



Priestly roles

Lay council's document stresses spirituality

By Father Kenneth J. Doyle
VATICAN CITY (NC) — Within minutes after the release of the Pontifical Council on the Laity's new document on the role of priests in lay associations, the guessing game began.

What had prompted the statement? Is this another rebuke to priests who have "politicized" their activity?

The answer does not lie in immediate current events. The document, the laity council's staff revealed, was in preparation for 10 years, so its origin antedates any recent event.

More than likely the study document was generated by the simple fact that since Vatican II the nature of the work of many priests has changed, as has the relationship between priests and laity. The council felt some guidance would help.

IN THE 52-page study, "Priests Within Associations of the Faithful: Identity and Mission," the council discusses the role of ecclesiastical assistants, who often use the titles "spiritual advisor" or "chaplain," and the purpose and goals of lay organizations.

It says priests who are chaplains to lay Catholic organizations must not be the groups' "managers" nor individual members indistinct from the others in the group.

It also said that democratic methods such as parliamentary procedures are not necessarily the best form of reaching decisions in church organizations.

The document, dated Aug. 4 and released at the Vatican Dec. 3, was prepared after a lengthy consultation with ecclesiastical assistants working at the diocesan, national and international levels with Catholic organizations or movements.

(Continued on page 3)



PERMANENT HOME

Muriel Del Conte raises her newly adopted son, Brian, in the air in their New York home. Mrs. Del Conte, her husband, Pablo, and their three children have shared their home with nine different foster children during the past six years. They decided to adopt Brian, who has a terminal kidney disease, because they knew he would be impossible to place. (NC Photo by Chris Sheridan).

His GOAL: Helping handicapped



John Winters

By Prentice Browning
Voice Staff Writer

His body seems to have never known peace. Inflicted with cerebral palsy since birth, it is a battleground of uncontrollable twitches and jerks, slurred speech and crippled legs.

John Winters, age 36, of North Miami, says he shocks many people when he tells them quite sincerely that he loves the way he is.

That is part of the exuberant attitude and deep faith that have enabled him to help many dozens of handicapped people in his capacity as director of G.O.A.L., or "Get Out and Live", an organization he founded himself a decade ago.

"I WOULDN'T trade my handicap for the world," Winters says. "I realize God is using my twisted body for his greater glory."

Many people across Dade County get his upbeat message every week as Winters, with the help of a specially adapted electric car, keeps pace with a busy schedule of speaking engagements and visits to the physically handicapped.

Through G.O.A.L., funded by private donations from the Miami Shores Kiwanis and other local organizations, Winters regularly visits the 48 members of the organization who are physically confined to their homes and offers them en-

couragement, in addition to any small jobs he is able to obtain from local business.

THE ORGANIZATION, which recently celebrated its tenth anniversary, grew from his relationships with handicapped friends during the late sixties.

"I would come home at night and talk to my friends," Winters says of those days, "and they'd say 'when are you going to come see me, I'm lonely, I'm depressed!'"

"They said to the handicapped 'nothing can be done for you.' So they were sent home to a life without hope."

(Continued on page 4)



Canon law code to be official in '82

OVERBROOK, Pa. (NC) — Promulgation of the new Code of Canon Law will probably occur at the end of 1982, Cardinal John Krol of Philadelphia told students at St. Charles Borromeo Seminary in Overbrook. Cardinal Krol, who had returned five days earlier from a meeting in Rome of the Pontifical Commission for the Revision of the Code of Canon Law, said that three popes had engaged in unprecedented consultation in preparing the new text, the final version of which should be on the desk of Pope John Paul II by March or April of 1982.

Make homes 'domestic churches'

VATICAN CITY (NC) — Pope John Paul II urged Catholics in communist-ruled Hungary to make their homes "domestic churches" by teaching their children faith in God and service to other human beings. The exhortation came in a letter written by the pope to commemorate the 750th anniversary of the death of St. Elizabeth, patroness of Hungary. "Transform your home into a domestic church," he said at a ceremony in Sarospatok, Hungary, the probably birthplace of St. Elizabeth. "Sanctify your children," he told them. "Teach them to love Christ and His church, to serve unselfishly the people of God."

Letting lay people into seminaries urged

WASHINGTON (NC) — Seminaries can meet their problem of declining enrollment by providing increased educational opportunities for lay people, education researchers told bishops at their annual meeting in Washington. Croiser Father Francis Kelly, director of the CARA-Lilly Study, said research showed that although the trend may be toward a decline in the number of men studying for the priesthood, there is also a trend toward an increase in people coming to seminaries to study graduate theology. "We're on the verge of an increased interest in theology, spiritual growth and the Bible," he said, noting that a higher percentage of American Catholics than of European Catholics attend Mass.

Work against war, Pope tells Iran

VATICAN CITY (NC) — Pope John Paul II has defended the rights of Iran's Catholic minority and urged the Moslem republic to work "for the destruction of war . . . and the abolition of hatred." He said that "war and terrorism are evils that my predecessors and I have constantly denounced" and added that members of Iran's Catholic community, who number about 20,000 in a total population of 35 million, "seek solely to enjoy, together with all their Iranian brothers and sisters, full freedom of religion and action." In the past Catholic schools were closed in Iran and many foreign Catholic missionaries expelled before an agreement was negotiated allowing the continuation of some Catholic institutions and the return of some of the missionaries.

Pope speaks out for immigrants

VATICAN CITY (NC) — On the day dedicated by the Catholic Church in Italy to migrant workers Pope John Paul II asked the world to turn its attention to people forced to leave their native lands in search of labor and security. Speaking to 60,000 pilgrims in St. Peter's Square, the pontiff urged countries to treat their foreign workers as they do their own citizens, providing them with equal opportunities and equal benefits. Said the pope in his message, "The right of the immigrant worker to leave his native land and establish himself in another country must be recognized."

Cardinal nixes nude beach

BUDAPEST, Hungary (NC) — Cardinal Laszlo Lekai of Esztergom, Hungary, has quashed plans to open a nudist beach for Western tourists, the Catholic newspaper *Uj Ember* reported Nov. 30. The cardinal protested because the beach, on the shores of Lake Balaton, would have been located next to an 18th-century chapel, said the newspaper.

Pope to visit Poland next August

WARSAW, Poland (NC) — Archbishop Jozef Glemp, primate of Poland, announced to his fellow Poles that Pope John Paul II will visit Poland in 1982. The announcement was broadcast on the Polish government's radio network with the archbishop saying that the pope has accepted his invitation which was extended at a public audience Nov. 7 at the Vatican. Archbishop Glemp said that the exact dates for the papal visit have not been fixed, but most Vatican sources said that the trip would take place in late August 1982.



PEACE MARCH — A crowd estimated at 300,000 marches through the streets of Amsterdam in a protest against nuclear arms in Europe. It was the largest demonstration ever in the capital city.

Seminary enrollment drops

By Jerry Filteau

WASHINGTON (NC) — The number of American theology students for the priesthood dropped 8.8 percent in the past year and is now less than half what it was in the 1966-67 peak enrollment year, the Center for Applied Research in the Apostolate (CARA) said.

It said there were five percent fewer college-level seminarians and seven percent fewer high school seminarians this year than there were last year.

Noting that the number of seminarians studying theology is "one of the best indicators of the number of new priests in the near future," CARA commented:

"THIS IS the first time in decades that the enrollment in seminary theologates in the United States has fallen below 4,000. When compared with the 1966-67 enrollment figure of 8,325, this represents a decline of 4,506, or 54 percent in the number of theology-level seminarians."

Of the 3,819 theology students enrolled in the 1981-82 academic year, 1,131 were preparing for ordination in religious orders and 2,649 were preparing for the diocesan priesthood.

Religious orders suffered a higher rate of loss in theology students from last year, 11.7 percent, than did dioceses, whose one-year decline was 7.8 percent.

CARA said its statistics were "based upon 100 percent response from 400 self-standing and collaborative seminaries and religious communities" listed in CARA's comprehensive directory of American seminaries.

IT SAID that college-level and high school statistics were "less meaningful" as indicators of future ordination levels for several reasons, among them the fact that criteria for

identifying institutions as seminaries vary at those levels and the fact that there are a number of non-residential seminarians at the high school and college levels who are not covered in the institutional survey.

"The seminary colleges now have 3,580 seminarians in comparison with the 1980-81 figure of 3,769, a loss of 189," said CARA. It said the latest figure marked a five percent loss in one year and a 74 percent decline from 1966-67, when college seminarians numbered 14,303.

High school seminarians numbered "4,117 in 1981-82 in comparison with 4,448 in 1980-81," a seven percent loss in one year and a drop of nearly 80 percent from the 1966-67 figure of 20,139, said CARA.

IN BOTH HIGH school and college seminaries, diocesan students outnumbered religious order candidates by more than two to one, but the religious orders suffered higher rates of loss than dioceses did.

The research agency cited figures from a more comprehensive study in 1978-79 which indicated that the high school and college figures would be increased by 20 percent or more if priesthood candidates not enrolled in residential seminary programs were also included in the survey.

The earlier study indicated that "women Religious in general were doing about one-fourth as well as men Religious in attracting candidates in proportion to their numbers, and, among the men, the brothers were doing better than the priests," CARA reported.

It said it found "one bright spot" in the new figures: "There are 50 more diocesan seminarians in the first year of college during 1981-82 than in the previous year."

Relatives request action

(Undated) (NC) — Relatives of four U.S. women missionaries slain in El Salvador last year have asked President Ronald Reagan to specify the actions he has taken to speed up the Salvadoran investigation of the murders.

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Priests must be 'spiritual'

(Continued from page 1)

THE TYPICAL priest now spends much of his time meeting with groups of laity — parish councils, school boards, human concerns committees, marriage encounters, Cursillo teams, prayer groups, associations of Catholic doctors and lawyers, Catholic youth organizations.

Many cynical comments have been made on the proliferation of organizations within the church. One pastor said: "When the end of the world comes, the chances are that I will be at a meeting."

What the laity council's document seeks to answer is a question which troubles many priests: As a priest, how can he justify all of that time?

Many press reports highlighted the document as another warning to priests to avoid involvement on the managerial and political level with lay groups.

Such a synopsis captures some of the truth but misses most of it. It ignores the positive thrust of the document which, more than offering a warning, holds out an ideal. It presents the contemporary priest with a role model so that he can be always a priest, always a spiritual force.

THE DOCUMENT does not say that the priest is the only legitimate Christian in the community, nor even the best one. It notes specifically that "by his ordination the one who is called and sent is not, nor does he become, a better Christian than others."

But it does remind the priest that the community looks to him, first of all, for spiritual leadership.

"In the organizations and associations which you serve — make no mistake about it! — the church wishes you to be priests," says the document quoting Pope John Paul II in a 1979 address, "and the lay people that you meet in them wish you to be priests and nothing but priests."

It may strike some as odd and bothersome that the first major document in the laity group's five-year history as a pontifical council should focus on priests.

But a reading of the document indicates that the text really does concern the laity, for in speaking of the role of priests it is also making a statement about the laity and about how Catholic lay associations should function.

This is especially true where the document rejects the parliamentary

form as a model for Catholic organizations.

This is the heart of the document, the place where a new idea is planted.

Often in the past church leaders have pointed out that the church is not a democracy, meaning that the moral teachings of the church are not determined simply by referendum. But in the lay council's document there is a rejection of the democratic model in an altogether different context.

What the document says is that Catholic organizations, precisely because they are Catholic and thus Gospel-generated, are not to decide things by infighting, by caucusing, by power politics among factions, by votes and narrow majorities.

Instead, says the document, a Catholic organization should seek, in fashioning its goals and its programs, to discern the will of God, so that as far as possible unanimity can be achieved.

LEADING THIS process of discernment should be the priest-chaplain. He is the one whose prime responsibility is to keep the organization on the divine wave length so that it never forgets that it is the Lord whom they serve by serving His people and it is the Lord who can teach them how to do that most effectively.

The priest associated with any Catholic organization, therefore, plays a central role. No longer is he the one who only decorates the opening of each meeting with a prayer. Even less is he the one whose presence simply insures that language and jokes are kept within the bounds of propriety.

In the view of the document the chaplain, in addition to leading the organization in opening itself to God's vision for it, is the "architect of communion," as Pope John Paul said, between that group and others.

Anyone who has witnessed some of the bickering that can go on among parish societies or the exclusivity and isolationism which can mark a group which sees itself as having the only valid Christian vision, can see the importance of the priest's role as bridge-builder.

The document calls upon the priest to be a priest, even at meetings.

One layman is fond of telling his priest-friends: "Listen, if you can't give me a different slant on this because you're a priest, then who needs you?"

The document would agree.



OFFICIAL TREE-TRIMMING — Working hard at decorating the official Christmas tree of the city of Hialeah are Paulina Mejuto, 7, and David Perez, 10, from Immaculate Conception School's second and fifth grades. Following an annual tradition, the members of the city's Social Services department asked children from the local school to do the honors this Christmas. (Voice photo by Ana M. Rodriguez).

Help those who make our feasts possible

Dear Friends in Christ,

As we approach the Christmas Season, I ask your continued support for the thousands of Migrant Families in South Florida who often live in squalor and poverty.

The Archdiocese of Miami sponsors several programs to assist the Migrant Families in meeting their basic needs for survival.

Under the direction of 10 priests, 22 sisters and with the assistance of several other employees, the Archdiocese maintains day care centers, adult education programs and also offers food and housing assistance to needy families.

Our love of God is measured by our love for others.

In the true spirit of Christmas, I ask your continued generosity to this Annual Appeal for our more neglected Brothers and Sisters in Christ. The Migrant Mission Collection will be held throughout the Archdiocese on Sunday, December 13, 1981.

With my personal gratitude to you for your concern and love for the Poor, I am

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

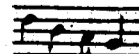
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'Get out and live' handicapped man tells others

Winters was able to obtain support from the Kiwanis Club and from his former boss, who allowed him two days off a week, so he could pursue some of his relationships in the handicapped community.

The organization with an office now in his home in North Miami obtained state recognition in November of 1971. Winters still remembers with pride his first client, a girl with encephalitis which affected her motor control.

"SHE WENT to all the vocational rehabilitation programs and none could help her. When I met her she was so depressed that she would not come out of her room."

"I told her society was wrong for condemning her and together we could do something with her life."

At first Winters worked on getting her to just open and close her hands and move her fingers up and down.

"I was able to teach her how to type. Then I found out how creative in writing she was. Then she became our public relations person."

EVENTUALLY, his client started a pen club and moved to West Palm Beach, where she attended college and now has a degree in journalism.

Winters himself graduated from North Miami Senior High School in 1965 and went on to graduate from Miami-Dade Community College with a degree in business administration and psychology. Because of these and other accomplishments he considers himself lucky, but life was never made easy for him.

"The teachers told me I was

dumb," he says. "That's why it pays to have positive people behind you because without them and a faith in God I never would have made it."

WINTERS HAD a special friend, a man named Bill Yengling, who encouraged him to call if he needed help. Before long Winters was calling him every week and they developed a close relationship.

"Whatever the obstacle, he was always able to figure out a way to overcome it."

To overcome today's obstacles, which include cutbacks in funds for transportation of the handicapped, Winters, on a county advisory commission for the physically handicapped, encourages G.O.A.L. members to become active in community af-

'I realize God is using my twisted body for his greater glory.'

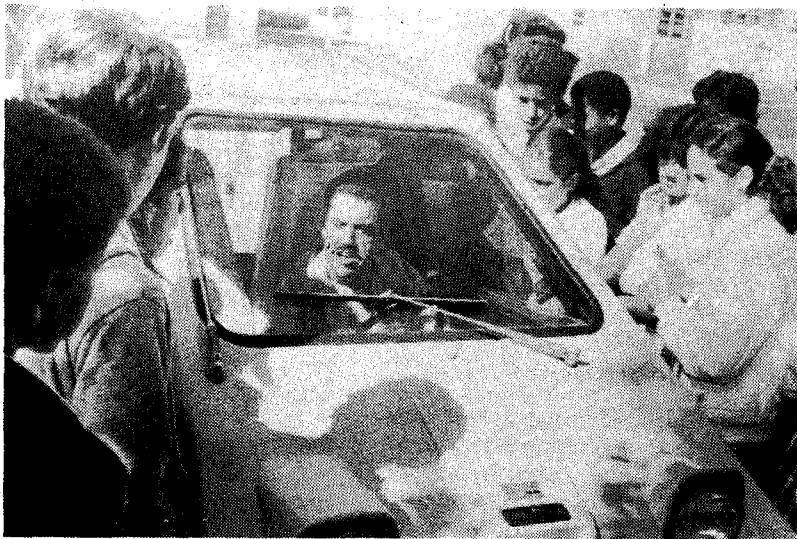
fairs.

SOME OF his own favorite community involvements include speaking to children at Dade County schools and regularly visiting the Broward Correctional Institute for Women.

Winters is especially enthusiastic about the rapport that has developed between him and the inmates at the institution.

"They told me things that they never admitted to themselves—that they were handicapped too."

In the future, G.O.A.L.'s director says he would like to start a federation for all the handicapped people in



Winters visits Dade County schools regularly, speaking to young people about handicaps. Here, students from Our Lady of Perpetual Help in Opa-Locka gather around his specially equipped car. (Voice photo by Prentice Browning).

Dade County in order to speak with "one strong voice."

WINTERS ALSO hopes to someday see an office for the handicapped within the Archdiocese of Miami.

A Holy Family parishioner and special Eucharistic minister, he wants the church to be more accessible to the disabled.

Now he tells school children throughout the county that "there is no difference between my handicap and an emotional or spiritual handicap."

BY SAYING this he hopes to "break down the barriers" that separate people from loving the disabled person.

But Winters has a message and a philosophy for all people who can learn from his example.

"Take one little project and give it all you have. Then you can go to bed knowing you've done all you can."

"My life is so enjoyable," he exudes. "I love living, there is so much to live for. The one thing I would like to get across to your readers is don't waste life. It's too short, too precious to let it pass you by."

Mass at Guadalupe

St. Mary's Cathedral will celebrate the 450th anniversary of the apparition of Our Lady of Guadalupe with a special liturgy in Spanish to be celebrated by Bishop Agustin Roman, on Sunday, Dec. 13 at 12:30 p.m. Everyone is invited.



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'Good package' for aged

By Stephenie Overman

WASHINGTON (NC) — Recommendations passed by the White House Conference on Aging basically made up a good package, in keeping with Catholic Church teachings, according to members of the Catholic Coordinating Committee.

In a single voice vote Dec. 3 the conference passed a package of over 600 recommendations from 14 committees. The vote came after four days of conflicts over Social Security proposals, conference procedures and the alleged "stacking" of key committees by the Reagan administration.

Nearly 2,300 delegates met Nov. 30-Dec. 3 in Washington to recommend policy to Congress and the president for the next 10 years. Dissidents lost in their attempt to avoid a single package vote but won compromises in the Social Security recommendations. They also presented what they said was an administration "hit list."

"IT'S BASICALLY a good product," in spite of poor organization, said Catholic Coordinating Committee member Msgr. Charles J. Fahey. Msgr. Fahey, a delegate from New York, is also a member of the Federal Council on the Aging.

The Catholic Coordinating Committee on the White House Conference on Aging included the U.S. Catholic Conference, National Conference of Catholic Charities, National Office of Black Catholics, National Council of Catholic Women and Association for Hispanic Elderly.

The major thrust of the conference resolutions reaffirms the need for the federal government's involvement in problems facing the elderly, said Msgr. Fahey.

The Social Security system compromise and long-term care were two of the most significant topics addressed, according to Msgr. Fahey.

Other topics included adoption of a bill of rights for older women, reduction or elimination of all age restrictions in employment and tax credits "as an incentive for families to maintain elderly relatives in their homes."

Another Catholic Coordinating Committee member, Charlotte Mahoney, an observer from the USCC Department of Social Development and World Peace, also said the recommendations made up a good package.

"IN TERMS OF the things we're very concerned about, such as housing and health maintenance, it's good," she said. "It's very much in line with the social teachings and also there was nothing in conflict with the church's pro-life teachings."

She noted that the conference recommendations also addressed the spiritual needs of the elderly and the role of religious organizations.

A major confrontation over proposed cuts in the Social Security system, which came up in the Economic Well-Being committee, was avoided when a compromise resolution was passed opposing benefit reductions for current and future recipients and leaving more leeway in how benefits may be funded.

The committee earlier had passed a

resolution supporting the Reagan administration's opposition to using general tax revenues to help the financially strapped system.

Long-term care was an issue that

role of older Americans. They are not a burden, they are a resource," he added.

Some conference members had accused the Reagan administration of

'In terms of the things we're concerned about, such as housing and health maintenance, it's good.'

came up in various committees Msgr. Fahey said and "if you put the pieces together it's a good program."

THE WHITE HOUSE Conference on Aging also showed "the positive

trying to stack key committees with delegates loyal to administration policies. A group of dissidents produced a set of documents which they said came from conference files, con-

taining a "hit list" including "favorable" and "unfavorable" delegates.

MSGR. FAHEY, who was recently removed as head of the Federal Council on the Aging, was listed as "unfavorable leadership."

The White House Conference on Aging is the third national meeting on aging. Previous conferences, held in 1961 and 1971, produced such pieces of social legislation as Medicare, the government medical insurance plan for the elderly.

The delegates will be polled by mail to "register personal judgment" on each of the recommendations and a conference report will be published in June.

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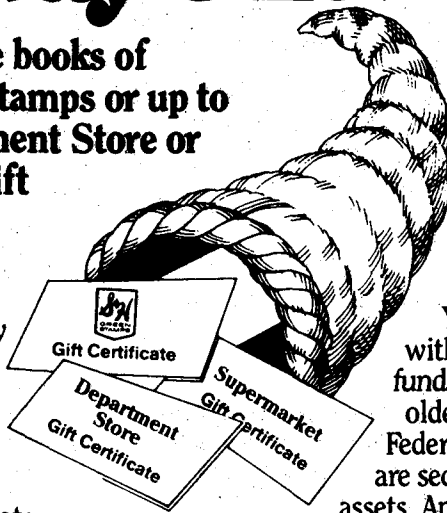
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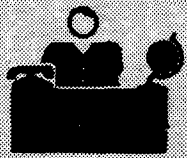
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Matter of Opinion

'Tis the season to be tipsy

An epidemic of worldwide importance breaks into the public consciousness, and into the conscience of millions of its victims, like a burst of flame in the family Christmas tree.

If the awareness is seasonal, the problem is not. It is by no means limited to lands in which Christmas and New Year's trigger weeks of parties and celebrations. In fact, it is a rising concern within

EDITORIAL

the Soviet Union.

Americans, though, are among those who see the toasting of holiday events float into a painful experience for countless victims of alcoholism and members of their families.

TENS OF MILLIONS enjoy wine with meals, a highball or two on special occasions, the sparkling fruit of the vine as a pleasant symbol of happy times. They are the fortunate ones.

Others, the victims, are affected as though they were physically and

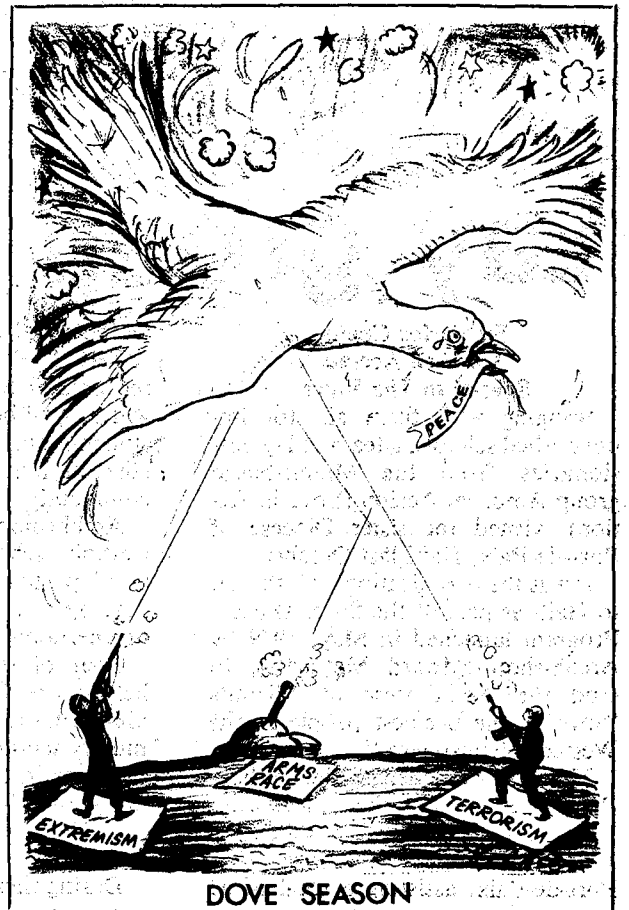
psychically allergic to the spirits of the season. Some become depressed, bitter, angry and brutal. For them the joys of the season may be obliterated, or at least distorted, by their use of a liquid drug that they cannot absorb without pain to themselves and those who love them.

ALCOHOL IS NOT evil in itself, but it can be misused with frightful consequences. The rehabilitation of its victims requires a deeper concern than it receives. In these inflationary times it makes sense to increase the taxes on alcoholic beverages and to apply some of the money to educational and rehabilitational programs.

Even prayer becomes difficult for one whose mind is fogged. Your prayers help such a person, who is not quite ready to help himself or herself.

It helps, too, to put seasonal cheer into perspective and to relate it more substantially to the arrival of the Christ child into our lives.

The Chicago Catholic



Letters to the Editor

Church priorities in helping Haitians?

To the Editor:

In your VOICE editorial of Oct. 30, 1981, you've asked the question, "Where is the priority?" concerning the treatment of our Haitian brothers and sisters.

The answer lies in Scripture, the Vatican II Articles, voices from such loving modern day prophets as Pope John Paul II, Mother Teresa, and the cries of the two-thirds of the world's population who are living in abject poverty.

The Oct. 30th VOICE provided a lot of space to evangelization and stewardship. This is a right emphasis as I see it. According to the VOICE, Archbishop McCarthy said, "I like to think of stewardship as evangelization." That's right but your question concerning priorities should follow the Archbishop's statement.

It appears that, on the Chancery level, we hear the Archbishop stressing that the various levels of government should increase monetary allotments to handle the influx of Haitians in a humane way, and for the Federal Government to handle all of the other problems linked with the Haitians.

The priority? Keep the laity grounded in the basics of "raising money for bigger and better buildings." There is very little effort to raise money, or even attitudes, for the poor. Most of the parish action is to raise money for new buildings and

maintain the overly ornated present priorities. There is also an awful lot of emphasis for social parties like you find in the Elks clubs, the VFW, or other social organizations.

The priority that you speak of should be to cut down on the overly expensive structures and decorations, and give the difference to the poor, and increase Spiritual training.

Evangelization would increase people's belief to strip themselves and share with our starving brothers and sisters around the world. Some of our local pastors believe that giving our time, talent, and money to the poor in the name of Jesus sounds too holistic. Why? Too much use of the name of Jesus will turn off the laity. That is a horrible opinion of the laity.

James Doty
West Palm Beach

No charity in 'hecklers' article

To the Editor:

This letter questions the "charity" and "reason" in your recent article entitled "Bible Toting Hecklers Over Simplify Scripture."

This article is anything but charitable!!! You are doing to your readers precisely what your writer claims the hecklers were doing to Father Maly!!!

This disturbs me because having heard firsthand the Archbishop's plan for Evangelization, I believe an article like this will do more to set this program back, than to advance it. In Ephesians, Paul exhorts us to "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force."

R. J. Lisanke
Riviera Beach

Immoral books on school shelves?

To the Editor:

When I grew up, my parents never had to question or challenge my school books. The schools never would have thought of exposing us to immoral or indecent books. Our parents never had to challenge textbooks nor search out library shelves to be sure only clean, wholesome books were there. So many of us grew up to become parents who never would suspect it possible that certain people in schools would try to corrupt or subtly brainwash our children. We thought school was safe territory. Not always so.

Start Reading Susie and Jonnie's books they bring home. Become alert to what is filtering into our children's minds. Don't be afraid to challenge what your child is reading. Just as we

screen TV programs for our children, we must realize we need to check our children's books also. Garbage can sometimes come from the school as well as the outside world.

Ms. Darlene Smith
Key Largo

No TV smut

To the Editor:

Thanks much for your article Morality Group Fights Cable TV Porn in the Nov. 20, 1981 issue. We need all the articles we can get regarding the TV smut both for young and old, and especially the old and retired who spend too much time viewing the TV garbage; this article was timed perfectly as my husband thinks I should stay up to view his ON TV movies to "improve our sex life"; few, but very few of these movies are for the good of society. Thanks again.

Name withheld
Miami

Rosaries needed

To the Editor:

Used rosaries, medals, pocket or wrist watches for men and women are needed in ANY condition for prisoners and poor by IHS Services, Box 5755, Toledo, Ohio 43613. Men's clothes in good condition are also needed.

In Christ,
Joe O'Brien



By
**Antoinette
Bosco**

The Peace Marchers

I've participated in many peace marches. I well remember those that began in the late '60s when a war I could not understand in a country I had hardly heard of threatened to split my family by taking two of my sons, then draft age, to do battle with strangers.

In October I again experienced a peace march. This one was in Paris, an unusual march that cries for our attention. I was not a participant, simply a witness.

The Oct. 25 Paris demonstrations were one segment of a wave of European protest against nuclear weapons and the weapons policies of the superpowers. The marches took place simultaneously in four European capitals—London, Rome, Paris and Brussels.

THE DEMONSTRATORS were not kooks, fanatics, communists. They were of all ages and political persuasions, united in the common cause of revulsion against the use of nuclear weapons and the stockpiling of those weapons on their turf.

Seeing the Paris demonstrations reminded me strongly of the recent Solidarity Day March on Washington. That was another pro-

test that was not initiated by radicals, fringe groups or professional agitators. It was a gathering of people fully representative of America, united in a common cause of concern.

I talked to marchers and non-marchers in Paris who expressed a wide variety of viewpoints about what was happening. Some were convinced the marchers were communists. Many others were convinced

"These people don't like what they interpret as "war talk" from the American president."

that a buildup of strategic weapons, stored in various European locations, makes them vulnerable — the victims, should a war develop between the United States and the Soviet Union.

THOSE PEOPLE don't like what they interpret as "war talk" from the American president. But even more, they were protesting a situation in which they feel they have no say-so in the policies of the two superpowers,

though they are the ones who would be destroyed if weapons stored on their ground are ever used in war.

The demonstrators were using the only weapon they, as "helpless" people, have — massing together to give a visual message of strength. That message was aimed at their allies in the West and it said: "We think you are becoming the aggressors. If you want our support, include us when you formulate your weapons and defense policies."

I was an American in Paris that day, one who had walked in the Place de la Concorde, thinking of the hundreds of deaths recalled there.

I visited a special exhibit of art and photographs focusing on the years from 1937 to 1957, telling of the realities of the war and postwar years.

IT'S NO wonder to me that people who have lived through the turbulence of wars and revolution, as the French and other Europeans have, would say: Enough!

Paris is a city where beauty has endured, but not without scars. The Oct. 25 peace marchers had a message that none who call themselves "peacemakers" can ignore.

(NC News Service)



By
**Dale
Francis**

Frank Sheed, Catholic

It occurred to me to start this by saying we have lost Frank Sheed, but that's not true. How could we lose a man who left so much of himself in the books he wrote, in the people he has influenced and, especially, who believed so much in Heaven that it could mean only a moving on but not a real separation?

One of the greatest blessings in my life has been in the people I've been privileged to know and it was such a blessing to have known Frank Sheed. I think I've known no one who understood the Church with greater clarity, who loved the Church with less sentimentality and who served the Church more matter of factly.

When his last illness came, Frank was impatient for it interrupted a book he was trying to complete. He'd given it the title, "A Pocket Theology." When he explained it to a friend, told of its conciseness, the friend said, "It sounds as if it could be something I could memorize." Frank smiled, "Precisely. That is my intention." How far along he was, whether it can be published, I don't know. But Frank Sheed left a tremendous body of work that I hope will be read into the next century.

NO DOUBT his best known work was "Theology and Sanity." It became a standard textbook in Catholic universities and if theology departments do not use it now it is to

the detriment of their students. Frank revised the book after the Second Vatican Council but it really needed very little revision. He not only understood the Church with clarity, he presented the teachings of the Church with that same clarity.

When I said he loved the Church without sentimentality, I did not mean that He was a man without feelings and emotions. But his love for the Church was simply grounded in his certainty the Church is what the Church claims to be.

He served the Church matter of factly, the natural result of what he believed. He was a layman who held no official position, who didn't wait around for ecclesiastical approval to do what all in the Church are called to do — proclaim Jesus Christ.

FRANK SHEED could not be understood without his wife, Maisie Ward, whose intellect, accomplishments and dedication to the Church matched his own. Together they founded Sheed and Ward, certainly the most significant publishing house in this country and in England. When she died he suffered the loss of having her near but no loss of joy, not a man who believed so completely as Frank believed.

He belonged to no factions within the Church, he was loved and ad-

mired by those who called themselves conservatives and those who called themselves progressives, although he did not hesitate to express some exasperation at some of the theological trends, probably as much because of the intellectual sloppiness as anything else.

While I had met him many years ago, heard him speak often, read his works, it was only in the last six years I'd come to know him well. A good friend of ours, Anne Geoghegan, had been with him at Sheed and Ward and was his good friend and through her we came to know him.

IN THE TIMES we had together I just listened. Visiting with Frank was not just a joy but an education, to hear stories of G. K. Chesterton and Hilaire Belloc but most of all to hear a man who knew God so familiarly, who understood so well the teachings of Christ, who was so filled with faith.

Our last dinner together he told my wife Margaret, "My Dear, we will not meet again in this world." There was no sadness in this, a simply statement of fact, a friend saying goodbye. I saw him for the last time a few months ago, he said goodbye to me and his last words were, "Keep the Faith."

His own faith was so sure it almost wasn't faith but certainty. What a man he was, Frank Sheed, Catholic.

By
**Tom
Lennon**



The Valium Crutch

Q. Last week I took the test for my driver's license and passed with flying colors. But my father is angry with me because he found out I took five milligrams of Valium before I went to take the test. I was nervous and this calmed me down. I can't see anything wrong with what I did. Can you? (South Carolina)

A. If you can't handle the mild stress connected with taking a test for a driver's license, you have no business driving at all.

In the years ahead you will likely run into some highly stressful situations when you are behind the wheel — and you won't be able to pop Valium.

LAST FALL on a Detroit expressway, with heavy traffic barreling along, I was suddenly confronted with a situation of terror.

Ahead of me about the length of a football field and in the same lane was a big, old car. Suddenly the hood of the engine flew up. Then a powerful wind ripped it completely off the car, carrying it up, up, up.

In a split second I wondered if it would land on the hood of my Volkswagen Beetle, crash through the windshield, and cut my head off.

I turned on my hazard lights to warn the people behind me. Then I watched the large hood come down and land on the expressway just ahead of me. Fortunately I was able to swerve around it.

THERE WAS no time to pop Valium. Even if there had been, it takes about an hour for that drug to get into the bloodstream and simmer a person down.

A more basic objection is this: You used Valium as a crutch to get you through a mildly stressful situation.

Will you someday use two or more shots of bourbon as a crutch to gain assurance at a party or on a date with someone you really like?

Will you someday use cocaine as a crutch to feel brilliant during the house when you work in the office?

WILL YOU forever be a sick person who needs more and more crutches, more and more drugs?

Really, it's a glorious feeling to be healthy, free, independent and able to walk tall without any drug crutches.

And stress is not something to be avoided at all costs. A certain amount provides a dash of excitement (even fun!) in our lives. It drives away dullness and monotony.

True, an excessive amount of stress may call for extraordinary measures sometimes. A responsible physician or psychiatrist will know how to prescribe a reasonable dosage of a medicinal tranquilizer and keep tab on how much his or her patient takes. This is called "drug use."

What you did is "drug abuse." It can ultimately end in tragedy.



By Msgr.
James
J. Walsh

Christian permanence

So in history we stand nearly 2000 years after the birth of Jesus in Bethlehem, and a great, great segment of the world has never heard of him at all. According to the 1976 figures of the encyclopedia Britannica, there are over 500 million Hindus in the world, 250 million Buddhists, nearly 200 million followers of Confucius. Chances are that to nearly all of them the word Jesus means just nothing.

Take the Muslims, who have been in the headlines constantly in recent years. That very strange religion, long noted for its polygamy, slavery and intolerance, places Jesus along side of other "messengers" from God, such as Adam, Noah, Abraham, Moses. And, of course, Mohammed is the "Seal of the Prophets". Would you believe that religion, despite everything, numbers more than 538 million members?

THAT'S ONE side of the picture of the world today and Jesus, the Saviour. No one can fault those who have had no opportunity to understand and embrace the wonderful truth that God did come to earth and made it possible for mankind to return to his eternal kingdom.

But the other side of darkness deals with those who have had ample opportunity to learn and follow the message of Christianity. Needless to say, this is not an effort to condemn them. The Lord alone knows they may be filled with more love than many of us. But the fact remains that there are many educated people who equate the value of Jesus with Confucius, Mohammed and Buddha.

What does this have to do with Christmas? Well, Christ died and rose for all people. So it dampens the spirit of his Birthday celebration to realize that there are so many, not in far away places, but among us, who have a hopeless,

despairing or passively resigned attitude towards life, because they cannot believe in Life after life. They regard human beings not as children of God, but as interesting animals with amazing qualities.

IN THE MIDST of all this Christmas joy and genuine excitement, there is something dreadfully sad about the so called sophisticated moderns who discard the convictions of Christianity and come to the hopeless point of settling for nothing.

Wherever man (or woman!) is treated as a kind of curious accident in the universe, as a marvelously equipped freak that simply slipped into existence for a while and suddenly slipped out, the wondrous story of Bethlehem loses its divine force and drops into the category of threadbare folklore tales.

I remember some years ago Time magazine, for instance, reported one of the dreariest, most cheerless funeral orations on record. It quoted the playwright Maxwell Anderson as saying: "In this scientific age, most of us accept the biological doctrine that birth and death are the essential machinery of evolution...."

"Some few among us seem to be successful experiments, much too valuable to be discarded lightly in the vast game of trial and error in which we are all discarded, in which we indeed lead to something, but may never, any one of us, be anything permanent."

HE DRONED on in this coma-like fashion, finally saying that few men are "worthy to survive beyond their times." And then he placed as close to immortality the man he was eulogizing, Robert Sherwood, and suggested he was worthy to survive.

How sad and frightening. This narrowest of narrow views from a gifted playwright makes us all into a huge heap of nothing and leaves us nowhere. It makes the teaching of Jesus largely

useless, for Christianity is not equipped to give us a full life on earth. It is designed to prepare us for the fullest of fulfillments after death.

Do many live by this dismal philosophy? There's no way to tell. Many churchgoers, however, can indeed go through the Motions of following Christ to some degree in public, but in private live close to despair. The thought of the kingdom awaiting them does nothing to warm the heart for today's living nor to encourage them for tomorrow's problems.

At Christmas we need to be renewed in the conviction that we are of incalculable value because of Christ. No one can assess our worth as children of God and heirs of a kingdom. What a degrading thought to be considered a passive pawn in the mysterious workings of the machinery of the universe. We are not involved in a vast game of trial and error, but in a trial of love and fidelity. And the full burden of Christian teaching is that we shall indeed become "permanent". "I am come that you may have life and have it more abundantly....There are many rooms in my Father's house...I am going to prepare a place for you....Where I am, there you shall be...."

JESUS CAME to earth only to lead us to the everlasting world of his Father. He had no other purpose. Life has no other meaning. Christmas, if this is not true, has no more lasting meaning than Alice in Wonderland.

Without Christ, we have no homeland, no lasting city. We wander, like despairing gypsies, goalless nomads on a hostile, frightening planet, feeling our way along blind alleys, without courage or peace or light.

With Christ, we have the power to become sons and daughters of the Creator of the universe. So we need fear neither the evils of life nor the certainty of death.



By
Fr. John B.
Sheerin, CSP

Strength vs. Conscience

Secretary of Defense Casper Weinberger solemnly pledged on Veterans Day at the Tomb of the Unknown Soldier that "never again will we ask young men and women to serve in a war we do not intend to win."

He was of course referring to the Vietnam War lost so tragically: 55,000 casualties in a war that served no good purpose and eroded the sensitivities of the American people.

Weinberger's talk was quite disappointing. It was an exercise in flag-waving without any redeeming substance. It was disappointing because of its belligerent overtones as well as its flag-waving.

THE EMPHASIS was on the folly of asking young men and women "to serve in a war we do not intend to win." It was a misplaced emphasis because there are so few young people today who have any taste for war, especially Vietnam-Style.

Weinberger said moreover: "To keep peace with freedom we must be so strong both in force and national will and resolve that no aggressor will choose to strike us or our allies."

This warned-over patriotism is hard to swallow. The main issue facing us today—or indeed any day—is not military power.

Certainly as Christians the important not how strong we are but how right we

eyes of God. Conscience is far more important to us than nuclear weapons or bulging biceps. To be right in the eyes of God is far more important than to be right in the eyes of munitions makers.

MANY AMERICANS had no concern about conscience at the time of their initial involvement in Vietnam, but now have serious doubts about the right and justice of that war. It is not a doubt

"No war is right and just if there is no balance between the good we hope to achieve by the war and the colossal death and devastation that is often brought about."

about the military might of the United States, but an uneasy concern about conscience, about the right of American involvement in the Vietnam War.

Weinberger asserted that "we must be strong both in military force and in national will and resolve that no aggressor will choose to strike us or our allies." Again a braggadocio about our

American military weapons.

How much better it would be for the secretary to cultivate a little moral sensitivity about the sins of Americans in regard to Vietnam: the massive and brutal violence, the thousands of refugees created by the American intervention, the destruction of food resources by chemical warfare, the agonies of the prisoners of war, the astronomical number of war crimes reported by the military and the press.

Weinberger is an enthusiastic supporter and promoter of military force, an apostle of the big bang. But military power should be used in moderation.

NO WAR IS right and just if there is no balance between the good we hope to achieve by the war and the colossal death and devastation that is often brought about.

General Telford Taylor told us we must remember that the original American aim in going into Vietnam was to save the Vietnamese people and their land. But he reminded us that destroying a village or a countryside is not the way to save it.

There must be a valid balance between the good to be accomplished in a war and the evil the war provokes. Taylor was on solid ground when he advocated an examination of the whole question of the propriety of our involvement in the Vietnam War—or for that matter any war.

(NC News Service)

Peace on earth?

Arab-Israeli friction threatens Christmas in Bethlehem

By Ulrich W. Sahn

BETHLEHEM, West Bank (NC) — "Our people are sad. How can we celebrate Christmas when our sons are in prison and houses of our town were blown up illegally by the Israeli occupying forces only recently?" The question came from Hanna Al Attrash, Christian mayor of Beth Sahur, near Bethlehem on the Israeli occupied West Bank.

Not far from the mayor's town hall are the fields where the angels are believed to have appeared to shepherds announcing "Peace on earth . . ."

The concern over peace at Christmas in Bethlehem comes at a time of increasing hostility between Israeli forces and the people of the West Bank.

THE SHUTTING down of the Arab and English Al Fajr newspaper for a month, arrests of well-known figures and the destruction of four homes by Israeli security forces are just some examples of what critics regard as the new "ironfist" policies of Israeli Defense Minister Ariel Sharon.

Most actions by Israeli authorities on the West Bank have passed without criticism from other Israelis, but recent activities have prompted an outcry from Israelis as well.

The destruction of four private homes, which deprived 60 people of a roof over their heads, led opposition politicians on the scene to criticize "too harsh measures taken without proportion."

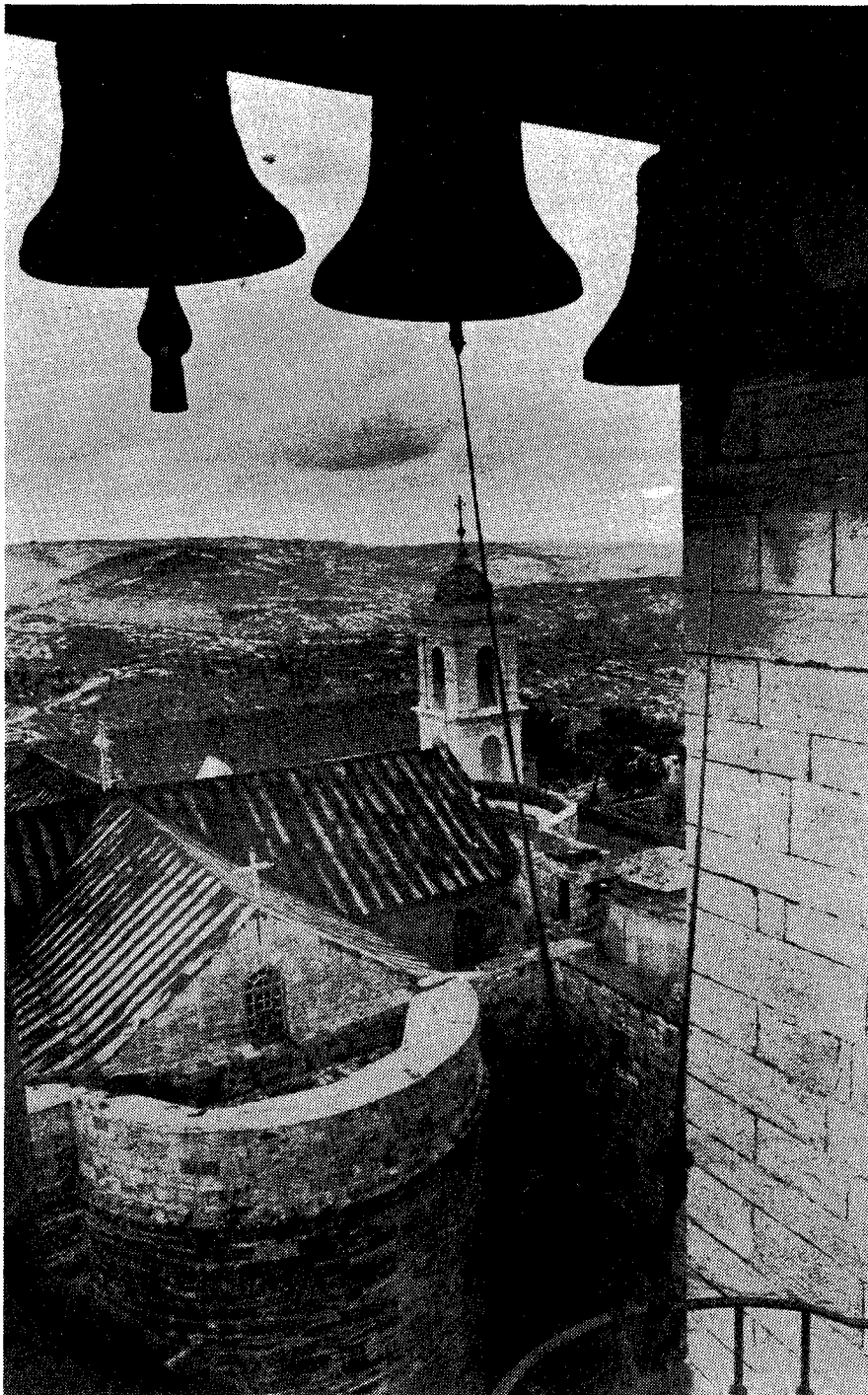
Abba Eban, former foreign minister, talked about "collective punishment" which is not suitable for Jewish people to practice.

Another opposition leader, Amnon Rubinstein, said in the Knesset (parliament) that the harsh policy will "press Arab youth into the rows of the PLO," Palestine Liberation Organization.

Questions about the blowing up of the four houses remain.

According to official sources, four Arab youngsters, all about 14 years old, were arrested after throwing two Molotov cocktails at Israeli buses. No one was hurt, but, as Prime Minister Menachem Begin put it, "there could have been injured and dead."

THE YOUNGSTERS' four homes were destroyed, apparently before



Bells overlook the Church of the Nativity and Shepherd's Field in Bethlehem where Christ was born. Arab-Israeli tensions threaten Christmas celebrations in this mostly Christian town.

weapons dumps is one reason the Israelis act immediately in some cases. Old laws from the British Mandate times and Jordanian laws still in power in the West Bank give Israel

the auspices of the Christian churches which have been in the area for more than 100 years, and the fact that the Christians are a minority in a Moslem world have led the Christian residents

Years of peace and quiet prosperity seem to be over, and Israeli military forces seem to be regarding the residents of the towns as Arabs, without differentiating between Christians and Moslems.

they had confessed to the Molotov cocktail incident.

Israeli security forces are reported to have destroyed over 1,200 houses since the 1967 Arab-Israeli war, when Israel occupied the territories.

But the homes destroyed are believed to have been those of terrorists, their families or friends who have directly aided them. Use of houses as

authority to destroy homes.

Similar Israeli policies were relatively successful in the Gaza Strip in the early 1970s. Since then, the strip has been quiet although anti-Israel feelings have not declined.

THE SITUATION so far has been different in the Christian towns of Bethlehem and Beth Sahur. Availability of good education, under

to feel close to the Israelis — for the Jews themselves are a minority in the Middle East. The Christians have managed to get along with the Israelis without betraying their Moslem "Arab brothers."

Although they would probably never admit it openly, some Christians of Bethlehem privately have preferred to stay under Israeli rule

rather than returning to Moslem majority rule.

But lately, things have been changing.

Years of peace and quiet prosperity seem to be over, and Israeli military forces seem to be regarding the residents of the towns as Arabs, without differentiating between Christians and Moslems.

"The Israelis have tortured this place," said mayor Al Attrash. He said he may boycott the official holiday-season ceremonies, in which he is expected to participate according to the rules of "status quo" which have regulated church ceremonies in the Holy Land for two centuries.

THE MAYOR is supposed to meet the patriarchs of Jerusalem's churches halfway between Jerusalem and Bethlehem at the Mar Elias Church and at Rachel's Tomb on three occasions: On Dec. 24 for the Catholics, on Jan. 6 for the Greek Orthodox and on Jan. 18 for the Armenians.

"But then I would have to march in a holy procession side by side with the Israeli military governor of Bethlehem, representing the secular power here. He ordered the destruction of our houses and arrested our sons," the mayor said. "How could I do this?" he asked.

An Arab whose 15-year-old son is under arrest in an Israeli prison predicted the people of Beth Sahur will demonstrate on Christmas Eve so that pilgrims coming to the holy fields would know what has happened in the town. The mayor said that the pilgrims will not be disturbed but would be informed of recent events. He did not elaborate. The Beth Sahur population will "only pray at churches but not celebrate Christmas," he added.

The mayor of Bethlehem, Elias Freij, a Christian, does not agree with his colleague from Beth Sahur.

"Christmas is our holiest day. Christ was born in Bethlehem. It is our national duty to celebrate, and we shall do so," Mayor Freij said. "The political climate has nothing to do with Christmas. I will not inject politics into our religion. Our heavenly Father has selected Bethlehem as the cradle for Our Lord, and we have to obey that," he said. The mayor invited Christians to come to Bethlehem and pledged that they would enjoy pleasant celebrations, as in other years.

But anti-Israeli sentiments are on the rise. The Israelis are losing potential allies and re-inforcing the belief that there are no Arabs to talk to or trust in the occupied territories. The Israeli plan for autonomy of the area is likely to suffer. And so-called "moderate" Palestinian politicians, such as Mayor Freij, will probably have a much more difficult — if not impossible — task in urging people to live together peacefully.

Campus must allow prayer

By JIM LACKEY

WASHINGTON (NC) — State universities cannot deny student religious groups the use of campus facilities for worship services, the Supreme Court ruled Dec. 8.

To do so, the court said in an 8-1 decision, would deny the students their right to free speech and would not violate the prohibition in the Constitution against establishment of religion.

"The question is not whether the creation of a religious forum (by the university) would violate the establishment clause (of the Constitution)," wrote Justice Lewis F. Powell for the court's majority in *Widmar vs. Vincent*.

"The university has opened its facilities for use by student groups," Powell continued, "and the question is whether it can now exclude groups because of the content of their speech."

The case involved the University of Missouri at Kansas City, which in 1977 told an organization of evangelical Christian students that it could no longer meet in university buildings.

THE UNIVERSITY defended its action on the ground that it was required to deny its facilities to religious groups by the Constitution's separation of church and state.

A federal district court upheld the ban, but on appeal the student group won. The appeals court said the primary effect of such a policy would

not be the advancement of religion.

The case drew the interest of a number of religious groups, including the U.S. Catholic Conference, which filed a "friend-of-the-court" brief urging the Supreme Court to strike down the university restriction.

In its decision, which focused primarily on the narrow free speech issue, the Supreme Court said providing facilities to student groups does not imply endorsement of those groups' activities.

And while there may be "incidental" benefits for religious groups when a government body provides meeting rooms, such benefits have been upheld in the past by the court.

"If the establishment clause barred the extension of general benefits to religious groups, 'a church could not be protected by the police or fire departments, or have its public sidewalk kept in repair,'" said Powell, quoting from an earlier court decision.

The only dissent came from Justice Byron R. White, who argued that denying the student group the use of campus facilities would only create a minimal burden on free speech and would be justified by the university's "interest in avoiding claims that it is financing or otherwise supporting religious worship."

The brief by the USCC, public policy arm of the American bishops, argued that the university's action exhibited a "hostility to religion" in violation of the Constitution.

N.J. public school slogan attacked

MILWAUKEE (NC) — The Catholic League for Religious and Civil Rights has called an advertising slogan used by the New Jersey Education Association (NJEA) "An insult to the private school community and an implicit declaration of war on non-public schools."

The NJEA has used the slogan, "America's Schools: Keep Them Strong, Free and Public," in magazine and newspaper advertisements as part of a campaign against tuition tax credits.

At a meeting Nov. 23 with the NJEA president, Edith Fulton, Father Peter Stravinskis, East Coast director of development for the Milwaukee-based Catholic League, said the slogan implies that public schools are the only truly "American" schools. This implication, he said, resurrects the 19th-century stigma that Catholic schools are "un-American."

"**CATHOLICS HAVE** striven for generations to overcome that stigma," Father Stravinskis said, "and we do not appreciate its reassertion now, especially by public employees."

Noting that 22 percent of elementary and secondary level students in New Jersey attend non-public schools, Father Stravinskis described

the attitude in the NJEA advertisements as "parochial."

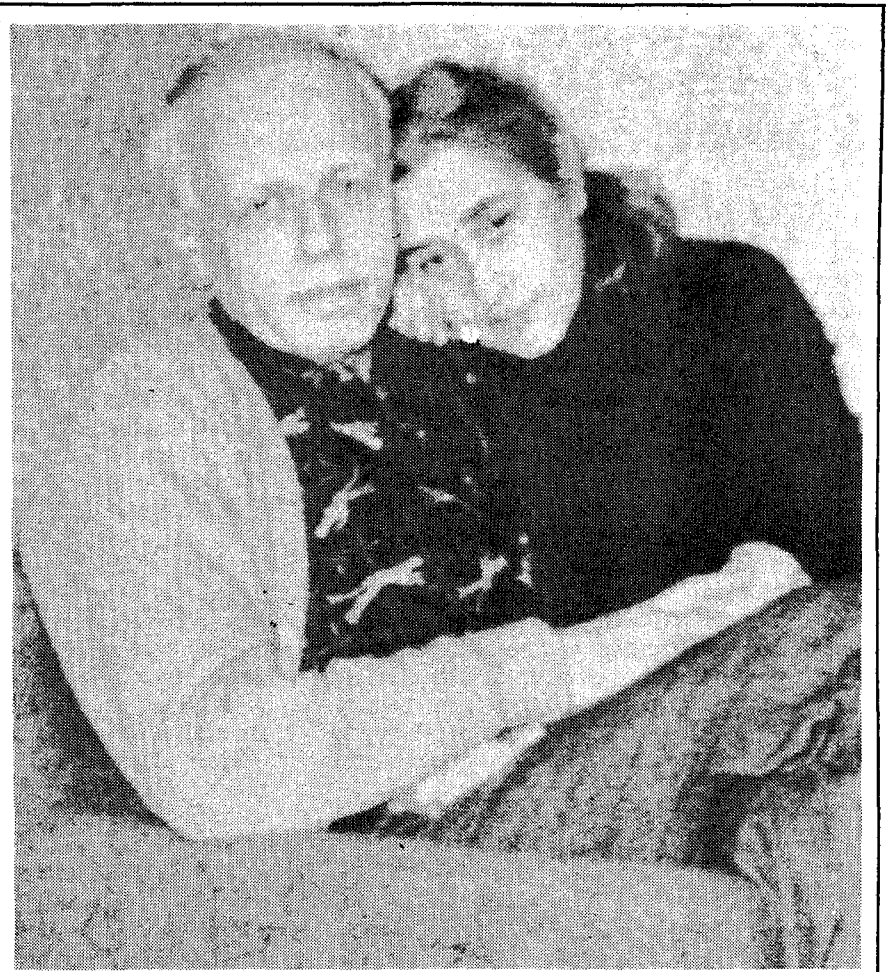
Radio advertisements paid for by the NJEA have implied that all, or most, students in non-public schools are white.

The advertisements are part of a campaign being waged by the National Education Association (NEA) and its local affiliates against tuition tax credits.

Commenting on the advertising campaign, a spokeswoman for Sen. Bob Packwood (R-Ore.), co-sponsor of a tuition tax credit bill introduced in the Senate last February, said, "It's too bad the NEA feels it has to stoop to distortions and lies to combat tuition tax credits."

A spokesman for the NEA in Washington said it is not the intent of the campaign to imply that non-public schools are un-American. "It does not mean that a private school is not an American school," he said.

THE NEA is concerned about what it regards as a "serious attempt to dismantle public education," the spokesman said. "The basis of American education is public education. If parents elect to remove their child from public education, that is their decision. They should not get tax funds to do so."



SOVIET PROTEST — Nobel Peace Prize winner Andrei Sakharov and his wife, Yelena, are pictured in their apartment in Gorky, 250 miles from Moscow, earlier this year. The Soviet government newspaper *Izvestia* reports that the couple has been hospitalized after going on a hunger strike Nov. 22. Pope John Paul II has been following the hunger strike with concern. (NC Phot from UPI)

December 12

Feast of

Our Lady of Guadalupe

*Patroness of the Americas
and Patroness of the Unborn*



When Our Lady appeared in Guadalupe, Mexico, she wore the black band of maternity around her waist, the sign that she was with child. She was offering her child to the New World. Her vibrant, compassionate face was an indication that she was a compassionate mother.

Our Lady of Guadalupe, Patroness of the Americas and Patroness of the unborn, we honor you on your Feastday and the 450th Anniversary of your apparition.

We implore you to protect the unborn of today and the future, and to bless our work.

Respect Life Apostolate — Archdiocese of Miami

Family Life

By Dr. James
and Mary Kenny



When the Prodigal son doesn't leave

Dear Dr. Kenny: My 25-year-old unmarried son came home for what he said was a visit. Three months later he is still living with us. He works when he chooses, keeps his own hours, and sometimes has young ladies in after my husband and I are in bed.

I have asked him how long he plans to stay, and he says he does not know. I provide all the meals and do his laundry. He has not volunteered to help at all. We love him dearly, but we are becoming more and more upset. What can we do with our own son? (Ohio)

Your own son has been an adult for seven years now, and he both deserves and needs to be treated as such. When children grow up, it often is hard for parents to change the way they treat them.

The best model for you to follow in relating to your adult son is to treat him as you would a close friend.

Parents provide nurture for their children. This includes food, clothing and shelter. When children are grown, parents continue to provide emotional support and friendship, but they are no longer expected to provide room and board.

CLOSE FRIENDS can visit one another for short periods. Friendship covers the cost of a few meals or an overnight stay. However, friendship is put in jeopardy when the stay is prolonged.

Friends who use friendship for a free ride are termed deadbeats or worse. All take and no give can eventually destroy friendship.

In facilitating the transition to a friendly relationship with adult children, parents sometimes must take a hard stand. Grown children who stay too long should be expected to pay room and board and help with the chores. Otherwise they should be told to leave.

How long is too long? With friendship as the model, two weeks would seem a maximum time. After that, unless there is some reciprocation, friendship will become strained.

How much should be charged for room and board? Welfare departments charge \$6 to \$10 per day for foster care, depending on the locality. Such rates seem a reasonable minimum.

THERE ARE exceptions. When a grown child (18 or older) is attending college, parents may want to provide free room and board so he or she

can earn money for school expenses. In such a case, parents provide for a child while he or she is still preparing for life.

Such action is a reasonable extension of parental nurture. Parents may say: We will care for you (totally or in part) as long as you are in school.

Another exception occurs when a grown child experiences serious reverses such as the death of a spouse, divorce, or illness. Like good friends, parents may open their home to their adult child for rest and recuperation with no concern for repayment.

However, neither exception seems to fit your adult child. He has long overstayed his welcome. I would ask him to make a significant and regular contribution to the support of the household or to leave.

FAILING TO take this forceful step will lead to a continuing deterioration in your relationship.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, Ind. 47978.) (Copyright (c) 1981 By NC News Service)



By
Dolores
Curran

Supporting our ecumenical marriages

One-third of the marriages that take place in our church today are ecumenical. If we add those that take place outside, we can estimate that nearly half of our younger couples are living in two-faith marriages and a recent study shows such marriages on the increase. Yet, when, three years ago, I did a search of our over 18,000 parishes, I found not one that was doing anything to support the interfaith marriage after the wedding. This has changed, but not much.

Last spring I was invited to reflect upon a study of U.S. couples living in Episcopal-Roman Catholic marriages. (Copies of this ecumenical effort can be obtained for \$2.50 by writing Rev. Royale M. Vadakin, 4112 W. Washington Blvd., Los Angeles, CA 90018.) A significant revelation in this survey punctuates what family life practitioners have already discovered among ecumenical couples, i.e. that many have found the most effective way of building a faith life together and developing a family relationship with God is to ignore the theologies and church laws which underpin their two faiths.

WHAT DOES this tell us? That the couples themselves have lost confidence in their church to

help them bear the scars of denominational separation? That they are sacrificing denominational dogma which divides for traditions and rituals that unite? In some ways, I found that couples are maturing more rapidly than the official churches in this area of ecumenical marriages.

Although, as the survey points out, there is a residue of anger among many over the way they were treated in the past, particularly at the time of their marriage, many have worked their way through this and are able to forgive. However, couples who are striving heroically to focus on what unites them in faith frequently feel that the church continues to focus on what divides them so that they are working at cross purposes. Vestiges of this appear in the responses on the longing to receive communion together and to worship together in one another's church. Why should this be a negative when it could be a spiritual strength?

The most significant finding was the depth of religious identity springing from early childhood and continuing into adult life. If doctrine is not that important, why do adults continue to value a faith which is not shared by those they love most? To quote a brief section, "Often their judgments

did not even reflect accurately the theological positions of their church. They spoke rather out of their deep feelings about faith and religion, out of an image of themselves which had been developing since early childhood."

IF ANYTHING speaks to the foundation of a strong family faith dimension resulting in a personal religious identity, this does. Likewise, it speaks to the poignancy of the situation: how do couples pass this legacy on to their children? They are searching for ways. They themselves evidence the pain of the larger churches' separation. They know deep inside their coupleness, that while they are able to share all other intimacies, they are denied the right to a spiritual intimacy which should be the foundation of their union.

In October, the Vatican came out with new hope for ecumenical marriages, by eliminating some of the restrictive language and calling for a welcoming spirit rather than a punitive one. I hope we pick up on this in our churches and enrich those marriages in every way possible. They just might be God's way of leading us to union.

(Alt Publishing Corp.)

Family Night

OPENING PRAYER

Christ, Light of the World, Shine above me,
Shine below me, Shine around me.
Christ, Light of the World, Sparkle within me, Dance within me,
Speak within me, Command within me.
Christ, Light of the World, Take me, mold me,
Use me, hold me, For I love you,
Lord Jesus, Amen.

ACTIVITY TIME

This week the pink candle of joy on the family Advent wreath is lit to remind us Christmas Eve is drawing

ever nearer. Tonight may be used to reflect back over Advent this far and plan what still needs to be done to prepare for Christmas. Choose one or more of the following:

1. *The Joy Tree.* Materials: small table-size tree or large vase of greens, pens, pieces of paper two inches by four inches, red and green yarn or ribbon. Each family member fills a couple of cards with a short prayer of praise or thanksgiving to God for blessings in the family or for friends during this Advent. The little Joy Notes may be hung on the tree with

the colored yarn or ribbon. Place the tree in a prominent place along with new cards, yarn, and pens so that the family and friends may continue to place note prayers on the tree up until Christmas Eve. December 24th, collect them all together and wrap them as a gift for the Baby Jesus to be opened on Christmas Eve.

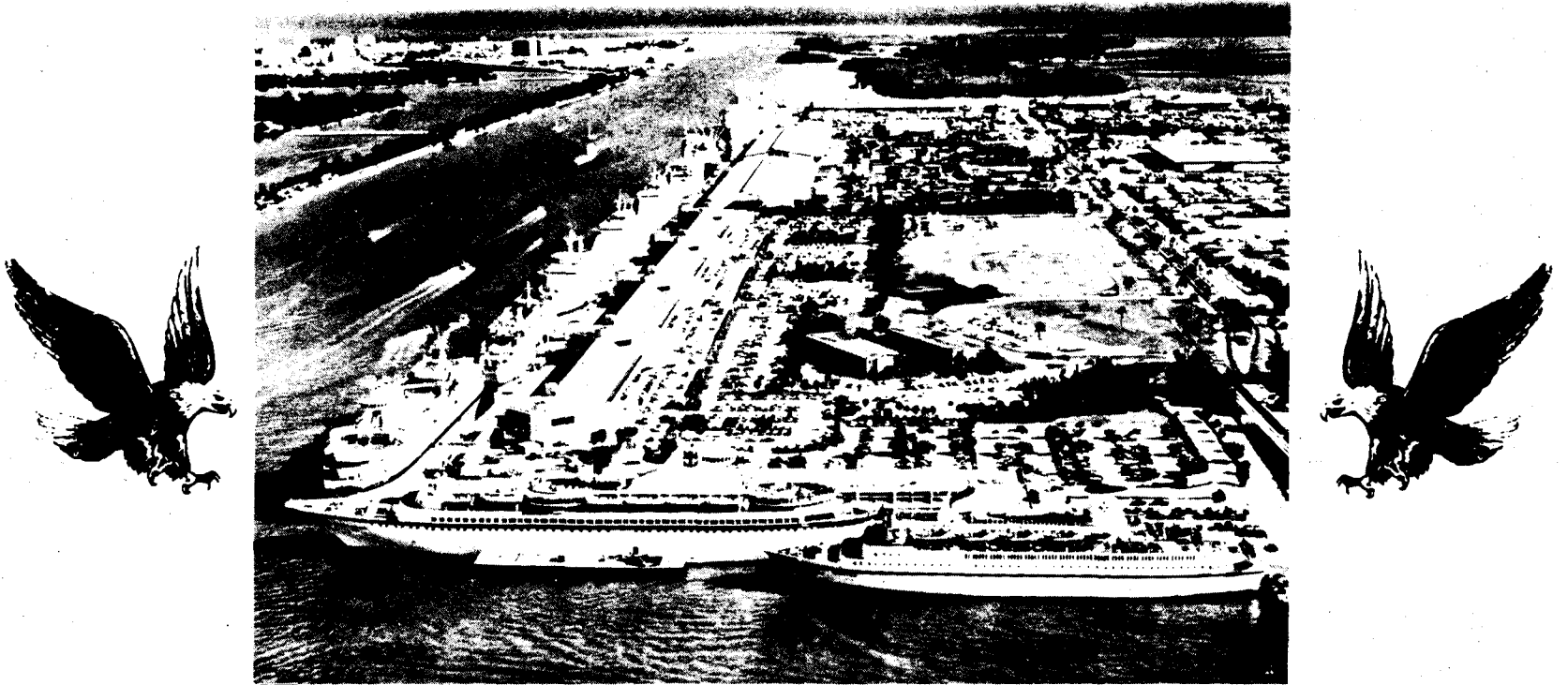
2. *Birthday Box for Jesus.* Materials: one good-size box, a Bible, wrapping paper, pen, ribbon, tape, writing paper. Place the Bible in the box with a marker set at Luke 2:1-20, "The Christmas Narrative." Then

write a family letter to Jesus (say anything in your hearts, a welcome, whatever anyone wishes). Place the letter and Bible in the box. Wrap the box and place it under the tree to be opened and shared on Christmas Eve.

CLOSING PRAYER

Suggested Prayer: Oh Wondrous and Gentle Lord, thank you for the beauties of this evening. How grateful our family is to you for the precious mysteries of Advent and Christmas. Help us to continue to prepare our hearts and minds for the holiness and awe of Christmas. Gentle Lord, remember those who are alone or unhappy. Amen.

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Women deserve equal pay - Pope

VATICAN CITY (NC) — Pope John Paul II called for legislation recognizing the equality of men and women workers but said women who choose to remain at home with their families should face no discrimination from society.

In his Dec. 6 Angelus talk to about 30,000 people in St. Peter's Square, the pope reiterated the teachings of his third encyclical, "Laborem Exercens" ("On Human Work"), and other church documents on the theme.

Pope John Paul dedicated his entire 10-minute talk to the topic, which he said "has acquired a particular importance in our times."

HE URGED the formulation of "a social legislation which recognizes the equality of men and women workers," yet protects for women the right to working conditions in accord with their duties as wives and mothers.

"It is necessary to build a society in which the woman can attend to the formation of her children, who are the protagonists of the future

society," Pope John Paul said.

But, he added, "this does not mean the exclusion of women from the world of work or from social and public activity."

Quoting from his encyclical, the pope said that "the true promotion of the woman requires that work be structured in such a way that she must not pay for her own promotion with the abandonment of her own specific role and at harm to the family, in which she was a mother an irreplaceable role."

"IN A SOCIETY which seeks to be just and human it is absolutely necessary that the spiritual and material demands of the person occupy the first place in the hierarchy of values," Pope John Paul added.

Again quoting from the encyclical, he said every mother should be able "without hindering her freedom, without psychological or practical discrimination, without penalties from her companions, to dedicate herself to the care and education of her children, according to the differing needs of their ages."



STREET PEOPLE REMEMBERED — Protesting the plight of the homeless, Washington's Community for Creative Non-Violence has erected tents and 45 small crosses in Lafayette Park across from the White House to memorialize people who have frozen to death on Washington streets since 1976. The group set up the tents to shelter the homeless during the cold season and plans to leave them and the crosses there for the remainder of winter. (NC Photo from UPI).

Pope's delegate to meet Jesuits

ROME (NC) — Father Paolo Dezza, Pope John Paul II's personal delegate to the Society of Jesus, will meet with the world's Jesuit provincials Feb. 23-March 3 in Grottaferrata, Italy, near Rome, the Jesuits' press office in Rome announced Dec. 2. It will be the first major consultation between Father Dezza, who took over as the pope's personal representative to the Jesuits Oct. 31, and the superiors of the more than 80 Jesuit provinces throughout the world.

Guidelines set 16 as minimum confirmation age

MILWAUKEE (NC) — New official guidelines on the sacrament of confirmation issued by the Archdiocese of Milwaukee set the minimum age for receiving the sacrament at 16 or the junior year of high school.

The new 59-page policy, developed from temporary guidelines initiated in 1979, was approved by Archbishop Rembert Weakland of Milwaukee and is effective immediately.

"By leaving confirmation near to an adult age, it seems to me one is coming closer to the original intent of the whole process of the rites that accompanied the initiation of adults in the early church, even though the order has been disturbed by the now established traditions of infant baptism and early first Communion," Archbishop Weakland stated.

Lynn Neu, director of the youth ministry office in the Archdiocese, said the new guidelines are intended to reflect a stronger theological base, focus on the historical significance of the sacrament, provide a better means of determining readiness of candidates, and emphasize and amplify the role of parents, sponsors and parishes.

The guidelines include three models of training programs, which last one or two years.

Under the guidelines, a pastor or the person he designates is to inter-

view the candidate for confirmation to help determine his readiness. Candidates are to engage in service projects to aid the poor, needy and disadvantaged as well and parents are to participate by assisting children.

Sponsors also must be "sufficiently mature," belong to the Catholic Church and be initiated into the sacraments of baptism, confirmation and the Eucharist.

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THIRD SUNDAY OF ADVENT

Readings: Isaiah 61:1-2, 10-11; 1 Thessalonians 5:16-24; John 1:6-8, 19-25

By Fr. Richard Murphy, O.P.

Isaiah lived long before Christ, but when Jesus was asked to read in a synagogue, He opened the scroll to Isaiah's exultant poem about the restoration of Zion. Then, to everyone's astonishment, He applied the prophet's words to His own spiritual ministry. With Him, a new era had begun, heralding the destruction of sin's hold over mankind. In Him, the Lord was doing something new, something that spoke of joy and salvation and a great uplifting of man. Stirring words, these, bringing hope and dignity to the poor (the anawim) and the unfortunate.

The great apostle to the Gentiles, St. Paul, was a persistently joyful man. He realized how magnificently the ancient prophecies were fulfilled in Christ, and never failed to remind his converts that they should enjoy their faith. Three qualities of mind do in fact identify the true follower of the Lord: a holy joy, a prayerful spirit, and an untiring spirit of gratitude.

At the same time, Paul was a great realist. He counseled those who were open to the Spirit not to be gullible. "Test everything," he said, and it

was good advice. In a modern and more racy idiom, one could say, "Trust everybody, but cut the cards!"

JESUS OFTEN spoke of peace (so did Paul), but by peace He meant more than the mere absence of strife. Our "Shalom" or "Peace!" is a wish for good spiritual health, a stable, wholesome state of the soul. One of God's most gracious gifts, it is an accurate indication that He is at work within us.

John the Baptizer was not the light but a witness to the light. He was not spared a thorough testing by the Pharisees. His answers to their questions became shorter and shorter. He had stated that he was not the Messiah, so off came the kid gloves and the questions became even ruder. Thus was the stage set for John's splendid testimony to Christ "whose sandals I am not fit to undo."

We come to church to worship, and to be instructed. In today's readings we encounter a familiar combination of bitter-sweet, of light and shadow, joy and sorrow. Those who profess their belief in Christ will always be challenged. The Pope speaks? He is only a man. The gospel is preached?

We've already heard that. The Sacraments are signs of God's activity? We've tried them. What else have you to offer? The scenario is ever the same; only the actors change.

THE CHURCH is an Advent-church, waiting for the Lord who has come and is still to come. Prepare the way of the Lord, John said. Is there a sign of Advent in your home? An Advent wreath perhaps? Now is the time

to prepare a welcome for Jesus. Christmas cards are all very well, but a Christian spirit of forgiveness, of unselfishness, of repentance, and of patience, is much better.

Nor should we forget the eager anticipation and joy of God's children who are open to the word of the gospel, to the church, and to good example.

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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!

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Yes, priests in the Holy Land will be pleased to offer soon the Masses you request. Simply send us your intentions.

Msgr. Nolan

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Grants are available for projects to help the poor

Application materials for 1982 funding from the Campaign for Human Development (CHD) are now available from the diocesan CHD office located at 6301 Biscayne Blvd., Miami, Fla. 33133.

While the deadline for submission of 1982 application forms and proposals is January 31, 1982, potential applicants are encouraged to utilize the pre-application process in December.

The Campaign for Human Development, established by the Catholic bishops of the United States in 1970, is the Church's national education-action program for fighting domestic poverty. CHD makes grants to self-help projects and conducts a year-round justice education program.

In the last decade, CHD has assisted nearly 1,700 self-help projects. To obtain CHD's support, projects must:

jects must:

- Benefit the poor. The majority of those benefitting from the projects must be members of the low-income community.

- Be self-help projects of poor and oppressed people. The projects must be directed by the low-income groups themselves.

- Aim to bring about institutional change by attacking the root causes of poverty, including the unjust

policies, laws or systems which tend to keep people poor.

The potential for becoming self-supporting at the conclusion of CHD funding also enhances a project's chances of receiving help from the Campaign.

In 1981, 160 projects throughout the country shared in the \$6 million available for allocations from the national CHD.

Villa Maria starts new community service

Villa Maria Nursing and Rehabilitation Center has announced a new community service: **Bon Secours Senior Center**.

Bon Secours Senior Center is sponsored by the Sisters of Bon Secours of Villa Maria with the cooperation of the City of North Miami.

The Senior Center, which is located at 860 N.E. 126th Street, North Miami, will provide supervised adult day care services Monday through Friday, 8:30 a.m. to 4:30 p.m., for

ten to twelve frail, elderly people who reside in North Miami.

Daily programs are designed to enhance each participant's optimal physical and mental well-being.

A full, hot noon meal and two snacks will be provided. Transportation is available. There will be a nominal fee for service, on a sliding scale.

If you wish to refer potential participants, please contact Sister Clare Agnes, Project Director, at 891-9751.

Volunteers needed

Volunteers are needed at Villa Maria Nursing and Rehabilitation Center. Help with arts/crafts, clerical, reception on weekdays.

Mealtime aides and friendly visitors are needed especially in the early evening and on week-ends. Call Villa Maria Volunteer Services 891-8850 for more information.

It's a Date

THE ST. LOUIS ADULT CHOIR will present a Christmas musical entitled "Everybody will Be Praising the Lord" on Thursday, Dec. 17 at 7:30 p.m. in the main church. Written by Jerry Nelson, the musical will be narrated by pastor Fr. David Russell and Roger Grenier will conduct the choir. Admission is free. St. Louis Church is located at 7270 S.W. 120 St. in Kendall.

THE LADIES SOCIETY OF LITTLE FLOWER CHURCH will bring gifts for the Christmas packages for the residents of the Lincoln Manor Retirement Home when they meet on Monday, December 14th at 7:30 p.m. in the school library. They will also bring baby clothing and items for the Respect Life office in Hollywood. Deacon William Watkins will present a religious program and refreshments will be served.

ST. MAURICE CATHOLIC CHURCH of Ft. Lauderdale invites any single divorced, separated or widowed persons to a special mass on Sunday evening, December 13th at 6 p.m. To be followed by a dance in the parish hall. If you have any questions please call Evelyn at 989-0274 or George at 981-2352 between 5 and 9:30 p.m. any evening.

THE CURSILLO CENTER will be holding a luncheon to celebrate Christmas and to welcome Fr. Michael Kelly as their new spiritual director on Saturday Dec. 12 at the Pastoral Activities Center, 7707 N.W. 2nd Ave. Registration will commence at 9 a.m., lunch will be served at 12:15. There will be four speakers and the day will end with a closing discussion at 2 and a Mass at 2:30 p.m.

THE DADE CATHOLIC SINGLES CLUB will hold a Mass on Sunday Dec. 13 at 9:30 a.m. at St. Louis Parish, 7270 S.W. 120th St. There will also be a

breakfast held at 10:30 a.m. at the Sea Shanty in the Holiday Inn on S. Dixie Hwy. All Catholic singles, ages 20-39, are welcome. For more information call Frank at 553-4919.

CONCEPT HOUSE, a drug rehabilitation program in Miami, reminds churches and individuals that they can buy their poinsettias there this Christmas while helping others. All the proceeds from the sales go to the addicts. Located at 162 N.W. 49 St., Concept House also delivers. For more information call Scott Gaddis, 751-6501.

MARIAN COUNCIL #3757 will sponsor a covered dish supper on Sunday, Dec. 13 at 6 p.m. at the Council Hall. A covered dish is the only charge for admission. The address is 13300 Memorial Highway, North Miami.

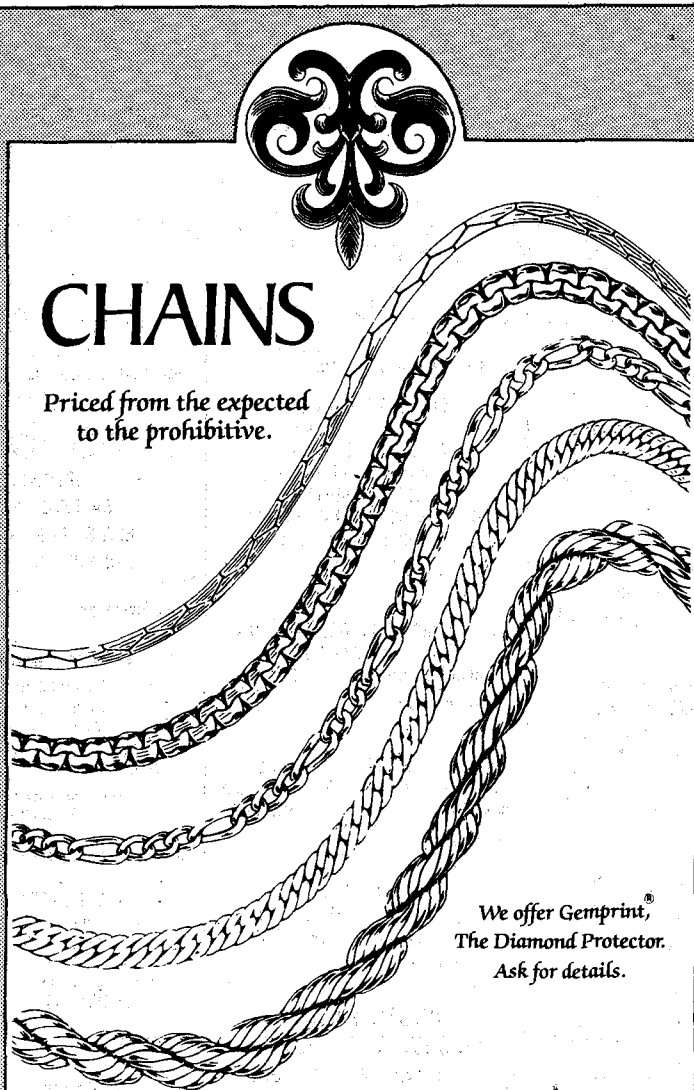
THE HOLY FAMILY WOMAN'S CLUB will host a gala New Year's Eve Dance at their Parish Hall, 14500 N.E. 11th Ave., on Thursday Dec. 31 from 9 p.m. to 1 a.m. A catered buffet supper will be served before midnight. There will be a live band and snacks. Tickets are \$12.50. Early reservations required call 947-5043.

THE ST. STEPHENS COUNCIL OF CATHOLIC WOMEN and the Mens Club will co-host a "Family Christmas Party" by inviting parish parents and their children to St. Stephens social hall at 7:30 p.m. on Dec. 19th Santa will make an appearance and carols will be sung.

Positive parenting

A six-session program to help parents become more effective will be held on Tuesdays beginning Jan. 12, 1982 at Holy Name of Jesus parish in West Palm Beach.

For more information and registration, call Jean Hottenstein, 964-8010.



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Thanks to St. Jude for prayers answered. Publication promised. F.D.

Thanks to St. Jude for favor granted. Publication promised. Anne Morin

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A woman to remember

By LAWRENCE CUNNINGHAM
NC News Service

While still a child, St. Teresa of Avila and a brother decided to run away from home.

Spurred on by the lives of the saints read to them by their mother, the youngsters were determined to run away in order to seek martyrdom at the hands of the Moors in North Africa. But, unhappily for their plans, as they were hurrying through the streets of Avila on their way out of the city, they were caught and unceremoniously returned home by an uncle.

That story gives an early indication of the future reformer's determination to search out the path to God. Teresa was born in 1515, only 13 years after Columbus sailed for the Americas under the flag of her native Spain and six years before Martin Luther made his final break with the papacy.

TERESA'S LIFE seems to reflect the energy and daring of the 16th century, a time of vast new discoveries and tumultuous change. Both the exploration of the New World and the Protestant reformation had a significant impact on her.

Teresa entered the convent in Avila when she was 21 years old. Throughout her life she was plagued by ill health, which at one point forced her to leave the convent for two years to recuperate at the home of a sibling.

In her writings, Teresa refers to her chronic ill health as a "cross," and confesses how discouraged she became at times. Teresa also frequently prayed for help in carrying on her work and numerous travels despite her erratic health.

For many years Teresa struggled to become more adept at prayer. She described prayer as a "conversation between friends." After 20 years in the convent, she experienced what she calls a "second conversion" which led her to seek



St. Teresa of Avila once wrote about self-styled saints who frightened her 'more than all of the sinners I have ever met.'

a more perfect life of prayer and contemplation. Thereafter, her rapid advance in the spiritual life as well as her forceful personality made her a natural reformer of religious life.

Beginning in 1562, she worked untiringly against strenuous objections to found reformed Carmelite convents all over Spain. By the time of her death in 1582, Teresa had founded more than 16 convents where Carmelite sisters pursued lives of mystical prayer in a setting of simplicity and poverty.

CONTEMPORARY enclosed Carmelite monasteries of women are direct spiritual descendants of the first reformed convents founded by Teresa.

Historians and writers have been intrigued by the pithy and forthright character of Teresa. Despite the seriousness of her life and the intensity of her work as a reformer, Teresa was a humorous, down-to-earth woman.

Once, when bucked from a mule she was riding, Teresa raised her eyes to heaven and cried out, "Lord, if this is how you treat your servants, it is no wonder you have so few of them!"

She once wrote about self-styled saints who frightened her "more than all of the sinners I have ever met."

Despite a lack of formal education, Teresa was an energetic and original writer. In addition to her autobiography, she wrote such masterpieces as "The Way of Perfection" in 1565 and "The Interior Castle" in 1577.

Next year, the 400th anniversary of Teresa of Avila's death will be celebrated. She is a woman whose intense life and whose writings led Pope Paul VI to name her a "doctor of the church."

This elite list contains only two women—Teresa of Avila and St. Catherine of Sienna.

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your
faith

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story of belief**

Most people are storytellers. But they probably wouldn't describe themselves that way. The stories they tell are true stories derived from ordinary life.

Undoubtedly, there are many true stories of belief to be told by people in the Archdiocese of Miami. And *The Voice* wants to publish as many of them as possible in the coming weeks. If you think you have a story of belief to tell, send it along, in 300 words or less, and we'll do our best to publish it in these pages.

With your story, send your name, address, phone number and parish, as well as a head and shoulder picture of yourself, if you have one.

Mail them to: Stories of Belief, *The Voice*, P.O. Box 38-1059, Miami, FL 33138-1059.

See you in print.

Why are the skies so gray?

By Katharine Bird
NC News Service

Gradually she began to lose her usual zest for life. "There isn't enough salt and pepper in my life," she complained.

Her children, teen-agers now, only paid attention to her when she demanded it. Their encounters didn't seem as pleasant as when the children were younger.

Now 39 years old, she recently had moved to a new city when her husband was transferred. He immediately immersed himself in interesting work with congenial associates. For her, however, her move was a major disruption. She felt uprooted and a little resentful at being forced to find new friends—again.

She registered at the local parish. But, here too, she was vaguely disappointed. She continued her usual religious practices, but only out of a sense of duty. She felt God was far away and not very interested in her.

After a while, her husband noticed she was putting on weight and had given up gardening, something she had loved in their former home. He also noticed she was reacting strongly to problems she formerly had handled with ease.

On one occasion, when he turned to her for sympathy after an especially upsetting day at work, she responded by scolding him—for leaving his coffee cup in the sink unrinsed. He was stunned.

On another occasion, while upbraiding their son for a trivial offense, she launched into a long litany of his wrongdoings, reaching way back into his early childhood. This too was contrary to her usual practice.

According to Fr. Douglas Morrison, director of the Pastoral Center at The Catholic University of America, this woman could be responding to pressure during a transition time in her life.

Fr. Morrison explained that pressure surrounds people throughout their lives.

- Sometimes pressure is related to the transition from one age to another.

- Other times, pressure is caused by routine transitions from one school to another, from

school to work, from one state of life to another.

In addition, Fr. Morrison thinks people experience a more general kind of pressure from society. In some countries, the pressure is to join in a competitive and achievement-oriented way of life.

This overriding stress affects people from childhood on, beginning at home and spilling over in school and at work, he added.

PEOPLE CAN'T AVOID all pressure, and the counselor maintains it can have a positive side. Pressure, he said firmly, is "essential for growth. We need the force of pressure to drag us up from point A to point B."

For instance, Fr. Morrison continued, the woman mentioned earlier might muddle on for a time, vaguely dissatisfied with herself and feeling that "no one really appreciates her, not even God."

Then, something quite specific will happen. One day, the woman will be shocked by something—the illness or death of a parent or close friend. This will shake her into the recognition that "her present is not very satisfying—and the future looks worse," Fr. Morrison remarked.

Confronted by that knowledge, the woman will seek to change her life somehow by reaching out for help to others.

At this point, according to Fr. Morrison, it is crucial for people to step back to gain perspective on what is happening. In the normal course of events, he asserted, people do this by talking over how they are feeling with other persons—with their spouse, a neighbor, a relative.

Therefore, individuals need to be able to find some kind of support system. Christians, Fr. Morrison observed, should have the kind of faith in others that makes this possible.

AS CHRISTIANS, we "Profess to be rooted in God and in a community of frail people who pledge their support to each other," he added.

In a group where members "have as much likeness as possible, trust can be built" among people more easily, Father Morrison concluded.

I Believe

... We Believe

When pressure gets to you

By **NEIL PARENT**
NC News Service

My wife and I have a friend—a widowed mother of two teen-agers—who moved several years ago from a large urban area to a rural setting in New England. As she explained then, she was tired of the fast pace and the pressures of urban living.

She wanted a style of life that would allow her and her children to spend more time together and to taste some of the simple pleasures of life, like a walk in the woods.

She also felt that urban living posed problems for the Christian upbringing of her children. She wanted them to grow up in an environment that was less materialistic, competitive and violence-prone.

Many of us, I suspect, can identify with my friend's motives. Perhaps, at times we too have thought about leaving our present harried life behind and starting afresh somewhere else—where things are simpler, quieter.

MODERN LIFE is filled with pressures that can cause anxiety and threaten happiness.

The amount and variety of options open to us. Each day we are faced with a host of decisions that can have major consequences for us and for our children.

For example, it used to be that after finishing school, one took the first available job. Today, one can choose from a multitude of career possibilities—each having radically different implications for the future.

The pace of modern life. The rate at which technological and scientific developments occur is steadily rising. We hardly have time to catch our breath from one development when another is upon us.

For instance, few parents feel comfortable helping their children with modern math. Yet, the fast-growing use of computers in education is bound to expand and will pose even more questions for parents.

The growing complexity of society with its

Feasts, fasts and Jesus

By **Father John Castelot**
NC News Service

One of the stories of conflict in the second chapter of Mark begins with a controversy about fasting.

Mark says some people came to Jesus and asked why his disciples did not fast. John the Baptizer's disciples fasted and so did the Pharisees, the people noted.

DEVOUT PHARISEES fasted several times a week. But the references to them in verses 18 and 19 seem to have been added to the original story to bring it into line with the whole series of incidents involving Jesus and the religious establishment.

At any rate, some people were scandalized. To their way of thinking, the conduct of John and his followers at least was consistent with their preaching. But if Jesus was God's agent, why didn't he and his disciples perform the expected acts of religious observance?

Jesus answers with the help of a common illustration—the wedding feast that usually lasted a full week. Jesus is alluded to as the groom at the feast.

The feast was a time of great joy. Fasting would be completely out of place.

But there is more to Jesus' answer than that. His answer points to his identity.

The wedding feast was a familiar image for the reign of God. It would suggest to those with ears to hear that the reign had dawned with Jesus.

Even more, the allusion to himself as the groom would

various groups and activities. The amount of telephoning, car pooling and meetings that many parents must undergo to provide for their children's educational, recreational and social activities is overwhelming.

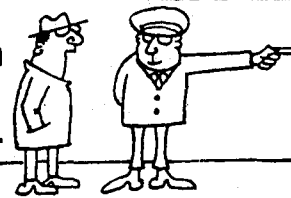
TODAY'S PRESSURES can provoke considerable anxiety. People grow anxious because of all the decisions that have to be made. They worry about making wrong choices that may eventually prove harmful to themselves or those they love.

Like most other things in life, pressures can be harmful when in too great a quantity; but in moderate amounts they might be beneficial. Pressures can be catalysts for decision and action. Pressures also can be a source of personal testing and growth.

For the Christian, the pressures of life can be a source of spiritual growth. Facing up to decisions or other pressures can be a way of exercising faith.

But too many decisions can overload us and push us to the point of anxiety. Indeed, we may

Today's pressures can provoke considerable anxiety in us. We worry about making wrong choices. We feel pulled in every direction.



CORK

even create additional pressures for ourselves by worrying whether or not we have acted in a Christian way.

Here is where Jesus' instructions not to worry are pertinent. He asks us not to be so absorbed in the pressures of daily living that we neglect what is really important—namely, our relationship with God.

WE GROW anxious when faced with pressures and decisions because we begin to feel as though success in life depends so much on us—on making all the right choices. We feel somehow that we must have complete control of life if everything is to work out.

But Christian faith tells us that life is not fully ours to control in the first place. Our life is God's gift. We are always and everywhere touched by his boundless love for us.

Thus, Christians might view life's pressures as opportunities for growth rather than as problems to be mastered for success.

God asks that we do what we can in life and rely upon him for the rest.

have recalled the Old Testament passages in which Yahweh (God) himself was portrayed as the groom who wanted to be reunited with his faithless bride, Israel. Certainly, Mark's Christian readers would have understood the words that way.

However, in verse 20, the analogy is broken.

Jesus and his apostles might not have fasted, but the early Christians did. Why? Mark seems to tell us something about that now.

When a wedding feast was finished, the groom was not "taken away" from the guests. But the early Christians felt as though that had happened. For them, the real wedding feast would take place at the time of the second coming of Jesus. In the meantime, they fasted in anticipation of his return.

For the reader, this part of the account brings the cross into focus once more—a recurrent theme for Mark.

Finally, two little parables are told—one about a patch on an old cloak, the other about new wine in old wineskins.

The two parables were added to bring out the general principle implicit in the controversy about fasting. They do not deny the continuity of the new order of things with the old. Concern is expressed for the old cloak and the old wineskins.

But the parables indicate that a new spirit of religion was brought by Jesus. It calls not just for a "patch-up" job, but complete renovation.

It's not just Rock'n Roll!

Radio priest says music can lead youth to Christ



Fr. Don Kimball, the radio priest

By Mary Sanchez

RIVERSIDE, Calif. (NC) — Those who have seen the movie "Endless Love" or hints of it in TV commercials may not think its theme music could lead young people to Christ.

But Jesuit Father Don Kimball thinks it can.

"It has been proven that rock 'n' roll music will carry the Christian message if it's guided," said Father Kimball, who founded Catholic Media Ministry in the Diocese of Santa Rosa and also produces a half-hour weekly radio show as a disc jockey for popular San Francisco station WFRG.

Through expressions of God's love

from another young person in youth-to-youth ministry, the church can be rebuilt, according to Father Kimball.

THE PRIEST participated in Youth Day '81 in the Diocese of San Bernardino. The event drew some 600 young people and youth ministers to the campus of the University of California.

Participants were led to workshops by clowns, part of the diocesan youth ministry program conducted by Joe Baker.

"It's occasions like this that help us to know we are family and together we are the church," said Baker.

The conference included a Mass, at which Bishop Phillip F. Straling was principal celebrant, 12 priests con-

celebrated and Father Kimball delivered the homily.

He spoke of "Jesus as the cornerstone," the theme of the conference.

"God is on your side helping you to find you," he said. "He doesn't want you to see yourself as no good. You've got to have confidence that you are the cornerstone of that love relationship, because below the surface of you is God."

"You are created for love," he added. "The Lord would love to rebuild the church with you."

In his workshop, "Youth to Youth on the Air," he described his radio-oriented ministry.

HE USES RADIO because it is a personal medium of intimacy. As a disc jockey, he makes no attempt to speak to a group of listeners but to one person because most people who listen to the radio, like those who listen to records, listen alone, he said.

Father Kimball encouraged the use of rock music records "to pray by." When an adult in the audience questioned the use of such records because they contain "certain innuendo," Father Kimball answered that about 80 percent of popular records are usable and can be "made holy."

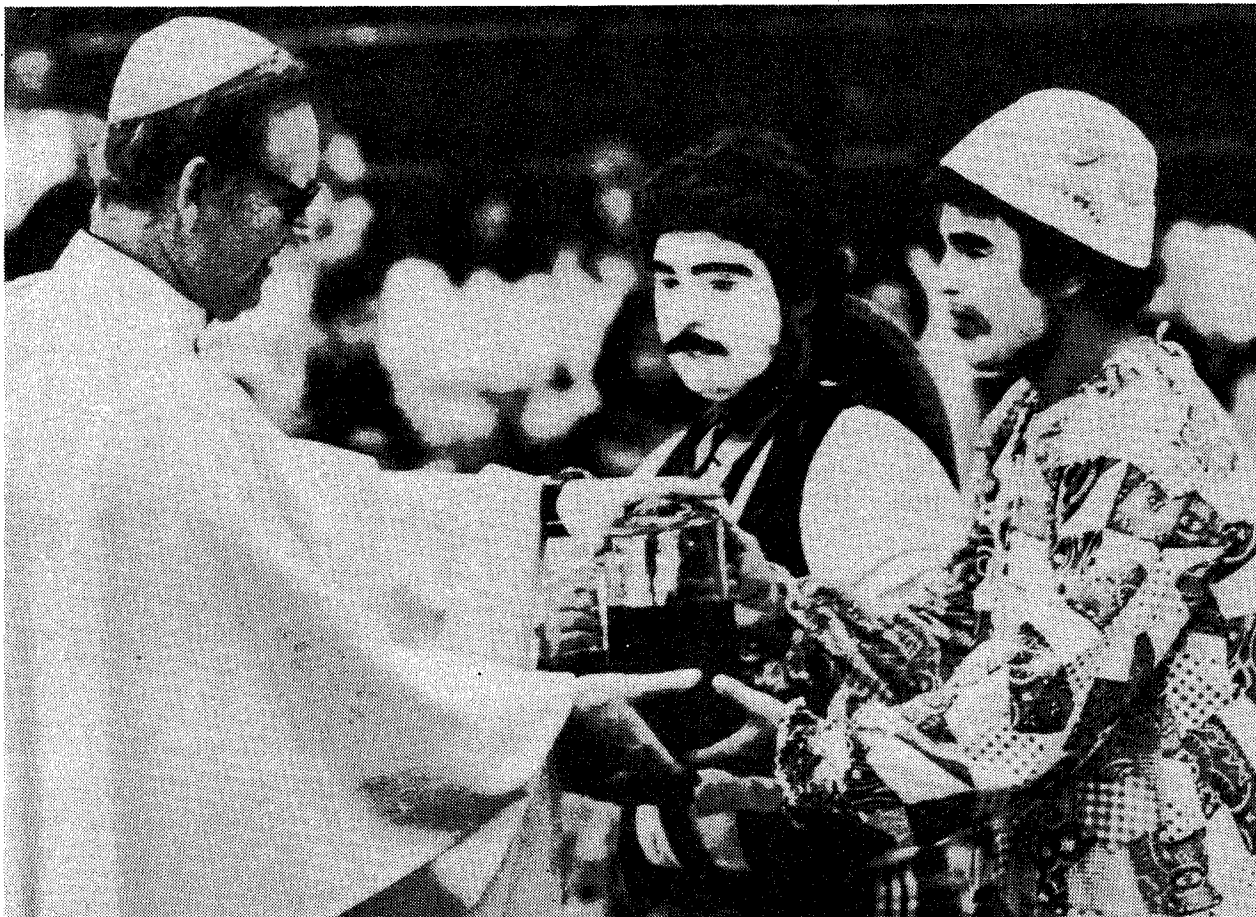
"It's not that there is so much evil, but we have to Christianize it," he said. "I can take any of the Top 40 list and can get 10 songs to pray to."

"Jesus never said there had to be one kind of music at the Last Supper," he added. "The bottom line is if you're going to deal with the young, especially those who are not so turned on in their faith, try rock 'n' roll and try praying."

After the conference, some of the young participants described what they had gotten out of it.

"It was fun and exciting," said Thomas Velasquez, 14, of San Bernardino. "I want to share it with everyone."

"I learned you don't have to have sexual relations to show you love someone," said 12-year-old Eletrea Wells of Fort Irwin, Calif.



Bishop Phillip F. Straling of San Bernardino, Calif., accepts the gifts from clowns Jonathan Livermore and Richard Mercado during the Young Day Mass. (NC Photo by Gordon Watson)

The news in my Christmas letter

By Hilda Young

For weeks now I have been struggling with whether or not to put together a Christmas family letter filled with news about us this year instead of sending Christmas cards.

We always enjoy receiving these year-in-review productions from friends and relatives, especially those we don't see often.

Last year, for example, we learned from my cousin Betty's letter that her son Herbie was a National Merit finalist. I could tell everyone about oldest son receiving the school district librarians' citation for the most overdue books in one year since Benny Fitz went joyriding in the bookmobile and never came back.

FROM THE Nelson's letter we found out they had built a summer cabin by themselves, among other accomplishments. I could share the news that spouse spent the spring and summer installing his Stanley garage door opener.

My high school friend Alice informed her readers that she had been able to can 200 quarts of fruits and vegetables from her garden. I could talk about

how good my tomato promises to be, assuming it ripens on the window sill soon.

The Sweeney family told all about their trip to Ireland. We could brag about still talking to each other after our four-day camping trip to Mosquito Flats State Park. We could even enclose the free brochures on poison oak identification the hospital gave us and provide tips on how to apply salve.

I WONDER if anyone would be interested in the news about spouse digging up the front lawn trying to find the spot in the sewer line plugged by sweat socks.

I probably shouldn't tell anyone about the neighborhood chipping in to buy our dog a gift certificate to the vet to have you know what done.

Maybe the kids could illustrate our letter with a cartoon strip of how their dad reacted when he backed over a skateboard and hotwheel on the same day.

Maybe I should forget the whole thing and go get a loan to buy enough Christmas cards.

(NC News Service)

Documento sobre laicos refleja cambios en papel de sacerdotes

Por R. P. Kenneth Doyle

Vaticano (NC) — Una vez dado a la publicidad el documento de la Comisión Pontificia sobre Laicos acerca del papel de los sacerdotes en las asociaciones laicas, comenzó un juego de interrogantes.

El personal de la Comisión sobre Laicos reveló que la respuesta no descansa en ninguno de los eventos actuales. El documento según ellos ha estado en preparación por unos diez años, de manera que su origen antecede cualquier suceso reciente.

Es más que probable que el estudio haya sido originado por el simple hecho de que, desde Vaticano II, la naturaleza del trabajo de muchos sacerdotes ha cambiado tanto como la relación entre laicos y sacerdotes y la Comisión sintió la necesidad de alguna guía que ayudara. Muchos comentarios han sido hechos respecto a la proliferación de organizaciones dentro de la Iglesia. Se cuenta de un párroco que dijo: "Cuando llegue el fin del mundo, casi seguro estaré en una reunión parroquial."

El sacerdote típico pasa una gran parte de su tiempo en reuniones con grupos laicos, consejos parroquiales, juntas de las escuelas, comités de interés humano, encuentros de diversos tipos, equipos de cursillos, grupos de oración, asociaciones varias de profesionales católicos y organizaciones de juventudes católicas.

Lo que busca el documento es una respuesta al asunto que turba a muchos sacerdotes: "Como sacerdote, ¿cómo puede él justificar todo ese tiempo?"

Muchos de los reportes de la prensa advierten a los sacerdotes que se mantengan alejados de niveles directivos y políticos con los grupos laicos.

Tal síntesis lleva parte de la verdad pero le falta la mayor parte de ella. Ignora el positivo impulso del documento: el cual, más que hacer una advertencia, sostiene un ideal. Presenta al sacerdote contemporáneo dentro de un tipo "modelo" de modo que pueda ser siempre el sacerdote, siempre una fuerza espiritual.

El documento no dice que el sacerdote, sólo por esto, sea el único cristiano legítimo dentro de la comunidad, ni siquiera el mejor. Apunta específicamente que "por su ordenación el que es llamado y enviado no es y ni siquiera viene a ser un cristiano mejor que los demás."

Pero recuerda al sacerdote que la comunidad lo busca, ante todo, por una sólida dirigencia espiritual.

Dice el documento citando un discurso del Papa en 1979: "En las organizaciones y asociaciones que ustedes sir-

van—no haya error en esto—la Iglesia desea que ustedes sean 'sacerdotes' y los laicos que ustedes conozcan en esas reuniones desean que ustedes sean sacerdotes y nada más que sacerdotes.

Puede parecerle a algunos un tanto absurdo y cargante que el primer documento en la historia de cinco años del grupo sobre laicado, como Comisión Pontificia, deba enfocarse en los sacerdotes. Pero la realidad es que leyendo el documento se da cuenta que señala su interés en el laicado, porque hablando del sacerdote está también declarando sobre el laico y cómo las Asociaciones católicas laicas debieran funcionar.

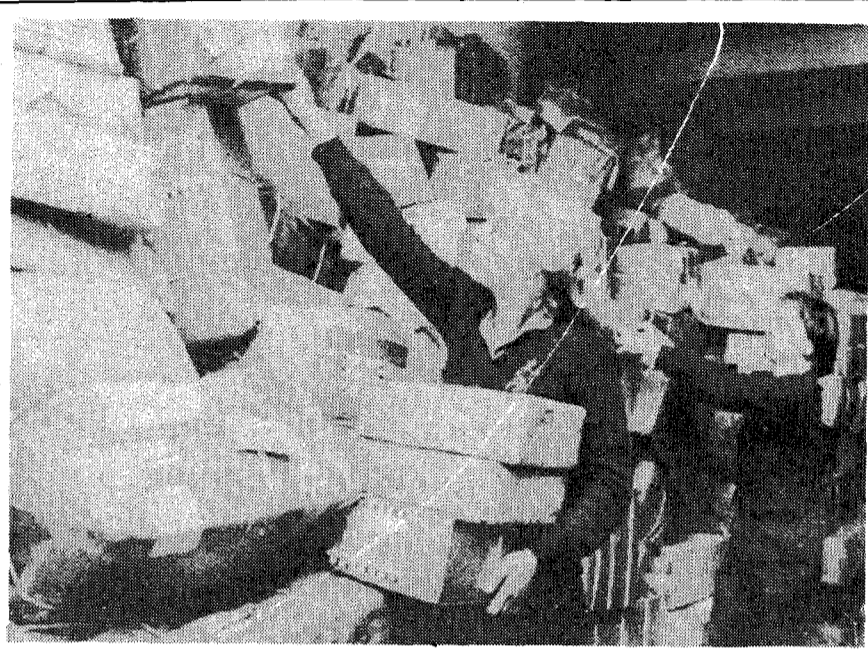
Y éste precisamente es el corazón del documento, donde se planta una nueva idea.

A menudo, en el pasado, dirigentes religiosos han señalado que la Iglesia no es democrática, queriendo decir que sus enseñanzas morales no son determinadas por un referéndum. Pero en el documento de los laicos hay un rechazo del modelo democrático en un contexto totalmente diferente. Lo que el documento dice es que las organizaciones católicas, precisamente porque son católicas (universales) y por tanto generadas por el Evangelio no decidirán las cosas por discusiones internas, amiguismos, poder político faccional o por votos y mayorías estrechas.

En su lugar el documento dice que debiera buscarse el discernimiento de lo que es la voluntad de Dios y alcanzar, tanto como sea posible, una unanimidad en la decisión.

Dirigiendo este proceso de discernimiento debe estar el sacerdote-capellán. El es quien tiene la primaria responsabilidad de mantener la organización en la Onda Divina para que no olviden que es al Señor a quien ellos están sirviendo cuando sirven a su pueblo, y que es el Señor quien los enseñará como hacer esa labor más eficientemente.

El sacerdote asociado con cualquier organización católica, por tanto, juega un papel central. No es ya él quien abre la sesión con una plegaria. Y ya no es él tampoco, quien con su presencia asegura que el lenguaje y los chistes sean mantenidos dentro de formas apropiadas. El es, en vista del documento y como dijo el Papa, "el arquitecto de la comunión" entre este grupo y los otros. Porque cualquiera que haya observado el aislamiento y la exclusividad de algunos grupos dentro de una sociedad parroquial, los que creen tener la única válida visión cristiana, puede apreciar la importancia del papel del sacerdote como "constructor de puentes".



ALIMENTOS PARA POLONIA.—Para acelerar la distribución de miles de bultos con alimentos que llegan de muchos países extranjeros, entre ellos Estados Unidos, las autoridades polacas han abierto una oficina postal en Myslowice, cerca de Katowice. (NC foto de UPI)

Misa especial en la Catedral a Ntra. Sra. de Guadalupe

La Catedral de St. Mary de Miami y su comunidad hispana invitan a todos los devotos de Nuestra Señora de Guadalupe a celebrar el 450 aniversario de las apariciones de la Madre de Dios a Juan Diego, con una Liturgia especial celebrada por Monseñor Agustín Román, Obispo Auxiliar de Miami.

La Misa será el día 13 de Diciembre

a las 12:30 p.m. y será amenizada por el Coro Hispano de la Arquidiócesis, intérpretes del disco "Misa Cubana", dirigidos por Martha Fernández Morell, quienes dirigirán a su vez a la comunidad en los cantos y aclamaciones litúrgicas propias de esta celebración tan especial, que marcó el inicio del proceso de Evangelización en el continente americano.

Iglesia de Milwaukee fija nueva edad de confirmación

Por Eugene Horn

Milwaukee (NC) — Las Nuevas nuevas normas oficiales para el Sacramento de la Confirmación aprobadas por la Arquidiócesis de Milwaukee, fijan la edad mínima para recibir el sacramento en los 16 años, o en el primer año de la Escuela Superior (bachillerato)

La nueva política sobre edad para la confirmación surgió de las normas temporales establecidas en 1979, y fue aprobada por el Arzobispo Rembert Weakland para ser efectivas inmediatamente. Sobre ello dijo el Arzobispo:

—Dejar la confirmación para una edad cercana a la adultez me luce que lo acerca mas a uno a todo el proceso original de los ritos que acompañan la iniciación de adultos de la Iglesia primitiva, cuyo orden ha sido alterado por la tradición establecida del bautismo de los infantes y la temprana Primer Comunión.

Las normas incluyen tres modelos de programas de preparación para el sacramento, que pueden durar uno o

dos años. Bajo estas normas el párroco, o la persona que el designara, entrevistará al candidato a la confirmación para determinar su grado de preparación. El candidato deberá comprometerse en servicios pastorales tales como ayudar a los minusválidos, a los ancianos, a los pobres, etc. y los padres deberán participar ayudando a sus hijos.

Los padrinos deberán ser lo suficientemente "maduros", pertenecer a la Iglesia Católica y haber sido iniciados en los sacramentos del Bautismo, Eucaristía y Confirmación.

Las normas especifican que se debe ser sensible a la necesidad de los retrasados mentales, trabajadores hispanos migratorios y adultos.

La Directora del Ministerio a la Juventud, Lynn Neu, dice que las "nuevas normas intentan reflejar una base teológica mas fuerte, enfocada a la significación histórica del sacramento, proveer un mejor medio de calificar al candidato y ampliar el papel de padres, padrinos y parroquia."



Historia condensada del "Milagro del Tepeyac", publicada originalmente en "La Voz", Dic. 7, 1979, es ofrecida de nuevo, revisada y con algunos datos históricos adicionales, complaciendo a algunos lectores que nos han pedido "algo" sobre Ntra. Sra. de Guadalupe. Está tomada de un antiquísimo librito que parece ser un recuento oficial de los hechos, y muestra tanta hermosura en la narración de los tiernos diálogos entre la Madre Celestial y "su pequeño hijo" Juan Diego, que hemos tratado de mantener ese espíritu dentro de lo "imposible de la tarea".

Diez años después de terminadas las guerras por la conquista de México y reinando la paz entre aztecas y españoles, una fría mañana de los primeros días del mes de Diciembre de 1531, un humilde indio azteca natural de Cuautitlán llamado Juan Diego, quien había abrazado con gran fervor la fe cristiana, andaba el camino que le llevaría a la iglesita donde asistiría a la Santa Misa. Juan Diego era muy devoto y se dice que participaba de la Misa diariamente.

Al llegar al cerro llamado de Tepeyac (así aparece en la crónica) ya amanecía y oyó, como viniendo de lo alto del cerrillo, un canto que según él semejaba el trino precioso de muchos pájaros; sin embargo, Juan Diego estaba seguro eran voces que callaban por momentos para seguir de nuevo su canto. No sabía si estaba soñando o despierto, o si estaba en el paraíso que nombraban las viejas leyendas aztecas. Y porque se estimaba indigno de presenciar la deslumbrante belleza del lugar, que bañaban los dorados rayos del sol naciente y del canto celestial que oía, no creía real el momento que vivía.

Cesó el canto y sobrecogido oyó una dulce y tierna voz que le llamaba desde lo alto del cerro:

—¡Juanito! ¡Juan Dieguito!

Juan Diego no se movió. Estaba embargado por la emoción y el temor. Al fin se atrevió a subir a donde le llamaban y según subía, sintió que el contento invadía su corazón. Cuando llegó al tope vio a una señora esperándole, quien le pedía se acercara.

Ya en su presencia quedó maravillado de su sobrehumana belleza. Su vestidura era radiante como el sol y se dió cuenta que la luz que iluminaba al cerro al llegar allí provenía de Ella y no del sol. Los resplandores que la rodeaban hacían lucir al lugar como lleno de piedras preciosas; las plantas parecían de esmeraldas y los tallos de oro. Se in-

El 450 aniversario del "Milagro del Tepeyac"

Por José P. Alonso

clinó ante Ella y la oyó decir como quien le estimaba mucho:

—Juanito, el más pequeño de mis hijos, ¿adonde vas?

Juan Diego le respondió:

—Señora y niña mía, tengo que llegar a la casa de México Tlatilolco para seguir las cosas divinas, que nos dan y enseñan nuestros sacerdotes delegados del Señor.

Ella le habló de nuevo.

—Sabe y entiende bien, tú el más pequeño de mis hijos, que soy la Siempre Virgen Santa María, Madre del Verdadero Dios por quien se vive; del Creador que lo hizo todo, Señor del Cielo y la Tierra. Mi deseo es que se me erija aquí un templo para mostrar y dar todo mi amor, compasión, auxilio y defensa, pues yo soy vuestra piadosa madre, a ti y a todos los demás moradores de esta tierra y a todos los que me amen y me invocan confiando en mí. Deseo que se me conozca por el nombre de Santa María de Guadalupe.

Y le pidió fuese a ver al señor obispo para que le comunicara su deseo, contándole cuánto había visto, oído y admirado; asegurándole que todo su trabajo y fatiga en cumplir lo que le mandaba le sería agradecido y bien pagado por Ella.

Juan Diego se inclinó ante ella diciéndole que iba pronto a cumplir su deseo y despidiéndose salió a la calzada que conducía a México. Una vez allí, se presentó en la casa del Obispo Fray Juan de Zumárraga, recién llegado a la ciudad, y pidió a los sirvientes le anunciaran al señor obispo su deseo de verle y así sucedió.

Juan Diego contó al Obispo "cuanto había visto, oído y admirado" y el mensaje de la Santa Virgen. El Obispo, aunque no le dió mucho crédito, le prometió que pensaría en ello.

El humilde indio regresó al cerro y contó a la señora todo lo ocurrido. Volvió Ella a encomendarle una segunda visita y así lo cumplió Juan Diego. Por segunda vez el Obispo, muy cariñoso, le despidió con la misma promesa; pero él se entristeció al comprender que el obispo no le creía.

Volvió Juan Diego apesadumbrado al cerrito con las noticias, creyéndose incapaz de dar cumplimiento al encargo de su Señora.

—El Señor Obispo no da crédito a mis palabras; piensa que son invención mía. Te ruego, Señora y Niña mía, que envíes a uno de los principales, respetado en el lugar, para que lleve al obispo tu mensaje; porque yo soy un hombrecillo menudo, una hoja seca, y nadie en este pueblo. Y como tal me ven en el lugar donde me mandas.

La Virgen le respondió:

—Hijo mío, el más pequeño, sabe que son muchos los que pueden servirte y llevar mi mensaje, pero es de todo punto preciso que seas **tu** quien lo solicite para que con tu mediación, sea hecha mi voluntad y deseo.

Una tercera vez fué Juan Diego encomendado a llevar los deseos de la señora al obispo. Era Domingo.

Después de atender en Tlatilolco los "Servicios Divinos e instruirse", como decía el humilde indio, tomó el camino del obispado. Con dificultad pudo al fin ser recibido por S.E. Juan de Zumá-

raga; entretanto él había estado rezando para que el obispo le creyera. Cuando estuvo en su presencia se arrodilló ante él y llorando le contó todo, desde el principio, rogándole le creyese.

El Sr. Obispo se enterneció y le explicó que no era que él no le creyese, sino que en estas cosas había que obrar con cautela y hacían falta evidencias, algún signo que confirmara todo lo sucedido.

Juan Diego le suplicó que le dijera qué señal deseaba para trasmitirla a su Señora, seguro de que Ella se la daría. El Obispo le despidió asegurándole que cualquier señal que Ella diera sería suficiente.

Juan Diego se fué derecho al cerro para contar a su Niña y Señora lo acontecido. Ella, sonriendo complacida le dijo:

—Bien está, hijito mío. Vuelvete aquí mañana para que lleves la señal que te han pedido, y sabe que yo premiaré tus cuidados y el cansancio que por mí has tenido.

Al llegar a su casa Juan Diego recibió noticias de su tío Juan Bernardino, quien estaba muy enfermo con la peste y necesitaba que le buscara al doctor y al sacerdote, pues el tío no creía había tiempo para sanarle. En realidad estaba muriendo.

Camino de Tlatilolco en busca del sacerdote, ya que el doctor no pudo hacer nada, Juan Diego tenía que pasar cerca del cerrillo y dió vuelta por otro camino para que la Señora no le viera y así poder llegar a la Iglesia. Pero ella le salió al encuentro preguntándole adonde iba. El bajó la cabeza abochornado y le contó por qué la prisa que llevaba.

La Señora le dijo que no se afligiera, que fuera a llevar su mensaje al obispo que Ella cuidaría de su tío. (Aquí la crónica cuenta un diálogo precioso que por su extensión no reproducimos y cómo, según se supo después, Ella visitó al tío curándole.) Esta fué la cuarta vez que Juan Diego habló con la Virgen Santa Madre de Dios y Ella le ordenó

que subiera a la cumbre del cerro y recogiera flores de las que allí encontrara y se las trajera. El se asombró de ver tantas flores porque en esta época no se daba ninguna. Pero cumplió lo mandado y llevó todas las que pudo cargar. La Señora las tomó en sus manos y después se las devolvió, encargándole las llevara al obispo como señal de su deseo y le pidió que en el camino no mostrara a nadie lo que llevaba.

Al llegar, nuevamente al palacio episcopal, ninguno de los sirvientes le hizo caso creyéndole ya un loco o mentiroso; y tuvo que aguardar muchas horas con su sarape doblado sin decir una palabra.

Algunos de los criados sintieron lástima y le contaron al obispo que Juan Diego le aguardaba con un gran bulto con él. El Obispo cayó en cuenta que el bulto podía ser la prueba que le había pedido y mandó que lo trajesen a su presencia.

Juan Diego le saludó humildemente y contó en detalle todo lo sucedido desde su última visita. Se disponía entregarle las flores al Sr. Obispo cuando, al abrir el sarape, las flores se esparcieron por el suelo llenando el recinto con su fragancia y ante los ojos del prelado apareció en el sarape, como retratada, la preciosa imagen de la Siempre Santa Virgen María de Guadalupe, Madre de Dios, tal como se guarda y venera en su templo de Tepeyacac. El Obispo lloró pidiendo perdón a la Santísima Virgen por haber dudado y luego alojó a Juan Diego en su casa para que más tarde le llevase al cerro. También hizo traer el tío de Juan Diego para tomar su testimonio.

La Santa Imagen fué guardada en el oratorio de obispo hasta que dos años más tarde el templo fue erigido, adonde fue trasladada en su inauguración y donde es venerada por los fieles desde ese día. La iglesia, ampliada más tarde y dedicada en 1709, lleva el título de Basílica de Ntra. Sra. de Guadalupe.

En 1754 el Papa Benito XIV dictó un decreto autorizando la Misa Oficio para la celebración de Ntra. Sra. de Guadalupe en Diciembre 12. San Pío X la designó Patrona de América Latina en 1910 y el Papa Pío XII la nombro Patrona de las Américas en 1945. La Basílica Ntra. Sra. de Guadalupe, en México, es un centro de peregrinaciones de todas partes del mundo.

Navidades para los pobres del Sur de Florida

Estimados amigos en Cristo:

Al aproximarnos a la fiestas de Navidad, les pido su ayuda para las miles de familias de trabajadores migratorios del Sur de la Florida que se encuentran viviendo en la miseria y pobreza.

La Arquidiócesis de Miami patrocina varios programas que asisten a estas familias y les ayudan a encontrar medios básicos de subsistencia.

Bajo la dirección de diez sacerdotes, veintidós religiosas y varios empleados, la Arquidiócesis mantiene centros de cuidados diurnos, programas de educación para adultos y también ofrece de vivienda y alimentos a familias necesitadas.

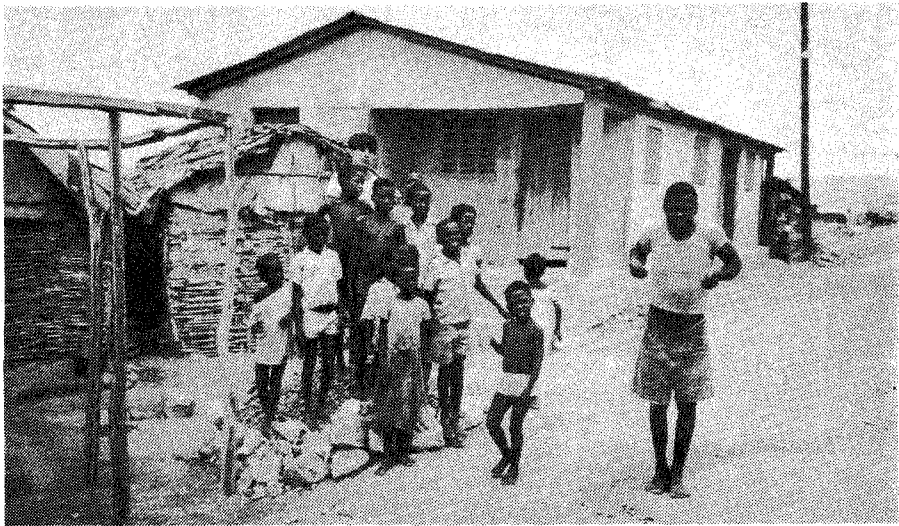
Nuestro amor a Dios se mide por nuestro amor al prójimo.

Les ruego que, en el verdadero espíritu de la Navidad, cooperen generosamente con esta colecta anual que hacemos para ayudar a nuestros más abandonados hermanos y hermanas en Cristo. La Colecta para las Misiones entre Familias Migratorias se llevará a cabo en toda la Arquidiócesis el domingo 13 de Diciembre de 1981.

Con mi gratitud personal por el amor y el interés que ustedes siempre han mostrado hacia el pobre, quedo

Devotamente en Cristo,

Edward A. McCarthy
Arzobispo de Miami



Una unidad típica con cuatro apartamentos edificada con las donaciones de católicos de Miami. Frente a ella, las viviendas actuales de las 78 familias que se benefician con el proyecto.



Mirta Rodríguez, enfermera de Miami, quien junto al Dr. Ramón Boza atiende a los vecinos de Nan Palan. 60% de los residentes padecen de aguda malnutrición y un 78% sufren de parásitos.

Amor en Acción: programa de escuelas en Haití

Por Carlos Cueto

A fines de Octubre el equipo misionero de Amor en Acción viajó a Haití en su novena visita pastoral a la diócesis hermana de Port-de-Paix. Entre los que hicieron el viaje estaban Alicia Marill, David y Javier Cabarrocas, Bobby Alvarez y el autor de este trabajo.

El programa Diócesis Hermana comenzó, como ya se ha informado ampliamente, en Mayo de 1979 a petición del Arzobispo Edward McCarthy, para servir "como derrame de amor de la Arquidiócesis de Miami a los más pobres entre los pobres del Hemisferio occidental. Desde entonces este grupo de laicos ha estado trabajando en Haití como un brazo misionero de nuestra Arquidiócesis.

En este noveno viaje Amor en Acción puso en Marcha el segundo programa de asistencia llamado "Proyecto Escolar Hermano", un programa mediante el cual contribuirá a pagar los salarios de los maestros de 10 escuelas fundadas en dos pequeñas poblaciones y sus áreas colindantes.

El Arzobispo McCarthy ha pedido a nuestras escuelas católicas y otras organizaciones que adopten financieramente a estas escuelas de Haití y desarrollen una relación fraternal cristiana con ellas.

Un total de 31 maestros y 1,345 estudiantes serán beneficiados con este programa. El salario típico de uno de estos maestros es de \$30 al mes, parte del cual será costado por la población y el resto con las con-

tribuciones de la comunidad católica de Miami.

Cuatro de las escuelas son de la Iglesia, fundadas en el área de Gros Morne y seis son escuelas comunitarias regidas por un grupo laico haitiano en la vecindad de St. Louis du Nord. La mayoría de las escuelas están en lo alto de las colinas y solo son accesibles a caballo o a pie.

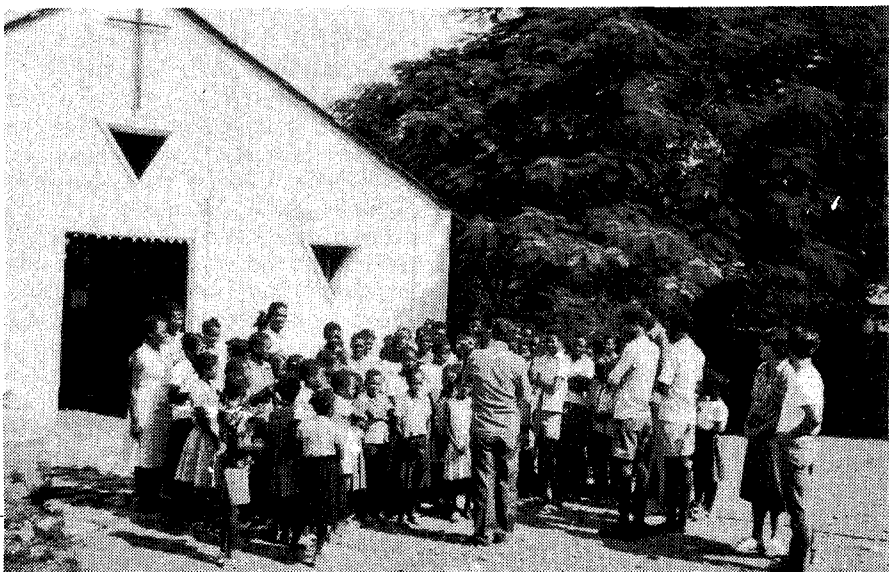
Durante esta visita que duró cinco días, el grupo pudo proveer cantidades de medicinas y ropas donadas por generosos residentes de Miami a los residentes de Nan Palan, que es la región más pobre de Port-du-Paix.

Durante la visita el grupo de Amor en Acción también realizó una evaluación del Proyecto de Viviendas, cuya primera fase ya está terminada. Esta primera fase consistía de la construcción de 20 casas y de una investigación total de salud y parasitológica que fue llevada a cabo por el team médico de Amor en Acción, además de un sistema de reserva de agua y seis letrinas. Eventualmente la zona tendrá 75 casas, más letrinas, y un centro comunitario con capilla y escuela que se construirán próximamente.

Todos aquellos interesados en ayudar a la Arquidiócesis a extender su brazo en acción amorosa, por favor llamen a Alicia Marill al 649-1287 o a mi mismo, Carlos Cueto, al 642-2766; o escribanos sus deseos o contribuciones a "Amor en Acción", P.O. Box 341523, Coral Gables, Fla. 33134.



Una familia de las que viven en las colinas cerca de Nan Palan.



La Escuela Católica St. Therese en Gros Morne, es una escuela típica de las 10 que ayuda Amor en Acción. Tiene 3 maestros y 200 alumnos.



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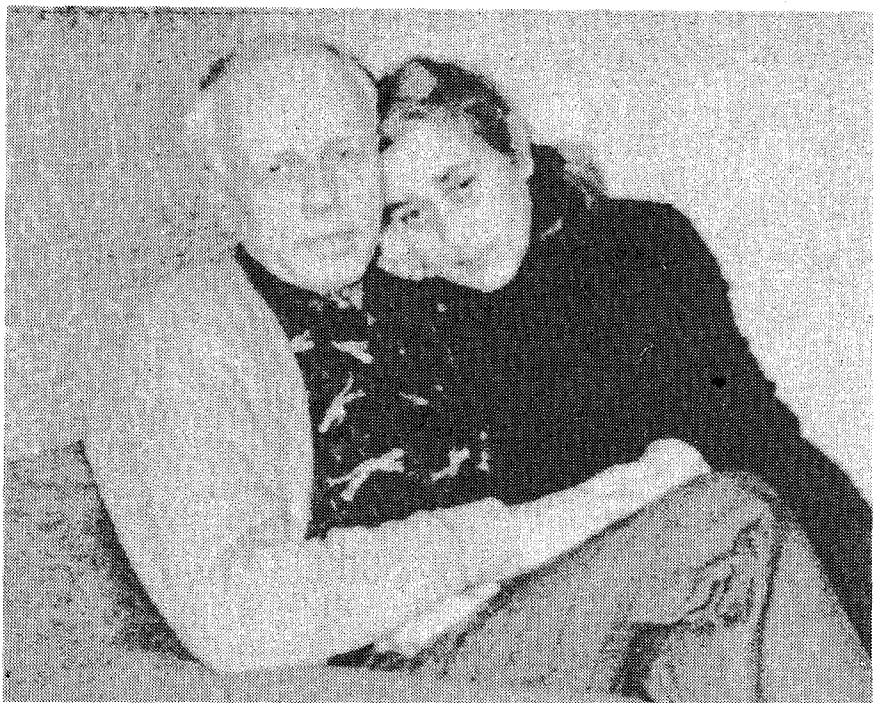
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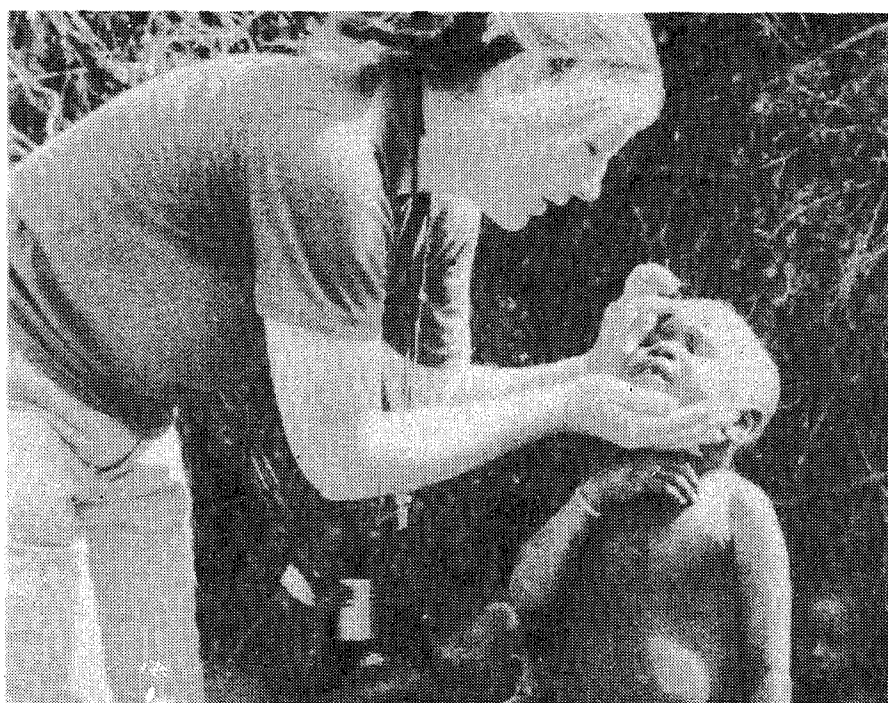
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Ornamentos para Iglesias, Fuentes Bautismales, Cálices, Candelabros



EN HUELGA DE HAMBRE.—El ganador del premio Nobel de la Paz, el escritor ruso Andrei Sakharov y su esposa Yelena, foto tomada en su apartamento meses atrás, han sido trasladados al hospital después de haber estado en huelga de hambre desde Nov 22 ... Parece que han ganado la lucha porque el gobierno ruso al fin dió permiso a Lisa, hija de los Sakharov a salir del país y reunirse con su esposo.



REPRESENTATIVOS DE AYUDA CATOLICA EN AFRICA.— La actriz Patty Duke Astin, una de las cuatro personas enviadas por Catholic Relief Service a una zona desolada por la sequía en Kenya, Africa, visita una de las villas y acaricia a un niño que sufre de malnutrición. Dice patty: "Ver gente que muere de hambre es un horrible atentado contra los sentidos." Patty pertenece a la Parroquia San Pablo Apóstol de Westwood, California. (NC foto)

NOTICIAS DE LA SEMANA

EN PROCESO DE CANONIZACIÓN VARIOS HISPANOS

Vaticano (NC) — Entre los milagros aprobados como válidos en causas de posible santidad, junto con virtudes heroicas, están los atribuidos al mexicano Mons. Rafael Guizar Valencia, quien fuera obispo de Veracruz a principios de siglo, y a la religiosa ecuatoriana sor Mariana de Jesús, nacida Mercedes, y fundadora de una congregación el siglo pasado. También la Congregación de Causas de los Santos aprobó milagros y virtudes del P. Luigi Balbiano y el novicio Galileo Nicolini, ambos italianos, del religioso canadiense Hermano André Bessette, y la monja Marie Rivier, fundadora de las Hermanas de la Presentación.

HONRADO DIRECTOR DE MIGRACION CATOLICO

Washington (NC) — John E. McCarthy, director del Servicio de Migración y Refugiados de la U.S. Catholic Conference recibió el premio 1981 por humanitarismo de la Alianza Universal Asiria, por "haber dado oportunidades para comenzar

una nueva vida a más de un millón de refugiados en todo el mundo,' incluyendo varios miles de asirios perseguidos en el Oriente Medio.

HONDURAS: ELECCIONES DESPUES DE IBAÑOS

Washington (NC) — Seis observadores norteamericanos de las elecciones del 29 de noviembre en Honduras dijeron al regresar que le entusiasmo del pueblo denota un gran anhelo de democracia en manos de civiles. El país ha sido gobernado por militares por 18 años. Un Médico candidato del Partido Liberal, Roberto Suazo Córdoba, obtuvo 54 por ciento de los votos y espera asumir la presidencia a fines de Enero. "El apoyo popular es un paso hacia la democracia, aunque el futuro podrá ser difícil," dijo sor Theresa Kane, superiora de las Hermanas de la Merced, refiriéndose a los problemas económicos y sociales de los hondureños, cuya dirigencia católica parece dividida en cuanto a reformas.

Reunion de Músicos Pastorales de la Arquidiócesis de Miami

El Capítulo de Miami de Asociación Nacional de Músicos Pastorales celebrará una asamblea en Enero 9, 1982 en el salón de la Catedral Santa María, 7525 NW 2da. Avenida en Miami, de 8:30 a.m. a 4 p.m.

Esta reunión será de sumo interés para organistas, cantores, guitarristas, clérigos, y para todas aquellas personas interesadas en la música litúrgica de su parroquia.

El tema de la asamblea es "El Papel del Músico Pastoral en la Iglesia de Hoy".

La sesión de la mañana tratará sobre el Ministerio de la Música, Planificación de la Música en la Liturgia y el Papel del Cantor.

En la tarde: Estructura de la Misa y

El ex-fiscal general Ramsey Clark elogió la gran concurrencia a las urnas, un 80 por ciento de los electores, "mejor porcentaje que en Estados Unidos," pero pidió amplia ayuda económica a los nuevos dirigentes "pues de otro modo la democracia no tendrá chance de sobrevivir."

MAS ACUSACIONES CONTRA ALI AGCA

Turquia (NC) — Gadi Samoncouglu, 65, cabeza del Partido Acción Nacional (derechista) disuelto por ordenes del gobierno como agitador, dijo en el juicio que se le sigue que Mehmet Ali Agca, turco confeso del intento de asesinato contra el Papa Juan Pablo II en mayo, fue agente de la policía secreta soviética, KGB, y que como tal ésta le ayudó a escapar de una prisión turca en 1979 donde servía una condena por haber asesinado a un periodista. Las autoridades turcas mas bien consideran que Agca, hoy condenado a prisión perpetua en una cárcel de

Italia, fue afiliado al partido de Samoncouglu, relación que este niega.

NAVIDAD EN BELEN

Belen (NC) — El alcalde de Beth Sahur cerca de Belén en este territorio de las margenes occidentales palestinas ocupado por Israel, lamenta que la violencia empaña la Navidad. Dice Hanna Al Attrash: "¿Como podemos celebrar la Natividad si nuestros hijos están en la cárcel, y las fuerzas de ocupación acaban de volar varias de nuestras casas? Los israelíes torturan esta tierra." Por 200 años el alcalde de este lugar, cercano al sitio donde cantaron los ángeles al Salvador, ha participado en ceremonias navideñas junto con dignatarios cristianos, pero Attrash piensa abstenerse en señal de duelo. En cambio el alcalde de Belén, Elías Freij, dice que "la Navidad es nuestro día más santo y lo celebraremos, pues el clima político nada tiene que ver con la Navidad." Crecen las fricciones entre la población del territorio y las tropas israelíes.

OBISPO ANIMA A VER AL DOLOR COMO UN BIEN

Steubenville (NC) — "Los dolores no son un mal, sino un bien", dice el obispo Albert Ottenweller, de steubenville, Ohio, al periódico de la Diócesis "The Register". "Los dolores son un reto que son parte del crecimiento espiritual y de ver la vida de frente", animando a las personas a volver a mas sencillos estilos de vida. "Cuando vemos el dolor como si fuera un mal, tratamos de evitarlo a todo costa. Podremos tratar de huir de él cayendo en las drogas, el alcohol, excesos sexuales o excesos de trabajo. Esto slo nos convierte en inválidos", dice Mons. Ottenweller, quien est postrado en una cama y puede sólo comunicarse moviendo los ojos para indicar letras de un alfabeto.

ESTABLECIDA EN MIAMI DESDE 1962

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