

The Voice

ARCHDIOCESE OF MIAMI Vol. XXX No. 3 January 22, 1982 Price 25c

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See back page



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Best route to
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2 Catholic women...

'The ERA is the one guarantee that a woman's labor outside the home will be valued and protected.'

Page 12-13

'The ERA would provide no benefit not already won or accessible...for women seeking working careers outside the home.'

...debate the issue



Abp. McCarthy sees Pope...Page 3
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Church unity P5...Nicaragua P7...



Christians should abandon racist attitudes

WASHINGTON (NC) — Western Christians should promote the full rights of all people in the Middle East and abandon remaining vestiges of an imperialistic attitude toward Middle Eastern Christians, according to a Presbyterian minister who led a Protestant-Catholic delegation to the Middle East. The Rev. Don Wagner, director of the Palestine Human Rights Campaign, said that too often Western Christians have been guilty of a racist or imperialistic attitude toward Arabs, Jews and Moslems in the Middle East and have tried to convert the Middle Easterners to Western-style Christianity. Western Christians should be more sensitive toward "our Jewish brothers and sisters" and Moslems, said Mr. Wagner. More work is needed to support the indigenous people of the Middle East of all three major faiths, he added.

Priest jailed for silence

ORISTANO, Italy (NC) — An Italian magistrate jailed Franciscan Father Alfonso Madeddu Jan. 12 after the priest refused to reveal information given to him outside the confessional. Father Madeddu said he refused because the information was confidential and given to him because of his priestly ministry. Judge Luigi Mastrolilli of Oristano found him guilty of the crime of "reticence," equivalent to contempt of court, and sent him to the local prison until he agreed to testify about information given him in relation to a hospital scandal.

Reagan opposes tax exemption for 'racist schools'

WASHINGTON (NC) — President Ronald Reagan, reversing a position his administration had adopted four days earlier, said he opposes tax exemptions for private schools which discriminate racially and will seek legislation to outlaw such exemptions. The administration's first position, overturning a decade-old policy of denying tax exemptions to so-called Christian private schools which discriminate racially, stirred national criticism and fears by White House officials that they would be labeled racist. "I am unalterably opposed to racial discrimination in any form," said Reagan in a statement. The president said that legislation must be passed which "will prohibit tax exemptions for organizations that discriminate on the basis of race." Until such legislation can be enacted, however, the tax exempt policy will stand as is.

Supplies reach Poland's needy

(UNDATED) (NC) — Food and other supplies shipped to Poland by Catholic and Protestant agencies are reaching the people who need it most, two church relief officials said Jan. 13. Bishop Edwin Broderick, executive director of Catholic Relief Services, and Stanley Mitton, emergencies officer of Church World Service in New York, said they have seen supplies getting through to the elderly, the young and the poor. Their statement was made in answer to reports in the U.S. that shipments were not making it into Poland after martial law was declared there Dec. 13.

No news on Guatemalan nun

GUATEMALA CITY, Guatemala (NC) — Catholic Church authorities have made "strong representations" to the Guatemalan government to find Bethlehem Sister Maria Victoria de la Roca, abducted Jan. 6 from her convent at Esquipulas, Guatemala, by a dozen armed men who also manhandled other nuns and set fire to the building. There has been "absolutely no news" about the 43-year-old nun, who suffers from terminal cancer, added an official of the Archdiocese of Guatemala City Jan. 13. Since 1977 11 priests have been killed or kidnapped in Guatemala, more than 150 missionaries have been forced to leave the country and thousands of Catholic lay leaders have been slain.

Bishops ask for refugees' release

SAN JUAN, Puerto Rico (NC) — The Puerto Rican Bishops' Conference asked President Ronald Reagan to release the 700 Haitian refugees still held "hostage" at Fort Allen, Puerto Rico. About 100 refugees have been returned to Haiti. "These Haitian pilgrims for freedom in the 20th century deserve to be released," said Cardinal Luis Aponte of San Juan in a letter addressed to Reagan Jan. 5 in the name of all the Puerto Rican bishops. "The best gift of God for the oppressed is freedom, and it is the task of the state to comply," the letter said.



MAKING BREAD — Muzeyyen Agca, 52, kneads dough for bread in her home in Malatya, Turkey. The mother of Mehmet Ali Agca, the man convicted of attempting to assassinate Pope John Paul II, has threatened to commit suicide if her son continues his hunger strike in an Italian jail.

Combat abortion with compassion — bishops

MONTREAL (NC) — The Quebec Assembly of Catholic Bishops has criticized the proliferation of clinics performing abortions and has complained that medical personnel are pressured to assist at abortions even if it goes against their consciences.

The bishops also urged parishes, Christian communities and policy makers to "open their hearts in compassion" to pregnant women in distress.

"Sometimes, all that is required to save the life of a (unborn) child is a little kindness, an attentive and sympathetic ear, and perhaps some spiritual and material aid," said a statement issued by the bishops.

"We are convinced that many women would be willing to bring their pregnancy to term if they received but a minimum of encouragement and tangible support," it said.

The bishops, calling abortion,

"this scourge in our society," urged political leaders, social institutions and citizens to do their part to promote life.

They expressed dismay at the proliferation of family planning clinics, established through the Quebec Ministry of Social Affairs, performing abortion.

"We wish to tell our political leaders that they are going in the wrong direction," the bishops said.

"Political leaders have the right and even the duty not to permit the death of an unborn child, but rather to assure it every possible protection. Such a duty is all the more pressing since such a child is innocent and defenseless," they added.

"Arguing that the answer lies in protecting the rights of the mother by jeopardizing those of the unborn child is a false solution," they said. "The rights of both must be safeguarded."

Most Germans Catholic

BONN, West Germany (NC) — In the land of Martin Luther, the number of Catholics surpassed the number of Lutherans at the end of 1980, according to statistics released recently in Bonn by the Evangelical (Lutheran) Church of West Germany. The statistics showed that Lutherans were 42 percent of West Germany's population of more than 61 million in 1980, while Catholics were 43 percent. The previous major statistical survey of religions in West Germany in 1960 showed Lutherans at 51 percent of the population.

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Pope sends blessings to Miami

Dearly beloved:

I am 35,000 feet up, writing from an Alitalia 747, as I fly home from Rome. We have just passed over the snow covered peaks of Mont Blanc, brilliant in the Winter noon-day sun.

I am on the way from ceremonies in which the Holy Father ordained Bishop Thomas O'Brien as the new Bishop of Phoenix. The new Bishop had been my Secretary and Chancellor in Phoenix and I was invited to accompany him and his party to Rome as he becomes my successor.

One of the highlights of the experience was a private audience granted by the Holy Father to the people of Phoenix after the ceremony. He blessed them and then, smiling at me, he said, "I also send my blessing to the people of Miami."

I was wearing the vestments of Archbishop Paul Marcinkus, the American Archbishop who is in charge of Vatican City and of the Holy See's finance office. Due to weather in New York, the flight from Miami missed the connection to my Rome flight. They rerouted me by way of Milan but, in the hectic scramble, my bags did not make it. The Archbishop graciously loaned me his vestments, saying they would attend the ceremony as he could not!

The three hour ceremony was overwhelmingly impressive. Nine Bishops from many parts of the world were ordained. I, with the Cardinals and other Bishops present, was privileged to participate in the rite of laying on of hands, and to give the Kiss of Peace to each of the newly ordained candidates.

The great Basilica of St. Peter was especially glorious when the lights came on at the beginning of the ceremony and the rich tones of the Sistine Choir reverberated through its ancient walls.



Pope John Paul II, Archbishop McCarthy and Bishop Thomas O'Brien of Phoenix at the Vatican.

Pope Doing Well

The Holy Father responded warmly to the ovation he received as he entered the Basilica. Once engaged in prayer, he gives the impression of being so totally absorbed that he seems unaware of those about him. He has a way of bending forward while praying and this gives the appearance of an older man. While those around His Holiness agree that he is still recovering from the attempt on his life, they give assurance of his restored vigor.

It was a great experience visiting

again some of the monuments of early Christendom and somehow identifying with the early confessors of our Faith — the tomb of Peter, the church built over the home of one of the early Popes, St. Clement, the catacombs and the incredible Coliseum, which certainly will not be matched by our new Miami Stadium (it was built of stone and marble, accommodated 55,000 spectators and had a canvas dome). I offered Mass at St. Paul's and St. Clement's for the priests, religious and faithful of Miami.

But there is a new awesome appreciation of our Faith that comes from this association with our brothers and sisters in the communion of saints, the martyrs and confessors that lived in ages gone by. And, as I viewed the heroic statuary and the architectural marvels of the great ages of Christendom, I suddenly realized that all of this was proclaiming in stone the magnificence of the Christian vocation, of the calling we share to be children of God.

MIAMIANS ARE WELL

My visit to Rome gave me an opportunity to visit with the Miami priests and seminarians there. All are well, thank God. We had a happy dinner together at one of the Roman restaurants. Monsignor Ambrose DePaoli is on the staff of the Holy See, working close to our Holy Father. Father Bernard Kirlin is completing his studies in Philosophy in preparation for teaching in our seminary. He is also on the staff of the North American Seminary. Father Kenneth Whittaker is studying Canon Law in preparation for ordination to the sacred priesthood.

The new Bishop O'Brien and I had lunch with Cardinal Baum, former Archbishop of Washington and Prefect of the Congregation (Department) of Seminaries and Universities. I had an opportunity to discuss with him the approval by the Holy See of the new status of our St. Vincent Seminary as a regional seminary.

We also called on Cardinal Baggio, of the Congregation of Bishops. The Cardinal remembers fondly his visit to Miami when we took him to the Seaquarium.

Bishop O'Brien made his Oath of Fidelity before Cardinal Mozzoni

(Continued on page 4)

Migrants frozen out

To the Priests, Religious and Faithful of the Archdiocese:

The recent crop freeze has made the agricultural areas of the State of Florida a disaster area. Government officials estimate there are over 100,000 farmworkers left jobless for an undetermined length of time because of the devastating effect of last week's freezing temperatures on the various crops.

The emergency aid needed to feed these hungry farmworkers and to provide them with blankets for the cold weather which is predicted, is of such magnitude that I am hereby again appealing to the generous people of the Archdiocese of Miami to implement Christ's command that we "feed the hungry and clothe the naked" who are in our very midst.

In order to provide the most efficient delivery of food, blankets and donations to these needy, and for the most part, penniless farmworkers, you are

asked to bring your gifts in this emergency to your local parish. These emergency items will then be collected by the St. Vincent de Paul Store in your area, upon a call from your Pastor, and sent to the ten missions throughout the Archdiocese on the basis of need, under the direction of Monsignor John McMahan, Director of the Rural Life Bureau of the Archdiocese of Miami.

Your generosity is greatly appreciated by our hungry brothers and sisters, who are the unwilling victims of this unfortunate situation.

With every best wish, I am

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

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Reagan: Pope backs us

• **Church and Solidarity, page 8**
 WASHINGTON (NC) — President Reagan, defending U.S. economic sanctions against the Soviet Union and Poland, said Jan. 19 that he had received a message from Pope John Paul II applauding U.S. actions and describing them as beneficial. The U.S. sanctions were imposed

shortly after the announcement of martial law in Poland Dec. 13.

Regan's statement came after a joint committee of representatives of the Polish government and the Polish Catholic hierarchy issued a statement opposing economic sanctions and after U.S. Sen. Larry Pressler (R-S.D.) said the pope had told him

he favored resumption of U.S. economic aid to the Polish government.

REAGAN, AT A press conference Jan. 19, said: "I've had a lengthy communication from the pope. He approves what we have done so far, he believes that it has been beneficial."

Reagan added that the United States is considering further sanctions because the martial law situation in Poland is still deteriorating.

"We're not going to wait forever for improvement," said Reagan. He did not discuss the additional sanctions being considered or what specific results had been achieved so far by the sanctions already imposed.

"I think they have had an effect, although there's no question the situation in Poland is still deteriorating," Reagan said.

After the declaration of martial law Reagan terminated about \$750 million in direct food credits to the Polish government but did not prevent private U.S. groups from providing food, clothing and medicines to people in Poland.

On Dec. 29 Reagan blamed the Soviet Union for the martial law situation and said it "bears a heavy and direct responsibility for the repression in Poland." Sanctions against the Soviet Union include suspension of flights to the United States by the Soviet airline, Aeroflot, postponement of negotiations regarding Soviet purchase of U.S. grains and suspension of U.S. high technology exports.

Reagan did not elaborate on the

contents of the papal message.

On Jan. 20 journalists at the Vatican requested further information from the Vatican Press Office, but the press office provided no information that day.

Pope John Paul has often strongly condemned the imposition of martial law in Poland and was alluded to Soviet pressure as a key influence behind the decision. However, he has not made any public statements favoring economic sanctions and has given overall support to the positions of the Polish bishops.

On Jan. 18 the joint committee representing the Polish government and the Polish hierarchy, meeting for the first time since martial law began, issued an agreed statement condemning Western economic sanctions.

"It is agreed that, in a situation so difficult for the country, economic aid for the nation is necessary and that the economic sanctions impede the conquering of the current crisis and retard the full normalization of the process of renewal in the spirit of social harmony," the statement said.

PRESSLER SAID, after returning from a mid-January visit to Europe which included Poland, that the pope and Polish Archbishop Josef Glemp of Warsaw and Gniezno, both of whom he met, favored resumption of U.S. aid to the Polish government.

In Moscow an article in the Soviet Communist Party newspaper Pravda said Reagan was trying to use the Polish crisis to justify "the wildest militarist programs" and to weaken the Soviet Union's "peace program" to curb the arms race.

Pope sends greetings

(Continued from page 3)

Proto Deacon. The Cardinal is not well, but he invited us to his home for the ceremony. It was a moving experience, this new young American Bishop kneeling at the bedside of the old Cardinal repeating his Oath of Fidelity to the Kingdom of the Lord.

I also called on the Congregation for the Causes of Saints to inquire about the process of introducing the cause of Felix Varela for beatification. When I was in Cuba, the Cuban Bishops expressed an interest in this. Father Varela is said to be the Cardinal Newman of Cuba. He lived in the last century and his spiritual and intellectual leadership inspired those who fought for Cuba's independence. He was exiled and spent his last years in the United States as Vicar General in New York and then as a priest in St. Augustine, Florida. His image is displayed at our Our Lady of Charity Shrine.

STREETS ALL CLOGGED

The auto traffic in Rome is, of

course, terrifying. I am afraid that the reckless spirit of the gladiator lives on behind the Roman steering wheels. As one guide said, remarkably the near misses result in few accidents but many heart attacks. Parking is an enormous problem. There seem to be no garages or off-street parking, so they park at right angles to the curb or in double lines permitting just enough room for a car to squeeze through. I can't help but think that it won't be many more years and many more Fiats before the arteries of the city will be completely clogged with a massive coronary occlusion of cars. And the tourist guides of future centuries will explain to visitors that the huge metallic bugs with wheels now rusting on the streets pursued Christians at the time of the American Emperor Reagan, as had the beasts of the Coliseum in earlier centuries under Hadrian.

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

OFFICIAL

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

THE REV. JOSEPH STEARNS — To Pastor, St. Margaret Church, Clewiston, effective January 20, 1982.

THE REV. MICHAEL GREER — to Associate Pastor, St. Thomas the Apostle Church, Miami, and Associate Director of the Office of Worship and Spiritual Life, effective January 1, 1982.

THE REV. ANDREW ANDERSON — to pursue higher studies, effective January 23, 1982.

THE REV. JOHN MORRISSEY, O.M.I. — to Temporary Administrator, St. Monica Church, Opa Locka, effective January 5, 1982.

Bishops plead for Salvadoran orphans

SAN SALVADOR, El Salvador (NC) — The Catholic bishops of El Salvador have appealed for new homes for 100,000 civil war orphans. "We must provide for them in some way the warmth of a new home," they said in a pastoral letter issued at the end of December. The bishops warned that unless proper care is taken of these children, the country, torn by civil war, will be plagued by juvenile delinquency and more crime. "The mission of the family in society is to preserve humanity and to give humanizing love. Children can be the agents of such values if they are educated in a climate of conjugal love and respect for the human person," they said.

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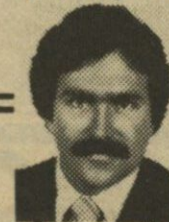
Donald Jochumsen



Norman Walker



Erich Cox

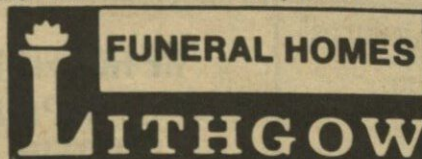


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Christian Unity Week

Not 'stagnating,' bishop says

By NC News Service

In services Jan. 17 marking the opening of the 75th annual Week of Prayer for Christian Unity, a Catholic bishop expressed optimism in New York about the ecumenical movement and the Episcopal bishop of Washington pledged to work with the local Catholic archbishop to bring the people of their churches closer together.

'For these several hundred years, we have, by the devices of hate and malice, built these walls...'

—Episc. Bishop John Walker

Bishop James W. Malone of Youngtown, Ohio, vice president of the National Conference of Catholic Bishops, told a congregation in St. Patrick's Cathedral in New York City that he is "an optimist about the ecumenical movement in our times."

"I AM PERSUADED that the Holy Spirit is indeed the guiding force of this pervasive impetus toward unity," Bishop Malone said. He said he based his thinking on evidence which included statements on ecumenism made by Pope John Paul II since 1978.

In one, the pope disagreed with those who said ecumenism was "stagnating," Bishop Malone noted, and in another, the pope said he had visited Eastern Orthodox Patriarch Dimitrios in Istanbul to show "my impatience for unity."

Bishop Malone recalled the pope's statement about efforts to reunite Christians: "The question must be put again: Have we the right not to do it?"

The bishop applauded recent agreements between Catholics and Lutherans on the papacy, and the joint statements on the Eucharist and the ministry issued by Catholic and

Anglican scholars.

Bishop Malone said he also based his optimism on the "increasing number of Christians" who attack "the non-doctrinal obstacles to unity among us" and who are seeking to replace ancient hatreds with mutual esteem.

Preaching at an ecumenical morning prayer service in the National Shrine of the Immaculate Conception in Washington, Episcopal Bishop John T. Walker of Washington said many church members and others will not consider significant the agreement between him and Archbishop James A. Hickey of Washington to preach in each other's pulpits on the Sundays beginning and ending the Week of Prayer for Christian Unity.

"Let us not forget that the gaps that divide and the walls that separate us within the Body of Christ have been long in the making," Bishop Walker said. "For these several hundreds of years, we have, by all the devices of hate and malice, built these walls and baptized and institutionalized them as instruments of Christ and as being necessary for life in the body on earth, as well as for entrance into the Kingdom of Heaven."

Bishop Walker recalled the interfaith dialogues that have taken place in the last 30 years and the agreed statements on the Eucharist, ministry and authority in the church issued by the Anglican and Roman Catholic International Commission.

"Other signs of progress are there," Bishop Walker said. "The cooperative spirit that exists here in the nation's capital is very strong, particularly in matters of our social ministries. As members together with other Protestant Christians and Jews and Muslims we have formed the Interfaith Conference of Metropolitan Washington and we work closely together on problems of hunger, housing, crime, the aging, prison conditions and peace in the world. We even on occasion do worship and pray together, but usually in a very tentative way. The walls are still there; the barriers are still too high.

"What we have said to all of our clergy and people is that this is a beginning. We do not intend to stop."



Leaders from various Christian denominations gather in downtown Miami unity service. (Voice photo by Prentice Browning)

Many denominations join in Miami service

It was a "union of those baptized," in the words of Auxiliary Bishop John Nevins speaking on ecumenism.

The occasion was an ecumenical service at the First United Methodist Church in downtown Miami to kick off Church Unity Week Jan. 17-23, an event clergy of many denominations in Dade County took part in.

THE SERVICE began appropriately with the hymn, "The Church is One Foundation."

Bishop Nevins, the speaker at the service, continued on this theme.

"We are all brothers and sisters of Jesus of Nazareth," he said. Bishop Nevins stressed that not only respect but "friendship must flourish" between the clergy of different denominations.

He added: "theological dialogue is not a monologue, we must listen to each other."

The service concluded with Beethoven's "Ode to Joy," a celebration of universal brotherhood.

BARRY UNIVERSITY also participated in the activities with a program of speakers and panelists throughout the week, including Fr. Andrew Anderson of the Archdiocese Tribunal, speaking on the new Canon Law Code, and Presbyterian minister Rev. Irwin Elligan, speaking on the churches' involvement in local social problems.

Catholic Charities Director Msgr. Bryan Walsh and Rev. James Lloyd Knox coordinated the events.

On Thursday, Jan. 28, at 7:30 p.m., the 12th annual Catholic-Baptist Conversation will take place at the Riverside Baptist Church as part of ecumenical celebration.

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FEDERAL BUDGET CUTS

Not-so-poor are also hurting

By Liz Schevtchuk
NC News Service

Despite the difficulties they confront as social services decline, the poor aren't the only ones bearing the brunt of the budget cuts.

"It's a misconception the Reagan budget cuts are only hurting the

poor," said Ira Resnick of the Passaic, N.J., Coalition, part of a public interest group backed by churches and synagogues.

Resnick, whose organization has been assisted by the U.S. Catholic Conference Campaign for Human Development (CHD), described the

problems communities face through loss of Urban Development Action Grands (UDAG), which helped revitalize small businesses, rehabilitate housing and provide jobs in demographically mixed areas like Passaic — 33 percent white, 33 percent black and 33 percent Hispanic.

"UDAG IN MANY cities was the difference between poverty and working class status for hundreds" of citizens, he said.

According to Resnick and the data from the U.S. Catholic Conference, UDAG funding has been cut severely and, although it is now earmarked for \$500 million, it is likely to be phased out entirely.

The overall community development block grants budget was cut by \$500 million to end up with some \$4.16 billion after budget cuts.

In addition, the Community Services Administration, the government's anti-poverty program, has been shut down.

Moreover, the Economic Development Administration also is being severely curtailed. Reagan's budget called for the elimination of the agency; Congress instead cut its budget from \$2 billion to \$265 million.

EDA FUNDS HAVE gone to such groups as the Shinnecock Tribal Oyster Project, supported by CHD, which has helped the economically hard pressed Shinnecock Indian tribe of outer Long Island revive the shellfish industry.

Resnick also said that the educational assistance cutbacks are forcing families to make hard decisions about which child will be chosen, under a limited family budget, to get a higher education.

"That's clearly an anti-family budget cut," he said.

Steve Govern of New Neighbors, another CHD-affiliated neighborhood renewal organization in Wheeling, W. Va., said that although the full effects of the budget are still unclear, unemployed steel and coal workers in his state are already feeling pinched. Meanwhile, he said, the state Department of Welfare — likely to be even busier given the problems of the unemployed — has cut its staff from approximately 400 people to 200-250 now.

Moreover, Govern added, some

unemployed workers say it is getting difficult to feed their families and threaten they will turn to crime to keep food on the table.

Just as the effects of the budget cuts aren't borne solely by the poor, they are not limited to city residents.

RURAL AMERICANS and farmers, already staggering under high interest rates pushing costs of farm equipment out of reach, also face loss of federal assistance programs.

A Farmers Home Administration housing program for migrant workers is being cut by 50 percent to \$12.5 million. A farm workers' self-help program is being cut by 33 percent to \$3.5 million, according to USCC data.

In Iowa alone farmers are to lose \$90 million in loans from the FHA and related agencies. In Georgia some in-debt farms face foreclosures.

When farmers are in trouble the small towns that serve them and rely on their business often are in trouble too. Farm equipment sales lag, forcing manufacturers to lay off people. Sales are down for local merchants. Loss of federal aid to small towns threatens operation of city services. And state governments often cannot or will not fill the gap.

"It's not at all clear what the states will do," said Greg Cusack, executive director of the National Catholic Rural Life Conference. "Reagan moved quickly to make the cuts and we're only now starting to learn the consequences."

FARMERS WITH outstanding loans for farm machinery and operating expenses are particularly hard hit because of high interest rates and related conditions, he said.

"A lot of these people live pretty much year to year." As a small, family farmer with financial difficulties, "you have to refinance (loans) or turn your equipment in — and then again, you can't farm your land," he said.

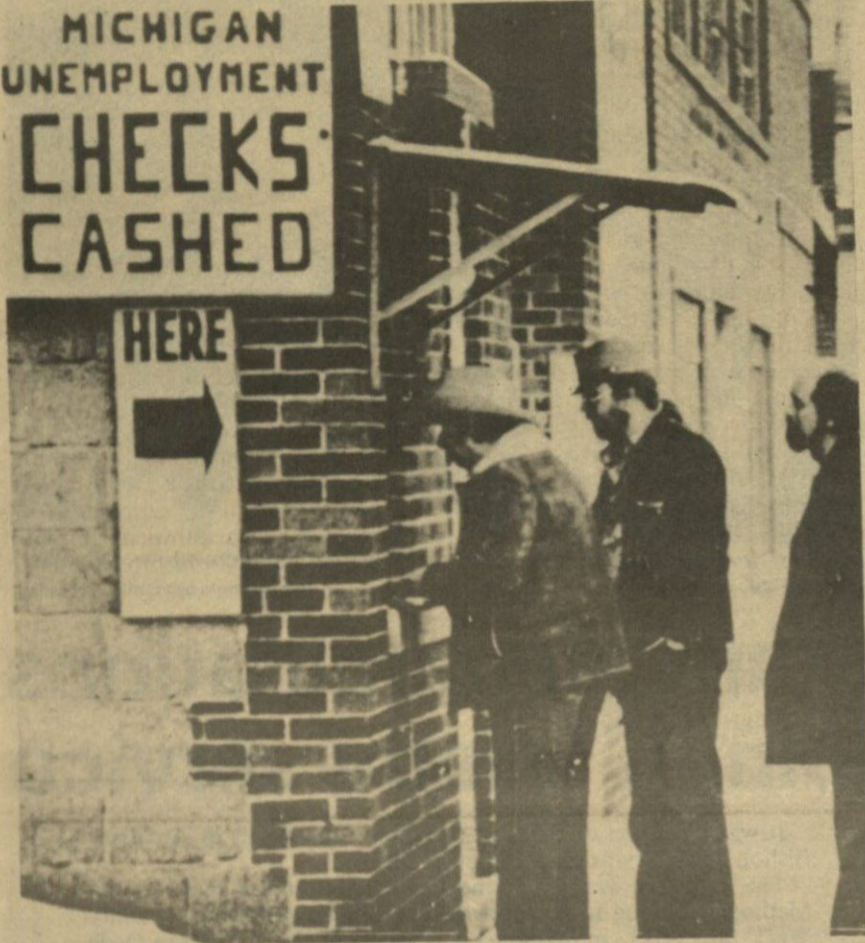
Cusack said farmers are apprehensive as rumours indicate some "won't make it 'til next spring."

"We just don't have the statistics yet, but it worries us," he added. "I don't know what it's going to mean for these people."

Next: Churches cannot fill the gap.

MICHIGAN
UNEMPLOYMENT
CHECKS
CASHED

HERE
→



Next door to the Michigan Employment Security Commission office in downtown Detroit, people wait in line at a window to cash their unemployment checks. Michigan's unemployment rate, the nation's highest, rose sharply in December to about 15 percent. (NC Photo from UPI)



Joseph, Alexander, Patricia, Alexander Patrick . . . The KOLSKI Family

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Nicaragua not totalitarian, Managua archbishop says

By Jaime Fonseca

WASHINGTON (NC) — Although there are limitations on freedom of the press and political dissent, and some officials try to curtail church influence, Nicaragua has not gone totalitarian, according to Archbishop Miguel Obando Bravo of Managua, Nicaragua.

"No doubt there have been errors, such as blocking some demonstrations by opposition parties, limiting freedom of the press — one daily (La Prensa) has been closed five times — but one cannot say that Nicaragua has fallen into totalitarianism. We are still working towards democracy in a pluralistic society under a revolution that we want to remain genuinely Nicaraguan, not a copy of others," he said during a visit to Washington in January.

"It would be dangerous to isolate Nicaragua" because this could lead to totalitarianism, he warned.

THE ARCHBISHOP WAS visiting the United States as guest of Cardinals Terence Cooke of New York and John Krol of Philadelphia, and of Archbishop James Hickey of Washington.

Most Nicaraguans — some 70 to 80 percent — are professed Catholics, he said.

When his televised Sunday Mass was suspended shortly after the victory of the Sandinista National Liberation Front in July 1979, the government received "repeated complaints from the people," he said.

But the Sandinistas controlling the state television network told Archbishop Obando that they preferred to select dioceses, parishes and priests for "live" broadcasts rather than show the taped Mass of the archbishop. He is no longer on the program.

"I BELIEVE IT was an attempt to take me off the air," he said.

Currently, he writes a Sunday column in a local daily newspaper and has three radio broadcasts a week that "reach large audiences."

But the attempts to curtail the influence of the Catholic Church are "not by the top but by the middle levels" of the leadership of the Sandinistas, Archbishop Obando said. "Some 'turbas' (rioters) armed with sticks tried to stop a religious procession late last year . . . Another turba stoned my car while I was on a pastoral visit at Lezcano parish and deflated the tires."

Regarding the situation of priests holding high Nicaraguan government posts, Archbishop Obando said the

church prefers that Catholic lay leaders hold public posts, since the priest, as minister of God, can be divisive when becoming militant in factional politics or active in government administration.

There is an agreement with the consent of the Vatican that the priests currently in government can continue as long as they suspend their priestly ministry while holding a government job.

IN WASHINGTON, the Institute on Religion and Democracy gave the archbishop an award and praised him as "an outstanding man in 1981 as a defender of human rights."

During the award ceremony, Archbishop Obando recalled that during the reign of Anastasio Somoza the church saw that the people had exhausted peaceful means in their struggle, and told them of "their right to use all legitimate means" including rebellion to fight tyranny.

"Now the church continues on the side of the people in their struggle for rebuilding the nation in liberty and justice, a struggle for human rights," he said. "We all must build peace, for we all are children of God."

Archbishop Obando dismissed

reports of deep divisions among Catholics regarding the Sandinista movement.

"There are no problems, only differences of opinion," he said.

MANY CRITICS OF the Sandinistas say the movement is controlled by Marxists and the U.S. government has accused the Sandinista-led government of aiding Marxist guerrillas in other Central American countries. The Sandinista movement includes Christian Democrats and non-Marxist socialists.

At the award ceremony and during a press conference at the U.S. Catholic Conference, Archbishop Obando also said:

- On Marxist influence, "there were about 2,000 teachers from Cuba in the 1980 literacy campaign, and Cuban experts remain in education programs or advise the Sandinista army . . . Sandinista commanders themselves have acknowledged that they follow a Marxist ideology. There are friendly relations with Cuba."

- Regarding whether the Sandinistas help to export revolution to other countries, "I only see assertions in the media. But as a pastor, I have to go by proven facts and I have not seen any proof."

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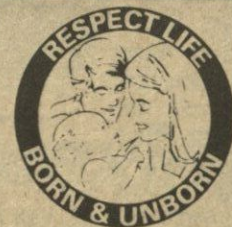
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Saving Solidarity

Polish church appeals to keep union independent, free its leaders

By Agostino Bono
NC News Service

As martial law in Poland continued well into the second month, the position of the Catholic Church moved steadily beyond one of asking for an end to the state of seige. It sharpened focus on the need to preserve Solidarity, and its elected leadership, as an independent labor movement and the key to resume the national dialogue over a broad spectrum of social reforms.

The appeals came as Poles also heard increasingly strident calls from the army that the martial law period become a time to purge the nation of Solidarity and of other forces in the Communist Party, the media and educational institutions which backed the union's "opposition" tactics.

SOLIDARITY was officially dissolved by the government under martial law but its leaders who managed to escape arrest continue publishing clandestine calls for resistance to the government.

Church sources in Poland and the Vatican say that release of union leaders and Solidarity's participation in any negotiations are preconditions for church involvement in talks to ease the tensions present in Poland since the imposition of martial law Dec. 13.

On Jan. 17 Archbishop Jozef Glemp of Gnienzo and Warsaw, Poland's primate, criticized the government for continuing to detain people and for insisting that workers sign loyalty oaths renouncing solidarity. He said this showed the government was more interested in coercing people than beginning meaningful dialogue. "It is not enough to threaten people, to fire them from jobs, it is necessary to talk to people," he said in a Sunday sermon in the capital of Warsaw.

(On Jan. 17 Polish radio reinitiated for the first time since martial law broadcast of a weekly Sunday Catholic Mass. Broadcast of the Mass was one of the key demands achieved by Solidarity in 1980 in its negotiations with the government.)



On a street in Cracow, a woman walks past a poster of Pope John Paul II. The pope has repeatedly denounced the imposition of martial law in his homeland. (NC Photo from UPI)

Pope John Paul II also has strongly attacked the loyalty oaths, saying, "Violation of conscience is a grave act against man. It is a most painful

'It is not enough to threaten people, to fire them from jobs, it is necessary to talk to people.'

**—Archbishop Jozef Glemp
Gnienzo - Warsaw**

blow inflicted on human dignity. It is, in a certain sense, worse than inflicting physical death, than murder."

The key Solidarity figure in any future negotiations would be Lech Walesa, head of the union and its guiding spirit since the founding of Solidarity in August 1980. Walesa has been under house arrest since the beginning of martial law but he has been allowed to meet several times with church leaders.

The government wants Walesa's cooperation but he refuses to negotiate without the union's full na-

tional leadership, said a Polish church official.

THE POLISH church official said the government so far is uncertain about whether to allow solidarity to participate in negotiations.

"The military don't even know when they are going to lift martial law," said the official.

CHURCH LEADERS have been in contact with Walesa, "but it is not up to us to persuade him," said the official.

"This is a matter for the government and Solidarity to sort out between them," he said. "The main problem appears to be that Gen. Wojciech Jaruzelski doesn't know how to go about re-establishing dialogue and which groups to involve."

After leaving Poland, U.S. Sen. Larry Pressler (R-S.D.) said that Archbishop Glemp told him that Walesa wanted an apology from the government before negotiating. Pressler added that the archbishop believed that Walesa might be given more freedom but "certainly not released entirely."

The Catholic appeals also have been made privately. The pope and

Archbishop Glemp sent separate letters to Jaruzelski soon after the declaration of martial law. Contents of the papal letter, hand-delivered Dec. 24, were made known by the Vatican when a Polish envoy delivered Jaruzelski's reply.

THE POPE'S letter contained "a pressing request and a warm appeal that further Polish blood not be spilled and that, by revoking the state of siege, the questions connected with the renewal of society, which from August of 1980 were being resolved through calm dialogue, might return to the same path, which is difficult but not impossible," said a Vatican announcement. The contents of Jaruzelski's letter were not released.

On Jan. 12 sources in Warsaw said Archbishop Glemp had also written Jaruzelski requesting that the government end its loyalty oath policy. On Jan. 9 Archbishop Glemp met with Jaruzelski but apparently no agreement was reached. The government announcement of the meeting did not give any details of the discussions.

Meanwhile, Poland's army newspaper, *Zolnierz Wnoscni*, issued a series of calls for purges of national institutions to insure greater adherence to Marxist-Leninist principles.

It called for a purge of the Communist Party, government, media and educational institutions to "remove evil from our life." This removal should be "carried out in a commissar-like fashion" and the first targets should be Solidarity and people who backed "opposition" forces during the 16-month labor crisis that preceded martial law, said the newspaper.

THE CALL came after an official announcement that since the beginning of martial law, nearly 1,100 people were expelled from the party while a further 1,300 people had their names crossed off the membership list. The latter can reapply.

Last year the Communist Party had a membership of 3 million compared to Solidarity, which numbered about 10 million members.

Pressler also said that the pope and Archbishop Glemp, both of whom he met while visiting Europe, appealed to him for the United States to resume immediately aid to the Polish government. Pressler said that he supported President Reagan's termination of about \$750 million in direct food credits to the Polish government, but he suggested that Reagan consider increasing U.S. aid to private charitable institutions providing food and clothing to Polish people.

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Matter of Opinion

Women's rights go beyond the ERA

The Voice today features a debate between two Catholic women on the merits of the Equal Rights Amendment. (Pages 12-13)

Our approach was not to promote one side or the other, but, rather, to air the issues through qualified activists on each side.

Most observers seem to feel that the ERA will not survive this final year, though court appeals are in process that could lead to an extension of its lifetime.

But in either case, the issues of women's rights are still valid ones and discussion of the subject is in order.

That is why we organized a "debate" in print.

We have not taken a stand on the amendment as such. A few

EDITORIAL

years ago we criticized the Congress and the courts for extending the time in which the ERA could be passed, because they did not also extend the time in which it could be reversed. We thought this was stacking the deck onesidedly and was not a fair way for any issue to be decided by the American people.

On the other hand we have clearly supported women's rights and have urged Church leaders to actively promote women's participation in church decision making, especially at the national level. (At the parish level women have quite a bit of input.)

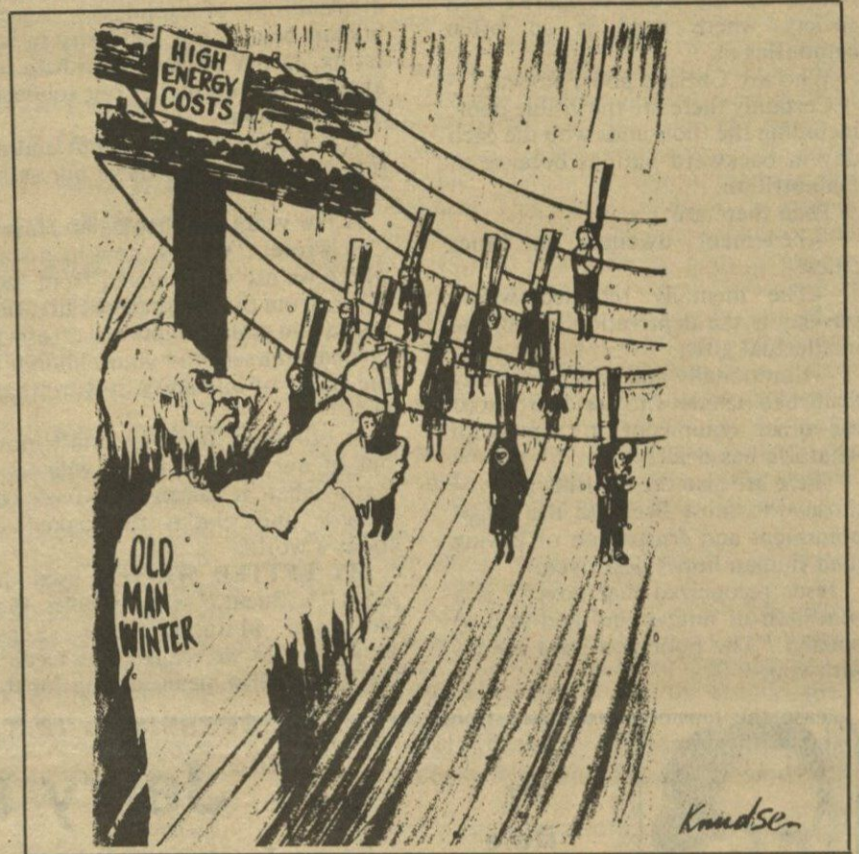
The U.S. Bishops, as a group, also declined to take an official stand, apparently recognizing valid arguments on both sides. Polls tend to show a majority of Americans support the ERA. Yet many progressive people have been troubled by the sweeping nature of the ERA which leaves wide open to court interpretation a whole array of personal and social matters deeply affecting everyone, women not the least. While some opposition is no doubt chauvinistic, much is based on genuine concern about family and human relationships under such a non-discretionary constitutional amendment.

But to those who purport to back women's rights, though not the ERA, we would say, then it is time to shape up the statutory laws

which will remain on the books if the ERA fails.

Many laws have already been improved, largely as a result of the ERA debate. But more must be done, in the state legislatures and in institutions.

If the ERA goes down the drain, the ER must not go down with it.



Directing the Church a perplexing task

By Father Richard McBrien

Bishops are criticized often enough. It is one of the occupational hazards of their ministry.

Like the officials of any organization or political entity, they inevitably draw the fire of people on left and right alike -- those who think they should be doing one thing rather than another, or taking this stand rather than that.

When leaders are not striving only for acceptance and popularity, they will inevitably incur the wrath of those who have deep convictions about an issue and who feel passionately that the leadership should be on their side, and on their side alone.

The worst mistake any leader or body of leaders can make is to play to the crowd, to allow fear of disapproval to govern decisions and policies.

Integrity always wins out in the end. Even if one is perceived to be wrong, one can at least be respected for the sincerity of one's views and the consistency with which they are honored in practice.

The U.S. Catholic bishops are committed to the Church's social doctrine. They do not dilute its substance in order to pacify their own financially secure, politically conservative constituencies.

Many, perhaps most, Catholics in the United States voted for Ronald Reagan for president last year. Many, and again perhaps most, of those same Catholics would vote for his reelection today.

It would be politically expedient for the bishops not to press too hard on such issues as nuclear disarmament and the government's responsibility to the poor.

Many Catholics prefer a foreign policy based on toughness and the threat of military reprisals. And many Catholics agree with Budget Director David Stockman (the public Stockman, not the interviewee of *The Atlantic Monthly*) that no one has any "entitlement" to government assistance.

But the bishops -- the likelihood of alienating many well-to-do Catholics notwithstanding -- reaffirm the basic tenets of Catholic social doctrine nonetheless.

At their recent annual conference in Washington, D.C., the bishops overwhelmingly supported a progress report, read by Archbishop Joseph Bernardin of Cincinnati, reviewing Church teaching on war and peace and its condemnation of the manufacture, possession or use of nuclear weapons.

"By living in one of the nuclear superpowers," Archbishop Bernardin declared, "we are called to a specific form of witness . . . we have to prevent a threat to what God has created, what we could destroy but never recreate . . . We need to be convinced that some actions can never be taken, even for survival; that there are limits to the argument that, because our adversaries are considering something, we must be prepared to do it also."

The bishops called, too, for a ban on U.S. military aid to El Salvador and for renewed

U.S. support for a political settlement. The bishops also endorsed a "health and healing" statement, approved by the Catholic Health Association, which contained an important clause in favor of unionization.

But the bishops also voted to back the Hatch Amendment to outlaw abortions on a state-by-state basis. As one bishop, Mark Hurley of Santa Rosa, put it to the media: "On right-to-life you called us right wing, and I am sure on this (i.e., on the nuclear weapons issue) you will call us left wing. We like to see ourselves as thoroughly consistent in both instances."

For the most part, the self-perception is accurate. Would that more Catholics were so consistent: liberals with a revulsion for the casual destruction of human life in abortion, and conservatives with a revulsion for militarism in foreign policy and laissez-faire economics in domestic policy.

If the bishops want to carry their consistency to even greater heights, they might continue to apply the Church's rich social doctrine to the Church itself, so that it, too, will become ever more clearly a community marked by social justice and respect for human rights.

Eliminating the word "men" from the words of consecration may be a start, but next to the bishops' boldness on nuclear disarmament the liturgical gesture is very modest indeed.

But the forces are there now. They will have their day.



By
**Antoinette
Bosco**

How do we serve others?

Not long ago a letter crossed my desk in which a writer asked for help in "living the true Christian faith."

He expressed frustration at living in an affluent society where opportunities for volunteer work appear hard to find. The letter seemed to say that this person did not really understand how to serve the poor.

THE TRUTH IS we have to reach out to do the work of Christ in a society where need is so often camouflaged.

Who are Christ's poor, anyway?

Certainly there are the visible poor, including the thousands who die each day in backward nations because of malnutrition.

Then there are:

—Tenement dwellers in inner cities!

—The mentally retarded whose poverty is the deprivation of normal intellectual gifts;

—Emotionally and psychologically disturbed people who are deprived of the inner equipment to cope with what life has dealt.

There are also the invisible poor — those who must live with the disappointment and frustration of having their human hopes destroyed.

Jesus recognized that poverty is a condition of humankind and said so openly: "The poor you have always with you."

THIS STATEMENT IN no way implies that we should ignore the poor. On the contrary, Jesus gave us the formula for coping with poverty: "I was hungry and you fed me . . ."

The message was crystal clear: When we respond to another's needs, then we make Jesus present once more in the world.

The formula given by Jesus is an affirmation of solidarity among human beings, our solidarity in suffering, in our obligation to help one another, and ultimately our solidarity in redemption.

It is by grasping this truth and acting on it that we achieve our salvation.

A few years ago theologian Harvey Cox wrote: "We are now in a state where we are so insulated from each other, from the hard facts of life, that unless you make intentional efforts to involve yourself and your children in the agony of humanity, it won't happen."

In other words, if we don't move out of our insulation, we will never learn what it means to feed the hungry and clothe the naked in today's world.

MY LETTER WRITER used the word "affluent." That implies that we have abundance to share. However, do we realize that feeding the hungry also means asking for the

best possible foreign aid program; asking for a welfare program which aims not just at survival of the poor but also at maintaining the dignity of those in need.

We should share our educational system, technical know-how, agricultural and conservation expertise with developing nations.

Finally, do we believe that serving others also includes attending boring meetings to vote against a nuclear power plant in a heavily populated area; voting for zoning changes that will allow the construction of low-cost housing; seeking help for pregnant adolescents; planning parish programs to support the continuation of Catholic schools.

"Living the true Christian faith" means we cannot be Christians on our own terms. It has to be on the terms of the world in which we live and of the people sharing the world with us.

BEING CHRISTIAN RUNS the gamut from taking in a homeless child and personally feeding and clothing that child, to supporting a political candidate who will work for legislation to ensure social justice.

Finally, the energy that allows us to roll up our sleeves and work is belief in the message of Jesus, the vision to see where the work is, and the love that leads to our resounding "Yes!" (NC News Service)

By
**Tom
Lennon**



Teens and suicide

This is the second of two columns in answer to a question about teenage suicides which have increased by a whopping 300 percent in the past 20 years. Why was the number of suicides increased so sharply?

Some experts attribute the growing number of suicides among teen-agers to the increased pressure young people face today.

Many teen-agers, especially loners, live in fear of "that world out there." They'll have to get a job and compete and overcome all sorts of obstacles.

TO THEM, THE world may seem complex, frantic, fierce, even terrible.

Perhaps you too experience fear of this world, even though you are far from suicide. What attitude should you try to adopt — and try to impart to anyone you suspect is thinking of suicide?

Be aware that everyone experiences fear at certain times. Across the street from me now is an 80-year-old widow who for the first time in her life is living alone. She's frightened, but she keeps going day after day.

Several years ago a friend of mine took up teaching after years of writing in solitude. He experienced fear of facing a class of young people. He told me, "The walk to my first class was long and scary. I had to repeat to myself, 'Keep on going. You can do it.'"

A popular song some years back put it this way: "When you walk through a storm, hold your head up high, and don't be afraid of the dark . . ."

I'd like to put up in every school a large banner that says simply, "Hang in there."

STRANGELY, AND OFTEN, the things we fear most don't materialize. Instead the unexpected happens, and although it is sometimes scary, we meet the challenge.

It is helpful to talk to your friends, younger and older, about what you fear. You might wish to talk to a priest or some other counselor.

Often the person who feels weak and frightened has reserves of courage he or she does not suspect.

So take the plunge. Jump into the cold water. Move into that world out there. And never neglect prayers like this one from Psalm 62:

In God is my safety and glory,
The rock of my strength.
Take refuge in God all you people.
Trust him at all times.

Pour out your hearts before him
For God is our refuge.

Don't throw your life away. Hang in there. (Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)



By
**Dale
Francis**

Jerry and the Apostolate

What gives me great hope are people I've met and come to know. There are great people among us, totally dedicated people with a vision of a world turned to Jesus Christ. Some have become world figures, Mother Teresa is now known all over the world and she is an inspiration to millions.

But some are still working quietly to change the world. One of those, a man I greatly admire, is Jerry Coniker. This is the year that his five years of careful preparation may start making a difference.

Jerome F. Coniker was a successful Chicago business man, extraordinarily successful while still a young man. But more than five years ago Jerry began working on a dream he had. His success in the business world had come through a skill in organization and systems. He decided he would apply those business techniques to a work he called The Apostolate for Family Consecration.

BASICALLY, THE PLAN calls for the formation of neighborhood groups that would study, pray, work to bring about spiritual growth. To accomplish this he wanted a complete program of studies and spiritual guides, then it would be necessary to train leaders who would establish the neighborhood chapters.

I'm simplifying but Jerry's pro-

gram was carefully constructed, there was not a rush to do everything immediately because there had to be preparation before. The chapters to be formed weren't to be dissecting Catholic teachings, the way some Catholic study groups do, but to help people grow spiritually, as individuals and together.

Father John A. Hardon, S.J., a highly-respected theologian, became The Apostolate's theological advisor.

JERRY, WHOSE SINCERITY impresses all who come to know him, has gathered a unique advisory council. Mother Teresa of Calcutta became a member and has helped in preparation of television materials. Cardinal Mario Luigi Ciappi, the Dominican who has served official theologian for popes, is another member who has met with Jerry and others working in The Apostolate.

In this country, Cardinal John J. Carberry, Cardinal Terrence Cooke and Cardinal Humberto Medeiros are members of the advisory council. So is Cardinal Silvio Oddi, Prefect of the Sacred Congregation of Priests.

DURING THESE YEARS of preparation, many kinds of teaching materials have been prepared — written texts, study guides, audio visual presentations and a series of television programs. These television programs will be used in the

neighborhood presentations but are also available for cable television, you may have seen some of them.

But what has been done has all been preparation for the final movement to train leaders and to begin the formation of neighborhood chapters. These chapters will not be in any way in competition with the parishes but in support of them, the whole effect of the Apostolate for Family Consecration is to help Catholics grow spiritually, to become better Catholics, more fervent followers of Christ.

The final steps of The Apostolate are about to begin. On Feb. 10th, those who are interested in applying their time to a mission whose goal is to reinforce the family through transformation of neighborhood communities into God-centered communities, will be invited to come to St. Joseph House in Kenosha, Wisconsin, for a training program and retreat. Those who are interested may call (414) 652-6271.

FOR THOSE WHO want to know more, who think they may be interested in becoming pioneers in what is hoped will become a world-wide movement, information can be had by writing to The Apostolate for Family Consecration, The House of St. Joseph, Box 220, Kenosha, Wis. 53141.



By Msgr.
James
J. Walsh

The spiritual value of money

Some years ago a rather elderly pastor listened to an irate parishioner complain for the umpteenth time, "Why does money have to come into religion?", and he patted him on the head and said with a laugh, "Because God put it there!"

He wasn't really being condescending or paternalistic as it may sound. He was realistic. Money has been a necessary part in the religion of the Jew of the Old Testament and the Christians of the New. It had a specific role to play, and both the prophets in the ancient pre-Christ tradition and the apostles and their successors in the anno Domini years came on powerfully about it.

From the earliest days of the Church, one of the chief practices urged upon the Christians was the giving of alms, giving something solid from their possessions to the poor and the handicapped, and to do so for the love of Christ.

REMEMBER THE most touching story of the Widow's mite? You've got to love that story of Jesus and the twelve sitting back somewhat out of the flow of traffic outside the Temple where the huge receptacles were placed to receive the free will offerings to be used for the poor. When the widow dropped in her pennies, He commented that she had done more for the poor than the rich because she gave all she had for food that day and security for the next. And in the same breath He was indicating that some of the rich who wanted all to hear the clang of their donation as it rattled in were really doing nothing or very little since they gave only from their surplus.

In a sense, this became a blueprint for Christians in sacrificing some of what they possessed for the good of the needy. And we miss the heart of Jesus' command to love one another, if we do not realize that feeding the hungry, giving drink to the thirsty and clothing the naked, etc., usually meant giving money that would enable others to minister to these unfortunate ones so dear to the Lord.

We know St. Paul was a peppery, forceful, spiritually tough man. Did you know he was a fund raiser par excellence? The communists would

like to believe that Paul, the mystic, devoted most of his preaching and writing to the "Pie in the sky" quest. As usual, the Reds would be far off base. Paul battered away at money frequently. At times, he seemed to rate the good or bad quality of a particular church community by the amount of money they raised.

How does that grab you? It's no exaggeration because among Christians the truth that God was the owner and we are all stewards of His goods — some with more, some with less — was solidly hammered home. God owned whatever people

"Money has been a necessary part in the religion of the Jew of the Old Testament and the Christians of the New. It had a specific role to play, and both the prophets in the ancient pre-Christ tradition and the apostles and their successors in the Anno Domini years came on powerfully about it."

had, and He let them be administrators of their money and land until He called them for a reckoning. And they were taught by the apostles and especially Paul that the generous use of money for the countless poor and sick and homeless was as genuine a means of practicing love of neighbor as burying the dead and visiting the sick and the prisoners.

THEY KNEW by heart, of course, Jesus' description of man's final destiny. They knew He was going to have no time for them on the last day if they had ignored the poor and the persecuted and the oppressed. They knew it because what He had said shocked them to the roots of their being. "Whatever you do to these the least of my

brethren, you do unto me."

So 'way back in the Christian life, it became clear that money, if used with the right motive, could help a person greatly to sanctify himself and bring the faith to others.

The pagans, of course, watching this spectacle of generous sharing among the Christians considered them like the old ladies in "Arsenic and Old Lace," a little more than paxilated. They considered them loose in the head.

The Jews did not. The Jews centuries before Jesus came, had practiced almsgiving for spiritual reasons. Would you believe it when I repeat that there are a couple hundred references in the Old Testament about the spiritual value of money?

Have you ever read the surpassingly beautiful book of Tobit? There is an angel in the narrative named Raphael. This was his advice to the hero of the book. "Give alms out of your substance and turn not away your face from any poor person for it shall come to pass that the face of the Lord shall not be turned from you. According to your ability, be merciful. If you have much, give abundantly. If you have little, take care even so to bestow willingly a little. For you store up to yourself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the same to go into darkness. Alms shall be a great confidence before the Most High God to all that give it."

So even angels harp on the necessity of money in religion. How about that?

BUT WAIT. The gentle, beloved disciple, John, whom, we are told, "Jesus loved," called a liar a person who piously said he loved God but did not show love to his neighbor. And the apostles spelled love of neighbor out in deeds, in action, in forgetting yourself and remembering the greater needs of others, in denying self for the good of the needy.

I'm just getting warmed up. More on this next week!

(Msgr. Walsh is pastor of St. Anges Church in Key Biscayne.)



By
Fr. John B.
Sheerin, CSP

Moving beyond cynicism

It's always fun to think that the world is going to the dogs. We like to think the world is on the verge of Armageddon and we take pleasure in being miserable. In fact, some calamity howlers say that the whole modern world is in a state of historic crisis.

The fact is that the so-called crisis is not really a crisis at all, just more of the same morbidity we are accustomed to find in false prophets.

"What's going on in the world?" "Where are all those crazy people coming from?" "What is the root cause of this moral decay?" Those are some questions one hears. I doubt that the "historic crisis" is any worse than hundreds of crises in our history.

EVEN THE church has problems. But it always has had problems. Who can say that they are any worse than in past history.

The one curse we ought to avoid like the plague is cynicism. We make hundreds of garden variety mistakes but the one unpardonable sin for the honest man or woman is to cultivate cynicism.

As a matter of fact, there is probably less cynicism than ever in American life but there is, thank God, more activism. There is, for example, a growing demand for more aid to the poor and pressure against funds for nuclear weapons.

Kenneth Briggs wrote recently in the *New York Times*: "Demanding more assistance for the poor

and less military spending, leaders of a broad spectrum of religious groups around the country are rallying behind attacks on Reagan administration policies."

Bishop Francis Mugavero of the Brooklyn diocese, for instance, called government action to

"The one curse we ought to avoid like the plague is cynicism. We make hundreds of garden variety mistakes but the one unpardonable sin for the honest man or woman is to cultivate cynicism."

increase the military budget while slicing funds for social programs "an indefensible position."

FATHER JOHN Fischer of the Wisconsin State Council of Churches said: "We're on a collision course with the government. People are beginning to realize that we can't keep spending on arms without hurting the life of this country."

President Reagan contends that all American citizens will benefit by driving hard to restore the

health of the American economy, especially now that increased military spending is needed to face up to the challenges from abroad. He will soon realize, however, that he has run into trouble with the churches and synagogues.

Rabbi Alexander Schindler, president of the Union of Hebrew Congregations, representing 800 synagogues of Reform Judaism, declared at a recent meeting in Boston: "I am outraged by the injustice of President Reagan's economic policies and by the hypocrisy that foisted them on the American public."

THERE HAS been a lot of criticism because of the nuclear-powered attack submarine named the *Corpus Christi*. It may have been named after the city in Texas, but the words mean "body of Christ." It is bad enough to spend millions on a death-dealing monster. But many Catholics feel it is blasphemous to christen the submarine with such a Christian name. This is what we used to call the theater of the absurd.

Reagan has been encouraged to reduce the number of nuclear weapons. Let us hope he will follow the suggestion. Pope John Paul warned last February at Hiroshima:

"In the past it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under attack."

(NC News Service)

ERA...ERA...ERA...ERA

Two Catholics

PRO

The Equal Rights Amendment will probably live or die in 1982. As its June 30 ratification deadline draws near and Florida, one of 15 unratified states, on

Susanne Nagurny, a member of St. Joaquin parish in South Dade, is a fulltime homemaker and mother of one child. She is a member of the American Association of University Women, the Archdiocesan Council of Catholic Women and recently joined Catholics Act for ERA, a national organization formed in 1978 to work for passage of the amendment. Before moving to Florida and the birth of her first child, she worked several years in a public library and taught



CCD, First Communion and Confirmation classes. Nagurny says, "I can remember wanting to be an altar girl rather than clean the altar on Saturday afternoon, choosing West Point as first choice for a college (a pipe dream at that time) and my older brother seriously trying to talk me into a law career. I demurred at the time because I thought all the work wouldn't be worth the results in opportunities for a woman. I support the ERA because I want my children to grow up in a freer world and to be all they will be capable of being."

1. Working conditions: There is already a federal law concerning sex bias in work. How would ERA affect women seeking working careers outside the home?

The federal law concerning sex in work most often cited is Title VII of the Civil Rights Act. It was enacted by Congress and can be dumped tomorrow through a simple majority vote. The federal law is being slowly (or not so slowly) phased out through lack of funding, loopholes, and changes in regulations and interpretation, and therefore is not protecting women against discrimination in work.

The Equal Rights Amendment (ERA) would operate in the same way as all other parts of our Constitution, in that the government would have to show an overriding concern for the general welfare in order to abridge its protection. It would operate in the same way as freedom of the press, religion, etc. It would also extend for all men those protective laws which are based on real concerns about working conditions.

The ERA would prohibit sex discrimination by public employers, prompt state legislatures to repeal discriminatory laws, and guide the courts when enforcing the laws. The ERA is the one guarantee that a woman's labor outside the home will be valued and protected.

2. The military question: Would ERA force women to be drafted and participate equally in combat alongside men, and is this acceptable? What effects would this have on our military strength?

Congress has the power to draft women with or without ERA, and it will do so when it chooses. Excluding women from the draft reinforces the stereotype that women are somehow not first class citizens with all the duties that go with the privileges.

The only reason that women have not been drafted is that congress has chosen not to do so. Toward the end of World War II, drafting women was planned if the war carried on much longer. As with men, any draft includes categories for family responsibilities and physical limitations: i.e. 2A, 4F, etc. Women have always served; they just got lesser training and benefits.

The military's own tests show that with similar training, differences between men's and women's

strength and physical ability narrow and disappear. Although women do not now serve in combat classifications, the military's own tests in these areas show women performing as well as or better than men.

As for military strength, a significantly greater percentage of women recruits have high school diplomas, the best single measure of potential success, according to the Department of Defense. Women recruits average ten points higher on entrance tests. This potential is important to today's technological military. Yet 75 percent of positions are reserved for men as combat-related or for career rotational positions. This severely limits those women who volunteer.

Studies also show that those units with women integrated into the general structure have better performance and esprit de coeur. Women find their biggest problems are not fear of attack from enemy soldiers or their own men but discrimination within the military system itself.

3. Abortion: The common perception is that being FOR the ERA means being "pro-choice" while being AGAINST ERA means being "pro-life". How are the ERA and abortion issues linked and what effect, if any, would passage of the ERA have on how the courts and/or the Congress view abortion?

The ERA has no bearing on abortion. They are two separate and distinct issues as shown by the Massachusetts case in February 1981, among others. This decision was hailed as a victory for church leaders such as Bishop Michael McAuliffe (Jefferson City, MO) and Bishop Maurice Dingman (Des Moines, IA).

The decision grew out of an attempt by the Civil Liberties Union in Massachusetts to link the state ERA and abortion. This line of reasoning was flatly rejected, establishing legal precedent. In similar cases in Hawaii, Pennsylvania, and other states, the courts have flatly refused to consider abortion under the discrimination label.

Numerous Catholic organizations, political leaders, legal scholars and theologians reject the idea of any connection between these two issues: the National Conference of Catholic Charities; the Canon Law Society of America; Priests for Equality; National Assembly of Women Religious; Fr. Theodore Hesburgh, former President of Notre Dame; Thomas Emerson, co-author of the definitive Yale Law Journal article on ERA; Feminists for Life and many others.

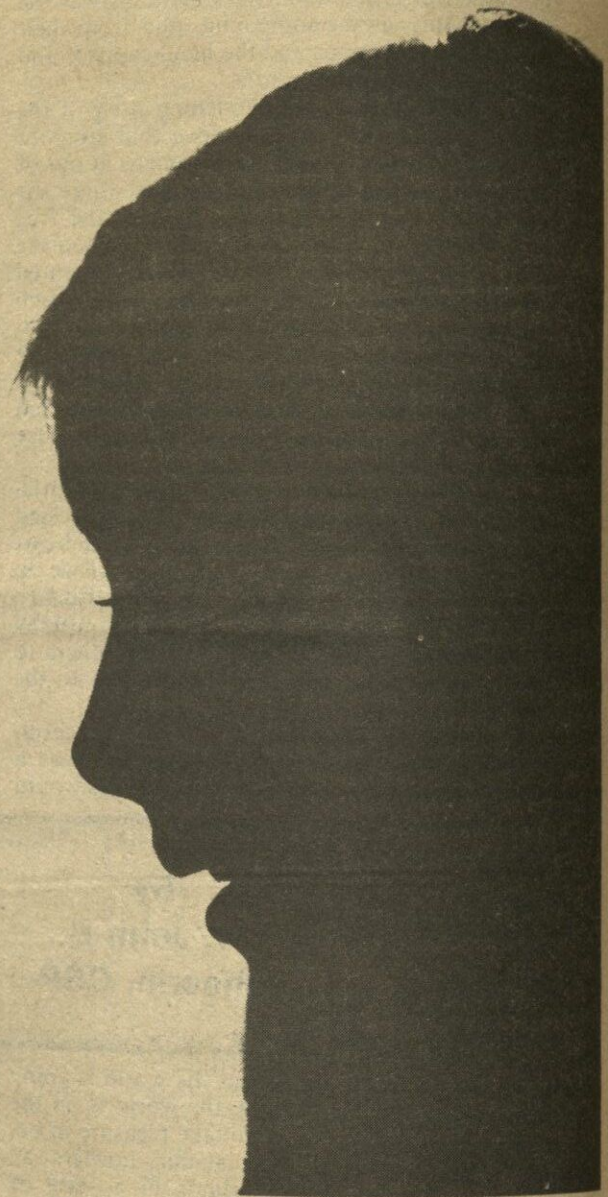
The Leadership Conference of Women Religious, in a publication entitled "The Status and Roles of Women: Another Perspective" state that "The issues around which the abortion debate rages are not the issues entailed in the Equal Rights Amendment . . . Persons who are strongly anti-abortion can be with full moral integrity just as strongly pro-E.R.A."

4. The family: How would the ERA affect family life?

Fulltime homemakers make valuable contributions to their family, home and community. In many ways the ERA will help fulltime homemakers more than any other group of people. As the laws are currently written, with the exception of certain states, a homemaker's contribution has no worth in economic or legal terms even though statistics compiled by the government show a current economic "replacement value" of around \$20,000 per year.

The ERA will secure legal and economic rights of homemakers and guarantee that marriage is viewed

(Continued on page 19)



Text and h

1. Equality of rights under the law shall be denied or abridged by the United States or by any state on account of sex.

2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

3. This amendment shall take effect three years after the date of ratification.

On March 22, 1972, Congress approved the Equal Rights Amendment and submitted it to the state legislatures. Of the 38 states needed to ratify it, 18 have done so. Since 1978, no state has approved the ERA. Five, in fact, have voted to rescind their ratification. After a hard battle, pro-ERA forces in 1978 got Congress to extend the amendment's original deadline for ratification from March 22, 1979 to June 30 of this year. The legality of the extension has been challenged by anti-ERA forces, while the legality of the rescissions

El Coronel Ray, una vida dedicada al prójimo truncada por un asesino

Por Liz Schevtchuk

Washington (NC) — El Teniente Coronel Charles Ray, de 43 años, agregado militar a la embajada de Estados Unidos en París, asesinado traidoramente por un pistolero desconocido cuando salía de su apartamento, no era sólo un "sobresaliente oficial" sin una "excelente persona," según la opinión de sus amigos y conocidos, "un hombre a quien le gustaba sembrar flores que luego recogía para ofrecerlas a la Iglesia y dedicar su tiempo libre a planear la liturgia dominical, entrenar a los monaguillos y enseñar catecismo en el CCD parroquial."

Un grupo de radicales libaneses reclamó el asesinato como obra suya.

En la Catedral de Notre Dame se ofreció una Misa por su eterno descanso el pasado día 19 de Enero y en su parroquia de Springfield, Md., se celebrará también una Misa cuya fecha no se ha señalado aún. Antes de ser enviado a París el coronel Ray era muy activo en la parroquia St. Bernadette donde era miembro del Comité Litúrgico, enseñaba religión a los alumnos de high school, entrenaba a los niños para asistir en las Misas como monaguillos, era Lector y Ministro Extraordinario de la Eucaristía y en general, estaba vincu-

lado a la actividad de la parroquia en cuanto aspecto pudiera imaginarse.

El coronel Ray había planeado ingresar en el Diaconado Permanente pero fué enviado a ultramar antes que pudiera cumplir su deseo.

Kathy McCleary, directora asociada de Comunicaciones de la Diócesis de Arlington, conocía al coronel Ray, a Sharon su esposa y a sus hijos Mark y Julie y dice que él "era un hombre muy bueno, muy dedicado a la Iglesia y que gozaba planeando la Liturgia, poniendo mucho empeño en que fuera la mas bella que pudiera ser."

Kathy dice que cuando la dedicación de St. Bernadette ellos vinieron desde París dos semanas antes para ayudar en la preparación de la ceremonia que se efectuó en Octubre de 1981. De París trajo un incensario y las vinateras para obsequiarlos a la Parroquia.

La Sra. McCleary habló con la Sra. Sharon Ray después del asesinato y dice que Sharon le dijo que "todo lo que hicieron fue matar a un hombre a quien le gustaban las flores y las plantas y ser un diácono en la Iglesia."

Daniel F. Resendes, retirado coronel vinculado a la oficina de intercomunicación extranjera del Pentágono y

actualmente al frente del programa del Diaconado Permanente de la Diócesis y que conoció a Ray muchos años antes cuando éste último fué su asistente en el Pentágono, tiene de él los más altos elogios.

"Es una gran pérdida. Era un excelente soldado y aun más, una excelente persona. Jamás se cansaba, estaba en movimiento 25 horas al día," añadió Resendes.

Y Kathy McCleary agrega que los Ray eran conocidos como "muy espirituales y muy fieles. Eso era lo que los mantenía tan unidos."

Charles Ray nació en New York el 14 de Septiembre de 1938, se graduó en la Universidad de Santa Clara teniendo un doctorado en Historia. Sirvió durante la guerra de Vietnam y después del conflicto enseñaba en Fuerte Holabird, Md. y fué comisionado al Pentágono.

El Obispo Welch de Arlington en una declaración sobre el asesinato dice:

"La familia militar ha sido herida por la maldad que asesinó a un militar que trabajaba por la paz y la familia de Cristo esta horrorizada de que por tal insensible acto haya muerto un hombre que servía a su Iglesia con



Mons. Thomas Welsh
Obispo de Arlington

amor y hermandad.

"Oremos porque podamos seguir trabajando por la paz y la justicia y especialmente recordemos a quienes están en el servicio militar y en el servicio extranjero, y aunque desconocidos para nosotros, trabajan por las metas de la libertad bajo el peligro del terrorismo internacional."

Obispo Like pide merced para asesinos de su hermano

Cleveland (NC) — El obispo Auxiliar de Cleveland, Mons. James P. Like dijo que él y su familia "suplican a Dios misericordia y perdón" para quienes asesinaron a su hermano Amos. El obispo rechazó la pena de muerte como castigo.

Amos Like, el hermano muerto tenía 59 años, fue ahogado aparentemente con una almohada en su apartamento la noche del 1ro. de Enero. Tres hombres y una mujer han sido arrestados y acusados de robo y asesinato.

En el funeral Mons. Like dirigió el ritual y en la homilía dijo:

"Para aquellos que mataron a nuestro hermano, rogamos misericordia y perdón de Dios. Creemos profundamente, como San Pablo, que debemos devolver bien por mal. Recordamos vivamente las palabras de Cristo, "Amad a vuestros enemigos y orad por los que los persiguen."

"Aunque deseamos alguna forma de justicia, no deseamos la pena de muerte como castigo. La pena capital es inconsistente con la vida y pensamientos de Jesús, quien pudo haber llamado 12 legiones de ángeles en su



Mons. James P. Like
Obispo Aux. de Cleveland

defensa y sin embargo, escogió morir para que sus enemigos tuvieran vida."

El obispo Like pidió a los amigos que como memorial a su hermano hicieran contribuciones al Fondo de Educación Católica de la Diócesis de Cleveland en favor de los estudiantes necesitados.

Apelación del Arzobispo en favor de damnificados

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

Debido a la reciente helada que afectó las cosechas, las áreas agrícola del Estado de la Florida han sido declaradas áreas de desastre. Las autoridades del Gobierno estiman que más de 100,000 trabajadores agrícolas se han quedado sin trabajo por un período de tiempo indeterminado debido al efecto devastador que las temperaturas heladas han tenido sobre las cosechas.

La ayuda de emergencia necesaria para alimentar a estos campesinos hambrientos y proveerlos de mantas para protegerse del tiempo frío que se pronostica es de tal magnitud que estoy volviendo a pedir por este medio la ayuda generosa de todos los fieles de la Arquidiócesis de Miami a fin de cumplir el mandamiento de Cristo de "alimentar al hambriento y vestir al desnudo," los cuales se encuentran en nuestro propio medio.

Para la más efectiva entrega de alimentos, mantas y donaciones a estos campesinos necesitados, que en su mayoría se encuentran sin un centavo, les pido que en esta situación de emergencia traigan sus donaciones a su parroquia local. A la llamada del Párroco, la tienda de San Vicente de Paúl del área recogerá estos artículos de emergencia y los distribuirá a las diez misiones que tenemos en la Arquidiócesis según las necesidades, bajo la dirección de Monseñor John McMahon, Director de la Oficina de Asuntos Rurales de la Arquidiócesis de Miami.

Su generosidad será grandemente apreciada por nuestros hermanos necesitados que son las víctimas inocentes de esta triste situación.

Con mis mejores deseos, quedo de ustedes

Devotamente en Cristo,
Edward A. McCarthy
Arzobispo de Miami

San Timoteo

ENERO 25

Nació Timoteo en Listra, Liconia, hijo de padre gentil de origen griego y de madre judía. Siendo fruto de matrimonio mixto y por no haber sido circuncidado a causa de su padre, era considerado ilegítimo por los judíos.

Aunque no se sabe ciertamente la fecha de su nacimiento, se estima que ocurrió en los primeros años de la era cristiana debido al hecho de que conoció a San Pablo siendo Timoteo aún muy joven y el viaje del Apóstol a Listra tuvo lugar entre el año 45 y el 48. Es probable que Timoteo naciera por la época de la pasión de Jesús.

Al pasar Pablo por Listra en su primera misión apostólica conoció a Timoteo, cuyo padre había fallecido y vivía con su madre Eunice y su abuela materna Loida, quienes eran devotas judías. Loida fué la primera en convertirse, y enseñada Eunice y

Timoteo, al oír las palabras de San Pablo. Al volver Pablo a Listra en su segundo viaje tomó a Timoteo consigo por las buenas recomendaciones de los fieles de Listra.

Pablo le hizo aceptar la circuncisión por respeto a los judíos mayores de la región, de modo que ya no le consideraran ilegítimo. De aquí en adelante, Timoteo siguió a Pablo en sus viajes y fué el mejor amigo y hombre de confianza del Apóstol, ayudándole en su misión evangélica.

Timoteo estaba con San Pablo cuando éste fundó la Iglesia de Corinto y cuando Pablo, a causa de la enemistad de algunos judíos de Berea fué forzado a abandonar la ciudad, dejó allí a Timoteo para continuar la evangelización. Más tarde Timoteo se unió a San Pablo nuevamente y estuvo con él en la evangelización de Macedonia.

Timoteo fué enviado por Pablo a Tesalónica para saber cuál era la situación de los cristianos, y para darles ánimo y reafirmarles en la fe ante la persecución de que eran víctimas. El reporte de Timoteo dió por resultado la primera epístola de San Pablo a los Tesalonicenses.

Es casi seguro que Timoteo estuvo cerca del Apóstol cuando éste fue encarcelado en Cesarea y después en Roma. Lo cierto es que una vez puesto en libertad, Pablo envió a Timoteo para que se hiciera cargo de la Iglesia de Efeso, viniendo a ser su primer obispo.

En Efeso recibió Timoteo la primera epístola que le enviara San Pablo dándole instrucciones para guiar a la Iglesia. La segunda epístola la recibió Timoteo cuando el Apóstol estaba en la prisión de Roma que le llevó al martirio.

Timoteo recibió la palma del martirio en Efeso al oponerse a la celebración del festival pagano de Katogogian. Murió el año 97 apedreado por los paganos.



A divertirse en el 1er. Festival del Movimiento Familiar Cristiano

El Movimiento Familiar Cristiano celebrará su Primer Festival en los terrenos de la Parroquia Sta. Agueda los días 4, 5, 6, y 7 de Febrero del corriente año 1982.

Hasta ahora el Movimiento Familia

no había tenido festivales de ninguna clase excepto sus bailes; pero la "inflación" también le ha tocado el "sistema nervioso" de su departamento de tesorería, y los "pocos fondos" que siempre ha necesitado para hacer frente a sus "pocos gastos" ya no son suficientes y los "pocos ingresos" para estos "pocos gastos" hay imperiosa necesidad de aumentarlos también "un poco".

El Movimiento Familiar Cristiano invita a toda la comunidad Católica de Miami divertirse en su primer Festival.

ESPECIAL: los tickets para los aparatos estarán a mitad de precio hasta Febrero 2, 1982. Ahorre llamando a los responsables de su equipo o a las siguientes personas:

Bernardo y María Díaz, 665-9134, José Luiz y Joquina Villaronga, 666-4132 y José y Estela Eduarte, 531-3276.

Además de las atracciones que presentará el parque, habrán kioscos de juegos y comidas hispanas tradicionales y refrescos. Cuatro días de alegría y diversión para grandes y chicos.

Recuerde, el **PRECIO ESPECIAL** de los tickets solo dura hasta Febrero 2.

P.E.C.E.S... para padres felices



Elaine Marrero Syfert

Por José P. Alonso

Aunque ya Enero está un poco avanzado, todavía estamos en Año Nuevo. El final de un año, y el comienzo de otro, siempre trae aparejado deseos de renovación o enmienda algo que no salió bien en el pasado, o de un cambio radical en nuestra vida. Pudieramos decir que casi toda persona adulta toma parte en este ritual de las resoluciones de año nuevo.

Los padres, las madres incluídas, no son excepción en hacer sus resoluciones, que las más de las veces interesan a la familia y a los niños.

Es común oír decir a un padre o a ambos "¿qué pasa con estos muchachos de hoy que no hay quien los entienda?" o en ocasiones "¿qué haremos para que los niños nos entiendan?" De aquí a una resolución para año nuevo no hay más que un paso; y comienza el repasar de ideas y planes.

"Me voy a convertir en la madre, (o el padre) más eficaz del mundo; más intuitiva adelantándome a lo que el niño (o la niña) piense. ¡Voy a ser una madre feliz y sin problemas!"

Todos estos buenos deseos no son más que eso: buenos deseos. Porque falta base sólida que los haga realidad. Si usted que me lee se halla en este caso; si es usted uno de los millones de padres que se han hecho estas o parecidas resoluciones, su problema está resuelto: PECES le quitará sus preocupaciones.

Los padres, me parece oírlos, protestarán burlones:

"¿PECES? ¡Usted está fuera de sus cabales! Nuestro problema es muy serio para bromas."

Pero no se trata de una broma. PECES, aunque a mi me dió gracia el nombre, es algo muy serio y conveniente para los padres que anhelan conocer mejor a sus hijos y el medio de educarlos sólidamente. PECES no le obligará a estudiar ictiología ni tendrá que ir a un acuario. PECES es sólo un título formado por las siglas de Padres Eficientes Con Entrenamiento Sistemático. Y PECES también ha resuelto que usted sea un padre más eficiente y más feliz. Se trata de un curso exclusivamente diseñado para padres y madres que ansían resolver los problemas que tienen o creen tener con sus hijos.

Con el propósito de conocer más sobre esta innovación, nos pusimos en contacto con el Centro de Enriquecimiento Familiar (Family Enrichment Center) de la Arquidiócesis de

Miami y la Sra. Elaine Marrero Syfert nos contestó con precisión todas nuestras preguntas. Elaine es un ángel y es parte de este programa que es nuevo para la comunidad hispana.

— Elaine, ¿cómo se les ocurrió llamar PECES a este programa? Francamente me da risa decirlo... ¿No es un tanto fuera de lugar para algo tan serio?

— No; no está fuera de contexto. Es fácil ver que las iniciales del título forman la palabra PECES. Ya verá que le viene de lo más bien a pesar de las apariencias.

— ¿Que finalidad o beneficios brinda este curso a los padres?

Elaine contesta a la pregunta convencida de que está exponiendo algo precioso.

— Este curso enseñará a los padres a comprender el comportamiento de sus hijos, como estimularlos y afirmarlos; aprenderán también técnicas de comunicación, es decir, escuchar y ser escuchados; la disciplina y sus consecuencias lógicas y naturales. Otro tópico importantísimo que cubre el curso es el de "reunión de la familia." Todos los temas que trata el curso son dirigidos con el gran deseo y la certeza de desarrollar la responsabilidad y las buenas relaciones de la familia. Además, y aquí es donde encaja PECES como nota humorística y como símbolo más serio, todas las materias son expuestas en un ambiente de buen humor, de alegría, y como el propósito es muy cristiano y el pez ha sido siempre símbolo de la comunidad de Cristo, PECES viene como anillo al dedo.

— Elaine, tiene razón. Me sorprende que no me haya dado cuenta antes del simbolismo porque es bien conocido que los cristianos primitivos se identificaban por medio de la figura de un pez. Ahora dígame, dónde, cuando y cómo tendrá lugar el curso.

— El curso tendrá lugar en la Parroquia San Benito (St. Benedict) en Hialeah; comenará el jueves 28 de Enero y será ofrecido seis jueves consecutivos de 7:30 a 9:30 de la noche. Será presentado por la Dra. Graciela Guerra, consejera profesional y candidata al doctorado en Psicología. Otra persona que trabajará en el curso soy yo, que soy maestra y directora del Ministerio a la Familias Hispanas de la Arquidiócesis de Miami a través del Centro de Enriquecimiento Familiar. Por último, me he ganado el título de capacitación otorgado por mis cuatro hijos, ¿que le parece?

— Me parece muy bien, cuatro hijos dan una gran experiencia. Tanto que creo voy a proponer al dpt. de educación se otorgue el título de Doctora en Procreación Formativa a las madres con cuatro hijos o más.

Nuevamente en plano serio preguntamos si el curso requiere algún gasto de parte de los padres y ella contesta afirmativamente.

— El curso tiene una cuota de \$20 por persona, si se inscriben ambos padres entonces son sólo \$30. Es importante anunciar que hay becas disponibles y que para ellos y para la inscripción deben llamar inmediatamente pues la matrícula es limitada. Pueden llamar al 651-0280 y preguntar por Elaine Marrero Syfert.

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Envía el Papa bendiciones a Miami

Queridos míos:

Estoy a 35,000 pies de altura, escribiendo desde un 747 de Alitalia, en mi viaje de regreso desde Roma. Acabamos de pasar sobre los picos cubiertos de nieve de Mont Blanc, brillante por el sol de un mediodía de invierno.

Venimos de regreso de las ceremonias en las cuales el Santo Padre ordenó al Obispo Thomas O'Brien como nuevo obispo de Phoenix y fui invitado a acompañarle a él y su comitiva mientras se convertía en mi sucesor.

Uno de los momentos sobresalientes de la ceremonia fué la audiencia privada concedida por el Santo Padre a las personas de Phoenix después de la ceremonia. El los bendijo a todos y entonces, sonriéndose dijo, "También envió mis bendiciones al pueblo de Miami."

Yo usaba vestimentas del Arzobispo Paul Marcinkus, el arzobispo americano a cargo de la oficina de fianzas de la Santa Sede y de Ciudad Vaticana. Debido al mal tiempo en New York perdí la conexión con mi vuelo a Roma. Me llevaron en un vuelo vía Milan pero en el febril galimatías, mi equipaje no fué conmigo. El Arzobispo Marcinkus muy amablemente me prestó sus vestimentas, diciéndome que ellas asistirían a la ceremonia ya que él no podría.

La ceremonia de 3 horas fue muy impresionante. Nueve obispos de varias partes del mundo fueron ordenados. Yo, junto con Cardenales y otros Obispos presentes, tuve el privilegio de participar en el rito de la imposición de manos y dar el Beso de Paz a los candidatos recién ordenados.

El Santo Padre respondió calurosamente a la ovación que recibió cuando entró en la gran Basílica de San Pedro, especialmente gloriosa cuando las luces se encendieron al comenzar la ceremonia y los ricos tonos del Coro Sixtino reverberaron en las antiguas paredes. Al recogerse en oración, el Santo Padre de la impresión de estar tan totalmente absorbido que le fue tan darse cuenta de lo que le rodea. Tiene un modo de inclinarse hacia adelante que le hace aparecer como un hombre más viejo. Aunque los más cercanos a él están de acuerdo



Después de la ceremonia de ordenación del nuevo Obispo de Phoenix, Mons. Thomas O'Brien, tercero en suceder a Monseñor Edward McCarthy en esa sede, el Arzobispo de Miami recibe del Papa las bendiciones que envía a los fieles de nuestra ciudad.

en que el Papa aun se está recuperando del atentado a su vida, ellos aseguran que ha recuperado su vigor.

Fué una gran experiencia visitar de nuevo algunos de los monumentos del Cristianismo primitivo e identificarse en cierto modo con los primeros confesores de nuestra Fe: la Tumba de San Pedro, la Iglesia construida sobre la casa de uno de los primeros Papas, San Clemente; las catacumbas y el increíble Coliseo, ciertamente nuestro Stadium de Miami no puede compararsele, fue hecho de piedras y mármol con capacidad para 55,000 espectadores y con un gran domo de lona. Ofrecí Misas en San Pablo y San Clemente por los sacerdotes, religiosas, religiosos y fieles de Miami.

Pero hay una reverente apreciación de nuestra Fe cuando uno se pone en contacto con nuestros hermanos y hermanas en la comunión de los santos, mártires y confesores que vivieron en épocas ya pasadas. Y mientras admiraba estas maravillas escultóricas y arquitectónicas me di cuenta que todo ello era una proclamación en piedra de la magnificencia

de la vocación Cristiana, de la llamada que compartimos siendo hijos de Dios.

Tuve la oportunidad de visitar a los sacerdotes y seminaristas que viven en Roma. Todos están bien, gracias a Dios. Disfrutamos juntos de una alegre cena en uno de los restaurantes romanos. Mons. Ambrose DiPaoli esta en el personal de la Santa Sede, trabajando cerca del Santo Padre. El Padre Bernard Kirilin está terminando sus estudios en Filosofía preparándose para enseñar en nuestro seminario. El Padre Kenneth Whittaker estudia Ley Canónica para servir en nuestra cancillería. Los Sres. Juan Sánchez y Chris Repp hacen sus estudios teológicos preparándose para su ordenación sacerdotal.

El nuevo Obispo O'Brien almorzó con el Cardenal Baum, antes Arzobispo de Washington, y conmigo y tuve la oportunidad de hablar con él acerca de la aprobación de la Santa Sede al nuevo status de nuestro Seminario St. Vincent como seminario regional.

El Obispo O'Brien hizo su Voto de Fidelidad ante el Cardenal Mozzoni,

ProtoDiacono. El Cardenal no está bien pero nos invitó a su casa para la ceremonia. Fue emocionante ver a este joven obispo americano arrodillarse junto a la cama del anciano Cardenal repitiendo su Voto de Fidelidad al Reino del Señor.

También hice una visita a la Congregación para las Causas de los Santos interesándome a cerca del proceso de introducción de la Causa del Padre Félix Varela, de Cuba, para su beatificación. Cuando estuve en Cuba, los obispos de Cuba expresaron sus interés en este asunto. Se dice que P. Félix Varela fue el Cardenal Newman de Cuba. Vivió en la primera mitad del siglo XIX y su dirección espiritual e intelectual inspiraron a los que combatieron por la independencia de Cuba. Tuvo que ir al exilio y pasó sus últimos años en los Estados Unidos como Vicario General en New York y como sacerdote en St. Augustine, en Florida. Su imagen esta expuesta en nuestra Ermita de Nuestra Señora de la Caridad.

El tráfico de autos en Roma es, desde luego, aterrador. Temo que el espíritu de los gladiadores romanos siga viviendo detrás de los timones romanos. Como dijo un guía romano, los casi-accidentes resultan en muy pocos accidentes reales pero causan muchos ataques al corazón. Parquear es un verdadero problema. Parece que no hay garajes ni parqueo en las calles de modo que se parquean en ángulos rectos con la acera o en doblelínea, dejando solo el justo espacio para "exprimirse" entre vehículos. No pude menos que pensar que no pasarán muchos más años ni muchos más fiats antes que las arterias de la ciudad estén completamente cerradas con una sólida oclusión coronaria de carros. Y los guías de turismo de siglos futuros explicarán a los visitantes que los enormes insectos metálicos perseguían a los Cristianos contemporáneos del emperador americano Reagan, como lo hicieron las bestias del Coliseo en los primeros siglos bajo Adriano.

Devotamente suyos en Cristo
Edward A. McCarthy
Arzobispo de Miami

El Arzobispo McCarthy hablará sobre el impacto de la vejez

El Arzobispo Edward A. McCarthy de Miami hablará en Palm Beach el 30 de Enero sobre el impacto de la edad avanzada en la Iglesia.

El Arzobispo hablará en una reunión patrocinada por Fundaciones y Donantes Interesados en Actividades Católicas, una asociación internacional de representantes de fundaciones privadas.

Otros oradores invitados a la reunión serán:

Monseñor Charles J. Fahey, Director del Centro de la Tercera Edad en la Universidad de Fordham, N.Y.

El Obispo Theodore McCarrick de Metuchen, N.J., presidente del Sub-Comité sobre Envejecimiento de la

Comisión sobre Desarrollo social de la U.S.C.C.

Y Monseñor Bryan Walsh, Director Ejecutivo del Buró Católico de Servicios de la Arquidiócesis de Miami.

Los oradores examinarán las tendencias demográficas y sus implicaciones para los ministerios sociales de la Iglesia. Hay 24 millones de americanos cuyas edades son 65 años o más y dentro de 20 años esa cifra será aumentada en un 33%. El creciente número de personas de avanzada edad ya está haciendo sentir su impacto en las instituciones patrocinadas por la Iglesia, tales como hospitales y servicios sociales.

Hay más Católicos que Luteranos en el país de Lutero.

Bonn, W.G. (NC) — En Alemania, tierra natal de Martín Lutero, los católicos sobrepasaron el número de luteranos al final de 1980, según estadísticas publicadas recientemente en Bonn, Alemania Occidental, por la Iglesia Evangélica (Luterana).

Las estadísticas muestran que los luteranos son sólo el 42% de la población de Alemania Occidental, más de 61 millones al terminar el año 1980, mientras que los católicos alcanzaron el 43%. En 1960, año de la anterior importante estadística, la población luterana era de 51%, cifra más alta que la de los católicos.

Voceros de la Iglesia Luterana achacan el menor número a dos causas

principales: menos nacimientos en las familias protestantes y un aumento en la inmigración a Alemania de familias de países católicos.

"Esto no significa una disminución en la fe o en los sentimientos religiosos," dijo Hartmut Loewe, vice presidente de la Iglesia Evangélica. "En los servicios litúrgicos hemos experimentado un 22% de aumento en la asistencia" y anunció que el número de pastores y estudiantes en seminarios ha aumentado en Alemania Occidental en los años recientes.

Según las estadísticas, la reducción es mayormente en las áreas urbanas, en particular entre los hombres de 18 a 39 años.

Tratan Sandinistas de reducir influencia católica

Por Jaime Fonseca

Washington (NC) — El Arzobispo Miguel Obando Bravo, de Managua, quien está de visita en los Estados Unidos invitado por los Cardenales Terence Cook de New York y John Krol de Filadelfia, y del Arzobispo James Hickey de Washington, dijo que "aunque hay limitaciones a la libertad de prensa y algunos oficiales tratan de reducir la influencia de la Iglesia, Nicaragua todavía no ha llegado al totalitarismo."

"No hay dudas de que han habido algunos errores, como los de bloquear demostraciones de los partidos de oposición y la limitación de la libertad de prensa; un diario (La Prensa) ha sido cerrado cinco veces. Pero uno no puede decir que Nicaragua haya caído en un totalitarismo. Todavía estamos trabajando hacia una democracia, en una sociedad pluralista, bajo una revolución que nosotros queremos permanezca genuinamente nicaraguense, no una copia de otras revoluciones," dijo Mons. Obando Bravo durante su visita a Washington este mes de Enero; y advirtió:

"Sería peligroso aislar a Nicaragua porque eso la llevaría al totalitarismo."

Monseñor Obando definió el papel de la Iglesia en su país en el periodo de reconstrucción después del terremoto trágico de 1972 y de los 45 años bajo la dinastía de Somoza, como de "predicación de las Buenas Nuevas del Evangelio, denunciando el pecado y tratando de salvar al hombre y a la mujer totales, es decir alma y cuerpo, dentro de la opción preferencial por los pobres."

"La mayoría de los nicaraguenses, un 70 o un 80%, son católicos profesos," añadió.

Cuando su programa de televisión fue suspendido, poco después del triunfo del Frente nacional Sandinista de Liberación en Julio de 1979, el gobierno recibió "repetidas quejas del pueblo." Pero los sandinistas que controlaban la cadena de televisión en poder del estado, dijeron al Arzobispo Obando que "ellos preferían seleccionar diócesis, parroquias y sacerdotes para televisar la Misa en "vivo" en lugar de usar videotapes del Arzobispo. Ya el Arzobispo Obando no está en la programación.

"Yo creo que fué un intento para quitarme del aire," declaró.

Actualmente el Arzobispo escribe una columna en un diario local y tiene tres programas de radio a la semana que dice "alcanzan una gran audiencia."

Pero el Arzobispo agrega que "los intentos de menoscabar la influencia de la Iglesia Católica no son hechos por los altos niveles sino por los niveles intermedios del liderazgo de los sandinistas. Algunas turbas armadas con garrotes trataron de impedir una procesión religiosa a fines del año pasado... otra turba apedreó mi automóvil y desinfló las gomas mientras yo estaba en una visita pastoral en la parroquia de Lezcano."

Respecto a la situación de los sacerdotes que ocupan altas posiciones en el gobierno sandinista declaró que la Iglesia prefiere que los laicos estén en esas posiciones, porque los sacerdotes, como ministros de Dios, pueden resultar divisivos cuando se convierten en militantes de facciones políticas o activos en la administración gubernamental.

Hay un acuerdo, con el consentimiento del Vaticano, para que los sacerdotes que están en el gobierno puedan seguir en esas funciones mientras suspendan sus ministerios sacerdotales por el tiempo que permanezcan en esos cargos del gobierno.

En Enero 8 el Instituto sobre Religión y Democracia designó al Arzobispo Obando Bravo como "un sobresaliente defensor de los derechos humanos en 1981."

Durante la ceremonia de adjudicación de honores el Arzobispo recordó que "durante la tiranía de Somoza la Iglesia vió que el pueblo había agotado los medios pacíficos en su lucha y les dijo que ellos tenían el derecho a usar todos los medios legítimos" para combatir la tiranía.

"Ahora la Iglesia sigue al lado del pueblo en sus esfuerzos por reconstruir la nación en justicia y libertad, una lucha por los derechos humanos. Todos debemos construir la paz porque todos somos hijos de Dios."

"Los Obispos de Nicaragua nos unimos a los obispos de otros países en la lucha por los derechos humanos con democracia y justicia social. Como tales somos expertos en humanidad pero no en política." Añadió que el documento de los obispos de EE.UU. del pasado Noviembre puede ser llamado "una contribución a la paz." Este documento se opuso a la

intervención de las "superpotencias" en Centro América y declaró que los problemas domésticos básicos de la región son la pobreza y la "negación de los derechos humanos" en muchos países de América Central.

El obispo Obando desmintió los reportes de "profunda división entre católicos" con respecto al movimiento sandinista.

"No hay problemas entre católicos, solo diferencias de opinión," dijo.

En la mencionada ceremonia y en la conferencia de prensa de Enero 11 el Arzobispo declaró:

"Es mi impresión que son muy necesarias las buenas relaciones entre Nicaragua y los Estados Unidos para suavizar, mediante diálogos, cualquier problema y patrocinar el desarrollo del pueblo. Este es el objetivo de mi entrevista de hoy con oficiales del departamento de estado.

Sobre el asunto de la influencia marxista dijo: "Había unos 2,000 maestros de Cuba durante la campaña de alfabetización en 1980 y expertos cubanos permanecen en los programas de educación y como consejeros militares... los comandantes sandinistas han reconocido que ellos siguen una ideología marxista. Hay relaciones amistosas con Cuba."

Respecto a si los sandinistas ayudan a exportar la revolución a otros países: "Sólo veo aserciones al respecto en los medios de publicidad. Como pastor tengo que guiarme por hechos probados y yo no he visto ninguna prueba."

Sobre el asunto del enorme ejército de la Nicaragua actual: "Toda nación necesita proveer para su defensa pero no a tal costo y magnitud... Personalmente preferiría que en lugar de armas se compraran arados y que el dinero se gastara en hospitales, viviendas, escuelas e industrias."

"A pesar del apoyo a Somoza y la costosa guerra que lo destituyó, el pueblo nicaraguense no es hostil a los Estados Unidos. Como cristianos ellos saben perdonar y olvidar. Algunos grupos siguen resentidos, prueba de esto es el himno sandinista que incluye la frase "pelea contra los yankees que son enemigos de la humanidad." Pero esto puede ser borrado por medio del dialogo.

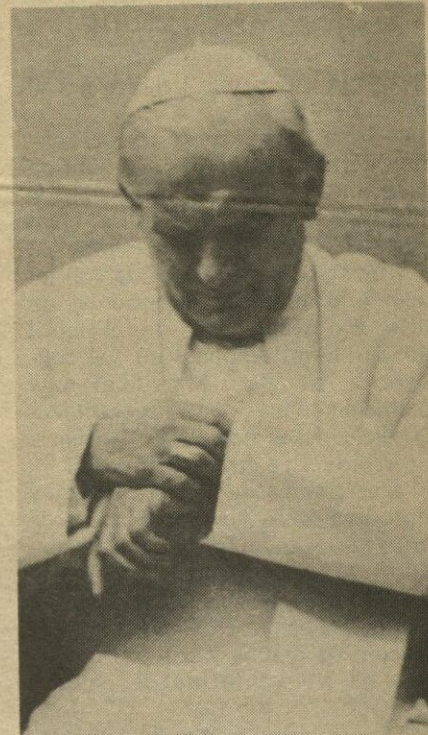
Y al final pide ayuda económica para Nicaragua que es imprescindible para su recuperación.

Una noche de riqueza espiritual con el P. Azcoitia

Con el patrocinio del Family Enrichment Center habrá de celebrarse en el salón parroquial de St. Brendan, 8725 Calle 32 y 87 Avenida del S.W., una noche de enriquecimiento y espiritualidad de interés para todas las familias de la arquidiócesis, especialmente para aquellas dedicadas al ministerio de la familia. Será el viernes 19 de Febrero a las 8 p.m.

El Rvdo. Padre Florentino Azcoitia, S. J., Director de Encuentros Familiares estará a cargo de la jornada.

El Family Enrichment Center invita a todos a asistir a esta noche de testimonios y convivencia.



Su Santidad Juan Pablo II consulta su reloj antes de comenzar su audiencia general semanal usualmente al aire libre.

EL PAPA VISITA A SACERDOTES HISPANOS EN ROMA

Vaticano (NC) — Después de bautizar a 13 niños en la fiesta del bautismo de Jesús, el Papa Juan Pablo II visitó durante cuatro horas el Colegio Latinoamericano donde adelantan estudios sacerdotes de ese continente. Les dijo que él sigue con profundo interés la vida religiosa de los pueblos de América Latina.

Inglaterra y el Vaticano normalizan relaciones después de 450 años

Vaticano (NC) — La Gran Bretaña y la Santa Sede han completado la normalización de las relaciones diplomáticas después de casi 450 años de la ruptura a causa de Enrique VIII en su deseo de divorciarse de Catalina de Aragón.

El papa Juan Pablo II anunció la finalización de los últimos pasos para restaurar la armonía entre Vaticano e Inglaterra al cuerpo diplomático acreditado ante la Santa Sede. El anuncio fue hecho simultáneamente en Lon-

dres por el Gobierno Británico.

"Tengo el placer de anunciarles que desde hoy, siguiendo un acuerdo con el gobierno del Reino Unido, consagrando la excelencia de las relaciones existentes con la Santa Sede Apostólica y con la meta de desarrollarlas aún más, la delegación Británica a la Santa Sede ha sido elevada al rango de Embajada," dijo el Papa hablando en francés a los diplomáticos. "Al mismo tiempo una Nunciatura Apostólica ha sido establecida

en Londres con un ProNuncio como jefe de Misión.

Gran Bretaña no tenía relaciones formales con el Vaticano desde que en 1532, Enrique VIII rompió los lazos con la Iglesia porque esta le negó el divorcio que pedía contra Catalina de Aragón. El Rey, que se casó seis veces, se declaró a si mismo cabeza de la Iglesia de Inglaterra (Anglicana) y recibió el divorcio del Arzobispo de Canterbury.

Al día siguiente Juan Pablo II

anunció que "el próximo Mayo hará una visita Apostólica a Gran Bretaña para confirmar a mis hermanos en el episcopado y a los hijos e hijas de las diócesis católicas de tan noble tierra.

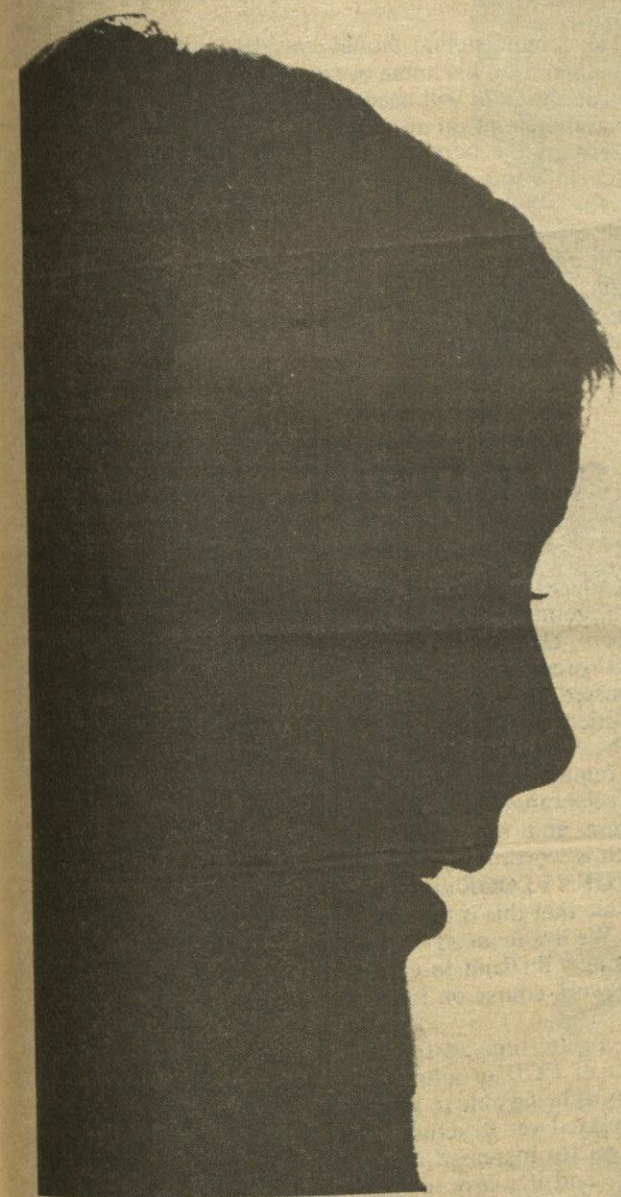
"Que este viaje mío sirva a la causa de acercar más la Iglesia Católica y la comunidad Anglicana y apresurar sus esperanzas por la unión de ambas. Por esta meta de gran importancia ecuménica, yo les pido a todos ustedes que rueguen fervientemente al Espíritu Santo." Finalizó el Papa.

...ERA...ERA...ERA...

debate the issues

CON

more takes up the issue in the legislature, *The Voice* asked two involved Catholic women to debate the issue by answering four questions, then rebutting each other's answers. Following is their debate.



story of ERA

been disputed by pro-ERA forces.

In December of 1981, U.S. District Judge Marion Callister ruled that Congress acted illegally in extending the deadline and that states could legally rescind their votes.

But the issue remains muddled. Pro-ERA forces have appealed the ruling to the Supreme Court, charging that the judge a high-ranking member of the officially-opposed-to-ERA Mormon Church, should have excused himself from the case. It is not clear when or what the Supreme Court will rule. Meanwhile, both pro and con forces have geared up for the final battle in state legislatures, concentrating their efforts in Florida and Illinois.

If Judge Callister's decision stands, the ERA will be eight states short of ratification and will not pass. If his ruling is overturned, pro-ERA forces still have to get three more state's approval before the June 30 deadline.

1. Working conditions: There is already a federal law concerning sex bias in work. How would ERA affect women seeking working careers outside the home?

The question confirms the fact that there are federal laws that protect women from sex bias in work. To the ordinary citizen, the ERA implies "equal pay for equal work" regardless of sex. Federal statutes and case law show this right and others are already guaranteed.

The 14th Amendment, the Civil Rights Act of 1964, the Equal Employment Opportunity Act of 1972 and other state and federal laws require equal pay and job opportunity, which lead to affirmative action programs, with suggested quotas for men and women, ethnic minorities and blacks.

The ERA would provide no benefit not already won or accessible under the above laws for women seeking working careers outside the home. The constitutional guarantees provide amply for enforcement of the laws to overcome deprivation of rights. It would be better to initiate enforcement action now than to delay justice by wasting precious time and money (\$15 million) to ratify ERA, only to still have to undertake enforcement action.

The ERA will give women no new rights, benefits, opportunities or choices. ERA will not remedy discriminatory laws against women and will take away rights and privileges already won, and bring women DUAL and not EQUAL RIGHTS and more responsibilities.

2. The military question: Would ERA force women to be drafted and participate equally in combat alongside men, and is this acceptable? What effects would this have on our military strength?

Supporters of ERA firmly reject draft or combat exemptions for women. The equal rights principle is applied and that means that women must be subject to the draft and to combat duty, if men are.

During the hearings held regarding the drafting of women, the U.S. Catholic Conference in their testimony before the Senate Committee on Manpower and Personnel said, "the disruptive effects of enacting a NEUTRAL, Military Selective Service Act, on several dimensions of our social fabric, outweigh the benefits which would be achieved by these measures." The welfare of the family has always been the traditional concern of Catholic Bishops and most all Judeo-Christian clergy.

In the summer of 1981, the U.S. Supreme Court decided against requiring women to register for the draft and combat duty on an equal basis with men. The Court was able to uphold the vote of Congress and use a rational basis as their standard of judicial review because the ERA, which would require an absolutist standard, was not yet a part of the Constitution.

Proponents of ERA called the decision tragic, rendering women to be second class citizens. It was an admission that ERA proponents knew all along that ERA would force women into a draft and combat. Previously, they had said that STOP ERAers were using "scare tactics" when ERA and the draft were used in debate.

Also, many military men say the drive to recruit more females is damaging to the army's combat readiness. Women have served admirably in the volunteer army in peacetime; however, reports have shown that there is a high rate of pregnancy among women and this will have an effect on combat readiness. There is no point in drafting women to prove a point about "equality." The purpose of

Marie Palmer, a housewife and member of St. Mary Cathedral parish, became a widow when her two sons were only four and eight years old. She went to work for a bank, leaving her children in care of her



sister during the day. Twelve years later, she remarried. Always active in civic and religious groups, she assisted in establishing the Florida Council of Catholic Women (FCCW) and served as Miami and Atlanta Province Director and vice-president of the national CCW. She is director of

STOP-ERA for the Miami and Florida CCW and for 10 years has organized the groups' annual lobbying trip to Tallahassee. She also helped establish Miami Right to Life, was appointed to the Dade County Status of Women Commission and currently serves as executive director of Birthright of South Florida. Palmer's motto is, "Service is the rent you pay for your room on earth." She says, "Although I am now considered a political activist because of my 10-year involvement against ERA, it (her activism) is in this context, 'Happiness is caring, sharing and working for Christ.'"

training an army is to defend and not to engage in social experimentation.

3. Abortion: The common perception is that being FOR the ERA means being "pro-choice" while being AGAINST ERA means being "pro-life." How are the ERA and abortion issues linked and what effect, if any, would passage of the ERA have on how the courts and/or the Congress view abortion?

Although most proponents of ERA are "pro-choice," there are many who are "pro-life." However, the overwhelming majority of STOP ERAers are "pro-life."

Christian supporters of ERA would do well to realistically recognize that whatever good the original promoters sought to achieve through this amendment, it was placed in the hands of the most radical element of the feminist movement. They will stop at nothing to achieve their ends. Either we become an abortion culture or a pro-life culture, there is no in-between.

Clearly we see that what a Human Life Amendment is to the Right to Live Movement, the ERA is to the Right to Choose (to kill) Movement. Our study indicates that the ERA is not about "social justice" nor "equality under the law," for it would write into the Constitution the greatest inequality between a mother and her child and promote a far more insidious form of discrimination that would deny the right to life on the basis of age and condition of dependence.

Abortion is an operation performed on a woman. ERA will give women the right to have an abortion. Men cannot have children. The only way (by law) to place a woman on an equal basis with men is to give women the right to abortion.

The abortion connection was made evident legally when Hawaii's abortion attorneys argued: "Withdrawing (abortion) funding, while continuing to reimburse other medical procedures sought by both sexes, would be a denial of equal rights on account of sex." The above was also argued in the state of Massachusetts by the American Civil Liberties Union.

4. The family: How would the ERA affect family life?

The ERA will bring DUAL responsibility for

(Continued on page 19)

Family Life

By Dr. James
and Mary Kenny



Practical tips for helping elderly

Dear Dr. Kenny: Our recently formed youth group started an Adopt-A-Grandparent Program with some of the elderly residents at our nursing home. Being a former geriatric nurse and also a former Boy and Girl Scout leader, and now being disabled myself, I want a program that can benefit both the young and the elderly.

Can you offer some suggestions on ways our young people can be of service to the elderly residents? — (Kentucky)

A. I agree with you. Putting youth in touch with the elderly has the potential to benefit both groups. Your goal is an excellent one.

Such an effort, however, can easily degenerate into a confused and aimless scene. Without specific instructions, the children will soon run out of nice things to do and say. Everyone will be disappointed and lose interest. Your program deserves organization.

The best way to organize is for the nursing home or care center to divide its residents into five categories. Each category carries with it suggestions for activities. The volunteers will then have a list of things to do, depending on the category of their honorary grandparent.

Category one: bedridden and senile. These older

persons are not making much sense. Their minds wander. They cannot carry on an intelligent conversation or play games.

However, they still need love and attention. Being there is important. Holding hands may be a nice way to visit. The volunteer may want to bring a small pet or a teddy bear. Sometimes pictures brought by the volunteer can stir old but still lucid memories.

Category two: bedridden and mentally alert. These elderly are confined to bed, but their minds are still active.

The volunteer should be prepared to play simple games, such as Rummy, Cribbage or Fish. The volunteer may bring in family albums and ask to see pictures of the resident. Conversations about the ordinary events of life are valued. They may watch television together.

Category three: moderately mobile and mentally alert. These elderly can walk around but cannot leave the care center.

The volunteer should be well acquainted with the activities available within the care center. Can they get a snack together? Watch television? Play the piano? Engage in arts and crafts together?

It is usually good for the elderly person to move

around. A simple walk around the care center with the grandparent as tour guide may be important.

Category four: outside privileges and mentally alert. These elderly can go outside the care center.

The volunteer should know the area immediately surrounding the care center. Going for a walk, hand in hand, is a fine activity. There are clouds to be seen, birds to be observed, flowers to be picked. Physical activity is healthful for elderly persons.

Category five: area privileges and mentally alert. These elderly persons can leave the care center for an afternoon to visit or shop or see a movie.

The volunteer child should consider inviting this grandparent to his home or school for a visit. Obviously the child will need adult assistance to take the grandparent on an outing.

Perhaps the parents can take them shopping, to lunch or to a show together. The afternoon out for the elderly resident may well be worth the adult effort.

The above categories are easy to understand and simple for the care center staff to assign. They will help a lot toward organizing your project for the success it deserves.



By
Dolores
Curran

Families can't beat a retreat

"We save up all year for the Family Retreat and it's the best deal for our money anywhere," a young dad told me as he left our annual Labor Day family retreat last fall.

I agree. I rarely laugh as hard as I did at the young teens' talent show skit on Adam and Eve being put out of The Garden for throwing apples at one another and going back to the city "to raise a little Cain as soon as they were Able." Or reflected so seriously with 18 couples on how to pass on good morals and faith in a bewildering climate. Or experienced a family liturgy as simple and moving as the one designed by three volunteer couples who had never done so before.

"A family retreat?" others exclaimed when I told them where we were spending Labor Day weekend. "Ugh." But they're dead wrong when they judge before they experience.

WANDER WITH me, if you will, through the weekend. Take a beautiful spot — El Pomar (meaning apple orchard) Renewal Center at the base of Pike's Peak in Colorado Springs. The scene of usually more sedate gatherings, this

Center, run by the Sisters of Charity of Cincinnati, becomes a mecca for families one or two weekends a year. There's an elegant old mansion with an oak library with actual moving bookcases that reveal hidden passageways — right out of a Gothic novel, which the kids love. (Director Sr. Barbara Counts said it took her a year to discover a bell that it took enterprising kids two hours to ring.)

Add acres of gardens and shrubbery disclosing Stations and statues and hiding places for nightly Kick and Can, plus a lake, a swimming pool and an assortment of grottos, patios, and other surprises. To this, add a balance of learning, fun and spirituality designed to make families with a desire to share the Good News with each other and others like themselves. Basically, it works like this. We start at 10 a.m. Saturday with opening prayer and instructions. Then we intersperse nine hours of peer learning with six of shared family activities fostering communication and spirituality. The remainder of the 2½ days are devoted to leisure and sharing.

We invite skilled religious educators to direct the learning in peer groups. This year we had three

older teens who opted to learn with the parents, eight younger teens, 15 and 16, twelve junior highers, eleven 4-6 graders, ten 1-3 graders, and eight preschoolers, all of whom learned and discussed matters of faith and family with qualified instructors.

The two high points of the weekend are the Sunday family liturgy designed by families themselves and celebrated by the Vicar of Family Life for the diocese and the Sunday evening talent show, which is worth the price of the weekend.

WHEN I LOOK at the weekend in retrospect, it tells me that this is the way to go with families today. We live in an ad hoc culture — one that is increasingly difficult to get parents out for a six or eight week course on faith, parenting or anything else.

In a pure time sense, it's the equivalent of 15 weeks of CCD or adult classes. Add to that the bonus of being able to share what families learn in the relaxed yet structured climate and the charge they get for increased family faith on their return home, and it's easy to understand why that dad said it was "such a deal."

(Alt Publishing Corp.)

OPENING PRAYER

Father, bless us as we gather for Family Night. Help us grow to a deeper awareness of your presence in our lives. Help us, too, to continue to grow in trust of you and in trust of one another. Bless our community and all the families within it. Amen.

SOMETHING TO THINK ABOUT

Trusting in the community may seem easier than trusting God or trusting one another at home. But is it true? Are our communities earning our Trust? We used to feel safe in walking almost anywhere after dark; now it's not true. Bikes could be left unattended and still be there when we returned; now we can't be sure. People openly flaunt the law with the use of drugs and get away with it.

Perhaps it's time to challenge our communities to again become worthy of our trust.

ACTIVITY IDEAS *Young Families*

Call ahead and set a time to visit the nearest fire station. Share some thoughts about the many things we trust in and often take for granted in the community. As a family be sure to write a thank-you letter to the station after the visit.

Middle Years Families

COMMUNITY TRUST Materials: paper, pens, envelopes, stamps. Sit down together and make a chart, listing in one column all the things the

family counts on and that build trust in the community. In the other column list some things that are taking place that are destroying trust in the community. Compose a letter to the local mayor mentioning some points from both columns. Decide upon something the family could do to help build trust in the community.

Adult Families

Read together Romans 13:1-7. What in our country seems to be eroding our respect for law and order? Spend a few moments in silent prayer for the leaders of our local communities and also our nation.

Family Night

ENTERTAINMENT

Write a crazy poem, guessing what will happen in the family during this year. The wilder the better. Paste it on the door of a kitchen cupboard to review from time to time.

SHARING

— Each share what he or she likes best about living in the community.

— Someone share a high point from the past week.

— Someone share a time he or she felt especially close to another family member.

CLOSING PRAYER

Thank you, Father, for life, for love, and for trusting us with your created world. Help us to make this home, this community, and this earth a better place in which to live. Amen.

SIN

Scriptural Insights

Readings: Jonah 3:1-5, 10; 1 Corinthians 7:29-31; Mark 1:14-20

By Fr. Richard Murphy, O.P.

President Calvin Coolidge was known to be a man of few words. Once when he came home from church, his wife asked him what the preacher talked about. Coolidge thought for a moment, and then answered tersely: "Sin." His wife persisted, "What did he say about sin?" Again there was a moment of silence, and then Coolidge said, "He was agin' it."

MANY TODAY ARE against sin to the extent of rationalizing it out of existence. The Bible, on the contrary, talks about it on every page. The prophets urged kings and people to turn from their sins. John the Baptist exploded upon the Judean countryside with message of repentance. And when Jesus came, His first public word was a proclamation: "Repent! And hear the Good News!" If there is no sin, there is clearly no need for repentance.

Some years ago Dr. Menninger, the famous psychiatrist, wrote a book entitled "What Ever Became of Sin?" A professional prober into the human psyche, Menninger was convinced that mental illness is often due to a failure to face unpalatable facts, one of the chief of which is sin. He was echoing St. Paul, who said: "When you were slaves of sin . . . what did you get out of it? Nothing but what now makes you ashamed" (Romans 6:21). To ignore the shame and guilt feelings that dog the steps of sin is to set up unresolved inner tensions that may eventually erupt in irrational and peculiar behavior. As we say, "Murder will out."

SOME PEOPLE ARE scrupulous, that is, they see sin everywhere and in everything. Others see sin nowhere — "I don't hurt anybody . . . I do what I think is right." Both stances are un-sound bases for a healthy spirituality. The faith reminds us of a painful fact: we are sinners, and we are only too conscious of the thinness of our veneer of goodness. We sin by deed and by inaction, and it is good to acknowledge this, by confession. We must face the music, and pay the Piper.

Some have argued that if Adam had not sinned, God would have sent the man anyway, out of love for us. St. Thomas Aquinas disagreed,

noting that the coming of the Messiah (Christ) is everywhere in the Bible connected with the destruction of sin. Jesus saves us, not from poverty, cancer, or the common cold, but from the source of all our human ills, from sin.

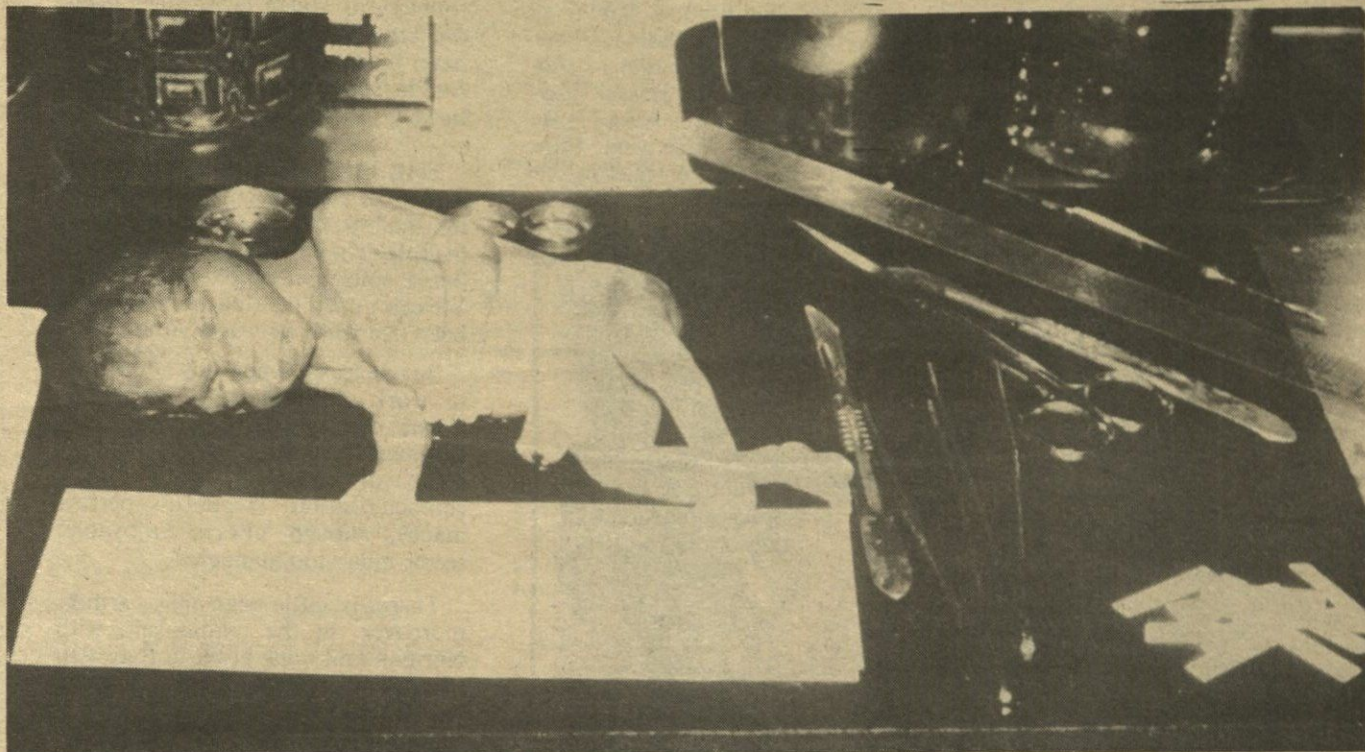
WHEN JONAH PREACHED repentance to the Ninevites, the pagans did penance. We too are call-

ed to do penance, because we fail to rise above our preoccupation with money, comfort and pleasure, and neglect God's other children. Jesus never minimized sin or soft-pedalled penance. As long as we have freedom to choose between God's will and our own, penance will always be in style.

Cal Coolidge said a lot with few words, but no one ever said more to

change the face of the world than Jesus when He said: "Repent! Follow me." The apostles had to make a painful decision . . . to leave their nets behind; to their credit and to our great gain, they did just that, becoming ambassadors of God. Now it is our turn from the nets of our sins and imitate the apostles.

(Alt Publishing Corp.)



She is one of 13,000 babies aborted each year in the last months of pregnancy.

Photo by Dr. Wm. Jones

This is what they mean by planned parenthood

They mean abortion is now birth control.

They mean the hundreds of millions of your tax dollars they've spent to end unwanted pregnancies haven't worked. So, now they want more of your money to provide abortions.

They mean unborn babies shouldn't have the legal right to live . . . not even in the ninth month of pregnancy. And they mean to make abortion available to every pregnant woman in America.

So far, they're succeeding.

More American children are aborted than children in any other country surveyed, including Communist countries. We kill 25% of our children in the womb.

They want you to believe abortion is for the overburdened and poor. But 76% of women aborting are unmarried, and 53% have no other children. Most are over 20, white, middle and upper class. Over one third of women who have had abortions are going back for second, third, and fourth abortions.

Rape and incest? The reported incidents of such pregnancies are so rare that statistics are virtually impossible to obtain.* Women over 40? They account for only 1.7% of total abortions. Girls under 15? Only 1.2%

They want you to believe abortion prevents child abuse. But reported cases have tripled since abortion was legalized.

The more abortions there are in this country the more planned parenthood proponents appeal for government funding.

You pay for it with your taxes, women pay for it with their bodies, and unborn Americans pay for it with their lives. We mean to stop it.

"A District Attorney Looks at Abortion," B.M. Sims, Child & Family
Other statistics: U.S. Dept. of H.E.W., Center for Disease Control,
"Abortion Surveillance," issued 1979.

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All-star cast makes trite 'Golden Pond' worth seeing

By Michael Gallagher

NEW YORK (NC) — An extraordinary cast, led by no less potent a trio than Henry Fonda, Katharine Hepburn, and Jane Fonda, triumph, if with some effort, over some pretty hackneyed and contrived material in this screen version of Ernest Thompson's play "On Golden Pond."

The essence of the play is the loving, incidentally bickering relationship of Ethel and Norman Thayer at the lakeside vacation home where they have spent their summers for four decades. He's a retired professor, of what we never learn.

Jane Fonda provides what little dramatic tension the film has in the

role of Chelsea, the divorced, middle-aged only child of the Thayers, forever at odds with her cantankerous father for reasons that are never made clear. Dabney Coleman is fine in support as Chelsea's dentist-husband-to-be.

THE FILM BELONGS to Fonda, who gives a fine performance despite the shallow, caricature-like nature of his role. Thayer is not really a person but a collection of old-man quirks. We can't imagine what he might have been like when he was a young man.

But at least Fonda has something to work with. Hepburn and Miss Fonda, especially the latter, are not as fortunate. Laboring under the handicap of nebulous, ever cheery characterization, Hepburn's performance, though always enjoyable, seems much too mannered.

There is little sign of warmth, moreover, in the relationship with Norman and none at all in that with Chelsea. An argument between Ethel and Chelsea that contains a cryptic reference to Chelsea always having

had a chip on her shoulder because her mother ignored her and climaxes with Ethel striking her daughter has no emotional resonance whatsoever.

TOO MUCH OF the humor in the script — Thompson adapted his own play, and Mark Rydell directed — leans heavily upon the ill-advised device of putting vulgarities in the mouth of either Norman or the 13-year-old boy who spends a month with the old couple. Then there are dentist jokes, lesbian jokes, and urban-types-fearful-in-the-woods jokes. (Since it's not a Neil Simon script, however, there are no cockroach jokes or New Jersey jokes. Actually, I would have preferred some.)

The cast, however, makes "On Golden Pond" worth seeing despite its significant shortcomings.

Because of its vulgarities and obscenities and because of premarital sex in the plot, "On Golden Pond" has been classified A-III, adults, by the U.S. Catholic Conference. The Motion Picture Association of America has rated it PG — Parental guidance suggested.



'HUNCHBACK' ON HALLMARK — Anthony Hopkins plays Quasimodo, the deformed bell ringer at Paris' Notre Dame Cathedral, who is befriended by the gypsy dancer, Esmeralda, played by Leslie Anne-Down, in the new "Hallmark Hall of Fame" presentation of Victor Hugo's classic "The Hunchback of Notre Dame," Feb. 4 on CBS. (NC Photo)

A good look at Islam

AMONG THE BELIEVERS: AN ISLAMIC JOURNEY, by V.S. Naipaul. Alfred A. Knopf (New York, 1981). 430 pp., \$15.

Reviewed by Father Charles Dollen
NC News Service

In recent years, many Westerners have turned to books to find out more about the religion of Islam and the culture of Islamic countries

BOOK REVIEW

V.S. Naipaul, the distinguished author of 16 books, undertook a journey of many months into four Islamic nations to try to discover the sources and effects of the current Islamic resurgence. A native of Trinidad, of Hindu origins, he brings his own distinct background to this research.

HE BEGINS AND ends the book with Iran, but he also spent time in Pakistan, Malaysia and Indonesia. He is very much aware that oil dollars are funding the Islamic revival, as well as feeding the intense love-hate relationship with the West, that is, the United States.

He is particularly fascinated with the fundamentalism of the Islamic movement. The fundamentalist is blinded by the importance of the foundation and unable to move on

from that point. Christian fundamentalists, for that matter, manifest the same blind fanaticism.

The author interviewed people in various walks of life: journalists, taxi drivers, teachers and students.

He found the holy city of Qom in Iran a "city of rage under the guise of religion." He spent some hours with a couple of students as well as an ayatollah. The Islamic culture curses the West as satanic, but uses all the latest electronic wonders from the West.

BECAUSE ISLAM TRIES to repeat the seventh century, Naipaul notes how little progress has been made in Pakistan, how non-Moslems carry Malaysia along, and how Indonesia is muddling through. He wonders what will happen to Islam once the oil dollars are gone.

This journey into countries where "Islam is a way of life complete unto itself, where the past is selectively forgotten (history has to serve theology) and where social rights are abolished" is absorbing, exciting and pathetic. It is a highly subjective look at current events, but one that adds another dimension to today's headlines.

Father Dollen, the author of several books, is a pastor in Southern California.

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N. Irish bishops hit college plan

BELFAST, Northern Ireland (NC) — The Catholic bishops of Northern Ireland have urged Catholics to object to government plans to reorganize teacher training.

The government proposals would mean closing the two Catholic colleges in West Belfast, St. Joseph's for men and St. Mary's for women, and relocating them on the campus of the state teacher training college at Stranmillis, which would thus become the only teacher training institution in Northern Ireland.

Warning of the "threat to Catholic education," the bishops have threatened to take the case to the European Court of Human Rights in Strasbourg, France, and to the United Nations if Britain goes ahead with the merger.

ONE CATHOLIC fear is that, if Northern Ireland's teacher training facilities are being amalgamated to save money, the same argument could be used to amalgamate Catholic and state schools and thus lead to reducing the number of separate Catholic schools.

In his pastoral letter, to be read in all churches of the diocese on the weekend of Jan. 16-17, Bishop William Philbin of Down and Connor, the diocese which includes Belfast, said:

"The only way in which we can make sure that we will always have suitable teachers for our schools is through Catholic (teacher training) colleges. The government recognizes that in England and Scotland and has given to Catholic colleges there a proportion of teacher trainees almost equal to the needs of their Catholic school system."

"But here in Northern Ireland," the bishop said, "over the past 10 to 15 years, the government has deliberately reduced the quota to St.



Carrying the Union Jack, masked Ulster Loyalists march through the streets of Enniskillen, Northern Ireland. Some observers say tensions between Catholics and Protestants in the area could be alleviated if all children attended the same schools. Church officials see this as a threat to Catholic education. (NC Photo from Wide World)

Mary's and St. Joseph's training colleges so that at present only about 25 percent student-teachers are in

'For the first time in this province, government proposes to interfere directly in contravention of religious freedom...'

—Bp. William Philbin

Catholic colleges. And we have argued to the government that because 50 percent of children in Northern Ireland are in Catholic

schools, a minimum of 40 percent of the teachers being trained should be in Catholic colleges. Unless the government accepts our student teachers, there can be no guarantee about the future staffing of Catholic schools."

BISHOP PHILBIN said the government committee which reviewed teacher training policy "chose to ignore all authoritative Catholic advice to them and made their recommendations which are so unacceptable to us."

Despite Catholic opposition to the proposals in 1980, the bishop said, new British Education Minister Nicholas Scott recently indicated his intention to proceed with their implementation.

"This refusal by government to

acknowledge the official voice of our church and education is an unprecedented development. For the first time in this province, government proposes to interfere directly in contravention of religious freedom and in breach of the rights of conscience," said Bishop Philbin.

Catholic schools in Northern Ireland receive government funds for the payment of teachers' salaries and maintenance costs.

Observers of the Northern Ireland situation have suggested that friction between the Protestant majority and Catholic minority could be lessened if all children attended the same schools, but the bishops have contended that research results contradict those who regard separate schooling as a major cause of violence in Northern Ireland.

Cdl. Cody released; records subpoenaed

CHICAGO (NC) — Although he was still listed in serious condition, Cardinal John P. Cody of Chicago, 74, left Northwestern Memorial Hospital Jan. 16 to return to his residence.

It was also reported that a federal grand jury has subpoenaed records of a checking account once held by the cardinal in a Kansas City, Mo. bank.

Richard Catlett, president of the Roadway National Bank, said that

records of a personal checking account held by Cardinal Cody from 1969 to 1977 were subpoenaed by a grand jury in Chicago.

Neither Jeremy Margolis, an assistant U.S. attorney, nor Chicago archdiocesan spokesmen commented on the matter.

IN A COPYRIGHTED story Nov. 3, the *Chicago Sun-Times* said that the records of five Chicago banks which held accounts for the Chicago

Archdiocese had been subpoenaed. The *Kansas City Times* reported Nov. 5 and Nov. 6 that records of the Commerce Bank in Kansas City, 1969 to the present also were subpoenaed.

The *Sun-Times* had reported in September that Cardinal Cody is the subject of a grand jury investigation into whether he diverted as much as \$1 million in tax-exempt church funds to benefit his stepcousin Helen Dolan Wilson.

Cardinal Cody called the original *Sun-Times* accounts "slanderous and nasty innuendos."

Peter Foote, archdiocesan spokesman, said after the cardinal was released from the hospital Jan. 16

that, "Cardinal Cody is resting comfortably at home. He will continue to receive medical treatment, which can be administered as conveniently at home and on an outpatient basis as at the hospital."

He noted that the cardinal was continuing with archdiocesan activities as usual but had scheduled no public activities.

A HOSPITAL spokeswoman said that medically the cardinal's physician expects the cardinal's level of activity to remain the same as it was prior to the latest admission.

Cardinal Cody, who has diabetes and a heart ailment, was hospitalized six times in 1981.

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Ex-Episcopal priest changes due to Pope

NEWPORT, R.I. (NC) — Episcopal Father Christopher Phillips, who has applied to become a Catholic priest, said he was led to that decision by his belief in "the infallibility of the Holy Father when he speaks on faith and morals."

The teaching authority of the pope is necessary to guide the church and the Episcopal Church does not accept papal infallibility, Father Phillips said.

Father Phillips, who has been curate of St. John the Evangelist Episcopal Church in Newport, is one of 64 former Episcopal priests who in the past year began the petition process for admission to the Catholic priesthood.

In June 1980, the Vatican gave the U.S. bishops permission to develop terms on which married Episcopal priests and other Episcopalians might enter the Catholic Church while retaining a common identity with certain elements of their Episcopal heritage. The Vatican said then that married Episcopal priests would be allowed to function as married priests in the Catholic Church after ordination.

Father Phillips is married and has two daughters, Christian, 6, and Sarah, 2, and a son Nathan, 4.

THE EPISCOPAL CHURCH'S decision to allow the ordination of women to the priesthood, revisions in the Book of Common Prayer "and the condoning of abortion and divorce" disturbed him, Father Phillips said, not because of the positions themselves, but because they were possible within the church.

"It disturbs me that these things can happen in the church, that individual conscience is so important," he said.

"It disturbed me that the Anglican Church has no magisterium (official teaching authority). In a way, every bishop could be like a little pope." The Episcopal Church is a branch of the Anglican Communion, the group of churches which trace their origins to the Church of England, founded by King Henry VIII in the 16th century.

Father Phillips said he believes the pope's words are protected by God. "This is the way God would act," he

said.

ALTHOUGH HE credits the ecumenical movement for contributing to his conversion to Catholicism, he said churches cannot move any closer to each other until they all recognize the pope's position "as the central figure of the church."

Father Phillips celebrated his final Mass at St. John the Evangelist Church on Sunday Jan. 10 and left on Jan. 12 with his family for San Antonio, Texas, where he will join St. Anthony of Padua parish, a congregation of 40 former Episcopalians who have been looking for a pastor.

St. Anthony's, he said, is part of the Pro-Diocese of St. Augustine of Canterbury, a grouping of several congregations of Episcopalians who have expressed an intention of becoming Catholics. Some of the Episcopal priests who have applied to become Catholic priests are members of the pro-diocese, which has parishes in Nevada, Texas and California. Father Phillips said the pro-diocese will cease to exist "once we become Roman Catholics."

As a child in Connecticut, he was a Methodist, Father Phillips said. While he was studying Scripture at Barrington College, an interdenominational seminary in Barrington, R.I., he discovered St. Stephen's Episcopal Church in Providence. He was so taken with the Solemn High Mass celebrated there, he said, that he felt compelled to become an Episcopal priest.

"SO MUCH HAD happened there spiritually," Father Phillips said of St. Stephen's. "I don't think I could have become Roman Catholic from Methodist. I had to see a shadow of it first."

Father Phillips stressed that permitting him and other married Episcopal priests to become Catholic priests should not be misconstrued as a movement away from celibacy for Catholic priests. "This has been a special favor granted to us by the Holy Father," he said. "We are an exception to the rule."

He said he considers celibacy "a jewel in the crown of the Catholic Church" and would not lead a crusade to end it in the Catholic priesthood.

Catholic office backs Dr. King holiday

WASHINGTON (NC) — Representatives of the National Office for Black Catholics (NOBC) marched with 50,000 people Jan. 15 in Washington, urging legislation that would make The Rev. Martin Luther King Jr.'s birthday a national holiday.

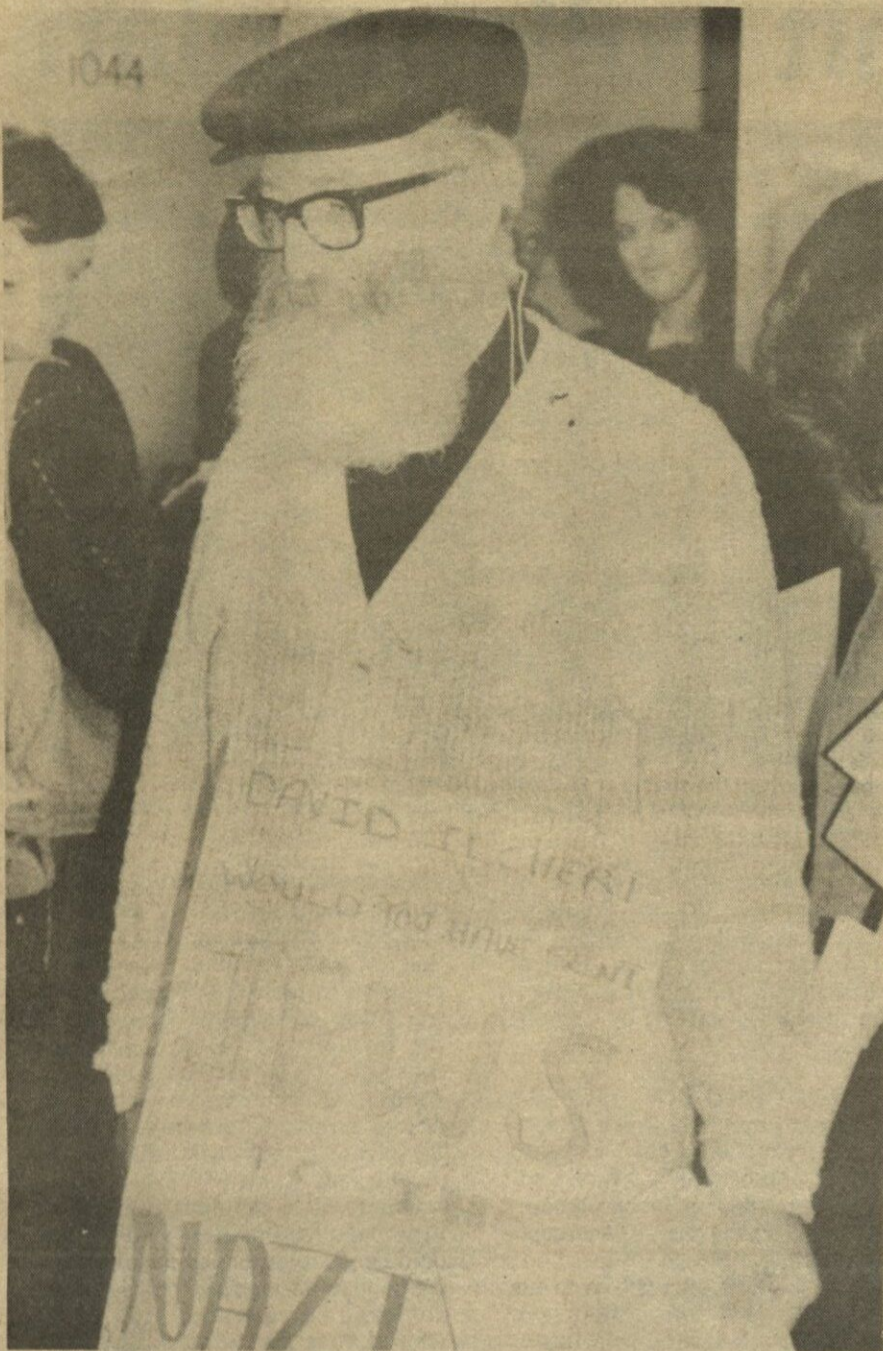
NOBC executive director James Henderson participated in the march along with Je'Lesia Jones, editor of the organization's national newspaper, Impact.

HENDERSON AND Miss Jones said that there was tremendous enthusiasm among the marchers, some of whom came from as far away as

Seattle, Wash. and Los Angeles, Calif.

The march is symbolically important to blacks, said Henderson, not only because of what Dr. King stood for, but as a means of voicing grievances they and other minorities have in regard to the social and economic conditions confronting them today in the U.S.

"Something needs to be done in this present administration" to address those grievances, said Henderson. He cited the large percentage of unemployed blacks and the government's budget cuts which are directly affecting blacks.



POLICY PROTEST — Father Ron Burke displays his sentiments during a demonstration at the Immigration and Naturalization Service office in San Francisco. Demonstrators presented the office with an 8,000-signature petition protesting Reagan administration policy regarding Salvadoran refugees. In another demonstration in Los Angeles, 18 women including three nuns were arrested while demonstrating against the deportation of Salvadoran refugees from the United States. (NC Photo)

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ERA...ERA...ERA...

PRO

(Continued from page 12)

as a partnership between husband and wife, as most people now view it. Husbands and wives would be responsible to each other based on monetary and non-monetary contributions to the home.

The homemaker's work would be counted in all laws concerning household goods, inheritance, control of assets, etc. She would not have to prove a dollar contribution towards purchase of property to be counted as the "other half" of the marriage in inheriting her own house.

Discrimination is the greatest enemy of families and the costs are devastating. Dignity, respect, and equal treatment for each family member are fundamental to the strength and endurance of families.

Rebuttal

1. **THE ADDITIONAL** laws cited suffer from the same defects I mentioned above. They are not constitutional guarantees. They are already being watered down and phased out by the present administration. The delay in justice is caused by anti-constitutional amendment forces who delay enactment of the ERA. This will give women and men the same constitutional guarantees against discrimination and negate laws based solely on sex, a priori, rather than the much more expensive law by law, case by case, year by year process of change, which can again be reversed overnight by another negative

"protective" law, which really keeps women out of higher paying jobs, protecting them for men. Those states with their own ERA have much less litigation now than before their amendment was passed.

2. **YES, ERA** proponents know very well that citizens must accept the responsibilities that go with the freedoms and privileges of this republic. That is what gives all citizens the sense of entitlement to decide the great issues, foreign and domestic, and women need that sense of entitlement to participate as well as receive the benefits of military training. As far as pregnancy affecting combat readiness, the evidence shows that there is little difference in time lost by women and men overall, for all reasons, and, that, in fact, it appears that less time is lost by women. The only definitive study, done in the Navy, shows men lost twice as much time as women, even when including pregnancy.

3. **ERA WILL NOT GIVE WOMEN THE RIGHT TO ABORTION.** As stated above, they are two separate and distinct legal as well as moral issues. The anti-forces admit that many people who are pro-ERA support an end to abortion. They seek some kind of moral assassination through association by trying to connect the two. They also seek to slander ERA through use of legal briefs already rejected by the courts (Hawaii and Massachusetts). The same groups who trumpet these proposals fail to publicize the legal decisions casting out such arguments as unrelated. There is no way any ERA can give men equal rights to abortion, since men can't get pregnant. Why on earth would the following bishops,

among many others, support ERA if it meant legal abortions: Maurice Dingman, Des Moines, Iowa; Michael McAuliffe, Jefferson City, Mo.; Joseph Gossman, Raleigh N.C.; Frank Murphy, Baltimore, Md.; George Evans, Denver, Col.; Joseph Francis, Newark, N.J.; Charles Buswell (Retired), Pueblo, Col.; Amandee Proulx, Portland, Me.

4. **YES, SOME** state laws have made a difference in treatment based on sex legal. They also prohibited voting, jury duty, ownership of property, inheritance of property, etc. for women, "traditionally." Some of this has changed; some has not. I assume the dual responsibilities mentioned are those of breadwinner and homemaker. Less than ten percent of American families have a mother at home with young children and only the father working. Single parent families are also increasing. But to assume that raising children is solely women's work is a fallacy. Healthy families are those with two parents raising the children. A father can hardly claim equal rights in abandoning his own children. But he would have equal rights in raising them if a separation should occur. And mothers would be given credit for their homemaking contribution in support of their children. Choosing full time homemaking would be more advantageous with ERA. Family support in an ongoing marriage is now almost unobtainable under current law. The "traditional" view is that support decisions are the province of the "head of household," no matter in what dire straits he leaves the rest of the family. ERA is also quite unrelated to any homosexual laws.

CON

(Continued from page 13)

wives, less obligations for husbands and an equalizing of social structure that would threaten the institution of the family so basic to the Judeo-Christian concepts and to those of a free society.

To choose motherhood or homemaking as a primary job could become disadvantageous. Backed by a powerful constitutional mandate, men could refuse to provide for their wives and children, claiming their "equal rights." Women could face equal requirement for marital and child support as well as compulsory military registration.

Their vital and unique roles as mothers and homemakers would be impaired. Presumably, demand for substitute care for children, elderly and the homebound would grow to replace that most often best provided in the home, further disrupting the family and weakening its status in society.

Section 2 of the ERA would also give to the federal government the same kinds of vast powers over sex granted over race in the 14th and 15th Amendments. Family law, marriage, divorce, family property, adoptions, child custody and homosexual rights are areas reserved to the states by the Constitution. State laws have traditionally made differences of treatment on account of sex. Therefore, family law is a vulnerable target for federal takeover.

Rebuttal

1. **THERE WAS CAUSE** for joy among STOP ERAers when Federal Court Judge Marion Callister, of Boise, Idaho, ruled that extension of ERA to June 30, 1982 was illegal and the rescission vote of five states legal. The Justice Dept. will appeal the decision

to the Supreme Court using tax money of the majority of Americans, who agree with Judge Callister's decision. This is gross discrimination of women who do not want ERA. Legislation guaranteeing every reasonable right against discrimination in work already exists, in federal and state laws, as specified in our report. If, as the proponents say, existing laws do not work or will be phased out, what reason is there to believe that an amendment as vague as ERA would do the job?

2. **CONGRESS DOES** have the power to draft women, but has chosen not to do so. Under ERA, Congress would not have that choice. Historically, decisions regarding who will serve in the military have been made by considering not only military needs, but the societal needs of the people of America. According to military authorities, the reason tests show close similarity of physical strength and ability is because physical training standards have been lowered so that women have an equal chance to meet the requirements. This greatly reduces our military strength. Further, a compulsory draft including men and women from all educational levels would not assure that women have a higher percentage of intellectual credentials than men. Prior to the Viet Nam War, we were led to believe that future wars would be nuclear rather than hand to hand combat. The war there disputes the theory about future wars. Therefore, we find that combat-related positions reserved for men are essential to the combat readiness of our armed forces. We find the reference to discrimination of women in the military subject to individual interpretation, since military laws are sex neutral. The military is not a laboratory experimenting in social change, but a defense structure.

3. **THE STATEMENT** by supporters that ERA

has no bearing on abortion is false, in our view. We find abortion locked into the ERA because it is a prohibition that allows no distinctions between men and women. It seeks to outlaw sex discrimination by outlawing sex distinctions. Abortion laws, which are based on sex, would be in violation of ERA, because they are sexist and cannot be applied to men. In the court cases referred to by supporters, the courts refused to consider abortion under the discrimination label, yet the necessary tools to override the Hyde Amendment, which opposes tax funded abortions, were based on state ERA's. And millions of unborn babies have been killed as a consequence. We find the abortion connection with ERA is a matter of life and death and a matter of honesty or deceit. Many Catholics have been led to believe there is no connection with ERA. Perhaps the above will tend to change their minds and hearts.

4. **THE "EQUALIZING"** of the social structure under ERA threatens the family. Pro-ERAers have worked for years to bring a radical restructuring of Social Security in order to force the homemaker to pay a double tax to receive the same benefit which had been paid her for over 40 years. ERA supporters want the government to decide how much the work of the homemaker is worth (\$20,000), then force the husband to pay at least \$1,000 a year, in addition to his own tax as wage earner, for the wife's Social Security. This will drive women into the job market and the end result is the breakdown in the family structure. We find, unlike the supporters, that ERA will not secure any more legal and other rights for women than those in effect today. In addition, rights and benefits can be secured through specific legislation, such as the Economic Recovery Tax Act, which eliminated the Widow's Tax effective Jan. 1, 1982.

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VOCATION TALK — Seventh and eighth grade boys from St. John the Apostle School in Hialeah learned all about high school seminaries when Fr. Jack Franko O.M.I., vocation director at St. Anthony High School Seminary in San Antonio, Texas, visited them recently. The priest, who every year travels about 40,000 miles to 150 schools, urged the boys to sign up for the week-long summer camps offered every year at St. Anthony. (Photo by Ana Rodriguez)

Youth Symphony performs at St. Clement

St. Clement's parish in Ft. Lauderdale will host a performance of the Broward Youth Symphony with the Chamber Orchestra of Ft. Lauderdale on Jan. 30 at 8 p.m. in the church. Sixty music students from 19 local high schools including musi-

cians from the University of Miami and Florida International University will perform.

The program will consist of works by Mozart, Vivaldi, Strauss, Bizet, Anderson and Sousa. The conductor will be Nurhan Arman.

Committee looking for St. Pat parade queen

The St. Patrick's Day Parade Committee is now accepting applications for "Miss Miami Colleen" of 1982. The winner will reign over the Fourth Annual St. Patrick's Day Parade which will be held in Miami on Saturday, March 13, the Irish Festival at Bayfront Park on Sunday, March 14, the annual Emerald Society Ball on Wednesday, March 17, and other St.

Patrick's Day festivities and publicity events.

Entrants must be between the ages of 18 and 25, single (never married), or Irish Heritage and work or attend school in south Florida. For applications and further information, contact Young H. Muldowney, Colleen Pageant Chairman, 444-6717 or 757-1900. Deadline for applicants is February 12.

Msgr. Walsh receives human relations award

MIAMI, Fla. — The 1982 Leonard L. Abess Human Relations Award will be given to Monsignor Bryan Walsh, it was announced today by Allan Margolis, chairman of the Florida Regional Board of the Anti-Defamation League of B'nai B'rith.

The Award is given annually to publicly recognize efforts made towards "furthering the goal of better human relations and contributing substantially to the well-being of the citizens of Florida."

In making his announcement,

Margolis said: "Through this year's award we are recognizing Monsignor Walsh's extraordinary service to our community as he has tirelessly pursued the goal of bringing to reality the highest ideals of American democracy on matters of human rights. In particular we recognize his eloquent and effective advocacy for humane and responsible programs of refugee resettlement, manifested in part by his leadership in assistance efforts to fourteen-thousand children, who left Cuba unaccompanied, in receiving foster care in the United States. Furthermore, he has been an outspoken opponent to prejudice and bigotry and has worked vigorously to improve the climate of inter-group relations in our community."

The presentation of the Award will be made at the Abess Award luncheon at the Konover Hotel in Miami Beach on February 7, 1982.

The Abess Award carries with it a research grant in the field of human relations, contributed by Miami philanthropist Leonard L. Abess, in honor of the recipient of the Award.

New women's club

A new women's club, St. Martha's Women's Club, installed their first officers at a concelebrated Mass recently whose participants included

Fr. Larry Conway, Archdiocesan Director of the Council of Catholic Women, and Fr. Robert Palmer, moderator of the North Dade Deanery, and Fr. John McLaughlin, pastor of St. Martha's parish.

Choral society auditions

The Miami Choral Society is currently holding auditions for experienced choral singers to perform Haydn's *Creation* at St. Mary Cathedral in May. All interested singers please call Richard Green at 443-7816.

It's a Date

AN EVENING RETREAT for those who cannot get away for a whole weekend is being planned for Feb. 2, 3, 4 and 5 at 7:30 p.m. at St. David Church, 3900 S. University Drive, Davie. Fr. Leonard Lavalley, a Columbian Missionary experienced in religious, lay and charismatic retreats will be retreat director. A healing Mass Feb. 5 will mark the end of the retreat. For more information, contact Gus or Shirley at 472-2379.

have a luncheon and card party on Jan. 30 at 11:30 a.m. at the Miami Shores Country Club, 10000 Biscayne Blvd. For more information please call 758-5695.

THE ST. ANTHONY'S WOMEN'S CLUB of Ft. Lauderdale will hold a membership meeting on Jan. 26 at noon in the parish clubroom. Cards and refreshments follow.

ST. CLEMENT'S WOMEN'S CLUB will present "My Darlin Valentine"

THE ST. ROSE OF LIMA GUILD will

Fashion Show and Luncheon, on Jan. 30 at 11:30 a.m. at Valle's Restaurant at 1605 W. Oakland Park Blvd. in Ft. Lauderdale.

THE SAN MARCO GUILD will present an evening of music with 50 voices of the Bonita Springs Community Chorus on Jan. 28 at 7:30 p.m. at San Marco Church, SR 92 and Landmark St. Coffee and desert will be served. Tickets may be purchased at the hardware store on Elcam Circle. Donation \$2.50. Also for tickets call Jane Hittler, 394-3728.

THE ST. ANTHONY WOMEN'S CLUB will hold a membership meeting on Jan. 26 at noon in the parish clubroom. Cards and refreshments follow.

THE PATRICIANS OF THE ST. LUKES CATHOLIC CHURCH, 2892 S. Congress Ave., in Lake Worth, invites you to come and participate in a religious discussion study on the 1st Tuesday of every month. The meeting is held at 2 p.m. in the St. Luke's Social Hall. Refreshments. February's topic will be "Our Lady and the Mystical Body."

THE WOMEN'S CLUB OF ASCENSION Church will sponsor a Day of Reflection on Jan. 26 at 10 a.m. in the Parish Hall. Luncheon will be served. Donation \$4. Fr. Gregg Comello-speaker. The public is invited. Call 278-1428 for reservations.

THE ST. CLARE WOMEN'S GUILD is holding a flea market on Jan. 30 at 9 a.m. to 1 p.m. in the St. Clare Church parking lot, 821 Prosperity Farms Rd., North Palm Beach. Furniture, Jewelry, small appliances, books, plants, clothing and more will be featured. Food and beverages will be available.

THE DAUGHTERS OF ISABELLA will have its annual mass and communion breakfast on Jan. 24 at Little Flow church, 1270 Anastasia Ave. in Coral Gables. The breakfast will follow the 9:15 mass in the school cafeteria. Newly elected officers will be honored and club proceeds will be presented to three area charities. For reservations call Helen Nowels at 666-3107.

ST. DAVID'S WOMEN'S CLUB will hold a flea market on the church grounds, 3900 S. University Dr., Davie, on Jan. 30 and Jan. 31 from 9 a.m. to 5 p.m.

THE HIALEAH KNIGHTS OF COLUMBUS is inviting all local and visiting knights to attend a meeting Jan. 27 at 8 p.m. in the council hall, 545 W. 51st pl. Larry Nun, public information officer of the South Florida Water Management District will speak on new action taken by the district board and the current area water situation.

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WORK...WORK...WORK...

By Katharine Bird
NC News Service

For adults, a majority of the waking hours are preoccupied with work. Many people spend roughly 40 hours a week at work, perhaps an hour or two commuting each day, and, often many extra hours at home catching up with undone work-related tasks.

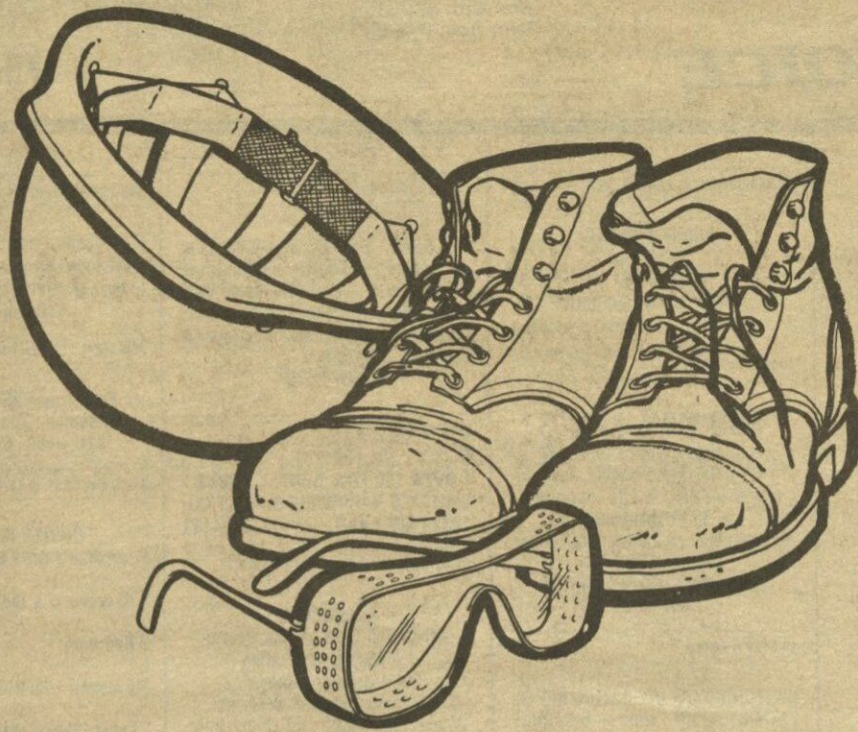
For most people, then, work forms a backdrop against which their lives are played out.

Sometimes this is captured succinctly in movies or on television. Remember Ralph Kramden of TV's "The Honeymooners"? A bus driver by trade, Kramden and his best friend, Ed Norton, a sanitary engineer, often parlayed everyday work-related situations into hilarious comedy scenes. Often their scrapes and triumphs reflected accurately the true experience of many viewers.

People complain about work; they chafe at the restrictions work places on them. Yet work is essential in life. They might not be happy without it.

IN THE children's classic by Louisa May Alcott, *Little Women*, that is brought home in a revealing episode between the four March daughters and their mother. Fed up with their daily tasks, the girls bombard their mother by requesting permission to take time off from household duties.

Finally, worn down, Mrs. March agrees to give them a holiday, warning that she thinks they are making a mistake. Significantly, she also makes clear to her children that she has no intention of taking up the slack. What they don't do won't get



done, Mrs. March announces firmly.

In the somewhat preachy fashion of *Little Women*, the girls' holiday from work ends in a minor disaster. After several days of lolling about and doing whatever meets their fancy, the March girls find their pet bird dead in his cage — dead because their holiday also meant not feeding their pet.

A similar lesson on the importance of work is hammered home from another point of view in the writings of authors like F. Scott Fitzgerald, who wrote so well about the lives of the very rich, suggesting

how difficult it can be for people to find significance in their lives without work.

THE CLEAR message seems to be that an endless round of partying and enough money to fulfill every whim instantly does not necessarily lead to happiness. Without work, people may have to struggle against great odds to find enduring meaning in their lives.

Then again, some people find their work so draining that the balance in their lives begins to disintegrate. They no longer can separate the concerns of their work from their responsibilities at home.

People who work in social services, education or medicine, sometimes find the heavy demands of their jobs can lead to depression or to what some psychologists describe as a feeling of being burnt-out. As a result, some institutions today are making special efforts to help workers adjust to work-related tensions.

Some hospitals even offer special counseling for medical personnel who find themselves increasingly less able to cope with the constant pain and suffering of their patients.

Also, parishes and colleges often offer courses or workshops on the problems associated with being overloaded at work.

IN TODAY'S society, many people change careers several times during their adult life. There can be a variety of reasons for doing so. But often the reason is that a person is looking for more meaning in life — and that involves looking for more meaning in work.

One thinks, for example, of the accounts heard every so often from executives with large corporations who, after years of constant traveling and long hours away from their families, decide to switch to an entirely different kind of work.

Even if the switch means taking a large cut in pay, some decide that what is more important is being available to their families and gaining a more balanced and reasonable work schedule.

Different people have different questions about work. But whatever the questions, for most people work of some kind is intimately bound up with life's meaning.

Take this job and love it

By Father John O'Callaghan, S.J.
NC News Service

As a newcomer, you would think it an ordinary Saturday evening Mass — the kind often held in a school hall. There are young adults attending, some older people and a lot of children, with the noisy exuberance children always bring.

The priest, tall and smiling, is flanked by two altar persons — and they would give you the first clue that this is not an ordinary Saturday evening Mass. Both have the broad faces and broader smiles typical of Down's syndrome, or Mongolism.

As you look around, you would see that many children there have similar features. Some children are in wheelchairs or braces; still others are in the arms of adults, though they are obviously more than two years old.

EACH CHILD, you would notice, is accom-

panied by an adult. As the Mass progresses, you'd come to understand what is happening here: this worshipping community is very special, made up of people from a home for special children, supervised and run by special adults.

We used to call places like this "homes for the retarded," or, more recently, "homes for exceptional children." This one simply is called a "home" — and so it is!

If you took the time to get to know Misericordia Home in Chicago, you'd appreciate that this weekly Mass is a kind of mirror of what happens there. Life at Misericordia is characterized by love, and based in faith.

You would notice how varied these children are. Some are quite grown-up and self-possessed, despite physical handicaps; some are not. Some are calm and quiet; some are hyperactive and noisy.

THEY ARE very much individuals — and treated as such. At Mass, they are expected to behave so as not to disturb others — but they can sit or stand, join in the singing or just listen, sit with the adults or with the children.

As you got to know Misericordia, you would notice that some adults with the children are volunteers. They range from teenagers who arrange picnics and games to foster-grandmothers who come in to help feed the children or just to hold and caress the younger ones.

In common with most of the professional staff, the volunteers have grown to see what they do as much more than just "helping the handicapped." Many have grasped what Jean Vanier, the Canadian founder of the L'Arche communities for the handicapped, means when he writes: We are all handicapped.

SOME HANDICAPS involve brain damage or Down's syndrome or nerve disorders. Others involve fears or weaknesses or immaturity or selfishness.

Dealing with the children, you would find, helps many people get perspective on what the real handicaps in life are.

The love at Misericordia is tangible. You feel it even in a brief visit. It is strong, warm and human. And behind all the love, someone who spends time there finds faith.

Not just the children's faith — though you would see that clearly in those old enough to receive the holy bread which they know is very different from their ordinary bread — though both are given with love. You'd sense that faith grounds everything at Misericordia Home.

The religious men and women and their lay colleagues, from administrators to cooks, are skilled professionals. They run a home ranked top in the state. But they bring an added quality to their work: They believe in the children and in what they are doing.

THEY BELIEVE that God loves each of these children and has given them to the world as a gift. Even more, they believe that God is glorified by the existence of the children.

To a world tempted to turn to the easy outs of abortion and euthanasia as solutions to imperfections and weakness, these women and men assert faith in the special worth of handicapped children.

Celebrating the Eucharist with this group is sharing in faith expressed in worship, but first lived out in daily loving care — as all our faith should be.

I Believe ...
We Believe

know
your
faith

I Believe

... We Believe

Work...and mean it

By Dolores Leckey
NC News Service

Many years ago I dropped in on a friend who had just moved into a new home. I came in through the kitchen bearing the dinner I had prepared for her family. The house was silent. No one seemed to be around.

Then I saw my friend standing the middle of her living room, holding a small painting in her hand. She stood totally still, almost as if in prayer. Indeed, that was the situation. For my friend told me that she considered organizing her new home a participation in God's creativity.

I'VE THOUGHT about that incident many times. It illustrates for me the relation that should exist between one's inner life and one's work.

How does the work we do connect with our values, with our inner selves or with the welfare of society?

Those who discover the connections have found, I think, the secret of true work.

Through the ages, work has been recognized as an essential factor in human life and growth. St. Benedict integrated work within his vision for the monastic life. Manual labor, the arts, the study of theology and the human sciences all found expression in his "Rule of Life." Even prayer together, the pulse of the monastery, is called the "work of God."

More recently, Pope John Paul II spoke about the human character of work in an encyclical: The value of work lies in the fact that the one doing it is a person. The pope emphasized that work is for the person, not the reverse.

That is perhaps the critical issue for these final years of the 20th century.

IN AN EARLIER agricultural period, a man or a woman may first have planted, then tended the crops, and finally harvested the fruits. They saw the results of their labor. Today, in a post-industrial age, machines often do what used to be the work of human hands.

In Japan, for example, robot-like machines



Fr. Luke Kot works on a choir robe in the tailor shop at the Monastery of the Holy Spirit in Conyers, Ga. St. Benedict saw work as fully integrated within his monastic vision. (NC Photo)

directed by computers have replaced human workers in some jobs. This has many implications. It can take a toll on the job market, for one thing.

At the same time, many men and women feel alienated from their jobs, often because they cannot see any direct value in what they are doing. They may continue on the job for economic security, but experience few interior rewards.

We also are beginning to witness the plight of some men and women who cannot in conscience continue to work in their current situation. Pacifists decide not to work where armaments are manufactured. Others decide to leave situations where discrimination prevails.

And yet . . . to work is human. How does one begin to ponder the dilemmas of work?

I think it is important to distinguish between work and jobs. Work gives meaning and purpose to one's life.

So, a musician's work is playing the flute or the piano. The Catholic Workers who live among the poor and work for justice recognize these actions as their work.

The care of children is work. Obviously, there is the physical side: cooking and disciplining and cleaning. But beyond those externals, parents also spend time with their children.

Plumbers and apple pickers and office managers also know they have certain gifts and skills that flow into their outer life, their work.

But what of the persons who find little or no true work in their daily jobs? Even that can have meaning.

Some people I know who are frustrated in their careers find satisfaction and fulfillment in applying their skills and experience elsewhere, in churches and in civic communities. Work therefore finds expression in a kind of lay ministry.

Others are able convincingly to link the difficulties of their labors with the mystery of the cross. The pope, in his encyclical on work, reminded people that "Christ is now at work in people's hearts through the power of His Spirit."

Perhaps that central reference can help all of us to give ourselves, generously, to the work of our hands, our minds, our spirits.

By Father John J. Castelot
NC News Service

Three different preachers explaining the same parable to three separate congregations would probably proceed in three different ways.

Parables, by nature, are open-ended, able to be applied to all sorts of circumstances. The way they are applied would not be quite the same in an inner-city parish and a rural parish.

The Parable of the Sower in Chapter 4 of Mark's Gospel is an excellent example of this. The original meaning of the parable apparently was about the amazing success of the preaching of God's word in spite of obstacles and setbacks.

AN ALLEGORY is not the same as a parable. An allegory is a story, not necessarily true to life, in which each detail signifies something else. Sometimes Jesus mixed a bit of allegory into his parables, as in the Parable of the Prodigal Son, where the father obviously stands for God and the wayward son for the sinner whom God reconciles to Himself.

More often, the lesson in a parable was conveyed by the story as a whole. The details in the parable have no particular meaning in themselves — they are simply part of a good story.

A later generation of Christians, however, might take a parable and use it to make a point rather different from the original one, applying the parable to its own situation. In this process, the parable might become an allegory, each detail receiving special attention.

IN MARK, that happens when he applies the Parable of the Sower. It is not a smooth application, however.

In verse 14 the seed is identified as the word: "What the sower is sowing is the word." But, in the very next verse, the seed stands for some people who hear the word:

"Those on the path are the ones to whom, as soon as they hear the word, Satan comes to carry off what was sown in them."

- Some accept it joyfully at first, but don't allow it to sink deep roots in their lives. When the going gets difficult they give up.

- Others allow all the preoccupations of society to choke off the word before it can bear fruit.

- Others not only listen, they really take the gospel message to heart and nurture it.

Mark's interpretation of this parable reflects the actual situation in the early church and its experience in preaching the word. What was a simple story that communicated a single point has become an allegory.

THROUGHOUT Chapter 4 Mark's emphasis is on listening and hearing. The parable is introduced by the admonition: "Listen carefully to this." It ends with "Let him who has ears to hear, hear."

Finally, following his explanation of the parable, Mark lists a short collection of wisdom sayings which make the same point: "Listen carefully to what you hear."

These sayings take their meaning from the context in which Mark has put them. "Is a lamp acquired to be put under a bushel basket or hidden under a bed?" For Mark, the lamp is the message of Jesus; it is meant to shine forth and illumine.

Such a saying points to the responsibility the Christian community has to teach.

Parables and allegories

After 'clowning for Christ' to show others what it is like to share God's love, a Pace High senior embraces another student in a 'love hug' during the school's ETC (Experience Toward Christianity) program. (Voice photo by Ana M. Rodriguez)



Beyond the classroom

Program at Pace gets kids into real Christian action

By Ana M. Rodriguez
Voice Staff Writer

In the beginning, the teachers created religion classes. They saw that they were good. But they weren't enough. So they created ETC. And it grew and proved fruitful. But it also wasn't enough. So they added Encounters. Now, they plan days of recollection. Soon, they hope to develop an overnight re-enactment of how the early Christians lived and felt.

At Msgr. Edward Pace High School in Opa-Locka, they've found that there's more to religion than classes. And there's more to a Catholic high school than teachers, classrooms and an occasional Mass.

There's fellowship, friendship, love, sharing, caring, living, teaching, reaching out, reconciling, volunteering.

After religion classes, there's Christianity.

TEACHERS and students at the school say you have to have both. That's why on a recent weekend, about 40 students and several adults spent two sleepless nights and emotion-filled days together, talking about friendship, thinking about Christ and doing things like the "love hug."

They were going through ETC, an Experience Toward Christianity loosely based on the Search and Encounter programs but developed exclusively for Pace about five years ago by a member of the lay Teresian Institute which taught at the school.

At a time when young people are not supposed to be interested in religion, ETC, according to Fr. Ronald Schulz, spiritual director, is so successful that he has trouble limiting it to groups of 20 or 30 juniors.

And ETC has become the cornerstone of what Fr. Schulz and other faculty members hope to develop into a complete four-year spiritual program at the school.

Now in its early stages, the program would combine the required classroom instruction about religion with spiritual, outside-school activities like ETC. The activities would be designed specifically for each grade.

"**IT STARTS** out small and each year it develops a little bit more according to the maturity of the students," Fr. Schulz said.

Just this year, Pace seniors began taking part in the Encounter program for high school students offered by the Dominican Retreat House. Two

groups of about 40 youths experienced the three-day, two-night retreat which is geared to the seniors, concerns about their relationships with God, others and themselves.

In the future, Fr. Schulz hopes to require that all freshmen attend a day of recollection, during school time but not at Pace, where they could begin to share in groups and talk about how their faith affects their lives. The day would end with a meal together and the Eucharist.

SOPHOMORES would take part in a Friday night to Saturday morning experience where their classroom learning about the sacraments would be enriched by a feeling for how the early Christians lived and, as a result,

how they viewed those mysteries we sometimes take for granted. The mini-retreat could culminate in a pre-dawn re-professing of the Baptismal promises.

Fr. Schulz also has plans for making a class on teaching religion for juniors and seniors. It would require students to volunteer to teach CCD in their parishes, thus fulfilling what the priest sees as the double-mission of the four-year program:

- to get students involved in the spiritual life of the school; and
- to get them to take that involvement beyond the school to the parish and community.

He even envisions students forming a liturgy committee to plan the school Masses, getting involved in peer counseling and Bible study and organizing volunteer activities for the community at large.

"**OUR KIDS** tend to identify more with the school than with their parish, simply because of the great amount of time they spend here," Fr. Schulz says. The program would be a great way to bring both together.

The idea for it he says, came from the faculty, "becoming aware of the spiritual needs of the students and identifying with them, then offering them something so that they could proceed on their level."

"I certainly think there's a hunger and a need on their part for something spiritual," he adds, a need which peer pressure often makes difficult to vocalize.

But there's another all-important reason why he and the faculty members feel strongly that such a four-year program should exist.

"There's more to a Catholic high school," he says, "than just attending theology classes and responding to the morning prayer."



While around her people 'love hug,' a Pace High student wipes off tears of joy. It's all part of ETC, Experience Toward Christianity. (Voice photo by Ana M. Rodriguez)