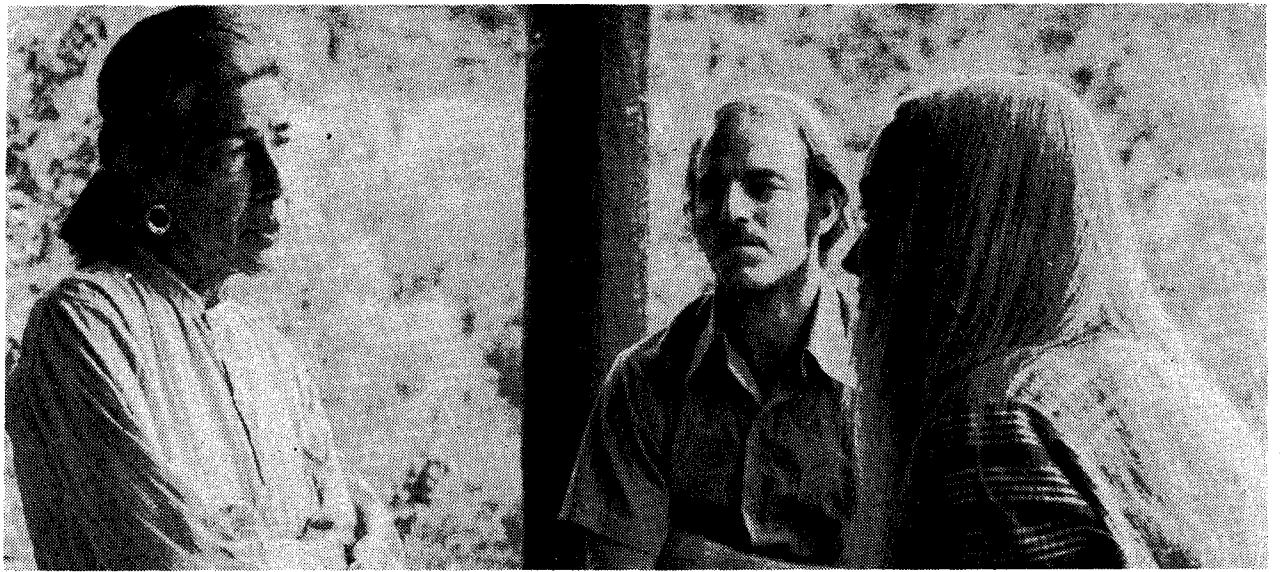
HE SAID OUR sons and daughters were experiencing their high school graduation as an important adult threshold. They were scared, he added.

We parents were also worried, wondering if the children could survive without our close supervision.

And, he indicated, other personal concerns might surface at this time too.

Some time later, through the work of Dr. Robert Hughes, I began to understand that the minister was pointing to what Hughes would call "the anniversary crisis."

Hughes is a husband, a father, an Episcopal priest and a seminary professor. His many-faceted life feeds his theological research which



The rearing of children is probably the single most important factor for helping adults become firm, fair, loving bearers of authority and tradition. This happens because the children given into our care need us to be so.

is centered on parenthood. Simply stated, Hughes has explored how being a mother or a father can lead to a truer knowledge of God. What he calls the anniversary crisis usually occurs when a child reaches a point in life that was especially difficult years ago for one or both parents. At such times, parents often unconsciously project their own fears onto the child.

WHEN PARENTS see what really is going on, not only will the child prosper, but the parents will be helped to work through their old, unresolved trauma and be stronger for it.

Clearly, tension recurred for my husband and me each time one of our children graduated. It was not until last year that my husband recalled that his high school graduation had been in jeopardy because he had failed his final exam in Greek. He did pass the makeup test and went on to college and graduate school. Greek was forgotten—or so he thought.

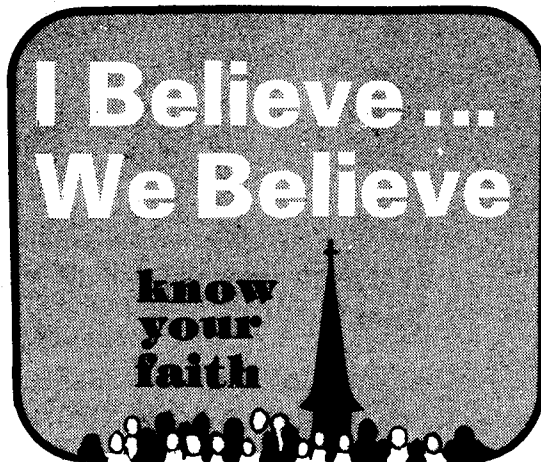
Obviously, however, the feelings of uncertainty associated with his near failure remained. When he read about the anniversary crisis, he realized that these feelings regularly surfaced when one of the children reached the point of graduation.

This was a liberating realization for my husband. When our youngest child recently made the passage from high school to college, he heard for the first time his father's story.

What does all this say about parenthood and God?

First, I think it says that most of us come to parenthood still working through the stages of our own maturity. As a friend says, "Few children get grown-ups for parents." On the contrary, children help their parents grow.

I think rearing children can serve as a crucial factor in helping adults become firm, loving bearers of authority and tradition. This happens because the children given to our care need us to be so.



By FATHER JOHN J. CASTELOT

Jesus took an interest in outcasts and sinners. They ate together. This was a matter of capital importance.

With that in mind, look at Chapter 2 of Mark's Gospel. Specifically, let's look into the second of the five stories about conflict found in this section of the Gospel.

Once again, two stories that once were probably independent seem to have been combined: the call of Levi and a banquet which provoked the indignation of some Pharisees. Both stories illustrate the same point.

MARK'S ACCOUNT of the call of Levi recalls the call of the first four disciples. Jesus, walking by the lake, bids Levi to follow him. Immediately, Levi leaves his profession and becomes a disciple.

This is so telescoped a narrative, it probably does not take everything into account.

Levi, raking in money hand over fist, looks up and all of a sudden sees a complete stranger who asks that he follow him. Without hesitation, Levi drops everything and follows Jesus.

Now, the Gospels are not biographies.

Mark wants to make a point. He wants to illustrate the promptness and unselfishness with which Christians should answer the call to discipleship.

Further, Mark considers it important that Levi is a tax collector.

That fact ties the story of Levi's call with the other story here—about a banquet at which Jesus consorts with sinners. Especially for the Pharisees, tax collectors were considered sinners on more than one count.

TAX COLLECTORS were agents of a pagan foreign power, Rome. They collected taxes from their own people to finance that power. Moreover, having bid and paid for the job, tax collectors had to recoup their investment by extorting money above the legal tax rate.

Many, in short, were crooks. Then, because their business kept them in frequent contact with gentiles, who

cared nothing about ritual purity, tax collectors were often considered unclean.

Levi also was probably in the employ of the Jewish King Herod Antipas. That did little to change his image in the popular eye.

The banquet story once may have involved a meal in Jesus' own house—according to a Greek text of the Gospel which reads, "While he was reclining to eat in his house." But now, joined to the call of Levi, the story tells of a banquet in Levi's house.

At any rate, the guests included a crowd of the same stamp as Levi: "tax collectors and those known as sinners." Sinners, especially to many Pharisees, were those who did not carefully keep the prescriptions of their traditions.

PHARISEES have often gotten a bad press. But it should be remembered that, in the main, the Pharisees were very sincere and religious people. They were a group that carefully kept themselves separated (the word, "pharisee," means separated) from anything or anyone that might cause them to contract legal uncleanness.

Because Pharisees interpreted Jewish law in this fashion, they understandably were sometimes scandalized by Jesus' conduct. Eating with people like Levi was especially repulsive to them. Sharing a meal was a sign of unity and the chance of eating unclean food from unpurified dishes was more than good.

But Jesus' answer was:

"People who are wealthy do not need a doctor; sick people do."

The point was not well taken, however, and the fact that Jesus consistently put himself above the laws infuriated Pharisees.

For Mark's community, the all-embracing table-fellowship of Jesus contained an important lesson: The community was to welcome all to the eucharistic banquet.

## Jesus' friends'

**I Believe**

**... We Believe**

# *A stranger in the house*

By CATHERINE BIRD

Marty came storming down the stairs, face contorted, arms waving, "Mom," he shouted, "Jamie's been in my room again. Can't I have some privacy around this place?"

Out of the blue, the generally outgoing, responsive 13-year-old had become moody and withdrawn, spending long stretches of time in his room and responding only in monosyllables, if at all, to his parents and siblings.

Mary Ann, however, was just the opposite. Always a vocal child, at 14, she continually pushed her parents to the brink of exasperation by her constant criticisms and complaints. Nothing satisfied her, from the clothes she wore to the movies her parents thought she should attend.

"WHY CAN'T WE drive a flashier car, Dad, like the Allens do?" she asked time and again. Or, dissatisfaction sounding clearly in her voice, she would say, "Mom, why can't this family ever do anything really neat? Why can't we go skiing in Colorado this year?"

Mary Kenny of Rensselaer, Ind., a well-known writer on family questions, says that such behavior is typical between the ages of 12 and 15. Early adolescents often display a "sudden and dramatic change" in attitudes and behavior, she notes.

Naturally, the abrupt change comes as a shock to parents. Mrs. Kenny, mother of 12 children, says: All of a sudden, parents find "a stranger living in the house." It hurts, especially when early adolescents seem to reject or question everything their parents value.

She strongly advises parents to bear in mind that time will help. The ages from 12 to 15 or 16 represent a "transition period," when children are taking the first steps to "making sense of the world" for themselves, Mrs. Kenny explains. Young adolescents, also experiencing dramatic physical changes, are "starting to form their own values and are only beginners at making judgments."

**MRS. KENNY** thinks she has grown enormously by helping children through the challenging years of early adolescence.

At the same time, she admits it is hard to keep a positive attitude and to see this age as a time of growth for both parent and child. With a younger child, it is simpler, she observes. "It is easy to see the growth" when a toddler starts to walk.

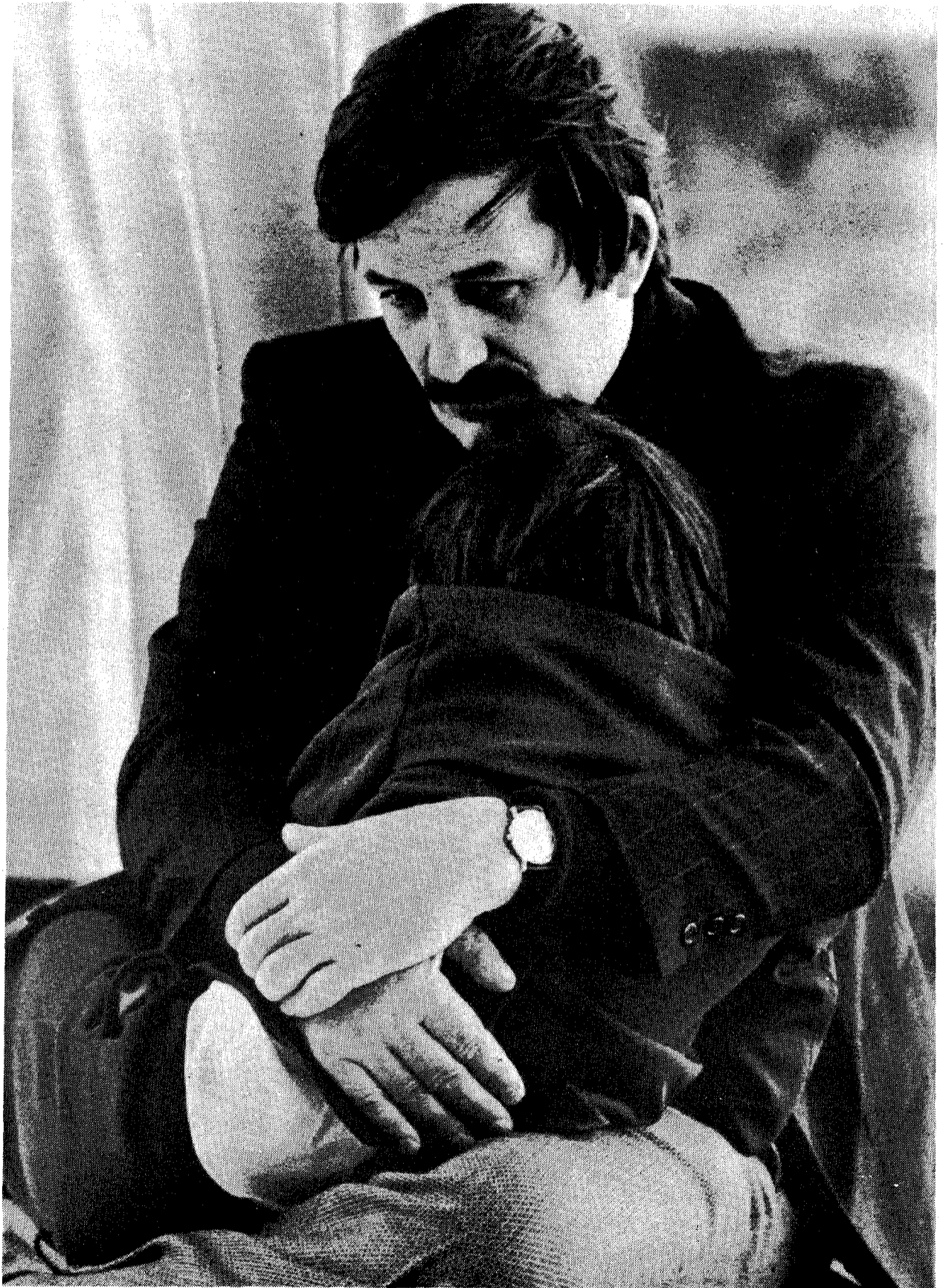
With adolescents, according to Mrs. Kenny, parents should endeavor to maintain a "delicate balance" between showing warm interest, on the one hand, and not pushing them to unreasonable lengths on the other.

Be quietly supportive, she advises. Young teens are vitally concerned about their looks, and often are overly critical of themselves. Parents then can bolster their children by making favorable comments such as "How well you socialize!" or "What a good race you ran!"

Of course, parents have to set limits for children—but they should set objective bounds, such as curfews, Mrs. Kenny feels.

**TEENS OF THIS** age "take a friend everywhere," she observes, and parents might consider bringing a friend along to make summer vacation happier for everyone concerned.

How can parents bolster their own spirits while their children are going through



A source of anxiety for parents comes from the feeling we will lose our children. We often are fearful and anxious. This can be creative and push us to greater efforts or it can be destructive and discouraging.

adolescence?

She recommends that parents "link up with other parents," especially those with slightly older children. It is very helpful to see that other parents have lived through the crises of the early

adolescent, she adds.

For by the upper grades in high school, in Mrs. Kenny's experience, most teens have become surer of themselves and are easier to live with.



# The Cathedral Culture Series

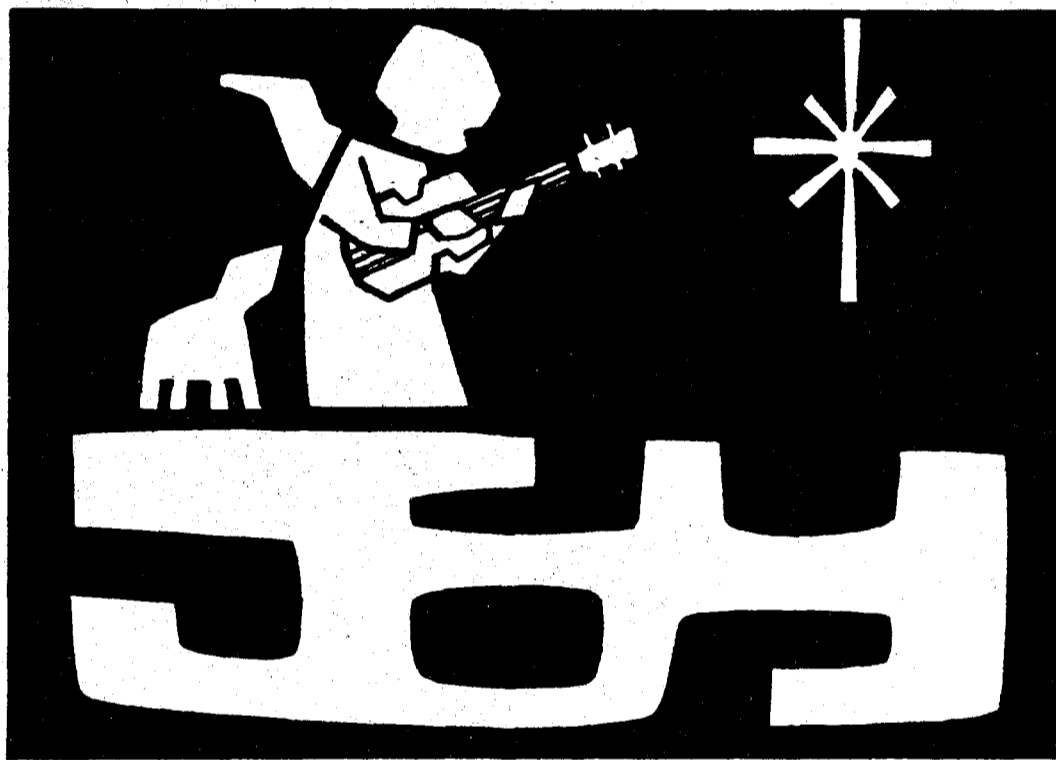
presents

## A Christmas Concert

featuring

**The Miami Choral Society with orchestra**

**St. Mary Cathedral, Sunday, Dec. 6, at 8 P.M.**



ROY

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### Program

**Concerto Grosso . . . . . Corelli**  
**Cantata No. 50 . . . . . J. S. Bach**  
**Messiah (Christmas portion) . . Handel**

All programs are presented free of charge as a gift to the community by  
The Cathedral Arts Guild. Future presentations include:

Sunday, January 17 at 8:00 P.M. Marvis Martin, soprano, and  
The Greater Miami Chamber Orchestra

Sunday, April 18 at 8:00 P.M. Juan Mercadal, guitarist, and  
The Greater Miami Chamber Orchestra

Sunday, May 23 at 8:00 P.M. The oratorio, "The Creation" in celebration of Haydn's 250th birthday.  
The Miami Choral Society and the Greater Miami Chamber Orchestra.

## Unámonos bajo María Inmaculada

Muy amados en María Inmaculada:

Hace ciento treinta y cinco años los obispos americanos, reunidos en el VI Concilio Provincial de Baltimore, escogieron para ser la Patrona de nuestra tierra a la Virgen María bajo el título de la Inmaculada Concepción. Cuando se estableció la Diócesis de Miami en 1958, la Virgen fue elegida bajo el mismo hermoso título para ser nuestra Patrona, para unirnos a todos como una familia a través de María.

Una expresión universal de unidad entre los católicos de todo el mundo es su devoción común a la Madre de Jesucristo. En los diversos países ella lleva un título distintivo que significa el fervor religioso, la cultura y la etnicidad del pueblo, pero en todas las naciones donde la Iglesia existe, María es honrada de modo único y especial.

En la memorable ocasión de la visita de nuestro Santo Padre al Santuario Nacional de la Inmaculada Concepción en Washington, D.C., en 1979, Su Santidad habló de los hijos e hijas de América que han venido de muchas naciones del mundo, y dijo:

“... cuando vinieron trajeron consigo en sus corazones el mismo amor por la Madre de Dios que era característico de sus antepasados y de ellos mismos en su tierra natal. Estas gentes que hablaban idiomas diferentes y venían de diferentes ambientes de historia y de tradición en sus propios países, se reunieron en torno al corazón de una Madre a quien todos tenían una devoción común. A la vez que su fe en Cristo, que los hacía a todos conscientes de ser el único pueblo de Dios, su conciencia se hizo del todo más vívida a través de la presencia de la Madre en la obra de Cristo y de la Iglesia”.

Estas palabras del Santo Padre se aplican especialmente a nosotros, los hijos e hijas de María en la Arquidiócesis de Miami, que Juan Pablo I llamara un microcosmos del mundo. Algunos de nosotros hemos nacido aquí; otros hemos venido recientemente de otras tierras. Muchos de nosotros hemos sufrido por la necesidad o por la opresión y hemos buscado estas playas de libertad para comenzar de nuevo. Cada uno de nosotros viene de un ambiente diferente de historia y de tradición; pero como católicos, nos reunimos todos en torno al corazón de una Madre que todos tenemos en común, María Inmaculada.

En este espíritu, pedimos a todos los fieles de la Iglesia de Miami, hermanos y hermanas de todo grupo étnico, que se unan con nosotros para consagrarnos de nuevo a la Virgen y consagrarle otra vez nuestra Arquidiócesis el 8 de Diciembre, día de su fiesta. Pedimos a todos que oren con una sola voz a nuestra Madre común para que nos ayude en nuestras necesidades comunes, en nuestros esfuerzos comunes.

María es nuestro modelo. Ella es modelo de fe en su hijo Jesús, modelo de oración y de amor. Como dijo el Papa Juan XXIII, ha sido durante más de cuatro siglos la Madre y Maestra de la Fe para el pueblo de las Américas. Ella, que recibió la Buena Nueva de la Anunciación, la vivió con devoción henchida de fe por su Hijo Divino. Al correr de los siglos, ella ha proclamado esa Buena Nueva en apariciones en muchas tierras y en milagros que Dios ha realizado mediante su intercesión. Ella prepara los corazones para recibir el Evangelio. Ella es, como dijo el Papa Pablo VI, la Estrella de la Evangelización.

Nuestra oración a María, ante todo, hará que seamos mejores testigos del Evangelio de Jesús y de las enseñanzas de Su Iglesia. Así como María trajo al mundo a Jesús, así lo debemos llevar nosotros a nuestro mundo, creciendo unidos en la fe, la oración y el amor, compartiendo nuestra fe con los demás, especialmente con los católicos alejados y con los que no tienen filiación eclesial.

Nuestra oración a María, así como todos los ejercicios de piedad dirigidos a María que han sido aprobados por la Iglesia, deben expresar claramente nuestra fe en la Santísima Trinidad y en la figura histórica de Cristo como nuestro Señor y Redentor. El Papa Pablo VI puso esto en claro cuando expresó en su exhortación apostólica titulada “Devoción a la Bienaventurada Virgen María”:

“El culto cristiano es por sí mismo, en efecto, un culto ofrecido al Padre y al Hijo y al Espíritu Santo, o, como lo expresa la liturgia, al Padre a través de Cristo en el Espíritu. Desde este punto de vista, el culto es rectamente extendido, aunque en un modo substancialmente diferente, primero y ante todo de una manera especial, a la Madre del Señor, y después a los Santos, en quienes la Iglesia proclama el Misterio Pascual, pues ellos han sufrido con Cristo y han sido glorificados con El. En la Virgen María todo es relativo a Cristo y dependiente de El. Fue con vistas a Cristo que Dios Padre desde toda la eternidad la eligió para ser su Santísima Madre y la adornó con dones del Espíritu que no han sido concedidos a nadie más...”

“En la mente perenne de la Iglesia, ‘lo que es dado a la Sierva es referido al Señor’; así lo que es dado a la Madre redundará en el Hijo:

... Y así lo que es dado como humilde tributo a la Reina se convierte en honor rendido al Rey”.

Les alentamos a todos a conservar los valores de la contemplación que se descubren mediante la recitación diaria del Angelus y el Rosario. El Angelus es una invitación a la pausa en la oración por medio de la reflexión sobre el misterio de la Encarnación del Verbo, de la salutación de la Virgen y del recurso a su misericordiosa intercesión. El Rosario es maravilloso en su simplicidad y su profundidad. El pasado Octubre, el Papa Juan Pablo II dijo: “El Rosario es mi plegaria favorita... Puede decirse que el Rosario es, en cierto modo, una oración comentada sobre el último capítulo de la Constitución ‘Lumen Gentium’ del Concilio Vaticano II, el capítulo que trata del papel de la Bienaventurada Virgen María, Madre de Dios, en el misterio de Cristo y de la Iglesia. Nuestro corazón puede incluir en estas decenas del Rosario todos los hechos que forman la vida del individuo, de la familia, de la nación, de la Iglesia y de la humanidad: cuestiones personales y, en particular, de las personas más cercanas a nosotros, nuestros seres queridos. De este modo la oración sencilla del Rosario marca el ritmo de la Vida Humana”.

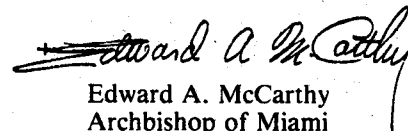
Nosotros, la Familia de la Arquidiócesis de Miami, acosada de preocupaciones y desafiada por tantos problemas, queremos volvernos a María Inmaculada, nuestra Patrona, mientras nos esforzamos en profundizar y consolidar nuestra fe escuchando atentamente, aceptando, proclamando y venerando la Palabra de Dios. Permanezcamos inquebrantables en la esperanza, aún cuando las nubes tormentosas del ateísmo se acumulen sobre la Iglesia. María pasó también por momentos difíciles de tinieblas, pero los superó todos porque se mantuvo abierta y fue obediente a la Palabra de Dios. También nosotros debemos desarrollar un mayor sentido de humildad y de pobreza, estando disponibles en el amor y el servicio a los miembros de nuestra familia y al prójimo en general. Como María, seamos un signo y un testimonio con nuestra vida cristiana ante un mundo con frecuencia empobrecido espiritualmente por el secularismo y olvidado de la presencia de Jesús.

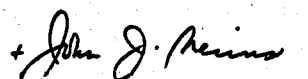
Les pedimos que se unan a nosotros en la reconsagración de nuestra Arquidiócesis, de nuestras familias y de nosotros mismos a María Inmaculada, dirigiéndole intensas oraciones en este tiempo de necesidad.


Pedimos que la oración de la Iglesia de Miami que aparece a continuación sea recitada en todas las Misas en la Fiesta de la Inmaculada Concepción, y que después sea usada frecuentemente en nuestras iglesias y en nuestros hogares:

### ORACION DE LA IGLESIA DE MIAMI

¡Oh María Inmaculada, nuestra Patrona,  
Madre de Jesús y Madre nuestra  
Nos consagramos a Ti, junto con nuestra familia,  
nuestra parroquia y nuestra Arquidiócesis.  
Te amamos.  
Sea cual fuere nuestro idioma o nuestra nacionalidad,  
todos somos tus hijos.  
Ayúdanos para que seamos una familia.  
Ayúdanos a imitarte en nuestro amor a Dios y al prójimo.  
Ayúdanos a arrepentirnos de nuestros pecados.  
Ayúdanos a creer, como Tú, en Jesús,  
Nuestro Señor y Salvador.  
Tú trajiste a Jesús al mundo.  
Que por nuestra vida de fe, de oración y amor,  
hagamos que El viva en medio de nuestro ambiente.  
Y un día, Madre amada María,  
Que nuestra vida cristiana  
en la Santa Iglesia Católica  
nos lleve felizmente al cielo  
para compartir contigo y con todos los Santos  
la presencia de Dios, nuestro Padre,  
de Su Hijo, que también lo es tuyo,  
y del Espíritu Santo. Amen.

  
Edward A. McCarthy  
Archbishop of Miami

  
John J. Nevins  
Auxiliary Bishop of Miami

  
Agustín Román  
Auxiliary Bishop of Miami



# San Nicolás de Bari

DICIEMBRE 6

San Nicolás nació en Asia Menor. Su vida es muy pródiga en grandes hechos de generosidad y compasión. Era Obispo de Mira, una pobre diócesis cuando murieron sus padres dejándole una cuantiosa herencia.

San Nicolás dió su fortuna a los pobres y se dedicó a la conversión de los pecadores. La siguiente es una de



las muchas historias que se cuentan de él.

En una ocasión oyó que un hombre muy pobre intentaba abandonar a sus tres hijas porque no podía aportar una dote para ellas. Nicolás, en tres distintas ocasiones, una por cada hija, arrojó un bolsa con oro por la ventana del cuarto donde dormía el pobre hombre y las jóvenes pudieron celebrar sus bodas.

El padre de las jóvenes averiguó que Nicolás fué su protector y corrió a echarse a sus pies diciendo:

"Nicolás, usted es mi auxilio, mi salvador. Usted ha librado mi alma y las almas de mis hijas del infierno."

Estas obras de caridad de San Nicolás, dieron lugar a la tradición de hacer regalos en su festividad y en Navidades en los países nórdicos de Europa, de donde vino la tradición a Estados Unidos. San Nicolás es recordado como patrón especialísimo de los niños. El nombre Santa Claus es una derivación del holandés Sint Klaes.

San Nicolás murió en Mira el año 350 y su popularidad, ya grande, aumento mucho más cuando en 1087 fueron traídas sus reliquias a Bari, Italia.

Las Iglesias de oriente y occidente honran su memoria y es, además, patrón de Rusia, Grecia, Apulia, Sicilia y Lorraine.

# Pide el Papa a Reagan y Brezhnev desarme nuclear

Vaticano (NC) — El Papa Juan Pablo II continuó sus peticiones en favor del desarme de armas nucleares, por medio de sendas cartas a los presidentes de la Unión Soviética y de los Estados Unidos, Leonid Brezhnev y Ronald Reagan.

El pasado día 29 de Noviembre, primer Domingo de Adviento, el Santo Padre anunció que había escrito cartas a ambos presidentes, para realzar la urgencia de la planeada reunión en Suiza sobre la reducción de armas nucleares. Dichas discusiones debían comenzar al día siguiente entre representantes de los Estados Unidos y Rusia.

El Papa hizo el anuncio durante el Angelus, el domingo al mediodía, mientras se dirigía según costumbre a unos 30,000 personas aglomeradas en la Plaza de San Pedro.

La Oficina de Prensa del Vaticano no dió a la publicidad el texto de la misiva a los presidentes porque "tenían carácter personal" pero confirmó que las palabras del Pontífice coincidían con su discurso a la multitud en San Pedro, mientras les pedía que se unieran a él rogando por

"una intención que ciertamente sobresale en el corazón de hombres y mujeres de nuestro tiempo."

"He enviado un mensaje a las altas autoridades de los dos países, en la víspera de tal reunión, expresándoles mi más vivo interés en el resultado de las deliberaciones, a las cuales han vuelto su atención ansiosamente millones de personas en todo el mundo.

"Con esperanza", continuó el Papa, "he expresado, estimulándoles, que gracias al común esfuerzo de buena voluntad, esta ocasión no pasará sin alcanzar resultados que fortalezcan aún más nuestra esperanza por un futuro no amenazado por el espectro de un potencial conflicto nuclear."

Las cartas de Juan Pablo II a Reagan y Brezhnev son tenidas como un modo de personalizar sus fuertes reclamos en Hiroshima el pasado Febrero; en la ciudad que sufrió las primeras bombas atómicas, el papa requirió de los grandes dirigentes "trabajar incansablemente por el desarme y la total abolición de armas nucleares".

# Las Mujeres: antes cosas, ahora en pedestales

Por Prentice Browning

Al principio las mujeres eran tratadas como objetos, después como esclavas. Más tarde elevadas a un pedestal. Entonces vino Hugh Hefner...

Este fue el bosquejo de la relación entre hombres y mujeres a través de las edades ofrecido por el Padre Thomas Foudy, profesor de Teología del Seminario Mayor St. Vincent de Paul, en una charla del Ministerio Familiar de la Arquidiócesis de Miami.

Hablando sobre "La moralidad cristiana de la Familia en los 80" enfocó la relación entre hombres y mujeres y en particular lo que la Iglesia tiene que decir del matrimonio.

"Históricamente, la idea de que la mujer existe solamente para la pro-

pagación de la familia pudo existir sólo en una sociedad puramente agrícola, donde cuantos más hijos tenía la familia más manos habría para el cultivo," dijo el P. Foudy.

"Pero en el siglo XIX surgió la revolución industrial y hubo entonces grandes desarrollos, no solo en tecnología sino también en las actitudes y las creencias de la sociedad en general."

¿Como respondió la Iglesia a estos dramáticos cambios?

De acuerdo con Padre Foudy, fueron mayormente ignorados por muchos años. Sólo en la última mitad de este siglo la Iglesia ha tomado un papel activo en evaluar materias como el matrimonio.

El Padre Foudy calificó a la Encíclica de Pablo VI "Humanae Vitae", como el mejor documento sobre el matrimonio, tanto desde el punto de vista oficial como Teológico y aún Pablo VI declara en el documento que toda unión sexual debe tener como principio la procreación.

• Pero la realización de la importan-

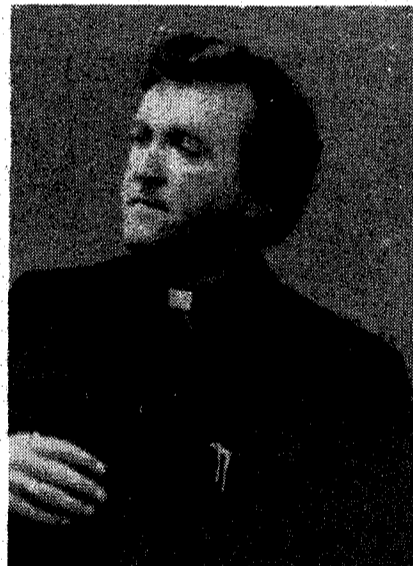
cia de la relación entre hombre y mujer, independientemente de alguna meta de procreación, tiene "fuertes bases bíblicas", según el P. Foudy.

Algunos ejemplos están en el Antiguo Testamento y atestiguan lo incompleto que es el hombre sin la mujer. El Génesis dice: "No es bueno para el hombre estar solo".

También señaló que San Pablo ha sido mal interpretado por el movimiento de liberación de las mujeres, quienes toman sus declaraciones fuera del contexto histórico. Cuando el apóstol dice que las esposas estarán sujetas a sus maridos como la Iglesia está sujeta a Cristo, San Pablo quiso decir que son iguales e indivisibles "como la Iglesia es inseparable de Cristo".

Padre Foudy concluyó diciendo que más conocimiento del matrimonio como sacramento es necesario en la iglesia. Incluyendo una comprensión más cabal de lo especial de la relación conyugal.

"El matrimonio es un modo de vida cuando dos seres, un hombre y una mujer, se complementan



Padre Thomas Foudy

mutuamente y se perfeccionan uno al otro". Y añadió que "los teólogos tienen la responsabilidad de mantenerse alejados "del cuarto" excepto en los casos en que exista amenaza de destrucción de la familia y del vínculo".

# Piden los obispos consagración al Inmaculado Corazón de María

Washington (NC) — Cumplimentando una petición del Cardenal John Carberry, arzobispo retirado de St. Louis, los obispos de Estados Unidos han pedido al Santo Padre Juan Pablo II la consagración de todo el mundo, y especialmente Rusia, al Inmaculado Corazón de María, en una carta enviada por el Arzobispo John Roach de Minneapolis y Presidente de la NCCB.

Esta acción tuvo lugar durante una sesión ejecutiva de la reunión anual de los obispos en Noviembre 16 al 19 y anunciada el pasado día 30.

La consagración del pueblo ruso a Nuestra Señora (bajo su título de Inmaculado Corazón de María) es una de las peticiones de la Santísima Virgen durante las seis apariciones a los tres niños en Fátima, Portugal, el año 1917.

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# La Espiritualidad del Trabajo: Base para la armonía social

Reflexión final sobre la Encíclica de Juan Pablo II "El Trabajo Humano"

Por José P. Alonso

Antes de entrar en la parte final de estas reflexiones, estimamos justo señalar que el Papa Juan Pablo II, en su preocupación por los problemas sociales derivados del conflicto capital-trabajo y del reconocimiento sincero de la dignidad humana, trata muy especialmente la presencia real de otro ser humano, el *minus-válido* en nuestra sociedad universal.

Reconoce el Papa que ya las comunidades nacionales y las organizaciones internacionales han puesto su atención en este miembro menos afortunado de la sociedad humana, a quien le reconoce los mismos derechos y la misma dignidad que disfrutaban aquellos sanos y fuertes.

Y el Papa agrega que negarle al *minus-válido* su derecho a participar en el trabajo, según sus posibilidades, sería "una grave discriminación, la de los fuertes contra los débiles."

Y nuevamente apunta que el trabajo está "subordinado a la dignidad del hombre, también en esta circunstancia, y no a las ventajas económicas".

Esta consideración sobre los *minus-válidos*, puesta casi al final de su encíclica, nos da la impresión de haber sido situada con toda intención cerca del último capítulo donde trata de la espiritualidad, en y del trabajo, como uno de los frutos que debe esperarse de la justicia social.

**La espiritualidad del trabajo (y del capital)**

Hemos ya analizado el trabajo en todas sus dimensiones, objetivas y subjetivas y establecido su innegable cualidad moral. Conviene ahora exponer claramente esta cualidad de la naturaleza del trabajo humano por cuánto es el hombre quien, con su acción productiva, creativa, organizativa o empresarial afecta la vida toda de la sociedad humana universal; en todos y entre todos los países del mundo.

Es imperativo incluir, en este punto, al empresario directo o indirecto, poseedor de los bienes de producción, en la denominación "hombre-sujeto del trabajo" puesto que es innegable que presidiendo o dirigiendo la empresa, también él trabaja y tiene, la misma dignidad que el Creador imprimió en todo ser humano.

Al responder el hombre al mandato Divino de "someter la tierra", o lo que es lo mismo, usar de los bienes que la tierra atesora sin intervención del hombre, y que éste multiplica con su labor, fatiga con la cual ha ido mejorando las condiciones de vida a través de la historia, está colectiva e individualmente participando íntimamente en la obra creadora de Dios. Y en esta unión del trabajo humano manual o intelectual, con su Creador hay una fuerza espiritual que demanda ser reconocida por todos y cada uno de los seres humanos.

Nos atrevemos a profetizar que no habrá nunca una verdadera y definitiva solución al conflicto social, y por ende una permanente y firme paz mundial, mientras los protagonistas, trabajo y capital, no graben en sus conciencias que es *imprescindible* que

los valores espirituales que realzan la dignidad del hombre-ser humano, sean los que dicten las metas y el curso de la acción para alcanzar la armonía social; que en el fondo todos anhelan y que será la realización del "Reino de Dios" en la tierra puesto que tendrá como fruto final la paz universal.

"Al hombre total se dirige también la Palabra del Dios vivo, el mensaje bíblico de la salvación, en el que encontramos muchos contenidos — como luces particulares — dedicados al trabajo humano", dice Juan Pablo II en su encíclica. "Es necesaria una adecuada asimilación de estos contenidos y un esfuerzo interior del espíritu humano guiado por la Fe, la Esperanza y la Caridad a fin de dar al trabajo el significado que tiene ante los ojos de Dios y mediante el cual entra en la obra de la salvación".

Y en este esfuerzo del espíritu guiado por la Fe, la Esperanza y la Caridad es que el hombre-ser humano verá en el otro hombre-ser humano a su exacto igual, con la misma dignidad y los mismos derechos humanos innatos; con las mismas ansias de realización y los mismos sufrimientos, sujeto a las mismas fatigas y a las mismas enfermedades. Cuando se hiere verá correr una sangre del mismo color, sin importar el color de la piel ni el idioma que hable; cuando comprenda que el trabajo del profesional tiene tanta importancia como el del agricultor o el recogedor de basuras en la realización del bienestar social humano y en la edificación del Reino de Dios. Y en la participación en la obra de salvación de Quien, siendo Dios, no tuvo por despreciable venir al mundo como carpintero: Jesús es la medida de la espiritualidad del trabajo.

Cualquiera sea la profesión o el oficio debe hacerse con la mente, el corazón y el espíritu pensando en el bien común y en la salvación propia y en la del prójimo, sin egoismos ni excesivas ambiciones económicas que causen quebranto a la economía del otro hombre-ser humano, cuyas fatigas como las nuestras se unen a las de Jesucristo en la cruz redentora.

La espiritualidad en el trabajo, como en cualquier manifestación de la vida humana, requiere un esfuerzo interior como ya se ha dicho, que lleva al hombre a negarse a sí mismo anteponiendo la conveniencia común del género humano a la personal. Es una renuncia en favor de todos que, en la larga carrera de la vida, siempre le alcanzará colmándole del bienestar que perseguía para sí solo, puesto que en la armónica interrelación de todos los hombres del mundo la abundancia de bienes, la seguridad y la paz habitarán en todos los hogares, y en "las calles se abrazarán la paz y la justicia".

La espiritualidad, hija de la convivencia con el Evangelio y alimentada por la Fe, la Esperanza y la Caridad, nos hermana a todos los hombres, a quienes aceptó y amó profundamente el Primogénito del Padre, Jesús, quien obediente al mandato Divino realizó "Su trabajo

salvífico" hasta dignificar un pedazo de madera convirtiéndole en prenda segura de vida eterna. En el sufrimiento y las fatigas del trabajo también el hombre dignificado por Cristo, comparte su obra redentora.

La espiritualidad del trabajo es una con la espiritualidad cristiana del individuo total. Se llevará a donde quiera que vaya porque es parte de su propia naturaleza. La espiritualidad del trabajo es sólo una irradiación del espíritu madurado, profundizado y a cuyo buen juicio sometemos nuestro actuar y pensar. La Fe será la fuerza que mueva esa espiritualidad, la Esperanza le dará aliento y propósito y la Caridad será la luz que guíe sus pasos hacia su única meta: el bien común.

Alcanzado este grado hemos unido nuestra humanidad a la gloriosa persona del Hijo de Dios y resplandeceremos en Su gloria.

Parecerá que estamos hablando de seres celestiales. Estamos conscientes de que hablamos de seres mortales que pensarán "que siempre existirán diferencias sociales". Si y no. Diferencias existirán pero sólo en lo externo.

Cada uno, con ingresos adecuados en un sistema de justicia animado por la hermandad cristiana, podrá vivir adecuadamente. Y lo mismo diremos del enfermo, quien hallará atención debida sin quebrantar su economía. Y así sucesivamente desaparecerían las fallas que hoy abundan en la sociedad especialmente en muchos países olvidados en el interés personal o nacional que actualmente conduce nuestros asuntos, al pensar más en la interrelación humana de todos los miembros de la gran familia humana dispersos por el mundo.

La historia del mundo es una acumulación de experiencias que se han ido compartiendo y este compartir ha sido causa del progreso. Cuando abramos nuestros corazones y entendimiento a una más amplia dimensión del compartir se acabará el hambre, la miseria, el desempleo y todas las lacras que hoy afectan a la humanidad.

Y todavía, aun alcanzado ese grado de perfección espiritual y material, siempre quedará lugar para mostrar nuestra caridad, para dar a alguien un rayo de esperanza y para fortalecer algún ánimo caído con la luz de la fe.

"Allí donde estén dos o tres reunidos en mi nombre, Yo estaré entre ellos". Estas palabras son una promesa de Jesús que jamás ha fallado, y cuando todos los hombres estén unidos por su humanidad, como hermanos, allí estará Jesús; porque todos juntos orando con el trabajo se habrán unido al Salvador, a su Hermano Primogénito del Padre y cabeza de la Iglesia (la reunión de sus hermanos). Y a la Iglesia dejó Cristo la palabra de la Revelación de Dios y la espiritualidad como depósito y responsabilidad de su acción magisterial para que, como Madre y Maestra, cuide y transmita sus enseñanzas.

En esta revelación de Dios al hombre está inscrito que Dios "creó al hombre a imagen y semejanza suya" de modo que con su trabajo participa de la obra del Creador. Siendo Su obra perfecta es obligación nuestra perfeccionar nuestra labor, porque es trabajo que llegará a los hogares de nuestros hermanos en diversas formas y para variadas necesidades. No sería justo ofrecerle a nuestros padres un producto defectuoso ni servirle a la mesa alimento mal procesado, o administrarle una medicina adulterada.

En esta revelación hay una verdad absoluta: Dios en su amor y magnificencia nos iguala a El y en esta igualdad nos enseña que ningún hombre es superior a otros ni tiene más derechos que otros, en tanto **TODO** hayamos cumplido nuestras responsabilidades hacia los demás.

Sería muy provechoso aplicar esta regla a la hora de reclamar derechos civiles y humanos. Por que hay derechos que vienen con el nacimiento, otros se adquieren solo con el cumplimiento de los deberes; y el más importante de estos es la justicia, el actuar con otros como deseamos se haga con nosotros.

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# Los problemas que enfrentarán la iglesia y la familia

según el director del

Centro Nacional de Investigación de Opiniones

Por Ana M. Rodríguez

Las crecientes cifras de divorcios, un mayor número de parejas que trabajan, menos niños en las familias, declinación de las vocaciones sacerdotales y el gran número de católicos "que regresan" son sólo algunos de los problemas que las familias y la Iglesia Católica tendrán que enfrentar forzosamente en las próximas décadas.

Esta es la opinión del Dr. William McCready, sociólogo y director del Centro Nacional de Investigación de Opiniones en Chicago, quien habló en la Conferencia de Ministerio Familiar, recientemente celebrada en la Parroquia de la Natividad en Hollywood.

Dijo el Dr. McCready que las cifras reunidas por el survey muestran que:

- Cerca de un 37% de las mujeres casadas con niños menores de 6 años eran parte de la fuerza laboral en 1980, mientras que en 1950 eran sólo un 12%.

- En 1960 había 42% de familias donde uno solo de los cónyuges trabajaba; en 1980 el número bajó a 14%.

- Las parejas casadas hoy en día pueden esperar vivir juntos más de 25 años, después que los hijos han dejado el hogar, debido a que tienen más niños y viven más años, en tanto que en 1960 sólo esperaban vivir un par de años juntos.

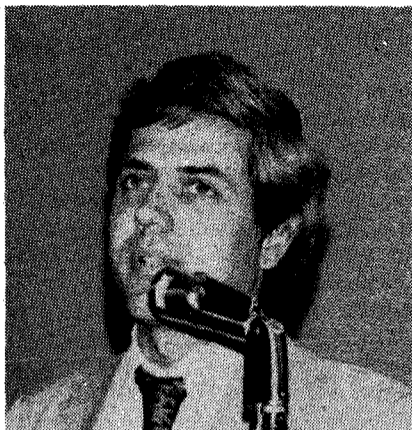
- Los padres católicos han dejado de estimular a los hijos para la vida religiosa. Antes un gran por ciento de los padres se sentían felices si alguno de los hijos entraba en el sacerdocio o en el convento. Ahora muy pocos dicen lo mismo.

- Para 1990 la Iglesia Católica puede esperar que un 50% de los católicos sobre 40 años (que no practican) regresen al catolicismo activo.

Para la Iglesia y las familias esto significa una gran interrogante, dice el Dr. McCready, "No sabemos que vamos a hacer. Hay un nuevo contexto cultural sin un mapa que señale las vías. Estamos forjando nuevos campos."

"Nunca antes la raza humana tuvo que ver con un problema semejante: padres que siguen viviendo juntos 25 años después que sus hijos ya son familia aparte. Esto dice mucho de dedicación y nuevos estilos de vida íntima."

Este fenómeno, debido a una longevidad aumentada y la declinación en el número de hijos de la pareja, ha llevado a un "aumento en el deseo de una intimidad satisfactoria que ha venido floreciendo en los últimos 25 años más o menos. Lo que puede estar relacionado con otro hallazgo del survey, el cual por primera vez evidencia que "la religión y la sexualidad están íntimamente unidas". Parejas que han declarado tener una vida sexual y vidas íntimas satisfactorias también han dicho tener una más profunda y sentida vi-



Dr. William McCready

da religiosa.

La declinación en las vocaciones sacerdotales son un signo ominoso para la Iglesia Católica, declaró el Dr. McCready, "porque el sacerdocio es un concepto muy importante y un símbolo para los católicos. El hecho que ya no lo consideremos más un asunto vital es un gran problema para la Iglesia.

Otros resultados muestran que mientras los padres siguen siendo los "primeros socializantes" de sus hijos, las escuelas parroquiales católicas están asumiendo más y más la responsabilidad de transmitir los valores religiosos y las tradiciones. El atribuye el buen éxito de la educación de las escuelas católicas, según un reciente survey del Centro Nacional de Investigaciones, al hecho de que estas son pequeñas escuelas parroquiales donde la gente se siente parte de las mismas.

Lo que suceda en el futuro a la familia y a la Iglesia Católica depende en gran parte de como los católicos traten estas realidades. Dr. McCready sugiere que la jerarquía base su política sobre la experiencia del pueblo y que las parroquias comiencen censos aunque sólo sea por mantenerse en contacto con el pueblo. Pero lo más importante es que los laicos no dejen la solución de estos problemas al clero y que el clero no convierta a los laicos en "mini-clérigos"

## Programa especial de Adviento para adultos

La Catedral de Santa María ha preparado un programa especial de Adviento para adultos los domingos de Adviento, cuyo temario será "Las Vocaciones y los Profetas".

Los oradores invitados son: Rev. P. Juan Sosa, Rev. P. Héctor González, Rev. P. Carlos Miyares y el Hermano René Hernández.

El programa comenzará a las 11 a.m. cada domingo, en la rectoría de la Catedral, 7525 SW 2da. Avenida. Todos están cordialmente invitados a acercarse más al verdadero espíritu de Adviento.

# Médicos Católicos apoyan educación sexual paterna

San Antonio, TX (NC) — Los delegados a la convención de la Federación de Asociaciones de Médicos Católicos celebrada en San Antonio, Texas, aprobaron documento contra la educación sexual en las aulas sin la participación de los padres.

La declaración está dirigida a la comunidad católica, especialmente a los obispos, párrocos, padres y maestros y hace patente su apoyo a la enseñanza sexual a los padres de manera que ellos, a su vez, puedan cumplir su papel en la educación de sus hijos en materias relacionadas con el sexo. La Federación planea desarrollar un folleto para la educación paterna en sexualidad humana.

Los delegados también pidieron a los Obispos de Estados Unidos que pospusieran cualquier acción que trate sobre la salud hasta que ellos se

reunan con la Asociación Católica de Salud, la Asociación de Capellanes Católicos y la Federación de Médicos. Los obispos ya han aprobado una pastoral sobre la salud y han tenido reuniones con la Asociación Católica de Salud.

Los delegados a la convención hicieron pública su oposición a la política de la Asociación Médica Americana que recomienda que los padres de niños nacidos incapacitados tomen todas las decisiones respecto a la terapia para sus hijos con el médico sólo en capacidad de consejero. Alegan los delegados que esta política es contraria al papel tradicional del médico y dañina para la criatura si los padres negaran el consentimiento para la terapia que el médico sabe sería efectiva y beneficiosa para el pequeño paciente. Una solicitud de reconsideración de tal política ha sido elevada a la AMA.

## Retiro Carismático en Leisure City con el Padre Lozano

El sábado 12 y el domingo 13 de Diciembre de 9 a.m. a 5 p.m. habrá de celebrarse un Retiro Carismático en la Escuela Elemental de Leisure City, situada en 14950 SW Calle 288.

El Reverendo Padre Carlos

Lozano, de Colombia y de paso en nuestra ciudad, dirigirá este retiro que tiene como propósito profundizar en la acción renovadora del Espíritu Santo en la vida de los cristianos.

## Celebrarán los Nicaragüenses fiesta de la Purísima

El próximo domingo, 6 de Diciembre, la parroquia Nuestra Señora de la Divina Providencia, Flagler y Avenida 102, celebrará la fiesta de la Purísima Concepción organizada por la colonia nicaraguense. La celebración consistirá en una Misa de Campaña en los jardines de la iglesia, seguida de cantos y rogativas a la Virgen y repartición de canastos con dulces y frutas.

Esta constituye la fiesta religiosa popular mas importante de Nicaragua y tuvo su origen allá por el siglo XVIII. Unas lavanderas de la costa del lago de la ciudad de Granada vieron un bulto flotando sobre las aguas. Las mujeres querían alcanzarlo y el bulto se alejaba, según cuenta la leyenda, entonces ellas fueron al cercano Convento de los Franciscanos para que los frailes les explicaran aquel hecho extraño.

Cuando los franciscanos entraron

al agua pudieron alcanzar el bulto que, para sorpresa de todos, contenía una imagen de la Inmaculada Concepción. Esta imagen fue muy milagrosa y su devoción se propagó por toda Nicaragua, celebrándose cada año con gran esplendor y sabor popular, la fiesta de la Purísima.

La fiesta incluye un novenario que se celebra cada día en una casa diferente, en la que se levanta un altar, se invita a los amigos, le rezan y le cantan a la Virgen y se reparten dulces, chicha de maíz que es una bebida típica, caña de azúcar y limón dulce.

(El 7 de Diciembre es el Día de la Critería, se adornan las calles y se lleva a la Virgen en procesión.

El Padre Ernesto Gacia Rubio, párroco de la Divina Providencia y la comisión organizadora dirigida por Vilma Canales invitan a todos a esta fiesta, en especial a los nicaragüenses.

## OBISPOS METODISTAS SE OPONEN A ENMIENDA CONTRA ABORTO

Pittsburgh (NC) — Dos días después que los obispos católicos de Estados Unidos aprobaron una declaración apoyando una específica enmienda constitucional contra el aborto, los obispos de la Iglesia Unida Metodista votaron oponiéndose a tal enmienda. Dijeron los metodistas que "no creen que la constitución de los EE.UU. debe reflejar ningún sectarismo religioso en sus puntos de vista y por eso se oponen a una enmienda que prohíba los abortos".

## OBISPOS DE GUATEMALA CONDENAN VIOLENCIA DE DERECHA E IZQUIERDA

Guatemala (NC) — En una carta pastoral los obispos de Guatemala dicen "que la ascendente violencia política ha puesto a Guatemala al borde de un baño de sangre". Los obispos defendieron la posición de la Iglesia en su ayuda a los pobres y pidió al gobierno reformas políticas y económicas que alivien las tensiones del país. La carta ataca duramente a los grupos comunistas que "distorsionan las enseñanzas de la Iglesia para justificar su revolución de violencia.