



## Gesu School is closing

### Ills doom historic institution; news shocks, saddens

By Ana M. Rodriguez  
Voice Staff Writer

The sad news shocked almost everyone. Historic Gesu School was closing.

The 56-year old institution, the first Catholic school to be built in Miami, the one with the long tradition of excellence, the famed alumni

Something special wouldn't have removed the termites, either, that are literally eating away Gesu's wooden floors. Something special couldn't replace all the school's windows, rotting from years of exposure to South Florida's humid heat. Something special couldn't rewire the overloaded electrical circuits which caused the

*'We could not justify putting money into an antiquated building ... We have to move with the times'*

—Fr. Vincent Sheehy, comptroller

and the strong community ties, had become a victim of its own success.

Gesu School was old. But it was too old.

Nestled in a bustling downtown area which has seen the tides of history from the early boom days to the decay of the 50's and the current rejuvenation Gesu's spirit was as strong as ever, but its body couldn't go on. Time had caught up and the medical bills would have been insurmountable.

Sometime in July, the five-story building will be demolished and a ground level parking garage will take its place. Next September, Gesu's students and teachers will go on to other Catholic schools, nearer to their homes, perhaps, but not nearer to their hearts.

In the words of Gesu's principal, the school had become "family. For some reason, it has something special."

#### 'Great spirit'

Even among those who decided to close it, like Fr. Vincent Sheehy, comptroller for the Archdiocese of Miami, there is agreement that the school had "great spirit," that something special.

But something special wasn't enough. The children couldn't play basketball or baseball on something special. They needed a bigger playing field, with grass, which Gesu, the aging school in an over-congested area, couldn't give them.

Public Address system to choke and die in a cloud of smoke. It couldn't keep the aging plumbing from backing up. It couldn't repair the leaky roof. It couldn't install a modern automatic elevator to replace the present, hand-driven one.

#### Children's safety

Most of all, something special could no longer guarantee the children's safety. Gesu is not in a peaceful, secluded suburb with crosswalks and policemen to help children cross the street. It is in a place that still includes street characters and weirdos along with the normals.

The area is high density, high danger. Those most saddened by Gesu's closing admit as much. And even those who are against closing schools, any schools, have no choice but to agree with the decision.

Something special would not have saved the school. Half a million dollars might have, but even that would not have been enough in the long run.

"The building is not worth salvaging," says Fr. Sheehy. "If anybody had started a campaign (to raise money for repairs) we could not justify putting money into an antiquated building ... We have to move with the times."

Sr. Bredeen, the first-year principal who has devoted seven years of her life to Gesu, says "When you get on the real practical side of it, I have

(Continued on page 24)



**TIRED LITTLE LASSIE** — clings to a green carnation at last year's St. Pat's Day parade. This year's parade will be on Flagler Street in downtown Miami at 2 p.m. Saturday, with Mass celebrated by Archbishop McCarthy at Gesu Church earlier at 10 a.m.



#### Shroud duplication

attempt, using a real corpse, creates this effect — smudgy compared to Turin Shroud. See Shroud, Part III, pages 10-11.

#### THE INNER VOICE

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# Boycotting NBC



**BUSINESS AS USUAL** — Despite the crisis in Poland, the Warsaw bookstore of the Bible Society in Poland remains open and continues to serve customers with Scriptures in 60 languages. (NC Photo)

WASHINGTON (NC) — The conservative Coalition for Better Television (CBTV) announced March 4 its long-planned boycott of American television programming by singling out the NBC network as its first target.

CBTV chairman, the Rev. Donald Wildmon, said at a Washington press conference that NBC was selected as the sole target of the boycott at this time because its shows are the worst of the three U.S. commercial networks. But he added that the boycott may later be extended to other networks as well.

According to Mr. Wildmon, a Methodist minister, NBC and its parent corporation, RCA, have "excluded Christian characters, Christian values and Christian culture from their programming."

**MR. WILDMON** listed 11 demands which he said NBC must address before he calls off the boycott. The demands involved less use of

material depicting drug use, alcohol use, violence, sex and profanity; fairer representation of minorities and the elderly; and an end to discrimination against Christians and Christian values, and to commercials pandering to sex or promoting personal feminine hygiene materials.

NBC responded to Mr. Wildmon's charges with a statement that said the boycott is an "obvious attempt at intimidation" which the network will resist.

**FOLLOWING THE** CBTV announcement, Henry Herx, TV critic for NC News and staff member of the U.S. Catholic Conference's Communication Department, questioned whether such a boycott could be effective. He noted that NBC is the weakest of the three networks and suggested that, given NBC's already low ratings, judging whether the network's future problems are the result of successful boycott — or are just programming failures — will be difficult.

## News at a Glance

### Most charismatics in South America

ROME (NC) — The charismatic movement continued in 1981 to grow stronger worldwide but the largest concentration of charismatics is in South America, according to a report by the International Catholic Charismatic Renewal Office in Rome. In South America "every nation has prayer groups, with some countries numbering their groups in the thousands," said Redemptorist Father Tom Forrest, chairman of the group and author of the report. The report also indicated that the movement toward strong charismatic communities continues to develop worldwide.

### Groups rap notification rule

WASHINGTON (NC) — The Reagan administration's proposed new regulation for parental notification regarding teen-age contraception was attacked again recently as a "squeal rule" which would be counterproductive and likely to lead to additional instead of fewer abortions. At a news conference, organizations ranging from the YWCA to the National Urban League urged the Department of Health and Human Services to withdraw its proposed rule. At least one participant told reporters that teen-agers may already be staying away from family planning clinics out of fear that their parents will be told.

### Catholics urged to fight prejudice

ROME (NC) — The Italian bishops urged Catholics to fight "an unconscious attitude of superiority" toward foreign laborers, many of whom work in Italy illegally. "The problem continues to get dramatically worse," said a document issued in late February by the bishops' Commission for Migration and Tourism. "The condition of illegality favors economic exploitation and moral rejection," the bishops added. There are an estimated 500,000 to 1 million foreign workers in Italy, many of whom come from Third World countries and lack proper working papers.

### Chinese paper praises Jesuits

VATICAN CITY (NC) — A Chinese daily newspaper praised three 17th-century Jesuit missionaries for their contributions to the sciences in China, Vatican Radio reported. In a report on Western missionaries in precommunist China, the English-language newspaper, China Daily, published in Beij-

### Bishops ask Canada to dismantle weapons

OTTAWA (NC) — Canada should dismantle its military production system and pressure internationally for an end to the nuclear arms race, urged the Canadian Catholic bishops. Canada should be a "nuclear weapon free zone," the government should re-examine Canada's role in the North Atlantic Treaty alliance and the government should phase out the Canadian manufacture of component parts for nuclear weapons systems, they said in a brief presented to a committee of Parliament.

ing, said that the three priests "once disparaged as carriers of an 'imperialistic culture,' during the Cultural Revolution, are now recognized as men who made a contribution to China by spreading the understanding of Western science." The priests were Father Matteo Ricci, an Italian mathematician; Father Johann Adam Schall, a German astronomer, and Father Ferdinandus Verbiest, a Belgian astronomer. All three died in China in the 17th century.

### Walesa baptism postponed

TURIN, Italy (NC) — The family of Lech Walesa, the Polish labor leader under detention since the Dec. 13 imposition of martial law in Poland, has decided to postpone the baptism of the youngest Walesa daughter until her father can attend, the Turin-based daily newspaper, La Stampa, reported. The child born Jan. 27 and named Maria Victoria, had been scheduled to be baptized in Gdansk, Poland, March 7.

### Helms introduces new bill

WASHINGTON (NC) — With two major initiatives on abortion already pending in the Senate, a third bill, which some right-to-life activists hope can unify a fractured pro-life movement, has been introduced by Sen. Jesse Helms (R-N.C.) Helms' new bill includes sections similar to his proposed "human life bill," which if passed would declare that life begins at conception. The new bill also includes a list of other pro-life initiatives, such as permanent restrictions on federal funding of abortions. Such restrictions now have to be re-enacted every year. The measure is not a constitutional amendment, such as the one introduced by Sen. Orrin Hatch (R-Utah) and supported by the U.S. bishops.

### Hispanic Friars complain of treatment

MESILLA PARK, N.M. (NC) — Several Franciscan provincials said they were shocked to hear reports from Hispanic friars that they have received insensitive and discriminatory treatment from members of their order. Twenty-one Hispanic friars took part in a special meeting called by the U.S. Franciscan Conference in Mesilla Park. According to a Franciscan Communications Office Report, all but two of the men had stories to tell of misunderstandings about Hispanic culture and customs.

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Robert L. O'Steen  
Editor

Robert Wilcox—Feature Editor  
Jose P. Alonso—Spanish Editor  
Ana Rodriguez—Staff Writer  
Prentice Browning—Staff Writer  
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June Meyers—Advertising  
Piedad C. Fernandez—Circulation Manager

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## Salvador vote: how valuable?

By Jim Lackey  
NC News Service

WASHINGTON (NC) — With the March 28 elections in El Salvador moving ever closer, the debate over the value of the elections seems to have intensified. One side says the war-torn country simply is not ready for free and meaningful elections; the other says the elections will be a legitimate demonstration of the wishes of the people and a major step toward peace.

Among those who have commented — at least indirectly — on the elections has been Pope John Paul II. Four weeks before the vote he endorsed a statement by the bishops of El Salvador which, while recognizing the "abnormal circumstances" under which the elections will be held, generally backed the election process.

But others have warned that the elections may turn out to be less than representative. The Reagan administration also has been accused of banking too much on the elections instead of also pursuing negotiations aimed at ending the fighting between the country's warring factions.

Electing a new constituent assembly for El Salvador is the main purpose of the balloting. That assembly's major task will be to draft a constitution and prepare for presidential elections, possibly as early as next year.

### Guerrilla boycott

How representative the election will be remains a major question. The guerrillas in El Salvador and their political arm, the Democratic Revolutionary Front, say they will boycott the elections, and the guerrillas say anyone who votes will be killed. Many Salvadorans of the left and right also have fled their homes,



Two elderly women enthusiastically greet Jose Napoleon Duarte, president of El Salvador's military-civilian junta, as he makes a campaign stop in La Libertad. Duarte was urging people to vote in the March 28 elections. (NC photo from UPI)

meaning that not all who might have been around to vote will be able to do so.

Salvadoran officials reportedly have taken steps to counteract those problems. Polling places will be heavily guarded, citizens will be able to vote anywhere rather than just in their home precincts, and those who do vote will have a finger smeared with invisible yellow ink so only polling places will be able to determine whether someone has voted.

Still, memories of past elections die hard, raising skepticism that the Salvadoran army will permit a free and fair election if it believes it will

lose its grip on the country. Partly for that reason reformists on the left say they won't run because they're likely to be killed if they campaign.

But Jose Napoleon Duarte, president of the country's ruling military-civilian junta, counters that everyone in the election — not just the left — runs the risk of assassination, and says the left simply knows it cannot win.

In the United States the debate over the elections and the calls for negotiations have been just as intense. Several recent congressional hearings have questioned why the United States will not agree to proposals such as Mexican President Jose Lopez

Portillo's offer to mediate negotiations in El Salvador.

### 'Stalling tactic?'

Like the current Salvadoran government the Reagan administration feels negotiations would merely be a ploy by the guerrillas to win at the bargaining table what it cannot at the polls: a share in the government. The administration also has claimed that captured guerrilla documents indicate the left sees negotiations as a stalling tactic until the guerrillas build up their military forces.

But an apparently growing number of congressmen are saying that negotiations ought to be pursued, especially since the Democratic Revolutionary Front has been recognized by France and Mexico, among others, as a "representative political force" in El Salvador.

Supporters of negotiations concede that leftist leaders may have legitimate concerns for their safety in the current election procedures and say such talks could convince the left to stop its guerrilla war in return for guarantees from the military establishment that the left could participate in elections safely.

Besides Lopez Portillo, another who has offered to mediate negotiations is Bishop Arturo Rivera Damas, apostolic administrator of the San Salvador, El Salvador, Archdiocese. And while the Salvadoran bishops endorsed the elections, they also called them a "possible beginning of a solution," indicating that elections alone won't solve the country's problems.

But with less than a month remaining before the scheduled voting, the Reagan administration still was steadfastly refusing to endorse negotiations. That stand gives little hope to those who fear the election may do more harm than good.

## There Is No O'Hair Petition To Ban Religious Programs

There is no petition to ban religious programming from the airways.

Rumors and a letter stating that atheist Madalyn Murray O'Hair has been granted a hearing by the Federal Communications Commission (FCC) on banning religious programming from television and radio are totally unfounded, according to the editor of the National Catholic News Service and spokespersons for the FCC.

Both were reached by phone this week and denied that O'Hair has ever asked for such a hearing.

"There are several million people who've wasted their time on this," said Tom Lorsung of NC News. "It's totally bogus. It's completely unbelievable."

His words were echoed by a spokesperson at the FCC. "No, there's no validity to that," she said. "It's just a rumor. It's been going on for two years."

Lorsung says the wire service has carried stories denying the rumor for the last five years. He says the rumor

surfaces around holiday time, especially Christmas.

*The Voice has also carried stories denying the existence of any such petition.*

A spokesperson from the FCC consumer assistance division explained that the petition number being claimed as O'Hair's was actually filed in 1974 by two men from California. In August, 1975, the FCC denied the petition.

According to the spokesperson, the

men were interested in preventing religious groups from *owning* educational radio and television outlets. Said the spokesperson, "There's nothing before the commission. It was completely dismissed."

Local members of the Spanish Cur-sillo movement had been given letters to sign and send to the FCC protesting O'Hair's supposed petition. There are reports that some Catholic school children had also been given the letters to pass around.

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# Local News

## Mother Teresa 'Angel of death'?

By Dick Conklin  
Voice Correspondent

"She is an angel of death," said an official of the Planned Parenthood Federation of America of Mother Teresa of Calcutta, referring to the anti-abortion position held by the founder of the Missionaries of Charity.

The official, who refused to let his name be used, was quoted in a feature article, "Mother Teresa - Can Her

Work Survive?" in the Feb. 21 Parade Magazine, distributed nationwide with Sunday newspapers.

The representative of the abortion lobbying and referral organization admitted that "It hurts pro-abortion to criticize someone like Mother Teresa in public. But if she is a saint, then saints are not infallible. By being against abortion in an overpopulated country like India, she might as well be for death."

WHILE CITING the work that her order has accomplished in several countries, the article said that "the issue that has cost Mother Teresa the most support — and which may, by extension, pose a threat to her work's chances for survival — is abortion."

Mother Teresa was quoted as saying, "Abortion is nothing but murder. Only God can decide life and death. That is why abortion is such a terrible sin. You are not only killing

life, but putting self before God.

"In the United States, you have a saying: 'Another child means less money.' Less money for what? A color television? A second car? You spend millions to prolong the life of an old person who is more or less dead. And yet there is this young life for the future . . . I cannot understand."

THE PLANNED PARENTHOOD official also criticized her use of natural family planning methods in Calcutta, although they have resulted in an estimated 134,000 fewer births over the last seven years. Planned Parenthood favors artificial and chemical methods of birth control, and abortion.

The Parade story said "people close to Mother Teresa have asked her to soften her 'abortion is murder' line when she comes to the West. So far, she has refused."

## Lenten mission in creole

The annual Lenten mission in creole sponsored by the Pierre Toussaint Haitian Catholic Center will be held again this year beginning Sunday, March 14 and running, in two parts, until March 27.

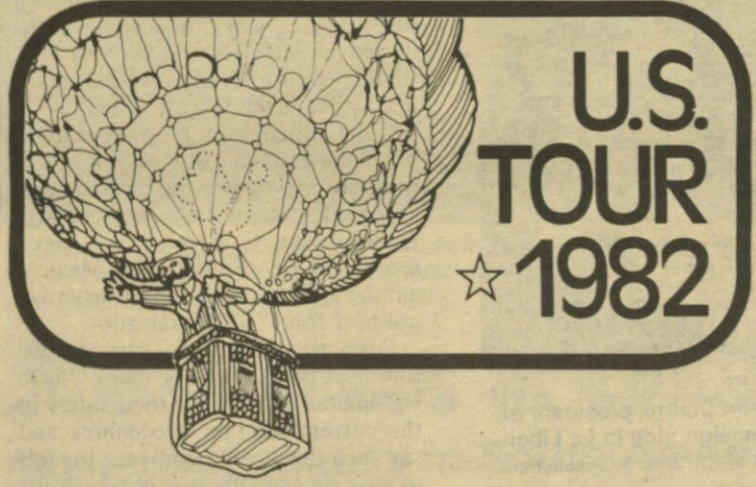
Fr. Frasilus Petit-Homme, provincial of the Montfortin fathers, a missionary community in Haiti, will preach to women from March 14 to March 20 and to men from March 21 to March 27. The mission will begin with a procession and Mass on Sunday afternoon at 5:30 and continue every evening at 7:30.

For the first time, this year's mission will be held at the mission church of Notre Dame d'Haiti, located in the former Notre Dame High School in Little Haiti, which also houses the Pierre Toussaint Center and other programs oriented toward helping Haitian refugees.

Last year, more than 1,000 Haitians took part in the Lenten mission. For more information, call Fr. Thomas Wenski at 751-6289. Notre Dame d'Haiti is located at 110 N.E. 62 Street, Miami.

## Brinkley at Barry

Barry University will be presenting the renowned commentator David Brinkley at their auditorium at 8:15 p.m. on March 23. Brinkley will answer questions on world affairs. Only the first 1,000 people to buy tickets (cost \$15) will be admitted.



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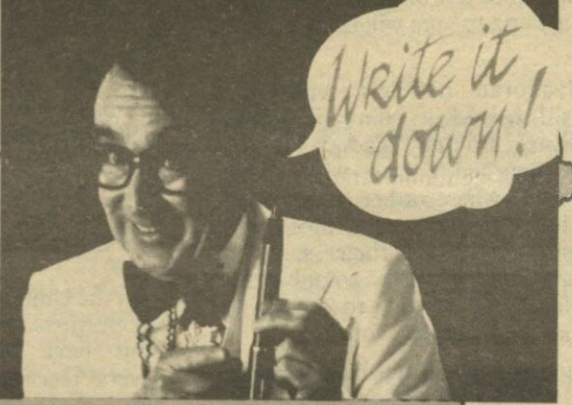


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# Satellite TV and the Church

## Catholic network may be on its way

By Prentice Browning  
Voice Staff Writer

For terrestrial observers it seems very remote — 22,000 miles above the earth over Columbia, South America. Yet that's where communications networks are establishing satellite bases and where the Catholic Church faces a crucial choice that will affect its future impact, according to Richard H. Hirsch, secretary of Communications for the U.S. Catholic Conference.

Hirsch spoke recently at a regional meeting of the Catholic Communication Campaign in Miami Beach.

The choice is simple: Will the church take advantage of satellite systems that could broadcast national Catholic programs to dioceses throughout the country or not?

"ARE WE going to make use of technology?" he asked in a recent interview. "The alternative, I fear, is that the Catholic Church will become a strictly local phenomenon. If you want to take part in the national dialogue of shaping values and not just be a local voice then you have a decision to make."

"If you don't establish it (satellite receiver systems) now, the likelihood that we will be passed by is great. Actually we should have done it five years ago."

Communications directors and educators gathered in workshops to learn about such technology as "downlinks" and "geosynchronization."

**ESSENTIALLY**, the system works by bouncing a signal from a central source off a satellite to a diocesan "uplink", a receiving dish that in turn can send a signal to a local archdiocesan or commercial TV studio.

The receiving dish which 7 years ago would have cost from \$75,000 to \$100,000 now costs \$14,500, says Hirsch.

"What we propose is each diocese will put up the dish and bear the cost. We send video programming up to the diocese if they want to use it and they decide what form to (send it to) cable companies, to schools, to adult education."

While very conscious of the need to build up good national video programming Hirsch considers the Catholic church's approach to be different from that of the so-called "electronic church."

"I'm sure a lot of people think that



An earth dish for Catholic Television of San Antonio, Texas, will permit reception of programs from the Eternal Word Television Network and from the National Catholic Telecommunications Network when it begins broadcasting in the fall. (NC photo)

we are creating this to vie with the electronic church. We are not doing it to vie with the 700 Club. The electronic church becomes a substitute for going to the local church. Our concept is community, it's not putting hands on the TV and seeking grace."

Thus the emphasis will be on a "service network."

**THERE WILL** be a whole range of "internal" communication offered, such as news stories and photos broadcast instantaneously to the diocesan newspapers, and service programming for the staff and patients of local Catholic hospitals.

Bishops will no longer be placed in the embarrassing position of being drilled by AP reporters on documents they've never seen. Instead the documents can be transferred almost instantaneously by satellite.

One of the more interesting possibilities is "teleconferencing" for "some kinds of meetings where people already know each other and don't have to waste time pressing the flesh." The video and audio signal of a core group broadcasting from a studio can be sent to members all over the country who would be able to respond through a two-way audio

system.

The newly formed Catholic Telecommunications Network of America, which will begin broadcasting this September, is considering several pilot shows for broad consumption, Hirsch says. They include a national and international Catholic news program (which allows for a local segment), and a program that would discuss the ethical issues involved in foreign policy.

CTNA will rent a satellite space for the relatively low price of around \$300 an hour, a cost that isn't raised even if receiving points increase. Satellites following the turn of the earth are clustered above Columbia, Hirsch explains, where they have a clear angle of transmission to all of

the continental U.S.

**THE CTNA** grew out of the Catholic Communications Campaign which held its first collection in 1979. Currently the collection has surpassed the \$4 million-a-year mark, half of which is shared with the local dioceses. One of the primary purposes of the regional meetings is to share promotional materials with local communication departments.

Despite the initial expenditure, Hirsch insists that one of the primary justifications for using a satellite system is its relatively low long term costs.

"It's a revolutionary trend. Everything is becoming more costly except technology, with micro-processing and chips, while the postal service is increasing its rates."

Hirsch underlined the value of making cable TV an intrinsic part of the local Catholic communication network.

**"CABLE IS** probably the most economical way to redistribute (video programming) locally. The heads up dioceses have been able to get a full channel."

In the next five years, he said, there will be cable in over 30% of American homes. "Once broadcasts pass 30% they become attractive for advertisers."

Currently 88 dioceses, containing 79% of all American Catholics have signed up for the CTNA network although not without some hesitation. Nearly half will not install the system until the second or third year of operation.

As for the archdiocese of Miami, there is a sincere interest but no definite plans yet. According to radio and television director Fr. Jose Nikse, the communication department will be looking into the possibility of cable programming in the near future.



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**THUMBS UP** — Fr. Jim Vitucci, director of the Archdiocese of Miami's Deaf Apostolate, assists Sally Sosna during a Cardio-Pulmonary Resuscitation (CPR) class for the deaf held recently at Visitation Church, North Miami, by the Bay Harbor Police Department. Sheila Flink, from the Dade County Deaf Service Bureau, was interpreter for the two-evening sessions. (Voice photo by Prentice Brown-ina)

## OFFICIAL

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

**THE REV. WILLIAM ROMERO** — to Vicar Econome, St. Joseph the Worker Mission, Moore Haven, effective March 17, 1982.

**THE REV. JAMES MELLEY** — to Associate Pastor, Holy Spirit

Church, Lantana, effective March 2, 1982.

**THE REV. JESUS CRESPO** — to Associate Pastor, Corpus Christi Church, Miami, effective March 5, 1982.

**THE REV. MR. RAFAEL DE LOS REYES** — to Director and Spiritual Advisor of the Camino Movement in the Archdiocese of Miami, effective February 23, 1982.

## Attorney General to speak at interfaith crime meet

Jim Smith, Attorney General of the State of Florida, will be the keynote speaker at the Interfaith Conference on Crime and the Family which will take place on Tuesday, March 23rd, at the Temple Beth Am, 5950 No. Kendall Drive, (S.W. 88th Street), South Miami, from 9 a.m.-2 p.m.

The Attorney General will report to the conference on drug and crime developments in the state. Workshops will begin at 9 a.m. on Crime and Suburbia, Drugs and Your Family, and How to Strengthen Your Family Life. Some of the areas outstanding authorities will be panelists.

Professor Marvin Dunn of Florida International University will share a panel on Crime and Suburbia with attorney Ron Lieberman, Past-Chairperson of the Advisory Committee to the State Department of Corrections. Mimi and Terry Reilly of the Family Enrichment Center of the Archdiocese will share a panel

with Susan Rubin from the Jewish Family Service Agency (How to Strengthen Your Family Life), and Jim Wheatfield, Coordinator of Human Resource Services at Spectrum House, will be in the workshop on Drugs and Your Family with Linda Baron, Co-ordinator of Community Assistance, Metro Dade Alcohol and Drug Abuse Program.

Other churches and synagogues and the public are invited.

Questions to be addressed at the Conference are: How can we restore respect for authority? for parents? for children? How can values be taught through the family? Why are our children turning to drugs? What is the relation between poverty and crime? What is the responsibility of suburbia to the inner city? What can be done to control the drug traffic? Should "pot" be legalized? What immediate action can we take to control crime?

The registration fee of \$2.50 includes lunch.

## Clergy invited to crime meet

Clergy of all denominations in Dade County have been invited by Archbishop Edward A. McCarthy, chairman of the Religious Heritage Committee and committee members, a division of the Miami Citizens Against Crime, to participate in a two-hour meeting on the local crime situation at 10 a.m., Wednesday, March 17 at the Archdiocese of

Miami Pastoral Activities Center, 7707 NW Second Ave.

Participating in the program, during which proposals to the religious community will be drafted, will be Miami Chief of Police Kenneth Harms, Bill Colson, Rabbi Solomon Schiff, Rev. Ernesto Garcia-Rubio, Rev. Dr. Edward Graham and Rev. Luther Jones.

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### THE GREATER MIAMI CHAMBER OF COMMERCE

The county-wide business association providing leadership in economic development for South Florida

### THE CITIZENS' CRIME COMMISSION OF GREATER MIAMI

With its affiliated Crime Watch organization, the Commission is an effective citizens' expression of concern with crime in our community

### THE LATIN CHAMBER OF COMMERCE

The economic organization for Latin businesses and a potent force in our growing international community

### THE MIAMI-DADE CHAMBER OF COMMERCE

Representing the economic interests of black entrepreneurship

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In simple terms, MCAC hopes to speak for you, the good, honest God-fearing Miamians, in forging a practical and prompt program that responds to the unusual increase in our community's violent crime rate — an increase that (with your help) we are determined to make temporary.

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Here are some things we all can do to start the pendulum swinging back our way:

- Recognize that violence, crime and drugs are our mortal enemies

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- Set the moral tone and the climate in our community by making clear what we accept and what we reject.
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## Russia killing Christianity

### Nun says Catholics singled out in addition to Jews

By Robert Wilcox  
Voice Feature Editor

Christianity is being "decimated" in Russia, says a Catholic nun who is an expert on repression.

"It's been cut to one tenth of what it was before the Russian revolution," said Sister Ann Gillen. "Catholics are in a particularly bad position" and are being murdered, beaten, and intimidated. "They have an outside loyalty to Rome and to God. Moscow does not like divided loyalties."

Sister Gillen, a member of the Catholic Society of the Holy Child order, heads the Chicago-based National Interreligious Task Force on Soviet Jewry. She was brought here by the American Jewish Committee to speak to an interfaith conference at Coral Gables Methodist Church.

Christians are being persecuted even more than Jews, whose repression is well publicized, said the sister in a private interview with *The Voice*.

#### 'Far worse'

"The situation is far worse than we in the West realize. I can not cite you the names of the religious communities involved, but they used to



SR. ANN GILLEN

say, don't say anything about us because things might get worse. Now they say, 'say something!' Things can't get any worse."

Interreligious Task Force fact sheets she had with her told of the following repressions:

A document signed by "12 priests, representing the Catholic clergy of Telsiai Diocese in Lithuania," alleges

that in the past three years, there have been "24 cases of desecration and burglary of churches, arson and destruction of religious graves . . . the brutal murder of Father Leonas Sapoka" and the imprisonment, in 1971, of "Father Antanas Seskevicius . . . for teaching a class of children."

Reprinted news stories warned: "Soviet Baptist Leader Sentenced" . . . "Czech Priest Jailed" . . . "Romanian Father Gheorghe Calciudumitreasa is Dying in Prison" . . . "at least 250 Christians . . . have been imprisoned in the USSR for trying to practice their religion . . ."

#### Faiths must unify

Rabbi Sol Landau, one of the local organizers of the conference this week, said in an American Jewish Committee press release that if the different faiths don't unify to "combat this situation, then the flame of religion (in the iron curtain countries) might be snuffed out."

Of particular importance to the task force, said Sister — apparently because it has more information on it than on most other situations — is the current repression in Klaipeda, Lithuania, involving the "Catholic Queen of Peace Church" there.

The church was destroyed during World War II. In 1956, parishoners received permission to rebuild it. They did so "over a period of four years with our own hands and at our own expense," according to a book and statement published and signed by 148,149 "Lithuanian believers," which the task force quotes in one of its fact sheets.

But the rebuilt church was confiscated shortly after its completion and made into an opera house. It remains that way today, despite the book, which was written as a protest to the Soviet leaders in hope they would turn the church back over to its parishoners.

"What I'm hoping is that American Christians will join their

brothers in sending letters to the Russian leadership protesting what is going on. Jews having bar and bat mitzvah (the coming of age ceremonies for Jewish boys and girls) adopt Soviet Jews as their brothers or sisters. I'd like to see us (Christians) do the same. Our young are not aware of the value of religious freedom and they need to be."

Sister said she became interested in the suffering of Soviet Jewry as a result of the Vatican II dictates about the strong relationship between Judaism and Christianity. "It's too late for us to do anything about the Holocaust, but it's not too late to help the Jews in the Russia."

She said now she has grown to become concerned about religious rights and freedoms everywhere, and to all peoples. She has been to Russia twice, in 1974 and 1978.

#### Mass in Moscow

"I went to Mass in Moscow. The religion they claim is there is a facade. The churches are in poor shape. You can't get close to the priests."

She characterized the repression as a "spiritual genocide." The Lithuanians are "struggling to hold on to their possessions. They cannot carry rosaries or hold religious funerals. One woman was sentenced to two years in Siberia for typing the annals of the Roman Catholic Church in Lithuania."

There is no publishing but state publishing in Russia, she said. Therefore, if you want to publish anything religious, you have to do it yourself. But it's a "grave risk. If they catch you, you can go to jail." The government seems to go after leaders — especially if they start working for "human rights."

Nevertheless, she said, "the people still publish - that's how we get some of our information. They still teach the children in secret. Their faith is strong. God is still alive in the Soviet Union," which is all the more reason, she said, to help.

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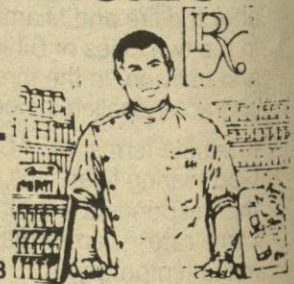
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# Bishops hit evil of communism, call on Christians to fight it

HARTFORD, Conn. (NC) — The Catholic bishops of Connecticut have warned against permitting "the malignant doctrine of Marxism-Leninism to spread any further in the world or to take root here in the United States."

In a seven-page statement issued by the Connecticut Catholic Conference, the state's five bishops said: "In light of both man's weaknesses and his aspirations, it is obvious that communism cannot be viable or efficacious. It can be called 'successful' only by the most naive — who choose to overlook its use of force and fear to spread its doctrines — or worse, by those 'masters of deceit' who knowingly seek to promote, by use of 'Aesopian language,' its doctrine of enslavement.

**"ALL PEOPLE** who believe in God have a moral obligation to not only not tolerate communist incursion but to actively fight this menace which threatens to take from us that which we hold most precious: our own human dignity and God."

Noting that many nations and people now live under a communist form of government and that some people in non-communist countries view it "as just another political system, fraught, perhaps, with no more danger than there is in democracy or monarchy," the bishops said their statement was intended to "take a fresh look at communism as it exists in our contemporary world."

Communism "has not met its promises, and it has resulted in the deprivation of human rights for millions of people," the bishops said.

"As of 1981," they continued, "the world has before it a clear history of 64 years of documented communist terror: the fomenting of unrest, crises, conflict and aggression; deceit; lies; oppression; the detention of innocent people in jails and mental institutions; murder, discrimination against non-communists; the cruel suppression of governments; the unjust confiscation

**'All people who believe in God have a moral obligation to not only not tolerate communist incursion but to actively fight this menace which threatens to take from us that which we hold most precious: our own human dignity and God.'**

of property; pitting of children against parents, encouraging one to inform on the other; the separation of families; the suppression of monasteries and convents; the closing of churches and church-related schools; the execution of bishops, priests, brothers, nuns and countless others; and the enslavement of millions."

**THE BISHOPS** quoted statements by Vladimir Lenin, leader of the 1917 Russian revolution, calling all religious ideas "an unspeakable abomination" and stating that a Marxist must be "an enemy of religion."

Karl Marx formulated communism more than 100 years ago, they said, "to combat what was seen as another evil: the uneven distribution of wealth in the world."

Although some Marxist ideas have Christian counterparts, the bishops said:

"Marx's claim that all men are equal did not take into account another truth which is also a fundamental Christian teaching, namely, that original sin exists in this world. All men come into this world tainted with a tendency toward evil and selfishness. They are prone to sloth,

covetousness, pride, anger, envy, lust and gluttony. This oversight led to drastic consequences when Marxist theory was applied to real-life situations. The industrious, the able, the productive found themselves enslaved to the indolent, the incompetent and the non-productive. Incentive died. Charity became forced and mandatory, therefore contradicting its very nature."

The bishops said the collective farms established in the Soviet Union after the Russian revolution had resulted in "confusion, hunger and disaster" because drunkards, the lazy

and the selfish impeded the efforts of those who were rational and energetic.

**PUTTING** bureaucrats who knew nothing about agriculture or industry in charge of those sectors of the economy, they said, led to chaos.

The bishops quoted condemnations by Popes Pius XI and Paul VI. Pope Pius XI, they recalled, said: "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

## Vatican to build N-safe shelter

VATICAN CITY (NC) — The Vatican is planning construction of an underground shelter designed to protect the Vatican Library's precious documents and manuscripts.

The shelter is designed to safeguard the material from nuclear attack, natural disasters and atmospheric pollution. It will be built 20 feet below the present courtyard of the library, located within Vatican City.

The 6,500-square-foot room will have two-and-one-half miles of shelf space and will cost \$1.5 million.

According to Father Alfons Stickler, a 66-year old Austrian who is the library's prefect, construction

costs will be paid for by a loan from the West German bishops.

The money will be recouped by the sale of special edition copies of some of the more valuable of the 70,000 manuscripts and 1 million books in the library's care.

Publication arrangements are being made with publishing houses in several countries, including Harcourt, Brace, Jovanich of New York.

Among the documents to be copied and published are handwritten poems by Michelangelo, letters of Martin Luther and a volume of Dante's "Divine Comedy" illustrated by the Renaissance artist Botticelli.

## Italian priests unevenly distributed?

ROME (NC) — The distribution of clergymen and parishes in Italy does not effectively meet the needs of the nation's Catholics, an Italian priest-statistician told a Rome conference studying the question. More than one-fifth of Italian Catholics are members of slightly more than three percent of the nation's parishes, said Father Piergiorgio Colombo, director of the statistical office of the Milan Archdiocese, to the 200 bishops, priests, Religious and laymen at the meeting. He said 20.6 percent of the country's population belongs to the 140 parishes with memberships of more than 20,000 each.

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# Voice Feature

# What caused Shroud images?

*Chemicals, light, radiation, sweat—  
it defies scientists, so far*

By Robert Wilcox  
Voice Feature Editor

Having officially rejected the idea of the Shroud of Turin's mysterious images being the product of an artist, members of the Shroud of Turin Research Project (STURP), the first body of scientists ever to test the actual cloth, are concentrating on discovering what did cause the image.

Was it a chemical or heat process, or combination of both, that would explain, in terms of "natural" processes, how the inexplicable images were produced?

They have a tough task ahead. Nothing like the ancient cloth, which has photo-like negative images of a crucified and tortured man on its surface, exists, or has ever existed, as far as is known by science. In addition, right now, in terms of a scientific testing, it defies logical explanation.

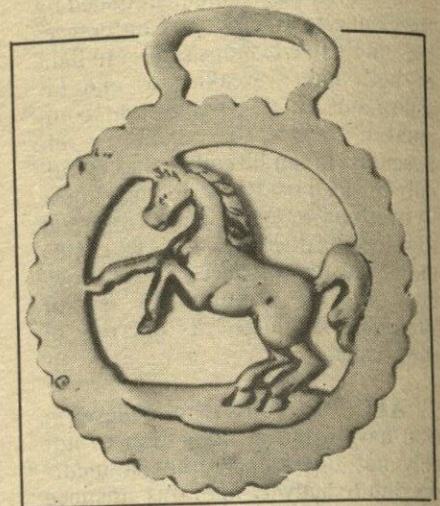
It's "chemistry doesn't explain its physics," and vice versa, said Dr. Alan Adler, a New England Institute chemist. But Adler, like most of the other loose-knit project's 30 or so core scientists, believes that an explanation will eventually be found.

## Aging process

The images test out in a lab to be the result of some sort of chemical aging process involving "dehydration" and "oxydation," Dr. Adler said. But the resolution, or photo-like quality, they exhibit, plus an unusual three-dimensional aspect they possess, can not be produced by chemicals — at least as testing so far shows.

The "3-D" aspect is baffling. The images are so precise at their various levels of shading that a computer can encode mathematical values for each shade, and with that information reconstruct a three-dimensional model, or "sculpt," of the man-in-the-shroud. It shows all his curves, swellings, even head-hair, in life-like mass.

Even normal photographs can't



Above, the face of the man on the shroud as seen in a photographer's negative. The photos around it show the results of some of the pre-STURP experiments which have been conducted to produce a similar image. Top left, an artist's deliberate attempt to paint in the negative as seen when reversed. Photographers, doctors and optical experts say it does not have the detail or life of the shroud face. Below it, the result of direct contact between a corpse and a cloth as seen in the photographer's negative. It is flat and smudgy. At right, a heated medallion (top) produces a scorch mark which appears as a positive when seen through the photographer's negative. But it is not a human body as is seen on the shroud, and it is not known how a human corpse could produce such heat.

yield that kind of information.

As far chemicals being able to make such an image, lab tests have shown that chemicals diffuse and "run" through linen fibers, and thus produce a blurry, and certainly, non-3D, image. In fact, making a three-dimensional image on any type of cloth — let alone one that is at least 600 years old — would be near impossible, if not *totally* impossible, with sophisticated modern day machinery, according to most of the scientists.

Chemicals also would not explain how areas of the body not in contact

with the cloth would, nevertheless show up in the cloth's images the way they do. Somehow, whatever made the images had to "project" the replica of these body parts through the minute distances of air space between the body and the covering linen.

If chemicals diffuse through fibers, they diffuse even more in the open air.

## Ionizing radiation?

Considering only the resolution problem — the only known natural process that would yield

photographic-like images, such as are seen in photographic negatives of the shroud, would be ionizing radiation, according to Dr. Adler. Ionizing radiation is heat or light rays strong enough to alter the linen's fibers. It can travel in straight lines, and thus, conceivably, could have etched the shroud's fine resolution.

But ionizing radiation is usually very strong, and does not seem likely to have been the kind of process which could have made the very "subtle" change found in the fibers making up the shroud images. Only the outside tips of the fibers are altered. Ionizing radiation also has a definite "signature" in laboratory tests, and the images don't yield that signature.

## Scorch theory

Nevertheless, a majority of the few scientists in the project who would venture, during interviews, an opinion on the origin of the images, said that the idea that they are the result of some sort of mild "scorch" best fits the available data — although that explanation by no means, satisfies all the data.

"The body image seems to resemble a scorch," and it tested out that way in at least one of the project's tests "visible spectral reflectance," said Roger Gilbert, an Oriel Corpora-

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## Scientists still testing

(Continued from page 10)

ion specialist, and one of five out of seven of the project's scientists who indicated a leaning toward "scorch" as being at least part of the answer.

But not every test has indicated "scorch."

The shroud already has known scorch marks on it. In 1532 it was rescued from a fire in the French church where it was being kept but not quickly enough to prevent some partial damage. Folded into a square, it was burned on the corners, which produced a series of burn holes flanking the images when the cloth was unfolded.

Patches, looking like roughly-cut feet, were sewed over the holes by nuns. But extending out from under the patches are scorch marks. By comparing these with the body images a similarity between the two was noticed and the scorch theory — at least as a supportable scientific theory — was born.

The scorch marks from the 1532 fire are brown. So, basically, are the body images (although some of the scientists describe them as yellow). To the naked eye, the two look almost identical. STURP was aware of this, so in 1978, when its members were finally left alone with the cloth in Turin's St. John's Cathedral, they bombarded the images and scorch marks with rays from the entire light spectrum in an attempt to test the theory.

Visible light from a "reflector-meter" reflected the same from both the images and scorches, indicating both had been made by the same action. But ultraviolet light from a "fluorimeter" showed a difference. The scorches fluoresced, or glowed, while the body images did not.

"But I think this is due to the physical differences in the two targets," said Gilbert, "not their inherent natures. The images of the body are only the tips of the fibers. The scorches from the 1532 fire penetrate much deeper. They extend through the entire cloth to the other side."

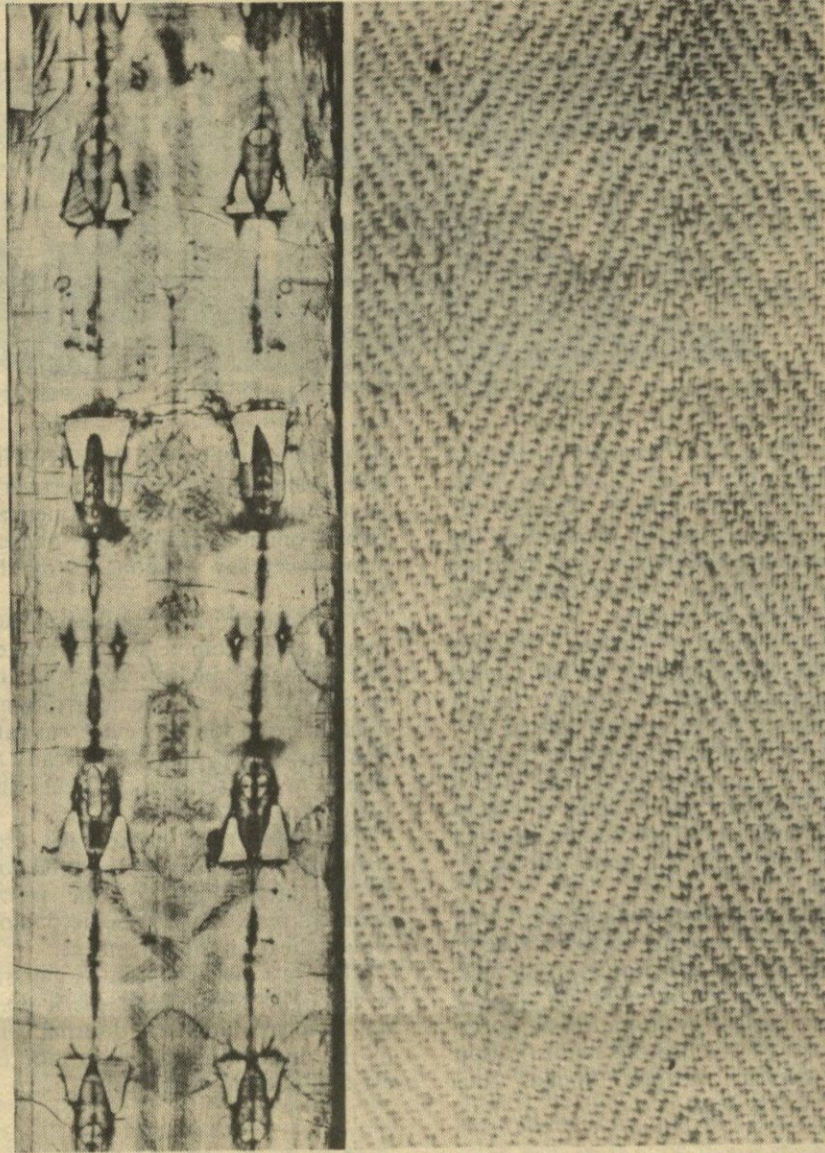
This greater "scorch mass", he believes, is what caused the glow.

### Body heat?

A body, or body replica, might have been heated to produce the images, Gilbert theorizes. How, he doesn't know. But if it were done that way, there would still, he added, be the problem of image sharpness. The body parts in contact with the shroud would probably reproduce nicely. But no one has yet demonstrated how the parts not in contact could be etched — and with clarity.

Even heat rays don't usually travel in straight lines.

But Roger Morris, a Los Alamos scientist who also leans toward scorch, believes that in certain cases — such as in specially-grooved metal — heat rays, because of their angle of projection, might just be able to travel in straight lines.



AT right is a close-up of the Shroud's body images. You can't see much more than weave because the images, made up of nothing more than "aged" fibers — aged more than the non-image fibers — are so subtle that you have to be at a distance to see them clearly. At left, the Shroud as seen in a negative. The images on it, so far, have baffled some of the better scientific minds in America.

Heat rays — from metal, anyway — tend to project at a 45 degree angle from a flat surface, he said. "If enough grooves were placed close together (the grooves tilting downward into the metal), their angles would be straight up and down."

### Chemicals plus heat

Sam Pellicori, a STURP optical physicist from the Santa Barbara Research Center, believes chemicals, plus, possibly heat, formed the images. He is currently conducting experiments in which he is applying sweat and body oils to a linen cloth and baking it in an oven to simulate aging.

"I think something contacted the cloth from the skin and caused the cellulose to change at an accelerated rate. It would have taken hundreds of years. It's similar to the yellowing you see on very old book paper."

Pellicori said one reason he doesn't like the scorch theory is that under microscopic examination the color of the 1532 scorches is different from the color of the body images. The "scorches are subtly redder," he

wrote in "Archaeology."

"I've done real well reproducing images of hands. The problem is in the areas of the face where there wasn't any contact with the cloth." Because of this problem, he theorizes some "second," as yet, discovered, process was involved. "But an Italian archeologist says she has found cloths with facial images."

John German, an Air Force physicist, agrees with Pellicori. He's conducting his own experiments with sweat and "face masks" he's constructed from children's play toys. "You can put a number of things on a cloth that will make it age prematurely."

But he hasn't yet produced a recognizable face, nor one with three-dimensionality encoded in it.

Besides the nature of the images, their three-dimensional quality, and a determination about the blood on the shroud, remain the only other aspects of the relic upon which the project has come to a consensus.

### 3-D still new

The three-dimensionality is still so new, that — like the unique

photographic-negative property of the images — it simply has been confirmed as a fact. Eric Jumper, an Air Force Academy professor and one of STURP's organizers, says in a recent issue of "Harpers" that "it's just an observation. Any ultimate hypothesis about what made the image on the shroud must fit that observation."

"But it's interesting from the point of view of whether the shroud is a forgery or not. It suggests that a real human shape must have been involved . . . it also means that the image is largely pressure-independent. You'd think the back image on the shroud would be darker because a 165-pound body was lying on it, but it isn't, and you'd think that parts of the front of the body, which must have been several inches from the cloth, wouldn't show up at all, but they do."

Conversely, the blood issue has been pretty well decided. Writing in "Applied Optics," Dr. Adler and his colleague at the New England Institute, Dr. John Heller, have declared (as STURP in its office preliminary report has declared) that the splotches and oozings seen all over the cloth are, in fact, real blood. Tests performed by STURP showed iron, hemoglobin and prophyrin, which, in Adler and Heller's words, are "positive presumptive evidence for identification of the alleged blood areas . . . as, in fact, containing blood."

They'll stand on that against all challengers.

### Human blood

Further tests remain to prove it is human blood. But as Roger Gilbert said, "If the shroud is a fake, the guy who did it — given everything else he's done — would have been smart enough to have put real blood on it. So I don't think that is such a german issue."

What is of interest to the scientists in this regard is that the blood stains, — in contrast to the inexplicable body images — were, in fact, transferred to the cloth by direct contact. They are not negatives, as the body images are. Nor do they have encoded three-dimensional information.

An interesting question pertaining to them is: did they appear on the cloth before or after the image did. Right now, the image does not appear to be under them, according to most of the scientists — suggesting that they come first, which would agree with the tradition that Jesus was wrapped in it before anything strange happened. But some of the scientists are working to see if, in fact, that observation is true.

The most important accomplishment of the team, according to many of the scientists, is that they laid down a base of scientifically sound information with which future investigators of the shroud can begin.

Next week: Personal experiences of the team members.



# A modest proposal?

## Campaign for U.S.-Soviet nuclear weapons freeze gains ground

By Jerry Filteau  
NC News Service

A year-old grassroots campaign to get a bilateral U.S.-Soviet freeze on nuclear weapons is rapidly gaining ground.

In populous California more than half a million signatures — well over the 350,000 needed — have been gathered for putting the freeze proposition on a statewide referendum ballot in November.

In tiny, largely rural Vermont, where the prerevolutionary tradition of government by town meetings is still proudly maintained, the movement is sweeping the state. Last year 18 towns approved the freeze resolution. In the first week of March the resolution was passed at 155 town meetings around the state and defeated in only 22.

More than 100 towns in Maine and New Hampshire were also scheduled to debate and vote on the issue later in March.

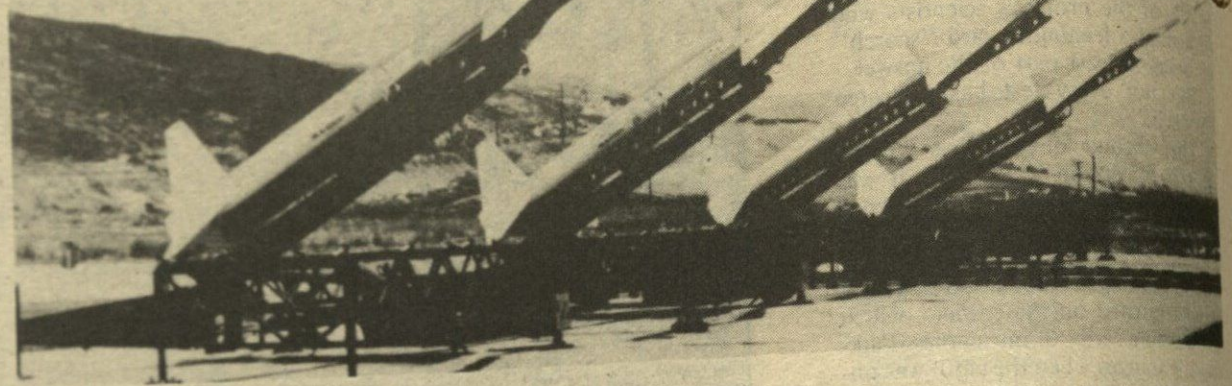
### Widespread support

Barbara Roche, co-director of the Nuclear Weapons Freeze Campaign national clearinghouse in St. Louis, said some form of organized freeze campaign is under way in at least 43 of the 50 states.

- In Montana a referendum drive is under way for a multilateral nuclear weapons freeze addressed to all the world's nuclear powers.

- At least a dozen city councils in different parts of the country have endorsed the freeze.

- It has been publicly endorsed by 69 U.S. Catholic bishops, numerous religious orders and other Catholic groups, and many non-Catholic religious leaders and organizations, including the National Council of Churches.



- Three U.S. senators — Patrick Leahy (D-Vt.), Claiborne Pell (D-R.I.) and Lowell Weicker Jr. (R-Conn.) — and 39 members of the house have endorsed it, and there are moves afoot to introduce the freeze resolution in Congress.

The bilateral nuclear weapons freeze campaign calls on the United States and the Soviet Union to join in an agreement to stop all testing, production and deployment of nuclear weapons and delivery systems after a specified date and to agree to checks and verification procedures assuring that both sides will honor the agreement.

Backers of the campaign say it is an idea whose time has come because of the failure of any past treaty to have any real practical effect in slowing down nuclear proliferation or stopping the ever-increasing sophistication of nuclear weapon designs and delivery systems.

### Danger increasing

The new generations of nuclear weapons systems now being planned and built by the United States and the Soviet Union, they say, are not increasing either country's security but instead are pushing each closer to the border of a nuclear attack.

The Reagan administration's dramatic increases in defense spending, coupled with equally dramatic cuts in human services and the effect

of astronomical federal deficits on interest rates and economic recovery, have helped to coalesce American public opinion against the nuclear arms race, say proponents of the freeze.

They also cite widely publicized administration comments on limited and winnable nuclear wars and the possibility of a "demonstration" nuclear explosion as belligerent talk that has caused many Americans to think more seriously about the dangers of nuclear war.

The arms freeze backers say that their call for checks and verification as an integral part of the freeze counters fears that the Soviet Union would cheat on the agreement.

They say their proposal is gaining wide public support because it does not advocate unilateral disarmament or the dismantling by either side of existing nuclear weapons.

### Russia 'yes', U.S. 'no'

Soviet Prime Minister Leonid Brezhnev recently expressed Soviet willingness "to reach agreement not only on the complete termination of all nuclear weapons tests but also on ending their further production and on the reduction and elimination of their stockpiles." The statement came in a letter in February to an Australian disarmament group that had written to both Brezhnev and Reagan urging a weapons freeze.

The Reagan administration is on record favoring negotiated nuclear arms reductions, but it opposes an immediate freeze, citing strategic reasons.

The Soviet Union, it argues, is near the end of a massive 10- to 15-year program of modernizing its strategic nuclear force, while the United States is just embarking on a modernization program that will not show results for a decade.

"To impose a freeze at this time would be to reward the Soviets for a massive buildup and penalize the United States, which has been relatively restrained," said Joseph Lehman, spokesman for the U.S. Arms Control and Disarmament Agency.

Despite the criticisms of the nuclear weapons freeze campaign, it seems to be gaining wider support than any previous peace movement in the United States.

Indicative of the broad support for the freeze was the voting in the town meetings in Vermont. Springfield, a blue-collar machine-tooling center, and Middlebury, a college town, could be expected to show significant differences of opinion on many political issues. But more than three fourths of the voters in each place voted for the nuclear freeze. In a number of towns opposition was so slight that there was no balloting — the resolution was passed by a simple voice vote.

## Radical pacifism 'immoral'—Navy chief

PHILADELPHIA (NC) — It is "deeply immoral" for religious leaders to use their position to promulgate radical pacifist ideologies, Navy Secretary John F. Lehman Jr. said March 7.

Citing a statement of Archbishop Raymond G. Hunthausen of Seattle as an example, Lehman said religious leaders are abusing their clerical power and promoting extremist views when they urge unilateral nuclear disarmament.

Archbishop Hunthausen for several months has been critical of the basing of the Trident nuclear submarine in the Seattle area and has called the Trident "the Auschwitz of Puget Sound."

"Such an ignorant and repugnant statement," said Lehman, "il-

lustrates how far the abuse of clerical power has been taken by a few religious leaders."

LEHMAN, who also has criticized efforts by the U.S. bishops to change the name of a new atomic-powered submarine called the Corpus Christi, made his latest remarks in a speech at a chapel in Philadelphia dedicated to four Navy chaplains who died together in World War II.

"There is, I believe, something deeply immoral in the use — or misuse — of sacred religious office to promulgate extremist religious views," said Lehman, himself a Catholic.

He said a "kind of pacifist ideology has — most unfortunately — now captured a small and idealistic but vocal minority. . ."

Lehman said he recognized "that pacifism is an aspect of the religious tradition we honor today."

But, he said, "peace is not the result of unilateral disarmament. It never has been. And it never will be. Peace doesn't just happen; it must be forged."

Lehman also criticized religious leaders who view possession of nuclear arms by the United States as a grave evil.

"ALL THE EVIL seen in their lifetimes would pale beside the evil that our unilateral disarmament would inevitably produce," he said.

Most U.S. bishops who have been speaking out on war and peace issues have endorsed bilateral rather than unilateral disarmament. A number of these have urged unilateral initiatives

as a means toward breaking the disarmament deadlock.

The chapel at which Lehman was speaking is located on the campus of Temple University and is dedicated to the four chaplains who died in the sinking of the USS *Dorchester* on Feb. 3, 1943 after giving their life-jackets to others aboard.

Last year Lehman rebuffed pleas to change the name of the *Corpus Christi* and said that as a Catholic he found unacceptable the implication "that naval ships and even military service are somehow profane."

Religious leaders who wanted the name of the submarine changed said they found it offensive and nearly sacrilegious to call an attack ship *Corpus Christi* — Latin for "body of Christ."



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## Otros descubrimientos sobre el sudario de Turin

### Tercera Parte

Por Robert Wilcox  
(Del staff de The Voice)

(Traducción al español por José P. Alonso)

en el trabajo progresivo de los científicos

Habiendo rechazado oficialmente la idea de que las imágenes en el sudario fueran obra de un artista, los científicos del Proyecto de Investigación del Sudario de Turin (STURP, según sus iniciales en inglés) se han concentrado en descubrir una química o proceso de calor, o la combinación de ambos, que explique en terminos de "proceso natural" como se crearon las imágenes.

Tienen delante de ellos una tarea muy difícil. Nada como el antiquísimo lienzo con imágenes de un hombre crucificado y con calidad de negativo fotográfico en su superficie, ha existido jamás, hasta donde alcanza el conocimiento de la ciencia. Además, hoy mismo, en terminos de pruebas científicas, desafía toda lógica explicación.

"Su química no explica su física," dice el Dr. Alan Adler, químico del Instituto New England, quien como la mayoría de los científicos del Proyecto, cree que eventualmente se hallará una explicación.

Las imágenes han probado en el laboratorio ser resultado de un proceso químico envejecedor que envuelve "deshidratación" y "oxidación", dijo el Dr. Adler. Pero la resolución, o calidad fotográfica que exhibe, más el poco usual aspecto tridimensional que posee, no puede ser producido por químicas, según muestran las pruebas, al menos hasta ahora.

El aspecto "3D" es elusivo, engañoso. La imágenes son tan precisas en sus varios niveles de tonalidad que una computadora puede codificar valores matemáticos por cada tono y con tal información reconstruir un modelo, o "escultura" tridimensional del hombre-en-el-sudario. Muestra todas sus curvas, hinchazones, aún la cabeza con pelo en una masa natural.

Las fotos normales no pueden dar esa clase de información.

Respecto a químicas que pudieran hacer tal imagen las pruebas de laboratorio han enseñado que las químicas son difusas y se corren a través de las fibras, produciendo por lo tanto imágenes borrosas y por cierto, no en tercera dimensión. Hacer una imagen tridimensional sobre un lienzo, y menos uno que tiene por lo menos 600 años, sería de hecho casi imposible si no totalmente imposible, según la mayoría de los científicos.

Las químicas tampoco explicarían como áreas del cuerpo que no han

estado en contacto con el paño aparecen no obstante, en las imágenes del sudario. En alguna forma, lo que hizo las imágenes, tuvo que proyectar la réplica de estas partes del cuerpo a través de la limitada distancia de espacio abierto entre el cuerpo y el lienzo que le cubría. Y si las químicas se difunden a través de las fibras, lo hacen mucho más en el espacio abierto.

Considerando sólo el problema de la composición de las imágenes, el único proceso natural conocido que pudiera brindar imágenes de calidad fotográficas, como las que se ven en los negativos fotográficos tomados del sudario, sería radiación ionizadora, según palabras del Dr. Adler. Radiación ionizadora es calor o rayos de luz bastante fuertes como para alterar las fibras del lienzo. Viajan en línea recta y por lo tanto, concebiblemente, pudieran haber grabado la delicada resolución del lienzo.

Pero las radiaciones iónicas son usualmente muy fuertes, y no luce posible que haya sido el proceso que pudiera haber hecho los sutiles cambios en las superficie de las fibras que forman la imagen. La radiación iónica también posee una "firma" definitiva en las pruebas de laboratorio que no aparece en las imágenes.

No obstante, la mayoría entre los pocos científicos que aventurarían una opinión sobre el origen de las imágenes, cree que la idea de que son resultado de algún tipo de calor ligero es la que mejor juega con la información disponible, aunque la explicación no satisface en ninguna forma todos los detalles.

La imagen del cuerpo luce parecida a un "chamuscamiento" y así se probó, por lo menos, en uno de los estudios del Proyecto, "reflección espectral visible", explicó Roger Gilbert, un especialista de Oriol Corp., uno entre los cinco de los siete del Proyecto que están inclinados hacia el "chamuscamiento" como, por lo menos, parte de la respuesta.

Pero no todas las pruebas han indicado "chamuscado".

En 1532 el sudario fue rescatado de un incendio en la Iglesia francesa donde se guardaba, pero no sin recibir daños. Como estaba doblado en varios cuadrados se quemó en una esquina, lo que causó una serie de huecos a los lados de las imágenes, que se vieron cuando el paño fue desdoblado. Unas monjas cosieron los parches que taparon los agujeros.

Pero aun son visibles las marcas de chamuscamiento. Comparando éstas con las imágenes del cuerpo se notó una similitud y de aquí nació la teoría, con cierta credencial científica, del "chamuscamiento".

A la vista, las marcas del fuego y lo que crea las imágenes parecen casi idéntico color. STURP estaba consciente de esto y en 1978 cuando sus miembros finalmente pudieron probar directamente con el lienzo en la catedral de Turin, bombardearon las marcas del fuego y las imágenes con rayos de todo el espectro de la luz probando dicha teoría.

La luz visible de un "metro reflector" reflejó igual intensidad en las imágenes y en el "chamuscado" indicando que ambas habían sido hechas por la misma acción. Pero la luz ultravioleta del "fluorímetro" mostró una diferencia. Los "chamuscados" fluorescieron y las imágenes no.

"Yo creo que esto se debe a la diferencia física de los dos blancos", expuso Gilbert, "no a sus inherentes naturalezas. Las imágenes del cuerpo están sólo en la superficie y las marcas del fuego penetran más profundas y se extienden por todo el lienzo." Esta mayor "masa", cree él fue lo que hizo que brillaran.

Pero, según Gilbert, aunque un cuerpo o réplica pudiera haber sido calentado para producir la imagen, y él no sabe como, todavía hay un problema, añadió, la precisión de la imagen. Las partes del cuerpo en contacto con el sudario reproducirían nítidamente, pero nadie ha podido demostrar como las partes no en contacto con el lienzo pudieron ser impresas con tanta claridad.

Sam Pellicori, físico óptico de STURP y del Santa Barbara Research Center, cree que químicas y, posiblemente calor, formaron las imágenes. El está haciendo experimentos sobre el asunto.

"Creo que algo en la piel estuvo en contacto con el paño causando que la celulosa cambiara. Ello tomaría cientos de años. Es algo similar al amarillamiento que usted ve en el papel de un libro muy viejo", dijo Sam, y agregó que una razón por la que él no cree en la teoría del "chamuscado" es que bajo el microscopio el color es diferente al de la imagen. "Las chamuscadas son sutilmente más rojas", escribió en "Arqueología".

John German, un físico de la Fuerza Aérea, esta de acuerdo con Pellicori. John esta haciendo ex-



Foto superior: huella sangrienta del pie que deja ver la marca, que pudo ser de un gran clavo, tal como aparece en el sudario. Foto inferior: herida del costado claramente visible en el sudario con una mancha de sangre coagulada.



perimentos propios con sudor y "máscaras faciales". El dice que un número de cosas sobre un paño podrían envejecerlo prematuramente. Pero él aun no ha podido reproducir un rostro reconocible, ni uno con tridimensionalidad codificada en si.

Además de la naturaleza de las imágenes su tridimensionalidad y una determinación sobre la sangre en el sudario son los únicos aspectos de la reliquia sobre los que el Proyecto ha llegado a un consenso.

La tridimensionalidad es algo tan nuevo que, como la exclusiva propiedad foto-negativa de las imágenes, simplemente ha sido confirmada

(Sigue en la pág. 4A)



## Stas Perpetua y Felicidad

La madre de Perpetua era Cristiana pero no su padre quien era pagano. Al quedarse sola con el padre, éste la conminó a renunciar a su fe pero ella se negaba cuantas veces él se lo pedía. Perpetua amaba a su padre y trataba de consolarle por la pena que le causaba diciéndole:

"Padre, todo sucede según Dios lo juzga conveniente. Ciertamente dependemos de Su poder y no del nuestro."

Su padre la amaba y posiblemente le atormentaba la idea de que por su fe sufriera. Tenía 22 años cuando fué arrestada en Cartago junto a otra joven esclava catecúmena llamada Felicidad que esperaba un bebé y otros tres cristianos más; entre ellos Saturnino, quien era catequista. Fue durante la persecución declarada contra los Cristianos por el emperador Septimo Severo el año 203.

Fueron encarcelados y uno de los cristianos del grupo murió en el calabozo y Felicidad dió a luz una hija. Como se negaron a renunciar a su fe fueron enviados al anfiteatro para ser echados a las fieras salvajes durante los juegos.

Como las fieras, milagrosamente, no les hicieron nada, Perpetua y Felicidad y muchos otros con ellas, fueron decapitadas. De Perpetua quedo un diario cuyas últimas líneas



dicen: "de lo que pasó en el anfiteatro, que lo escriba el que pueda." El diario fue finalizado por un testigo de lo que sucedió ese día en los juegos del circo.

## Gran Festival en la Divina Providencia

La parroquia Nuestra Sra. de la Divina Providencia celebrará un grandioso festival en sus terrenos esta semana, comenzando el jueves 11 de Marzo, justo al salir esta edición, de 6 de la tarde a 11 de la noche. El viernes 12 de 6 p.m. a 12 de la noche, el sábado 13 de 2 p.m. a 12 de la medianoche y el domingo 14 de 12 mediodía a 12 de la noche.

Habrà toda clase de aparatos y kioscos para probar sus habilidades.

Tendrán kioscos con comidas típicas de 11 países diferentes, para todos los gustos.

Los tickets para los aparatos

pueden ser adquiridos ahora en las oficinas de la Iglesia al precio especial prefestival de \$5.00 el talonario de 20. Durante el festival los tickets serán vendidos a 35 cts. cada uno.

La gran atracción son los premios que serán sorteados la noche del domingo:

**1ro.** — \$3,000 en efectivo. **2do.** — Un crucero por el Caribe para dos personas por 7 días. **3ro.** — Un fin de semana en Disneyworld para 4 personas; y cuatro premios más.

La parroquia Ntra. Sra. de la Divina Providencia está en 10205 W. Flagler St., Miami.

## Iniciación de Damas Católicas en la iglesia "Blessed Trinity"

El domingo pasado, 7 de Marzo de 1982, se llevó a cabo en la Misa Hispana de la Parroquia "Blessed Trinity", la iniciación de las Damas Católicas. Fueron iniciadas 14 damas

que en el juramento y al tomar la medalla de María Inmaculada se comprometieron a tratar de cumplir cada día más la voluntad del Señor en sus vidas. A todas muchas felicidades.



## Artículos Religiosos y de Regalos

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## El Papa habla a Jesuitas sobre "desviaciones"

Por Nancy Frazier  
(Del NC Staff)

VATICANO (NC) — Elogiando y recordando con gratitud las pasadas contribuciones de los jesuitas a la Iglesia, les llamó la atención sobre que ya "no hay lugar para desviaciones" en la prohibición de la Iglesia sobre la actividad de sacerdotes en política y en su fidelidad doctrinal.

Recordó la extraordinaria, heroica labor de los pioneros misioneros jesuitas en todas partes del mundo para llevar el Evangelio a todas las naciones. El Papa habló a los dirigentes de la Orden Jesuita en italiano francés, inglés y español, discutiendo las cuestiones mas controversiales que afectan a la orden, el papel del sacerdote en trabajos de justicia social y la necesidad de la fidelidad a la doctrina de la Iglesia.

"No debe olvidarse que el necesario interés por la justicia debe ser ejercido en conformidad con nuestra

vocación de religiosos y de sacerdotes," dijo Juan Pablo II, añadiendo en otro párrafo:

"El servicio del sacerdote no es el de un doctor, de un trabajador social, de un político o el de un líder sindical. Esto, hoy esta adecuadamente servido por otros miembros de la sociedad; el nuestro está más claramente especificado como un servicio espiritual."

Sobre el tópico de fidelidad doctrinal mencionó una carta del Cardenal Villot al Padre Pedro Arrupe, S.J., en 1973 en que le decía:

"Obispos, sacerdotes y laicos miran a la Sociedad de Jesús como un auténtico, y por tanto seguro punto de referencia al cual puede uno volverse para encontrar la verdad de la doctrina, claro y confiado juicio moral y auténtico alimento para la vida interior."

"El papel del jesuita hoy, como en el pasado, es ayudar el Papa y al Colegio Apostólico . . ."

## Retiro de Matrimonios y Encuentro Familiar

Un retiro para matrimonios auspiciado por Encuentros Familiares, bajo la dirección del Rvdo. Padre Florentino Azcoitia, tendrá lugar el fin de semana del Viernes 19 al Domingo 21 de Marzo.

Los interesados en este retiro deben comunicarse con las oficinas de Encuentros Familiares al 751-2453.

El próximo Encuentro Familiar

será el Sábado 27 y Domingo 28 de Marzo terminando el domingo con la Misa Comunitaria a la que se invita a todos los miembros y amigos de Encuentros Familiares. La Misa comenzará a las 6 p.m.

La dirección del Colegio de Belén, sede de los Encuentros y la Misa Comunitaria, es 500 SW 127 Avenida, Miami.

## El P. McDonough ofrecerá retiro en St. Brendan

Auspiciado por Renovación Carismática Católica de la Arquidiócesis de Miami, el Padre Edward J. McDonough, C.Ss.R., dará un retiro en la Parroquia St. Brendan, situada en 8725 SW 32 Calle, los días 15 y 16 de Mayo próximo.

IMPORTANTE: Renovación Carismática ofrecerá servicio de audífonos para traducción instantánea a las personas que por no hablar inglés así lo deseen. Es requisito solicitarlo enseguida para

poder contar con el número suficiente de audífonos. El precio es \$2 cada uno y debe pedirse adjuntando cheque a nombre de:

Renovación Carismática Católica Hispana, junto con una nota que diga: "Deseo reservar audífonos. Adjunto cheque por — (\$2 c/u.)". Su nombre (en letra de molde). Su teléfono y la dirección completa incluyendo su zip code.

Reserve su audífono con tiempo si desea traducción al español porque el número de equipos es limitado.

## Conferencia sobre Frutos del Espíritu Santo

El Sábado 20 de Marzo de 9 a.m. a 6 p.m. y el Domingo 21 de 12:30 p.m. a 6 p.m., Mons. Gilberto Zuloaga, de Colombia, dirigirá un retiro Carismático, "Los Frutos del Espíritu Santo", que serán el tema de las con-

ferencias, en la Cafetería de Little Flower, 2701 Indian Mount, Coral Gables.

El retiro es auspiciado por la Comunidad La Vid. Se servirá almuerzo el sábado a precio módico.

## Invitados clérigos de todo credo a reunión sobre crimen

Los clérigos de todas las denominaciones del Condado de Dade han sido invitados por el Arzobispo Edward A. McCarthy, chairman del Comité Herencia Religiosa y demás miembros del Comité, una división de Ciudadanos de Miami Contra el Crimen, a participar en una reunión sobre el crimen local el Miércoles 17 de Marzo a las 10 a.m. en el Centro

de Actividades Pastorales de la Arquidiócesis de Miami, 7707 NW Segunda Avenida.

Participarán en este programa, en el cual se presentarán proposiciones, el jefe de policía de Miami Kenneth Harms, Bill Colson, Rabí Solomon Schiff, Rvdo. P. Ernesto García Rubio, Rvdo. Dr. Edward Graham y el Rvdo. Luther Jones.



Este término, "educación sexual", ha sido entendido de muchas maneras y no siempre, precisamente, en forma correcta.

Voy a decirlo claramente: Educación sexual no es sinónimo de información sobre el sexo. Esto último es un factor complementario, importante si se quiere, pero no primordial.

Por ahí andan cantidad de personas sufriendo toda clase de taras y aberraciones que, sin embargo, poseen un conocimiento amplio y científico acerca del sexo.

La educación depende, más que nada, del ambiente en el que uno se desarrolla, sobre todo durante los primeros años de la vida.

La educación sexual exige padres que, ante todo, sean esposos que vivan su amor y su entrega sexual en forma satisfactoria, ofreciendo a los hijos la oportunidad de crecer formando parte de una experiencia positiva.

Cuando los hijos tienen la posibilidad de captar la realidad del amor de sus padres, están recibiendo la mejor lección, sin palabras, sobre educación sexual.

Nunca deberán los hijos ser testigos de la vida sexual de sus padres, pero sí resulta muy conveniente que ellos puedan apreciar la forma delicada, amable y tierna en la que sus progenitores se tratan, en forma espontánea y sin fingimientos o hipocresías.

Los padres deben estar atentos al desarrollo sico-sexual de los hijos, para irlos ayudando en el temprano descubrimiento de su condición sexual, de modo que no represente para ellos un choque negativo.

Esas preguntas que muchos padres consideran tan enojosas pueden ser una ocasión inestimable para entablar un diálogo que no debe cesar durante todos los años de la formación.

Cada pregunta de un hijo debe en-



## Hablando de... Educación Sexual

Rev. P. Arnaldo Bazán

contrar la respuesta concreta o, al menos, la sinceridad, por parte de los padres, de confesar la propia ignorancia y prometer ofrecerla posteriormente.

Para cada edad hay que usar del lenguaje adecuado. No se trata de dar cátedras profundas, sino de satisfacer la sana curiosidad de los hijos con palabras sencillas.

El hijo pasará por alto que el padre no sepa contestarle en el momento, y apreciará su esfuerzo por encontrar la respuesta adecuada, pero nunca olvidará el rechazo y la represión, que quedarán grabados en su mente y podrán convertirse, eventualmente, en causa de perturbación.

Si los padres cometen el error de dejar sin respuestas las preguntas de los hijos, o, lo que es peor, salirles con una mentira o con un regaño, los estarán impulsando a buscar en rincones oscuros lo que debe aparecer ante ellos con toda claridad y sin tapujos.

De la actuación, acertada o no, de los padres, dependerá en gran parte la visión temprana que los hijos tengan del sexo, lo que repercutirá, con toda seguridad, en su vida adulta.

Los hijos deben estar orientados para ver la propia sexualidad como algo hermoso, regalo magnífico de Dios, que es fuente de inspiración y alegría cuando se orienta al encuentro del amor y de la felicidad del que han de escoger como compañero de la vida.

Pero puede ser que la incapacidad de los padres los desorienta y, como

tantas veces ha ocurrido, sólo vean en la sexualidad un instrumento de placer egoísta al que acuden sin descubrir su auténtico significado.

Por eso es tan frecuente que para muchos el sexo sea sinónimo de placer carnal, que se busca sin apenas identificar al que lo da, pues se le ha privado de su real valor humano. Se actúa peor que las bestias.

Una educación que no inculque profundamente en los hijos la idea de que la sexualidad no se termina en el placer que deriva del uso de los órganos genitales, sino que tiene que verse integrada en la realidad total de la persona humana, espíritu y cuerpo, estaría frustrando su propia finalidad.

El proceso de desarrollo sico-sexual exige, por otra parte, la oportunidad de una debida identificación de los hijos con el progenitor del propio sexo. ¿Como puede darse esto si el padre o la madre se mantienen apartados de la prole, sin darles la atención debida?

Una identificación incorrecta puede originar serios trastornos en la personalidad, que podrían generar la homosexualidad u otro tipo de desviación o aberración.

Por eso es imprescindible que en el hogar se mantengan siempre abiertos los canales de la comunicación sobre la base de la confianza, la verdad y el amor.

Todo hijo tendrá que enfrentarse a muchas otras influencias aparte de la de sus padres. Con eso hay que con-

tar, pues es imposible mantenerlos aislados. Mejor aún, no hay por qué pensar que el hogar tiene que convertirse en una cárcel que impida la normal comunicación de los que han venido al mundo no para ser islas sino seres sociales llamados a una relación amplia con sus semejantes.

La experiencia nos enseña que aquellos padres que han confundido la inocencia con la ignorancia, y quieren tener a sus hijos "en un puño" para que no se perviertan, sólo consiguen reacciones contraproducentes.

Un clima de confianza y libertad es lo más adecuado para hacer desarrollar una personalidad hasta llegar a su realización plena. Cuando la comunicación se cambia por represión los padres dejan de ser educadores para convertirse en dictadores. Los hijos, como respuesta, tratarán de hacer exactamente lo contrario a lo que se les dice y enseña.

Esta forma de actuar de no pocos padres explica las tantas locuras los hijos de señores excelentes pero muy malos educadores.

Dese a los hijos la oportunidad de un hogar donde encuentren cariño, comprensión, confianza y respeto, al mismo tiempo que una sana disciplina dentro de un clima de libertad, y se estarán sentando las bases de la mejor educación sexual. Lo que a eso se agregue, siempre que sea positivo, será bien recibido.

La aplicación, por parte de padres y maestros, de las Instrucciones para Integrar los Valores Morales y Espirituales en la educación sexual, del Excmo. Arzobispo de Miami, Mons. Edward McCarthy, serán de gran provecho en este urgente problema social.

El Padre Arnaldo Bazán gustosamente contestará las preguntas que los lectores le envíen a: "La Voz", P.O. Box 38-1059, Miami, Fl. 33138.

## No hay petición contra programas religiosos en radio y tv.

No existe una petición pidiendo que se eliminen los programas religiosos de la televisión y la radio.

Rumores y una carta circulante que mantienen que la atea Madalyn Murray O'Hair llevará su petición en contra de los programas religiosos ante la Comisión Federal de Comunicaciones (FCC) en Washington, D.C. son totalmente absurdos, según el editor del Servicio de Noticias Católica y voceros de la FCC.

En conversaciones telefónicas esta semana, estos negaron que exista tal petición.

"Varios millones de personas han perdido su tiempo con esto," dijo Tom Lorusong, editor del servicio de noticias. "Es totalmente falso."

La vocero de la FCC repitió, "No tiene validez. Es solamente un rumor. Viene ocurriendo hace dos años."

Miembros de varios movimientos Católicos locales han recibido cartas para llenar y enviar al FCC protestando la supuesta petición.

Otro vocero del FCC explicó que la petición que se dice es la de O'Hair en realidad fue presentada por dos señores de California en 1974. Ellos buscaban prevepír que organizaciones religiosas fueran dueñas de estaciones educacionales.

En Agosto de 1975, según la vocero, esta petición fue vedada por la FCC. Según ella, "No hay nada ante la comisión. El caso fue totalmente deshechado."

## Misiones parroquiales en St. Raymond

Del día 15 al 18 de Marzo el Rev. P. Angel Villarronga predicará una serie de conferencias cuaresmales en la Parroquia St. Raymond, situada en 3465 SW 17 Calle en Miami.

Comenzará esta misión parroquial con la celebración Eucarística a las 7:30 p.m. y el párroco Rev. P. Francis X. Fenech invita a todos a asistir a estas celebraciones.

## Curso sobre Principios de Pastoral Hispana

Este curso sobre Principios de Pastoral Hispana trata sobre Cristo, su Reino y la misión de la Iglesia como base de la acción pastoral.

El Padre Mario Vizcaino, Sch. P. dirigirá este curso del SEPI que esta programado para ayudar a sacerdotes, diáconos, religiosos y laicos

comprometidos en esta pastoral. Será ofrecido en St. John Vianney College Seminary 2900 SW 87 Ave., y puede tomarse con créditos o sin ellos comenzando el 15 de Marzo hasta Abril 2 de 1982.

Para información y detalles llamar a María L. Gastón, 223-7711.

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## NUEVA LLAMADA A LA PAZ DE OBISPOS VASCOS

Bilbao (NC) — Los cuatro obispos de las Vascongadas repitieron en cuaremas un llamado a la paz hecho en Enero cuando la organización separatista ETA reanudó sus ataques y secuestros. "Solamente los hombres apasionados por la verdad y la libertad... amantes del ser humano más que de los sistemas, serán los que puedan aportar nuevos caminos de solución" a la crisis nacional, declararon. Antes habían dicho los obispos vascos: "La vida, la libertad y la seguridad del ser humano no pueden ser manipuladas en aras de unos pretendidos intereses socio-políticos."

## RADIO FIDES Y OTRAS VOLVERAN A TRASMITIR

Bolivia (NC) — La junta militar permitió que 15 radioemisoras, incluso Radio Fides y Radio Pío XII, volviesen al aire después de guardar silencio desde el golpe militar de julio

# NOTICIAS DE LA SEMANA

de 1980. Algunas habían sido destruidas parcialmente durante cateos militares, después de ser atacadas verbalmente debido a su función social de educar a la población rural y minera.

## PEREGRINOS ENCUENTRAN HAMBRE Y MIEDO EN HAITI

Norwich, Conn. (NC) — La diócesis de Norwich efectuó una peregrinación tipo retiro espiritual a Haití con 33 personas, el obispo Mons. Daniel P. Reilly entre ellas. Al regresar declaró que la pobreza y la opresión política que encontraron en ese país estimuló su propia espiritualidad. "Llevamos dos maletas, una con nuestras cosas, otra para esa gente. Regresamos solo con el corazón lleno." Refiriéndose a la emigración hacia tierras vecinas y

Estados Unidos, Mons. Reilly observó que el ingreso anual del haitiano es de unos \$260, y que la gente vive con temor. "Se comprende por qué se embarcan en botes frágiles y se toman el riesgo."

## INSISTEN OBISPOS POLACOS EN LIBERTAD AL PUEBLO

Polonia (NC) — Los obispos de Polonia pidieron una vez más que se levante la ley marcial impuesta en Diciembre, se restaure al movimiento laboral independiente Solidaridad y se ponga en libertad a los prisioneros políticos; a la vez propusieron una solución al conflicto entre funcionarios comunistas y los trabajadores. El premier Wojciech Jaruzelki, un militar, dice que la actividad clandestina no permite levantar la ley marcial, y sus colaboradores no mencionan a Solidaridad como parte en un posible diálogo. Más bien reprochan al movimiento como causante del conflicto actual. Hay más de 300 de sus líderes en la cárcel y el jefe Lech Walesa vive bajo arresto domiciliario.

## DISCREPANCIA ENTRE OBISPOS Y GOBIERNO

Managua (NC) — Debido a una dura controversia con los obispos sobre el traslado reciente de indios miskitos y de otras tribus, el gobierno de Nicaragua pidió al Vaticano que envíe una misión especial para tratar en forma global de las relaciones igle-

sia-estado en este país. Los sandinistas dicen que el traslado de unos 8,500 indios meskitos, sunas y ladinos a Sahasa 60 millas adentro era necesario para evacuar la zona fronteriza del río Coco ante los constantes ataques de ex-soldados de la Guardia Nacional de Somoza, derrocado en Julio de 1979. Los obispos denunciaron que se había violado los derechos humanos de los pobladores, muchos tuvieron que huir a Honduras, que la marcha a pie había sido dura para mujeres, niños y ancianos, y que se culpaba de colaboración con los somocistas a grupos enteros al paso que se incendiaron los ranchos y murieron algunas personas.

## LOS COMUNISTAS PROSPERAN CON LAS INJUSTICIAS

Washington (NC) — El Arzobispo de Washington Mons. James Hickey, quien como obispo de Cleveland hasta 1980 visitó a sus misioneros en El Salvador varias veces, urgió al congreso que no autorice más ayuda militar a la junta. "Hoy más que nunca los norteamericanos necesitan alentar una solución política y económica a la enorme injusticia social que prevalece en El Salvador, la causa principal del conflicto," dijo en una carta a los comités del congreso encargados de asuntos exteriores. "La infiltración comunista prospera por las injusticias que sufren los campesinos, por las continuas violaciones de los derechos humanos por los militares, y por la cantidad creciente de armamentos enviados por Estados Unidos a fuerzas de seguridad que nadie controla."

## El Sudario de Turin (Viene de la pág. 1A)

como un hecho cierto. Eric Jumper, de la Academia de la Fuerza Aerea y uno de los organizadores de STURP, dice en una reciente edición de "Harper's" que "es sólo una observación. Cualquier hipótesis final sobre lo que hizo el sudario debe ajustarse a esa observación."

"Pero es interesante desde el punto de vista de si el sudario es una falsificación o no. Se sugiere que una forma humana real ha estado envuelta... también significa que la imagen se ha formado independiente de presión alguna. Usted pensaría que la imagen de la espalda sería más oscura porque un cuerpo de 165 libras estuvo descansando sobre el lienzo, pero no es así; y pensaría que partes del frente del cuerpo, que deben haber estado a varias pulgadas de separación del paño, no se verían, pero estas partes sí se ven."

Adversamente, el asunto de la sangre ha sido suficientemente bien decidido. El Dr. Adler y su colega el Dr. John Heller, del Instituto de New England, en un escrito aparecido en "Applied Optics" han declarado que las manchas y exudaciones que se ven en todo el lienzo son por cierto sangre real (como STURP declaró en su reporte preliminar oficial).

Pruebas realizadas por STURP mostraron hierro, hemoglobina y prophyrin, que según Adler y Heller, es "presunta evidencia positiva para

la identificación de las declaradas áreas de sangre... que de hecho contiene sangre."

Sobre esto todos ellos estarán frente a sus contendientes.

Faltan subsiguientes estudios para determinar si es sangre humana. Pero Roger Gilbert dijo al respecto, "Si es falso (el sudario), quien lo hizo, teniendo en cuenta todo lo que ha logrado, habrá sido suficientemente astuto para poner sangre natural sobre el paño. Así que yo no creo que sea un asunto tan relevante.

Lo que si es de interés para los científicos es que las manchas de sangre, en contraste con las inexplicables imágenes, no son negativos como éstas, sino que fueron pasadas a la tela por contacto directo y tampoco arrojan información tridimensional.

Una pregunta interesante relacionada con ellas es: ¿aparecieron sobre el paño antes o después de las imágenes? Hasta ahora las imágenes no aparecen estar debajo de las manchas, de acuerdo con la mayoría de los científicos, sugiriendo que estaban antes; lo que está de acuerdo con la tradición de que Jesús fué envuelto antes que sucediera nada extraño. Algunos científicos siguen trabajando para ver si en realidad esa observación es cierta.

El más importante logro del equipo, según muchos científicos, es que han puesto las bases de información, científicamente ortodoxa, con la cual puedan comenzar futuros investigadores del sudario.

(La próxima semana: Algunas de las experiencias personales de los miembros del equipo.)

## Centenario de los Caballeros de Colón

El Consejo 5110 Ntra. Sra. de la Caridad invita a los actos para conmemorar el Primer Centenario de la fundación de la Orden de Caballeros de Colón, que tendrán lugar en:

**Marzo 14, 11 a.m. en la Iglesia Corpus Christi.** Solemne Misa concelebrada por el Arzobispo Edward McCarthy, Mons. Agustín Roman, Obispo Auxiliar y los capellanes de los consejos. Corpus Christi está en 3220 NW 7 Avenida.

**XXI Aniversario del Consejo 5110**

**Marzo 20, 1 p.m. Primer Grado en**

honor del Director Supremo Hno. Albert Fortunato Sr.

**El mismo día a las 7:30 p.m.** Comida en el Casablanca Banquet Hall, \$10 por cubierto. Invitados de honor Mons. Agustín Román y Albert Fortunato, Director Supremo. Para reservaciones llamar a M. García, 856-1167.

**Marzo 21, 11 a.m. en St. Robert Bellarmine.** Misa en Acción de Gracias por el XXI Aniversario del Consejo, 3405 N.W. 27 Avenida.

## Libros en español sobre estudio del Orden de la Misa

Chicago — El Instituto de Liturgia Hispana, formado por liturgistas hispanos, religiosos y laicos de todas partes de Estados Unidos, anuncia que el libro "El Misterio de Fe", explicando en español las partes de la Misa de acuerdo con el estudio del Orden de la Misa que se lleva a cabo en las parroquias de Estados Unidos, está a la disposición del público a través del Instituto Cultural Mexicano Americano de San Antonio, Texas.

También puede obtenerse en el mismo Centro un librito con 18 lecciones catequéticas, ilustradas en forma de historietas y con lenguaje sen-

cillo, que recoge todo lo relacionado con la Misa bajo el título "Tomen y Coman: Sacramento de Nuestra Fe". Su traducción y adaptación fueron supervisadas por el Instituto de Liturgia Hispana.

Un grupo de liturgistas hispanos visitarán la diócesis con población hispana para entrenar a personal hispano diocesano para que lleven al pueblo este estudio de la estructura de la Misa.

Para pedir estos libros deben escribir a: Centro de Publicaciones, M.A.C.C., P. O. Box 28185, San Antonio, Tx. 78228, o llamando por teléfono al 512-712-2156.

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# Stress a problem for priests

WASHINGTON (NC) — Stress has become a significant problem for many priests and poses a major threat to effective priestly ministry, a new report by a committee of U.S. bishops says.

The report, "The Priest and Stress," says that while priests are no more prone to stress than other groups, a number of factors contribute to what has become a growing awareness of stress among priests.

The report, issued by the Bishops' Committee for Priestly Life and Ministry, was prepared by a subcommittee of priests and bishops headed by Auxiliary Bishop P. Francis Murphy of Baltimore. The report was written by Father Dennis J. Dease of the Archdiocese of St. Paul-Minneapolis.

The full committee, which began the study in 1980, is headed by Bishop Justin A. Driscoll of Fargo, N.D.

**THE REPORT** said it is not the amount of work that causes stress for a priest but the attitude in which work is approached.

## Pope speeds Fr. Kolbe cannonization

ROME (NC) — Blessed Maximilian Maria Kolbe, prisoner number 16670, who gave his life so another prisoner might live at the Auschwitz concentration camp, is scheduled for canonization Oct. 10 by Pope John Paul II.

The canonization was announced in Rome by Father Vitale Bommarco, minister general of the Minor Conventual Franciscans, and Father Ambrogio Sanna, postulator of Father Kolbe's cause for canonization.

Father Kolbe, a Pole, was a Conventual Franciscan.

Father Bommarco said Pope John Paul told the Congregation for Saints' Causes on Feb. 19 to proceed with the canonization and waived the requirement that the congregation verify other miracles achieved through the intercession of Blessed Kolbe.

**"The lives of many priests today are characterized by constant deadlines . . . continually demanding the priest's attention . . ."**

"When it is one of confusion, anxiety, defeatism, or resentment, his work will inevitably become a source of serious stress in his life," the report said.

But the report also remarked that the workload of most priests has increased dramatically in recent years.

"The lives of many priests today are characterized by constant deadlines," it said. "The diocesan chancery and other central bureaus, agencies, commissions, and councils add to the pressure by continually demanding the priest's attention for new procedures, programs and policies."

The report commented that one source of stress is developments in theology which emphasize the value of other religious traditions, thus prompting some priests to question their own tradition and the sacrifices they make for it.

Another is the emphasis on the "social gospel" which has prompted some to question the sufficiency of ministries based on traditional catechetical, sacramental and parochial models.

**A THIRD** is the challenge priests feel in their role as moral teachers in such areas as sexuality. "Having been schooled in a tradition of clear-cut norms for sexual behavior, many (priests) are troubled by variant approaches which seem to call into question the traditional expressions of Christian values."

Similarly, current matrimonial tribunal processes seem to challenge assumptions of many priests regarding the indissolubility of marriage, the report said. "Also, studies highlighting the grace and sacramentality of marriage raise questions about celibacy, while the theology of celibacy itself has found less compel-

ling articulation in recent years."

The study said polarization within dioceses and parishes can paralyze leadership, making it difficult for a bishop or priest to develop the consensus he needs to guide his people.

Among steps suggested to counteract stress is better care of a priest's emotional and physical health. "The holistic emphasis common today in medicine, psychology and even spiritual theology is based on the assumption that the body, mind and spirit are so closely inter-related that problems in one often produce very real effects in the others."

The report also suggested that priests spend regular time in prayer, meditation and spiritual reading. Noting that the quality of a priest's work is more important than its quantity, the report commented that people look to their priests as spiritual guides more than anything else.

But the report also concluded that some stress may simply be a product of fidelity to the Gospel. "The Good News was counter-cultural in Jesus' time and remains so today."

"The Priest and Stress" is available for \$1.25 from the Office of Publishing Services at the U.S. Catholic Conference.



## SAINT PATRICK IN TEARS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

**TO THINK ABOUT THIS HOLY WEEK** Saint Patrick, whose feast day is this month, put himself through such penances in Lent that, against his will, tears ran down his face. For centuries afterwards monks like him poured out of Ireland to bring learning and holiness to people in need. Today self-sacrificing priests and sisters in our 18 countries do the same heroically. In sorrow for your sins, here's what you can do this Holy Week!

**ORPHANS AND SISTERS**  The Daughters of Divine Providence from Genoa, Italy are working among the poor in Palghat, India. They have taken under their care fifteen little orphan girls under the age of seven. They desperately need a place to house them. They have already purchased land, but need \$3,000 to build an adequate house as a home for the fifteen little waifs under their care. Will you help them?

**SCHOOL CHILDREN**  Lured by the hope of jobs in the iron mines, hordes of poor Indian people have flocked into the area of Dallij Rajhara. The Assisi Sisters of Mary Immaculate conduct the only Catholic school there for teaching and caring for their younger children. They need four classrooms for a nursery school at a cost of \$4,000 each. Can you provide one, or at least give \$100, \$50, \$10 to help?

**FACILITIES AND FOOD**  \$10,000 will help build a 'parish plant' complete church, (school, rectory, convent), and \$975 will give a priest a two-acre model farm for his own food and the instruction of his parishioners. Archbishop Mar Gregorios will write to thank you.

**"NO STRINGS"**  Holy Week gifts "no strings attached" enable the Holy Father to act immediately where help is needed most. We'll thank you by return mail.

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# Matter of Opinion

## Planned Parenthood and Mother Teresa

Once again Planned Parenthood displays not only exquisite bad taste but its usual labored logic in the matter of life.

First, an unidentified official is quoted in Parade magazine as seeing Mother Teresa as an "angel of death" because she opposes abortion. (Page 4) Such a comment hardly deserves a serious reaction, but you have to wonder at the logic of someone who equates the *saving* of life in the womb with death. Presumably this person, who declined to be identified, (little wonder) would consider Mother Teresa an Angel of Life if she favored *killing* the unborn. It's almost Orwellian: Life is death and death is life.

But then all this is not too surprising.

Planned Parenthood has been watching their programs gain in funding by the millions over the last few decades from

### EDITORIAL

foundations and the government itself; they have seen their views gain in acceptance, spread through society and through much of the school systems, more and more young people exposed to birth control information...

And yet, all this time they have also seen venereal disease soar, they have seen promiscuity rapidly increase, they have seen out-of-wedlock pregnancies of young people increase continually. Their programs have not decreased these problems, at all. As Planned Parenthood's views have spread so have the social problems related to human sexuality. Yet, PP continues to push for even more birth control promotion in the schools.

PP seems unwilling to even *consider* the possibility that physical technology alone simply cannot deal with the deeply complex social, emotional and psychological realities of human sexuality.

PP seems unwilling to even *consider* the possibility that pushing amoral birth control information at young people just might promote the idea that the Establishment *expects* kids to engage in more sex — this unwillingness in spite of the fact that kids are obviously doing just that.

And now the PP people are accusing the government of getting into the bedrooms by requiring parents to be informed

## Letters to the Editor

### Death in Ethiopia

To The Editor:

Recently, I viewed a T.V. program that shattered my feelings of peace and gratitude. The analysis of the Refugee situation in Somalia, Africa, where almost a million Ethiopians have converged in their escape from war machines, and death was depicted graphically.

No mention of this has reached our newspapers and yet, the plight of these millions is worse than that of the boat people or the Haitians, mostly because the world does not know about it. Almost all of the refugees are women and children, dying of starvation and of the heat of the desert.

My own niece, Rosemary Lukens, is also working with these Ethiopian peoples at a camp just north of Samalia, in Djibouti, for the United Nations High Commissioner for Refugees. She wrote in a letter to her family, "Please talk about the Ethiopian refugees anytime you can to anyone who will listen."

"This situation is a disaster - these are the skinniest people I have ever

seen - they are walking skeletons. There is a serious food shortage here. The UNHCR needs more money to give even enough rations. As of now, there are 600 rations per month and 2500 refugees in Djibouti town."

"I found a young refugee lying dead in a cemetery. He had been robbed of the bicycle he used to carry messages. I took him to the hospital myself. The UN work for refugees has no emergency money to pay for something like this. I had to pay for medicine and treatment for him out of my own pocket."

"I never knew that people could live on such little food. Many get food only once a week!"

This is my way of responding to Rosemary's plea to talk about her people whenever there are listeners: Put these hungry people at the top of your list and send \$5, \$10 or whatever you can to feed His hungry. Only Rosemary's faith is sustaining her. She is twenty-nine years old and has done Peace Corp and Volunteer work in Africa and Malaysia, but nothing has been as stark and devastating as the Ethiopian Refugee work she faces now.



when kids receive birth control devices. What PP really means is that they want the exclusive rights to the bedrooms of America.

Does America really want to continue buying PP's ideas? Would you buy a used car from someone who thinks a nun who takes care of diseased untouchable is an angel of death?

Thank you for reading and for any contribution you can send to Rosemary Lukens, B.P. 1885, Djibouti, Republic of Djibouti, East Africa.

Fr. Richard McSorley, S.J.  
Washington, D.C.

### Priest in prison

To the Editor:

Charles Dickens exposed the injustice and brutality of the English penal system in his novels more than a century ago. This sordid side of British life persists as the Establishment attempts to "teach a lesson" to the poor and powerless, especially if they are Irish.

The case of Father Patrick Fell concerns those interested in prisoners of conscience. Father Fell served in a working class parish in Coventry. He was accused of membership with the Irish Republican Army. Although he was not charged with any criminal action, he was sentenced to 12 years for "conspiracy."

His prison treatment has been ex-

tremely vindictive. His nose was broken by his jailers. When his mother died, letters of sympathy and Mass cards were withheld. Solitary confinement brought on tuberculosis. Although Father Fell is ill, a broken man, and no menace to society, he has been repeatedly denied parole.

The excess of Father Fell's punishment may be judged by the fact that he had shot at the Queen, as a young man did last year, he could get a maximum sentence of 7 years. Father Fell has already served nearly 9 years. The tradition of 18th century penal laws that attempted to wipe out the Catholic clergy is not yet dead.

Amnesty International has been successful in getting totalitarian governments to release prisoners of conscience by letter writing campaigns. Will this technique work in a democracy? Perhaps, if enough Christians will appeal for Father Fell's parole, his long purgatory can be ended. Write: William Whitelaw, Home Secretary, Queen Anne's Gate, London, SW1H 9AT, England.

George M. Korb  
Rensselaer, N.Y.



# Christians don't corner self denial market

Perhaps many Christians think they have a corner on self-denial because Christ identified his followers as those who would take up the daily cross, deny themselves and not give in to self-indulgence. Certainly the old practices of Lent set us apart as comparatively pleasant odd balls who found meat delicious except on certain days. And throughout the year, no doubt about it we are called upon to restrain ourselves and overcome our "druthers", such as getting out of bed for Sunday Mass when really worn out.

However, the truth is we don't have a monopoly by any means on self discipline. Think of non-Catholic friends, atheists or agnostics among them, who are deeply involved in self-sacrifice and denial of desires and being very faithful to their program of hard mortification. And the rather astonishing thing about it all is that they are leading this well disciplined program without ever relating it to the will of God or the good of the soul. They are doing it simply because they want to gain some benefit pleasing to them mentally or

socially or physically. Their motivation has nothing at all to do with the maturity of the spirit or greater intimacy with Christ or reparation for sin or preparation for the Kingdom the Father has waiting beyond the grave.

Years ago when communism among US citizens within the boundaries of our own country was daily news and the battle for control of labor unions and other organizations wielding authority in our society was hot and heavy, the dedicated communist worker put the average Christian to shame with his total giving of self to his decaying cause. He was very willing to put in a full day's work, grab a sandwich for supper, rush off to the labor union hall, mimeo and distribute sheets of propaganda, always be on hand for elections and hang around until the last decision was made. And the next day or next meeting do it all over again.

HE (and countless like him in other countries) was willing to sacrifice the comforts of home and the joys of friends and the legitimate leisures of



By Msgr. James J. Walsh

the post-work hours.

Why? Because he really believed in his joyless cause and put that belief into action.

The communist, of course, is an extreme case. We don't see much of that just now in our area. But there is an enormous amount of sacrifice in the world altogether unrelated to God or the soul where people are giving up personal preferences and tastes and doing so without any complaint.

As a matter of fact, many are far more dedicated to the practice of self denial than most Christians whose badge of identification with Jesus is self denial. They voluntarily give up far more than the church ever demanded for Lent even in the austere times of yesteryear. They are willing to do it merely for a passing advantage. Isn't there something somewhat incredible about this?

**THE CURIOUS** thing here is that they love something or someone enough to forget themselves and suffer hardship.

The mother with the sick child counts it nothing to be up all night searching the strained face for signs of improvement. The scientist, so deeply in love with his research, loses all track of time, all desire for food and companionship. Remember Madame Curie how she literally tied herself to her lab for years until the day of the great breakthrough.

Take the astronauts in their training. What an

inspiring example of self denial and dedication.

We have all known overweight people, some obese, who really became fully determined to slim down so that their appearance would be pleasing and their self satisfaction increased. They went through little agonies of self denial until the diet pattern was worked out.

Suppose a man was directed as a penance in confession to tramp through the woods in cold, rainy weather for hours on end. It was expected at times he would stand immobile in one position, not speaking to a companion, not daring to snap a twig. Imagine the depth and color of his complaints about such an unreasonable punishment. And yet this same good fellow simply loves to hoist that ole gun to his shoulder, no matter how miserable the weather, bounce over the miles with a light foot, stoop in a cramped position, etc., all because he really loves to hunt.

"He that loves labors not" is full of wisdom. If we loved God more, all kinds of penance would be comparatively easy.

It is in the final analysis love that gives us the fire and enthusiasm to put down our unruly appetites and to sacrifice our preferences — and to do so without complaint, self-pity or regret.

**THE BOOK OF** Genesis in writing of the love story of Jacob and Rachel recorded that the long delay in reunion "seemed to him but a few days with the excess of his great love."

As a person grows in love of God, he realizes, as John the Baptist said, he must decrease in love of self. The less selfish love of self, the more love of God. The more we prefer God's will, the less we insist on our own.

Unlike the communist or those who are practicing self denial for purely natural reasons, this kind of motivated discipline brings joy, abiding joy. That explains the martyrs going to their death with a smile.

So as we practice self denial in Lent, especially in doing our duties as well as we can and in constantly trying to be of service to others, we find peace, the kind of peace Jesus said the world cannot give. (Msgr. Walsh is pastor of St. Agnes parish in Key Biscayne.)

# Graham Greene's Riviera episode

Who is the greatest living Catholic novelist? I need not delay my answer: Graham Greene has the honor hands down.

In *Commonweal* magazine, Harry Sylvester described Greene as the "first major English novelist who was a Catholic." And I have no doubt that Greene still considers himself a Catholic as well as a novelist.

Recently he made the headlines again. But this time it wasn't because of a novel.

It all concerned his activities on the French Riviera in the city of Nice. He stirred up a storm over the issue of alleged police corruption there. The stories about him are as exciting as stories by him.

**GREENE TOLD** the press he had proof that at least two policemen, a lawyer and a judge in Nice, were corrupt and that their corruption was protected at higher political levels.

Greene's action was launched by a case involving the daughter of close friends and the daughter's former husband. The former husband, it seems, gained custody of his older daughter at some point after the divorce. At first, custody had been awarded to the child's mother.

The whole series of developments, according to reports, was thoroughly regrettable.

When Greene began his investigation, he says he found that the former husband had a long criminal record. The man, Greene said, was on



By Fr. John B. Sheerin, CSP

close terms with certain police officers.

**SUFFICE IT** to say that a special investigator was sent to Nice. He reportedly found the situation "horrifying."

Legal papers have now been sent to the French Ministry of Justice and Greene says: "If it helps to correct the injustice to an innocent woman and her two children it will be worthwhile."

The whole affair has been a bombshell in France — a dramatic episode in the real life of one of our best-known novelists.

Greene's novels themselves often have a gangster, semimystery theme, full of suspense. He is a master of almost every angle of religious feeling whether godly or sinister.

One literary critic said that to find analogies to Greene you have to go to French literature where the plot gets involved in all kinds of viper's tangles. Many readers have been struck by

Greene's fascination with the problem of evil.

**GREENE'S WORK** is not really person-centered but feeling-centered. William Rose Benet described Greene's works as "novels of action dealing with peculiarities of psychology."

Occasionally Greene disentangles himself from the inner world of sin and sadness and self-reproach and a cheerful self breaks through.

Last December in the *Tablet* of London, Greene let his humor perk and it was superb. In the article, he became Father Quixote who takes a hilarious holiday in his little car, *Rosinante*. Along for the ride is his friend Sancho, the communist ex-mayor of the village. Father Quixote has some extraordinary misadventures which come to the ear of the bishop and the bishop is not at all amused.

Greene is 77 now. The author of many best sellers — "The Power and the Glory"; "The Human Factor" — he has left a mark on the literature of our times. A number of his novels became films.

**REPORTS OF** his activities in Nice make clear that Greene is a writer who is also a man of interest. And his preoccupation with the problem of evil — for better or for worse — is now seen to be more than an element of his novels.

That preoccupation has been put to work on the Riviera. (NC News Service)



## Pulling up stakes isn't easy

I've moved into a different house in a new community. And I've started a new job.

You may say there's nothing unusual about that. People do it every day.

But after 30 years of child rearing, let me tell you, it was no small move.

The move began when a job opportunity came along — the opportunity to go to work as the administrative editor of a



By Antoinette Bosco

community newspaper. Naturally the opportunity raised some apprehensions in me. It meant leaving the security of familiar surroundings. It meant going to work in a whole new way. Let me explain that.

**I HAD BEEN** working outside my home for years. So getting up each morning and juggling the events of job and home life would be nothing new.

But during my years of child rearing I had looked on my job outside the home as a way of making a living. I used to say sometimes that my job was an interruption in my life.

In any event, I did not think of myself as a career person. The new job that came along looked to me like an opportunity to become a career person. So taking it involved some risk; it meant changing.

My youngest son, however, is grown up now and lives away from home. A phase of life — the childrearing phase — is

done, at least as it involves the raising of young children. So, to make a long story short, I pulled up stakes and moved on.

**MOVING ON** is part of life for everyone. People move on from adolescence to adulthood. They move on from single life to marriage. They move on to old age. They move on to new careers.

There are points in life when there is an unfolding of things for us, a movement ahead. Sometimes we are thrust on in life by a traumatic development that shakes us. Sometimes the chain of events is simpler.

Whatever the case, there are times in life when it can seem risky to make a change, but equally risky not to.

I was aided in my recent move by a story my brother told me. It concerned a man who had come up against one of those points in life when it appeared necessary to take the risk of making a change. And the man, confronting his fears in this, had decided that if he did not make the change he would begin to live in the back yard of his life.

**THE BACK YARD?** Thinking of it that way was interesting. My brother's story helped me see that I was being shaken into a new phase of my life, a phase that could have great value of its own.

The move was actually less painful than I thought it might be. I moved into a place where the children can visit; the sounds of their stereo will still echo in my home, I'm certain. It's a place where I can get outdoors and admire the gifts in God's good earth. All of that is important for me.

The story I've told here is a simple one about rebuilding and restructuring things in life's middle years. As I look back on the past few months during which I made this move, I realize I've been making a statement to myself. I've been pin-pointing the fact that I am in a new phase of life — and that I still have courage.

Like I said: no small move.

(NC News Service)

## The joy of children

I was traveling by Amtrak. I saw her on the platform, a little girl maybe three or four, looking quickly one way, then another. Then she saw him. Her face was alive with joy. "Daddy, Daddy, Daddy," she started crying as she ran towards him. He bent his knees, came down to her level and she ran into his arms, calling out happily, "Daddy, Daddy, Daddy."

It was such a happy scene and I was warmed by it but as I



By Dale Francis

teen years, you have to go through them again with your sons and daughters. I know that being parents is not unmitigated sweetness and light.

But, parents, love your children. They will be children such a brief time. There's a scene in Thornton Wilder's *Our Town* that is most poignant to me. The daughter, who has grown to womanhood and died, is allowed to return for one day of her life. She chooses a birthday of her childhood. It goes as most days go but from her perspective of eternity she saw what we fail to see. She calls out to all, beseeching them to look at each other, listen to each other, be aware of each other. It is too much for her to endure.

Parents, look at your children. See them and love them. Mothers, treasure every moment, even the most hectic and harried moments. Fathers, there is nothing that you can do that will mean more to you than the moments you spend with your children.

**THERE ARE BOOKS** on what is called parenting, whether they are worthwhile I do not know although I tend to shy away from fad words dictionaries do not know. But whatever techniques may be offered, it could not change my conviction that the basic guiding principle for parents must always be that they must love their children. From this love comes of necessity the care, the teaching of values, the discipline, the opening to the freedom that allows children to develop their own personalities, to become more fully themselves.

But above everything else, I would emphasize that you must love your children. Let this love guide you in the care of your children. Until it happens you may not believe it, but so quickly that you will hardly realize it has happened, your children will be grown.

I receive letters from parents who have read what I have written, for I have said this often before, and they say their children have, as they grew older, greatly disappointed them, abandoning all of the values they were taught. What do you do then? they ask. The answer is the same, but more urgent, love your children, love them the more when they have strayed furthest for then they need your love most. As long as you live, love your children.

watched that joyful scene I felt a stab of pain. What was that? Then I realized. Our youngest is now 18. That scene of joy I'd just seen I'd experienced often in my own life but our children are grown, it will not happen again.

We have a loving relationship with our children, our love and appreciation for each other has increased as we all have matured, and we are grateful for that but lost forever are the days when there were little children around.

**AND BELIEVE ME**, the joy of children is something that brings a special blaze of happiness, that in the glow of memory will warm you all the days of your life.

Listen, I know that changing diapers isn't joy, that the cry of a baby in the night is an unwelcome sound, that little kids get underfoot and a slide into second base on a vacant lot can not only damage a pair of pants but the weekly budget, too.

I know just the responsibility of caring for children, of helping with homework, of solving problems of squabbles with best friends can put pressure on parents. And if you breathed with relief that you finally got through your own

## Something special

**Q.** Something happened last October that I still brood about. I was 16 then, and one Friday night when my parents weren't home I let my boyfriend pressure me into having sexual intercourse with him.

He was 19 and it was a real big deal to me because I loved him so. Two weeks later he broke off the relationship and hasn't spoken to me since.

Before we went to bed I felt like I was being pushed into something I wasn't ready for. Afterward I felt awful about what I had done and was depressed for weeks. I guess I did it because I'm not very good looking, and I thought this was the only way to hold on to the guy.

But I sure know now that sex isn't just a plaything for kids. I've had time to do a lot of thinking and I think sex should be something special. What should I do? Should I tell my mother? (New Jersey)



By Tom Lennon

**A.** Keep going in the direction your thinking is taking you. You're right — sex is not a toy for kids. Sexual intercourse should indeed be something very special for mature and married adults.

For Catholics this act is sacred and one of the most joyous parts of marriage. It is intended by God to be a happy and pleasurable expression of dedicated love.

For Catholics marriage is so tremendous that it is a symbol of union between Christ and his church.

You might not forget your sad experience soon, but try to learn something positive from it — as you seem to be doing. As far as possible, endeavor to put this episode behind you. Perhaps it has given you the strength to resist such pressures in the future.

**YOUR MOTHER** might be saddened or angered if you tell her about the episode, and only you can decide whether a talk with her would be profitable for both of you. If you have an older sister, maybe you could discuss with her whether you should tell your mother; again, only you can decide whether a talk with your sister would be profitable.

You could also discuss your thoughts and feelings with a priest in the sacrament of reconciliation.

Finally, don't put yourself down with regard to your looks. Maybe you're not a Brooke or Cheryl or Bo. But when someone truly loves you, he will discover the unique beauty God has given you and you will be exceedingly beautiful to him.

Be of good heart. You seem to have grown in wisdom from this sad experience. Not everyone is as fortunate as you.

(Send questions to: Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005)

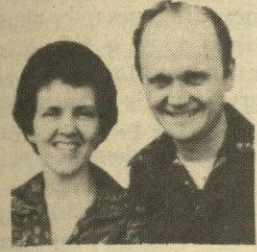
(NC News Service)



## House rules can reduce arguing

Dear Mary: Our home is quarrelsome from morning until night about how many evenings our 16-year-old son should have out and what time he should be in. Please help. It is almost impossible to live with this chaos.

We are older parents (60s). We raised brothers



By Dr. James and Mary Kenny

and sisters (in their 30s and 40s), but this is a whole new way of life.

On nights he must be home, can he run down with the fellows for an hour or so, or should he be home to stay when he comes in from school?

He asks, "What harm is it just hanging out an hour or so. I'm not doing anything wrong."

We say, "It isn't good to be gone every night."

He will say, "Why? Give me a good reason." And we can't. — Iowa

Before we address your problem, we think you

should look positively on the things you have already done. First, you have raised children to maturity. Second, you have a young son who, while not happy with your rules, is nonetheless respectful and obedient. Give yourselves credit for what you are doing right.

Now to the problem. From about the age of 12, most children become very good at arguing. They argue not because they expect to change your views, but because they want their own way.

We think that carefully thought-out "house rules" can alleviate much arguing. "House rules" are policies that stand day after day. They change only in special unusual circumstances. With house rules in place, teens and parents have no reason to argue about each instance that comes up.

We agree with your son that there is nothing wrong with going out, even every night. A young man of 16 seeks the companionship of his age-mates. That is normal.

There are no other young people at home. You do not mention any behavior problems or problems with school work. Apparently your son is doing everything right. You admit you can find no reason to insist he stay home.

You might set the following hours: On school nights he must be home by 10 p.m.; on weekends he may stay out once until 11 p.m. and once until midnight.

Those are only guidelines, hours which seem

reasonable to us. The important thing is that you establish a policy so both you and your son know what to expect.

Next, it is important to focus on your son's good points. He seems reasonable, respectful, obedient, and apparently he does not get into trouble. Not all parents of 16-year-olds can say this.

Perhaps you and your husband together can write down all your son's good points. The simple act of writing them down will make you more aware of them. Good points in anyone should not be taken for granted.

Finally, if some of your older children live in your area, they can be a resource for you. Perhaps your young son can visit or stay with them on occasion during vacations. Perhaps they have children close to him in age. With such arrangements you and your husband might enjoy a brief vacation from parenting, while your young son enjoys his extended family.

If you can use the resources of your family, focus on good points and set reasonable house rules which are acceptable to you and your son, you will have taken several steps toward the peaceful household you want and deserve.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978) (NC News Service)

## Lent and family life: stage 3

"I can't wait until they all get in school," is a phrase commonly uttered by mothers the country over. It ushers in the third stage of family life — when the last child enters school. This crucial stage opens up new vistas for mothers and changes the at-home relationships in families considerably.

This stage means that wives can become more interested in people outside the home — professors, bosses, co-workers — as they reenter the job market, volunteerism, and college in droves. They can also become more independent, tired, and demanding upon the family to take a greater share in household and familial chores.

But families aren't always eager to do this. They like having the old wife and mom, one who was there to meet their physical and emotional needs. In fact, one of the greatest tensions of this stage comes when the family gives Mom permission to enter an additional career on the condition that she continues to serve at home in the same way she has always done, which is impossible. She simply can't add eight hours of work, study or volunteerism without taking it out of something else. If she tries, she's heading for a family breakdown.

**THE HUSBAND** frequently feels threatened at this stage. For the first time, he feels his wife finds other people more interesting than him. Her new-found independence can unsettle him — and he doesn't like having to do occasional laundry after working all day. Or picking the children up from



By Dolores Curran

basketball practice.

The best thing a family has going for it at this time is fidelity and supportiveness. Many families, in fact, report that this is a much healthier time in family life because Mom has other interests and they don't feel responsible for her total fulfillment. One husband told me, "It's a terrific load to carry — to be personally responsible for my wife's happiness. I'm glad she's finding other outlets."

Families who encourage their wife and mother in her new life outside the home feel good about it. They assume more responsibility for picking up their clothing, doing their homework without nagging and cooking a meal before she gets home.

Families who sit back and wait for her to come home to serve them experience unhappiness. My favorite story on this concerns the 44-year-old mother who served and supported her four child-

ren through college and then announced that she wanted to go to college. "But Mom," came their stunned response. "when you're finished you'll be 48."

"I'LL BE 48 ANYWAY," she replied calmly.

How can this family stage be served by Lent. It's a good opportunity for the entire family to evaluate their feelings and responsibility toward this shift in relationships and responsibilities. I suggest the family select a time to gather and share feelings.

Some questions: How do I feel about Mom's working? Does she have a right to spend more time on church work or homework than on me? Why should I have to dust? Did I marry to send my wife off to work with other men? Can we support her in the way she has supported us?

How fairly are family chores allocated? And, most importantly, can we pray together to bring about a happier family relationship in this vital stage of family life?

Someone once likened the family to a spiderweb. Whenever one strand is touched, the whole web shakes. When a dad leaves home, when a teen gets a job, when a mother goes to work, the web becomes temporarily unsettled. Yet all the strands are needed for a healthy web. The family where each member focuses on the entire web as well as his own strand remains the strongest. (All Publishing Corp.)

## Family Night

### OPENING PRAYER

Lord, as we gather for this family night, empower us to be a family with HOPE. It's so easy for us to put each other down and to find fault with one another. Lord, help us to be positive and help us also to seek and see goodness in one another. Bless us tonight Lord, and this whole week. Amen.

### THEME:

The prayer jar-rice bowl - Hope

along with faith is a powerful virtue in the great three some of (1 Cor. 12:13). Hope is fed by faith and flows from it. As Christian families our hope is in Christ. Webster's dictionary reminds us to hope means "to want and expect" and "it is a feeling that what is wanted will happen." In a very real sense Lent is our greatest season of hope because it awaits the great mystery of Easter Morning.

### ACTIVITY IDEAS:

**Young Families.** Prayer Jar: materials; empty can or jar with cover, old magazines, scissors, glue, pencils, small pieces of paper. Cut pictures from the magazines and glue them into the jar until the jar is completely covered. Have each family member write three prayers to be placed on separate pieces of paper in the jar. Keep the jar near the meal area and each evening draw a prayer to be read aloud before dinner. Be sure to replenish the jar

often with new prayers.

### MIDDLE YEAR FAMILIES

**Rice Bowl of Hope** - materials: bowl, paper and pen. One way of sharing hope with others is by the giving of alms. Plan to conserve on one meal a week and use the money for the "Rice Bowl" at the end of Lent. Collect the money saved and give it to the Church for the poor.

(Contributed by Terry and Mimi Reilly.)



# Scriptural Insights

## LENT III

Readings: Exodus 20:1-17; 1 Corinthians 1:22-25; John 2:13-25

By Fr. Richard Murphy, O.P.

Lent is a time for self-denial, and discipline. We have already discovered how strong a hold the things we promised to "give up for Lent" have on us. Penance comes hard. In our struggle for self-mastery we need the encouragement and enlightenment of the Scriptures, to keep us on the right track and help us to see all things from a spiritual point of view.

The achievements of the past, many and great as they were, are all surpassed by and in Jesus Christ.

One of the truly great events of sacred history was the exodus of the Chosen People from Egypt, the Lord helping with mighty hand and outstretched arm. At Sinai, Moses received the Ten Commandments, the basic rules of conduct, the 10 laws we

cannot well live without. Without their guidance, anarchy and violence flourish, unopposed.

CENTURIES after Moses came Solomon, builder of the magnificent Temple of the Lord in Jerusalem in 950 B.C. Destroyed, (586) it was rebuilt (515 B.C.) on a much reduced scale. This unimpressive Temple lasted for some 500 years; Herod started to restore it to splendor, but it was a slow business. Once completed, it was destroyed by the Romans in 70 A.D., and again for good measure in 135 A.D.

The Egyptians and Babylonians, Greeks, and Romans, all searched for wisdom. They produced beautiful buildings and important books, but little for the soul of man. In striking contrast stands the figure of Jesus,

the new Moses, leading all men to God in a spiritual exodus far more wonderful than that of Moses.

As head of a new people, He offers to all His followers freedom from sin and death. Although harshly received by men, He inaugurated a new and everlasting covenant between God and Man. He made demands upon people, but there was no mistaking His love. That in fact was His new commandment; it makes all the difference.

WITH JESUS' coming, the world has become a sacred place. He lives among us, in our hearts, in our neighbors. The Ten Commandments were based upon justice, and justice has its rightful place. But we are not gods, to rule over others. Life is triangular; there is God, Myself, and

Neighbors who are to be loved.

Jesus has high hopes for us. Mechanical gestures in His direction please Him not, and mere lip-service He scorns. There are times to be blunt and angry, times when a failure to react in anger can be sinful. Jesus was rightfully angry when He cleansed the Temple. He has no patience with compromise, and His demands pull us up short.

The achievements of the past were mostly of a material nature, but there is more to life. Lent helps us remember that we are the followers of a crucified Christ. To the Jews this was an obstacle, and to the Greeks, madness. But Christ, the power and the wisdom of God, teaches us that God's weakness is stronger than any human strength. We must be strong, in the Lord.

## Local News



AWARD WINNER — Carol Gallagher, producer of "Real to Reel" for the Archdiocese of Miami was the recent recipient of a Proclaim Award from the USCC Communication Committee for three Real to Reel segments, "Stained Glass Prayer", "Clowns for Christ", and "Creole Understood." Presenting the award was Norbert F. Gaughan, Chairman of the USCC Communications Committee.

### Group of parents of adopted teenagers

The Catholic Service Bureau will begin a group for parents of adopted teenagers on March 31st. This group will assist parents in dealing with the conflicts of their adopted children (ages 13-19). It will address the usual problems of adolescence plus the difference that adopted status may contribute to this. Each session will include a brief lecture and group discus-

sion facilitated by professional counselors from the family service department.

The cost is \$30 but no one will be excluded for financial reasons. The group will meet for six Wednesdays at 7:30 p.m. in Plantation. Participation is non-sectarian. Please call Rick Marsh at 522-2513 to register.

### St. Vincent de Paul hosts story-telling symposium

BOYNTON BEACH, Fla. — St. Vincent de Paul Regional Seminary has announced its 1982 Symposium: **An Artful Faith**, March 15 and 16 at the school's campus on Florida's east coast.

The annual symposium is one of the continuing education programs offered by the graduate theological seminary to lay people, religious, and clergy alike.

The featured speaker will be Rev. John Shea, noted theologian, educator, and author of 8 books, in-

cluding **Stories of God and Stories of Faith**.

Fr. Shea will discuss "story-telling" as a natural human response to Mystery, and will analyze the biblical category of story, and stories in secular literature which open doors to the sacred.

Fee for the symposium, including meals, is \$30 (students, \$20). For information or registration write Mr. Peter Rau, St. Vincent Seminary, P.O. Box 460, Boynton Beach, FL 33435-0460, or call (305) 732-4424.

### Eucharistic Minister Training Days

The following is the schedule of Training Days to be held this spring for prospective Special Ministers of the Eucharist: Saturday, March 13 . . . St. Ambrose Church, 353 SE 12th Ave., Deerfield Beach. Saturday, March 20 . . . St. Patrick Church, 3700 Meridian Ave., Miami Beach. Saturday, March 27 . . . St. Ignatius Loyola Church, 9999 N. Military Trail, Palm Beach Gardens.

All workshops will begin at 10:00 A.M. and end at 3:00 P.M. Registration fee is \$4.00 per person, including lunch.

Pastors are requested to send letters of recommendation/registration (including check for registration fees), to Reverend

James F. Fetscher, Ministry of Worship and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd Avenue, Miami, FL 33150. These letters should also indicate which Training Day candidates will attend and should reach the above office no later than the Wednesday preceding the indicated Day.

With the exception of a Spanish Training Day for which the date will be announced later, this will be the last series of Training Days until September.

If there are any further questions regarding the above you may contact the Ministry of Worship and Spiritual Life at 757-0898 or 757-6241, Ext. 241.

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# Entertainment

## 'Missing' captures heart, mind in tackling 'thorny' issue

By Michael Gallagher

NEW YORK (NC) — Greek-born director Costa-Gavras' first American movie, "Missing," is a powerful drama based on an actual event, an American father's search for a son who disappeared in the midst of the brutal repression that followed a right-wing coup in a Latin American country.

The script is based on the book by Thomas Hauser, a meticulously researched account of the disappearance of Charles Horman, a 31-year-old filmmaker and freelance writer. Horman, an Air Force veteran and magna cum laude graduate of Harvard, was living in Santiago, Chile, with his wife in September 1973 when the military overthrew the democratically elected government of Marxist President Salvador Allende.

The film opens with Charles Horman (John Shea) and Terry Simon (Melanie Mayron) being driven back to Santiago, Chile's capital, by Capt. Ray Tower (Charles Cioffi), the senior American military attache at the U.S. embassy. Charles is anxious about the safety of his wife, Beth (Sissy Spacek).

CHARLES had taken Terry, a friend of the Horman family visiting Chile, on a day trip to a resort, and the paralysis in transportation preceding the coup forced them to stay overnight.

Charles and Terry find Beth safe



Jack Lemmon and Sissy Spacek in a scene from the movie 'Missing.' (NC photo)

but terrified. People are being arrested on all sides and shot down in the streets, she tells them. Charles promises her that they will leave for home as soon as possible. He takes Terry back to her hotel, and that's the last Beth sees of her husband. The military and the police deny any knowledge of his whereabouts.

The focus then shifts to Charles' father, Ed Horman (Jack Lemmon), a conservative New York businessman and a devout Christian Scientist, who, after getting no satisfaction in Washington, comes down to Chile to talk directly with the Americans on the scene.

He begins as an at best uncertain ally of Beth, who has become completely disillusioned with the embassy people and is frank in voicing her suspicions about their complicity.

How this relationship changes over the course of the terrible week that follows into one of mutual affection and deep respect is the heart of Costa-

Gavras' marvelous film.

Jack Lemmon and Sissy Spacek are outstanding as father and daughter-in-law, and John Shea is excellent in support as the missing man. One sequence in which Lemmon makes an impassioned, shameless plea that his son be given back to him under any conditions whatsoever is one of the most affecting pieces of acting to appear in an American film in a very long time.

COSTA-GAVRAS might have spared us some of his flashbacks and other less-than-straightforward storytelling techniques but in view of the power of "Missing," these are but minor flaws. He is especially good in re-creating an atmosphere of brooding violence and terror while being extremely judicious in showing actual violence.

The political implications of the film are inescapable, and no esthetic judgment of it is possible without tak-

ing them with the utmost seriousness. "Missing" not only embodies in unmistakable fashion an unsparing assault on the Pinochet government in Chile, but is no less strong in its charge of American cooperation in the coup that toppled Allende. If you believe that the historical truth is otherwise, you are not going to be happy with "Missing."

As intelligent as it is passionate, "Missing" represents an extraordinary departure from the standard Hollywood practice of debilitating compromise when dealing with thorny issues of any sort. It is at once extremely entertaining and deeply moving. I recommend it highly.

There is some occasional vulgar and profane language in "Missing," and its atmosphere of menace and graphic depiction of the aftermath of bloodshed make it strong fare, but not beyond the grasp of mature teenagers. A-II — adolescents and adults; PG — parental guidance.

## REAL TO REEL

An encore broadcast of the award-winning feature, "Stained Glass Prayer," a story about Miami artist Karel Dupre, leads off this week's "Real to Reel." The USCC Department of Communication recently awarded this feature and two others produced by the Archdiocese of Miami Radio and TV Center the national Proclaim Award which recognizes excellence in Catholic broadcasting.

This week's national feature goes to the heart of the Bronx, New York, to see how important an all-boys Catholic high school is to that part of the city.

Watch this Sunday at 10 a.m. on WCKT, Channel 7.

## INTERNSHIP

By Dick Conklin

Are you a college student? Interested in the pro-life movement? Free this summer from June 5 to August 10? Like to learn a lot about our national legislative system first hand while helping save lives?

The National Youth Pro-Life Coalition, a network of youth groups active in the pro-life movement to

stop abortion, is sponsoring a summer internship program in Washington, DC for 15-20 college age interns. The first two weeks are intensive training, including a classroom format featuring guest lecturers and mock lobbying sessions.

The next five weeks are dedicated to researching and lobbying special legislation. The interns will play an

active role in the passage of key pro-life bills. While the tuition for the summer program is \$1132, some partial scholarships are available, and some pro-life organizations are trying to raise money to help defray costs. Interested students, donors, and others interested in the NYPLC are asked to write to Box 67, Newport, KY 41072.

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# Faith at 90

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

"I don't want to be 90!" my 89-year-old friend protested. There was a twinkle in her eye as she said it, but her voice had the ring of conviction.

"I'm hoping for a call from up there before September," she said, gesturing toward the sky. "I've lived 10 years without Dad and that's long enough. So I'm asking the Lord to bring me along too!"



Serious illness of a loved one causes deep anguish for family members in this scene from the television special, "A Matter of Time." Important, difficult or painful events in people's lives can bring family and friends closer together and can be a source of deepening faith. (NC Photo)

I SMILED at her priest-son, one of my dearest friends. He winked back. We both knew that she meant what she said, and that she was more than ready to go, even though her health was still spectacular.

Whether she would ever be 90, neither of us knew. But, it was very clear that, whenever it came, death would be a welcome visitor for her. Not because she didn't enjoy life, however.

Though she lived alone, she got around to her children's homes often and hosted a steady stream of grandchildren who called and came by to chat, to tease and to be teased, to recite their latest accomplishments, to ask her advice seriously about small problems and large.

And then there was baseball! The major leagues had no more avid or knowledgeable fan! She had grown old with the utmost grace. But she looked forward with tranquility and growing expectation to the new life she knew awaited her.

I LIVE in a distant city. My brief visit over, I kissed her goodbye and left, not certain that we would meet again in this life.

Afterward, I reflected on her faith. It wasn't sugary or other-worldly. In the 35 years since her son and I were schoolmates and I spent as much time at his house as I did at my own, I had never known her to be pious about God. Just very sure about Him and easy.

Possessed of a terrific sense of humor, she could sprinkle her conversation with references that showed God was in charge of her life.

I suppose she struggled sometimes with doubts and anger; that's not unusual. And, not unlike other parents, she certainly experienced difficulties now and again with her family.

## I Believe ... We Believe

know  
your  
faith

BELIEF CLEARLY has been central to her life. And over the years I have seen her faith grow and develop. Through her fidelity to the sacraments, to prayer and to other religious devotions, her faith has become more serene and more pronounced as the years passed.

I thought, then, of Dick Cavett's televised interview with Katharine Hepburn some years ago, when that wonderful, accomplished, honest woman professed not to believe in an afterlife. I remember feeling sadness that her life lacked the assurance of my friend who doesn't want to be 90.

So many people lack that assurance. It's the great gift *Time* magazine writers found in the Mexican people they did a story on some years ago. The magazine reported in amazement, "The peasants bury their dead with the same attitude with which they plant seeds . . . so confident are they in a resurrection to new life."

"I am the resurrection and the life," the Lord said. "The one who lives and believes in me shall never die." Thank God for the gift which enables us to take Him at His word!

Thank God, too, for the example of old friends whose faith enables them to go gently from life to life.

By Father John J. Castlot  
NC News Service

The story of how Jesus fed the multitude with a few loaves and two fishes is one of the most significant accounts in the gospel tradition. It can be found in all four Gospels.

Mark, followed by Matthew, preserved two interpretations of the event.

In Mark, the disciples have just returned from the first missionary journey. Jesus is concerned to find an out-of-the-way place to relax. The desert setting will play an important role in Mark's interpretation of feeding of the multitude.

AS IN SO MANY instances, it is impossible to recover the original happening entirely. For it is the meaning of what happened that preoccupied the followers of Jesus. Tentatively, we may say that on one occasion Jesus furnished food for a considerable group of people in a miraculous way. How many people? That is not really the point. The fact that the numbers vary from account to account suggests that this detail was not of primary concern.

Evidently this story was told and retold as the Christian communities looked back on the original event and reflected on its significance in the light of the Old Testament and of their Christian experience.

In the light of Psalm 23, "The Lord is my shepherd," Jesus emerges here as the good shepherd giving his people repose in verdant pastures.

In Mark's account, Jesus bids his disciples to have the people sit down on the green grass. Like the shepherd in the psalm, he "spreads the table before" the multitude.

THIS STORY is also reminiscent of how God fed his

people with manna in the desert, as told in the Old Testament book of Numbers. The dialogue between the disciples and Jesus recalls the question of Moses: "Where can I get meat to feed all these people?"

In the book of Numbers, the people are described as "like sheep without a shepherd."

Again, there is the Old Testament story about Elisha's feeding of 100 men with a few barley loaves in the second book of Kings: "And when they had eaten, there was some left over."

As the first Christians told and retold the story, and as they reflected on it in light of the Old Testament texts, they saw more and more meaning in it.

THE MOST IMPORTANT aspect of the story, however, was its eucharistic aspect. The Christians came to view the feeding of the multitude as a sort of pre-sacramental Eucharist.

It is interesting that, just as their worship included the elements of word and sacrament, so too in this account, the first reaction of Jesus to the shepherdless crowd is to "teach them at great length." Then he proceeds to feed them.

Notice, too, how the fish gradually fade from the picture and attention is concentrated on the bread. Jesus' action is described in terms borrowed directly from the eucharistic liturgy itself:

"Jesus raised his eyes to heaven, pronounced the blessing, broke the loaves, and gave them to the disciples to distribute."

That the eucharistic significance of the event was paramount in the minds of the Christian communities is indicated by the fact that all six versions of the event have strong eucharistic overtones.

## He feeds many



# Gesu news saddens all

(Continued from page 1)

to agree with the committee," that the only choice was to close the school.

But the soft-spoken Irish nun disagrees with the way the decision was made. Neither she nor anyone directly associated with the school, she says, was ever consulted or even made part of the seven-man committee which since late 1980 has looked into the school's future and in January made the irrevocable decision.

Fr. John Edwards, pastor of Gesu, participated in the process and both he and Fr. Sheehy say, as pastor, he is the one ultimately responsible for the school. Fr. Sheehy adds that no one directly involved with the school was consulted "to avoid rumors (which) would affect the spirit."

## Students disappointed

The students and teachers were not made aware of the decision until mid-February, but even at this point says Martha Somohano, an eighth-grader at Gesu, "They won't give us any answers" as to why the decision was made.

A letter sent home to parents at the time by Fr. Edwards and Sr. Bredeen announced the closing of the school, asked them to fill-in the name of the Catholic school they would like their children to attend next year and pledged the Archdiocese's help in finding places for their children in other Catholic schools.

Rumors are flying, according to Somohano, about what is to be done with the school. These range from the assumption that the land will be sold for "\$30 million" to the notion that the diocese will put a parking lot in its place and make a lot of money from it.

All these notions are incorrect, according to Fr. Sheehy, who says current plans only include putting in parking for the church.

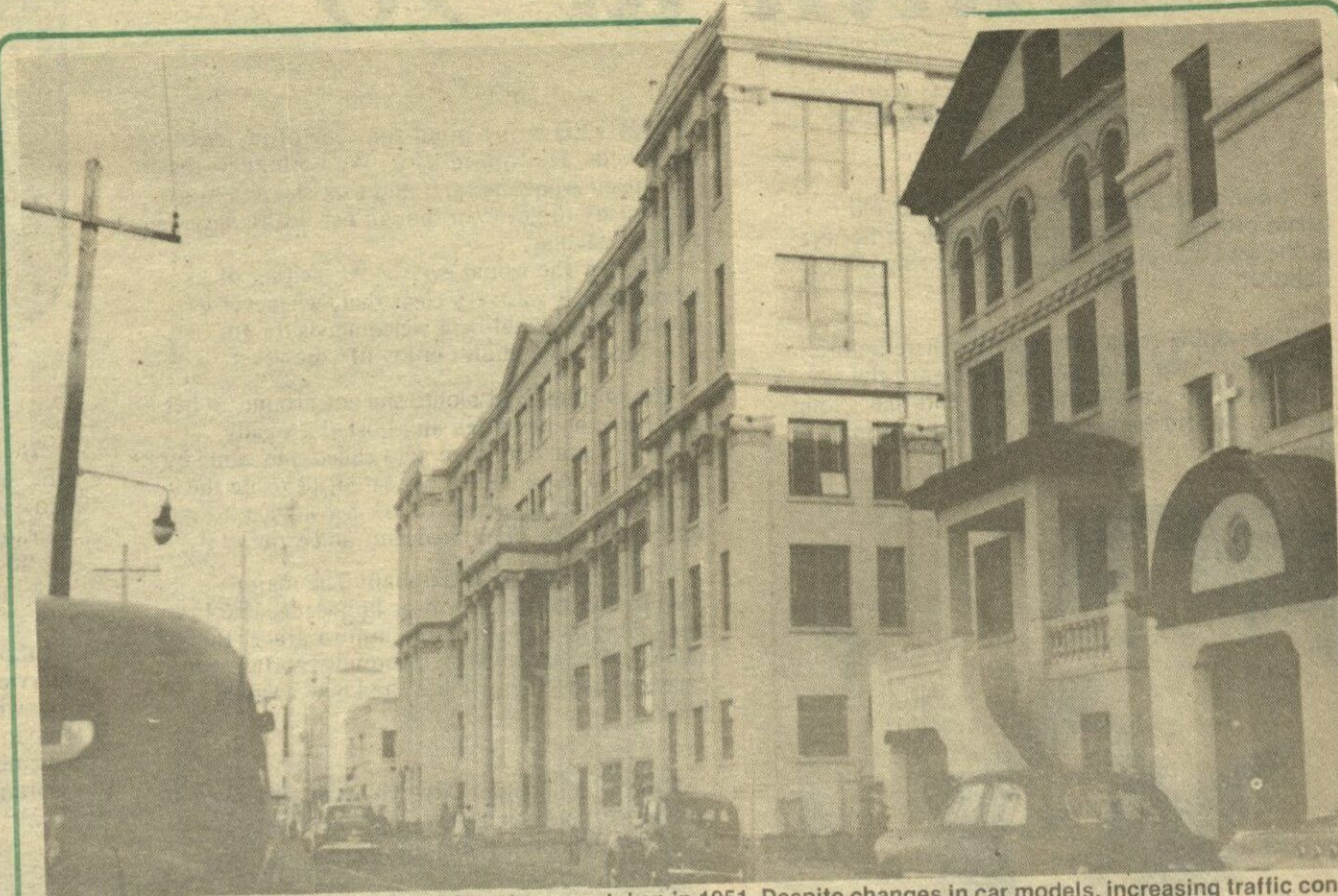
"I don't know if they have any feelings for the school," says Somohano, who is angry about the decision and says she would hate to look back on the place where she spent part of her youth and see a parking lot. "I think the school's more valuable than having a parking lot."

She recalls learning about the Renaissance in Italy and how all their old buildings are still standing. "They don't take them down," she says.

Somohano and her class were instrumental in telling all the Miami media about the school's closing. Even now, they plan to fight to keep the school open and are writing a petition to Archbishop Edward McCarthy and another one to Pope John Paul II. They are also contacting former Gesu graduates and asking for their financial support to repair the school building. All this, Somohano says, is without the teachers' knowledge or involvement.

"What were we supposed to do?" she asks. If they lose their fight, "At least we know that we tried our best."

Somohano and Sr. Bredeen both say that given more time, the school could have kicked-off a successful campaign to raise the money needed for the repairs. For although the deci-



This picture of Gesu School and church rectory was taken in 1951. Despite changes in car models, increasing traffic congestion and bigger, taller buildings which have gone up all around it, Gesu School (first from left) looks much the same today. (Voice photo)

sion was made this year, rumors that Gesu might be forced to close began surfacing as many as three or four years ago, according to Sister.

## \$200,000 cost

Back then an inspection of the windows was first made and an estimate of what it would cost to repair them was obtained. Sister says it would have cost the school, which supports itself solely on tuition and an annual fund-raising drive, about \$30,000. Gesu this year had about \$5,000 already saved up for the job. Fr. Sheehy figures today it would cost nearly \$200,000.

In 1980, after the City of Miami passed an ordinance requiring that all buildings more than 40 years old be given an annual engineering inspection, the Archdiocese began to seriously look into how much money would be needed to repair the school and whether it would, in the long run, be the wisest thing to do.

Last year, the committee began meeting in earnest and by January of this year, with the engineering report and half million dollar repair figure before them, "everyone was in agreement that it's not feasible to keep operating that school," says Fr. Sheehy.

Gesu shares the building with Centro Hispano Catolico, an office of the Catholic Service Bureau which has helped Cuban refugees for 20 years. Centro, a staple of downtown Miami and almost a legendary "first home" for Cuban refugees, will be forced to find another place.

To Fr. Edwards and Fr. Sheehy, this is proof that the merits of Gesu school had, unfortunately, nothing to do with the decision.

The committee's task was not to look at Gesu's rich history, its winning tradition in basketball despite

years of not having had a home-team advantage (a drainage-ditch sits in the middle of the basketball court), the Catholic leaders, like federal Judge C. Clyde Atkins, who had graduated from it, or the more than 20 nationalities which are represented in its current enrollment.

The committee, Fr. Edward says, met to "study the building, independent of what it was used for."

## 'Regretfully necessary'

FR. Vincent Kelly, superintendent of schools for the Archdiocese, says "it wasn't our desire to close the school, because it had a full enrollment and in fact a waiting list. Regretfully, we announced that the closing was necessary due to the condition of the building and the disproportionate investment in restructuring it."

Relocating Gesu school, according to Fr. Edwards, wasn't even considered, because the children can be accommodated by other schools such as Sts. Peter and Paul, Corpus Christi and St. Mary's, which are closer to the students' homes anyway.

Fr. Kelly and Fr. Sheehy, in fact, prefer to say Gesu was "consolidated" with other schools, not closed. In the final analysis, says Fr. Kelly, "we didn't have much choice."

Sr. Bredeen is forced to admit, "Maybe it is for the best. We've been very fortunate so far that nothing has happened to any of our students. That fear is constant here."

When a child cannot be found, she explains, the whole school stops. Everyone wonders, "Has anything happened?" Downtown's many transients, drunk, stoned, sick or very clever, can make their way easily past Centro's always necessarily open

doors and into the school, says the nun. It wouldn't be the first time.

## 1st grader grabbed

Once, seven years ago, she recalls, a first grader was grabbed in the school's basement bathroom. Only because an eighth-grade boy suddenly decided to double back and go in did the event remain a bad memory and not a tragedy.

Recently, when the whole school was at Mass, the curtains were stolen from the basement. She won't bother to replace them now, she says. And if she had known for sure that the school was closing, she wouldn't have spent \$2000 on a new gate for the schoolyard, she wouldn't have repainted last summer and she wouldn't have put in several new air conditioners.

"I can't knock their decision," she says. But she can't help but be sad to see Gesu close. It is sad for parents who work downtown and find it convenient to have their children in school so near their jobs. It is sad for families who have made attending Gesu a tradition. It is sad for parents who remember that Gesu opened its arms to them and for whom sending their children there is an act of gratitude.

In the end, Sr. Bredeen says, the 320 students who make up Gesu's enrollment will find new friends and better facilities at their new schools. They'll have large baseball and football fields. They'll be able to root for their basketball teams at home games. They'll have large auditoriums and larger cafeterias. Their locker rooms won't be in basements.

"We don't have what we would like to have for these students," Sister admits. But "Gesu did have it, remember."

Everyone should remember.