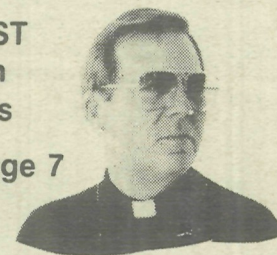


The Voice

BUSIEST

EAR on
campus

See page 7



Catholic Archdiocese of Miami

September 24, 1982

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Catholic TV

Being pushed further and further toward non-existence or survival on cable only

By Ana Rodriguez-Soto
Voice News Editor

Jerry Falwell and his breed of electronic evangelizers may be preaching hell-fire and brimstone night and day in living rooms across America, but the Catholic Church's own telling of the Good News is being stifled by its

'I was stunned . . . In some ways I think I've always felt that this was inevitable.'

dependence on the good will of local station managers and its reluctance to pay its way onto the airwaves.

While the Church's efforts at electronic evangelization may stand a better chance of success in a few years, when the recently established Catholic Telecommunications Network of America comes of age, Catholic television programs at present are being sacrificed for ratings and longer local news shows.

Most ominous of all, the possibility of future deregulation of television stations may force Catholic programming off commercial stations altogether.

Catholic shows, of course, are not

the only ones affected. Mainline Protestant and Jews whose programs also run as public services of local commercial stations are encountering similar difficulties when it comes to getting on the air or getting a time slot when people are watching.

Mass almost dropped

The gravity of the situation hit the Archdiocese of Miami with particular force a few weeks ago, when both WCKT, Channel 7 and WPLG, Channel 10, the only two commercial stations in the Miami area which air Catholic programs free of charge, revised their schedules.

Channel 10 suggested that the televised Mass be dropped altogether, along with the half-hour Jewish and Protestant worship services. After letters of protest to the station manager from Archbishop Edward A. McCarthy, the Metropolitan Fellowship of Churches and the Rabbinical Association of Greater Miami, the station decided to keep the worship services on the air, but moved them all back one hour.

No amount of talking however, could convince Channel 7 to leave "Real to Reel," the Archdiocese's weekly newsmagazine at its 10 a.m. Sunday time slot. This Sunday, "Real
(Continued on page 12)



In 1967, 'The Catholic Hour,' above, aired at 11:30 a.m. on Miami's Channel 7. Today, the Miami Archdiocese's 'Real to Reel' airs only once every three weeks at 7:30 a.m.

Spanish section discontinued

The four-page Spanish Section of *The Voice* will be discontinued as of next week. Because of the large number of Hispanic Catholics in this area, the Archdiocese has begun production of a complete 16-page, all-Spanish publication also called *La Voz*. The publication will be distributed through the predominantly Spanish parishes, mostly in Dade County. English-speaking Hispanics are urged to continue supporting *The Voice* as well as the new *La Voz*, as content in the two papers will differ considerably.

Killings 'disgust' Pope

CASTELGANDOLFO, Italy (NC) — In strong and emotional language Pope John Paul II condemned the killings of Palestinians in refugee camps in Beirut, Lebanon, saying that such crimes "disgust the human and Christian conscience."

Initial Red Cross estimates said that more than 600 people died in several refugee camps in West Beirut. Many press reports cited eyewitnesses and Western diplomats who attributed the killings to Christian-led Lebanese militia groups which broke into homes and sprayed occupants with machine-gun fire.

Speaking to about 15,000 visitors, the pope said, "With a soul filled with bitterness and deep sorrow, I learned the news of the horrendous massacre carried out in the Palestinian camps of Beirut."

"ONE HEARS reports of hundreds and hundreds of victims —

babies women, and elderly people — put to death in a ruthless way," the pope continued, his voice subdued and sad.

"There are no words adequate to condemn such crimes that disgust the human and Christian conscience," the pontiff observed.

"How can one not be seriously worried in the face of this terrible manifestation of the forces of evil and the spiral of violence expanding in the world?" he asked.

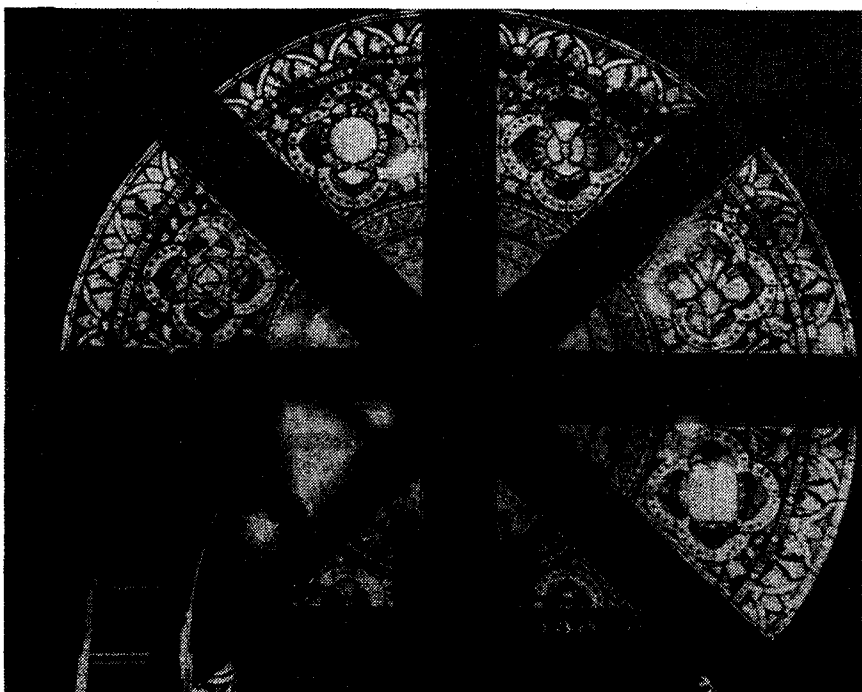
"I pray to the omnipotent God to grant eternal peace to the victims," the pontiff added, "and I ask the merciful Lord to have pity on our humanity that has fallen to such an excess of barbarism."

Urging new efforts toward a Middle East settlement, the pope said, "I pray that God enlighten and lead the minds of people and of their responsible authorities so that they might succeed in breaking this chain of

struggle and of rancor and begin again with renewed effort dialogue and negotiations to reach a hoped for peace and reconciliation in the Middle East."

THE POPE'S words came four days after he had met at the Vatican with Palestine Liberation Organization leader Yasser Arafat and called for the recognition of the security of Israel's borders, the right of Palestinians to a homeland and an end to terrorism and violence in the Mideast.

Two days prior to the massacres Israeli troops had moved into the areas of the refugee camps, saying the move was to prevent bloodshed in the wake of the assassination Sept. 14 of Lebanese President-elect Bashir Gemayel. Many eyewitnesses, foreign journalists and Western diplomats said Israeli troops controlled access to the refugee camps prior to the massacres.



RESCUING A ROSE — A craftsman with Riordan Stained Glass Studio in Covington, Ky., carefully removes the window above the sanctuary of Assumption Church in Cincinnati. Last Easter Sunday night vandals hurled rocks and tar chunks through the windows causing an estimated \$15,000 damage. The parish hopes to raise \$30,000 to place protective covering over the church's estimated \$300,000 worth of stained glass. The windows were designed by a company in Munich, West Germany in 1885. (NC photo)

Episcopal church calls for nuclear freeze, approves intercommunion

NEW ORLEANS (NC) — The 67th general convention of the Episcopal Church has called for an immediate nuclear freeze as a first step leading to a reduction of nuclear weapons.

The convention, meeting Sept. 6-15 in New Orleans, also approved interim Eucharistic sharing with three Lutheran churches which recently voted to merge. The resolution approving intercommunion with the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches said the move did not imply complete doctrinal agreement on Eucharist and ministry.

The resolution on nuclear arms urged President Ronald Reagan "to propose a U.S.-Soviet agreement to halt immediately the testing, production and further deployment of all nuclear weapons, missiles and delivery systems in a way that can be

verified on both sides."

The resolution also "commends President Reagan for his proposal to reduce radically the nuclear weapons of the world and urges the president to negotiate with the USSR for an immediate verifiable across-the-board reduction by 50 percent of the nuclear arsenals now being maintained by the two superpowers."

The convention also endorsed a proposal to establish a joint commission of Episcopalians and Roman Catholics to develop a standard pattern for pastoral ministry to ecumenical marriages between Episcopalians and Roman Catholics.

Such pastoral ministry, the convention said, should include premarital preparation, further developments in the canonical and liturgical provision for such marriages and provision for continuing ministry to the couple and their families.

News at a Glance

Priest sentenced for art smuggling

NEW YORK (NC) — A New York court sentenced Consolata Father Lorenzo Zorza to three years probation Sept. 15 after his conviction for smuggling into the United States two stolen Renaissance paintings from Italy valued at more than \$100,000. Father Zorza, 41, was arrested along with three other men in March and charged with illegally transporting the stolen paintings, one of which was a depiction of St. John the Baptist as a young man and valued at \$80,000.

Argentina, Chile seek peaceful solution to dispute

VATICAN CITY (NC) — Argentina and Chile have agreed to continue seeking a peaceful solution to their territorial dispute even if papal mediation fails, according to a Vatican communique. The communique, issued Sept. 15, said the two countries agreed to abide by a treaty they signed in 1972 pledging that territorial disputes would be settled by peaceful means. Last January Argentina announced it would no longer be bound by the treaty. Since January 1979 Pope John Paul II has been mediating the dispute, which involves three islands off the southern tip of both countries and the surrounding territorial waters.

Abortions Increase In England

LONDON (NC) — According to official figures, 162,454 abortions were performed in England and Wales in 1981, one percent more than

the year before.

The total for women residents in England and Wales was 128,555, representing a slight drop of 0.3 percent from 1980, but still higher than the average during the 1970s of fewer than 110,000 a year.

The largest number of foreign women coming to England and Wales for abortions were from Spain, which accounted for 20,454 abortions, or 60 percent of those performed on foreign women.

Notre Dame to Honor Cronkite

NOTRE DAME, Inc. (NC) — Walter Cronkite, anchorman for the CBS-TV evening news for two decades until his retirement last March, will receive an honorary degree Oct. 2 as part of the dedication of a new chemistry research facility at the University of Notre Dame.

Cronkite, who has been associated with the nation's space program since he first headed coverage of it in 1956 and who hosted CBS's recent science series, "Universe," will be honored along with five other persons in connection with the dedication of the Stephan Chemistry Hall, a \$9 million facility for advanced scientific experimentation and research.

Science is not limited by faith, Pope says.


CASTELGANDOLFO, Italy (NC) — "Faith does not limit the space and freedom of science," Pope John Paul II told some 400 European Catholic intellectuals Sept. 13 at Castelgandolfo. Addressing participants in the European conference of the international movement of Catholic intellectuals, Pax Romana, the pope said the various scientific disciplines provide only "partial responses for the man deeply hungering for truth." Members of Pax Romana from 20 European countries met in Rome Sept. 11-14 on the theme, "Ethical Responsibility and Christian Faith in a Changing Europe."

Wisconsin voters call for nuclear reduction

MADISON, Wis. (NC) — In America's first statewide referendum on a nuclear weapons freeze voters in Wisconsin Sept. 14 backed a proposal calling on the United States and other nuclear powers to negotiate a reduction in nuclear weaponry. The freeze referendum asked whether voters wanted the state to "inform the president and the Congress of the United States that it is the desire of the people of Wisconsin to have the government of the United States work vigorously to negotiate a mutual nuclear weapons moratorium and reduction, with appropriate verification, with the Soviet Union and other nations." The vote of approval came two days after a "Freeze Sabbath" was held Sept. 10-12 by Wisconsin churches and synagogues, including Catholic parishes, to draw attention to the referendum and the nuclear weapons issue. Auxiliary Bishop Richard J. Skiba of Milwaukee joined a rabbi and an official of the Wisconsin Council of Churches in leading the Interreligious Committee for the Nuclear Freeze, which produced materials for the Freeze Sabbath.

Parents urge senator to support tuition tax credits

WASHINGTON (NC) — Representatives of parents of Catholic school children in Pennsylvania delivered 80,000 letters to Sen. Arlen Specter (R-Pa.) Sept. 14, urging him to support tuition tax credits. Specter, meeting with parents in his Washington office, said he was "sympathetic" but that he did not want to commit himself to voting for tax credits. Tuition tax credit legislation is designed to give parents of non-public school children a tax credit for part of the tuition they pay.

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Zero hour on Social Security

By Jim Lackey

WASHINGTON (NC) — Though the timing remains a mystery, Congress seems to be readying itself to face the music on Social Security, an issue about which the American Catholic Church long has been concerned.

In recent weeks Sen. Robert Dole (R-Kan.), chairman of the Senate Finance Committee, has suggested that Congress take on the problems of the beleaguered system in a lame duck session after this November's elections and after a special commission currently studying the issue gives its final report.

Senate Majority Leader Howard H. Baker Jr. (R.-Tenn.), on the other hand, says we would prefer an early January session on Social Security after the new 98th Congress is seated.

IN EITHER case many say the only way a skittish House and Senate will be willing to make the hard political decisions necessary for the long-term health of the program is to deal with it as far in advance of the next election as possible.

But others maintain that the Social Security system basically is sound and may need only minor adjustments. The National Conference of Catholic Charities, for one, approved a pair of resolutions last year which maintained that the system is financially sound "despite current public discussions to the contrary."

Catholic participation in the Social Security debate began even before Franklin D. Roosevelt proposed it as part of his New Deal. The U.S. bishops as early as 1919 favored a federal system of old age insurance so retirees and the crippled elderly would not face the prospect of living their final years in poverty.

SINCE ITS enactment in the 1930s Social Security has evolved into three separate funds: an old-age pension fund, a disability fund for workers unable to continue on the job, and a hospitalization fund for the elderly, more commonly known as Medicare. Social Security taxes taken from workers' paychecks are dispersed among the three funds.

Because of their different benefit levels the three funds are at varying degrees of solvency. The old age fund is in the worst shape because of cost-of-living benefit increases have outpaced the extra income generated by Social Security tax hikes voted by

Congress in 1977.

But those same tax increases, which are not scheduled to be fully implemented until 1990, eventually are expected to pull both the old-age and disability programs out of difficulty

until approximately the year 2025, when the post-war baby boom reaches retirement age.

Those projections are the basis for the contention that Social Security is basically in good shape and needs on-

ly minor adjustments to get it through the next few years.

THE MEDICARE fund, on the other hand, is said to be fairly sound right now. Because the three funds now can borrow from one another, the health of the Medicare fund has helped keep the other two funds afloat. But as hospitalization costs continue to skyrocket the Medicare fund may run out of money by 1987 — much sooner if interfund borrowing continues — with little chance that it could quickly be brought back into the black.

Also wrapped up in the Social Security issue is the larger debate on the Reagan administration's efforts to reduce the federal deficit. Though Social Security accounts for about a fifth of the entire federal budget it has remained largely untouched by budget cuts. Some have observed that since many other federal programs have been cut as deeply as possible the only option remaining for a deficit-conscious administration is to find some way to reduce Social Security outlays.

That has raised the fear that any adjustments the Reagan administration wants to make will go beyond those needed simply to shore up Social Security.

Lots of ideas for fixing Social Security are being tossed around, few of them politically popular. The Social Security tax increases scheduled to go into effect in 1985, 1986 and 1990 could be moved up, cost-of-living adjustments could be scaled down, or the age for retiring with full benefits could be slowly raised from age 65 to perhaps 67 or 68.

ONE CONCERN of Catholic Charities is the plight of those who retire early not because they choose to do so but because of inability to work or lack of job opportunities. Raising the retirement age without making provision for those who are semi-disabled would create an additional burden for many elderly.

At this point, however, most of Washington is simply waiting to see the final recommendations of the special commission, formed last year after Reagan found his initial Social Security proposals to be extremely unpopular. The Commission's report, due by Dec. 31, most likely will set the agenda for the full-scale congressional debate that seems likely to follow.



At his Washington office, U.S. Sen. Arlen Specter (R-Pa.), left, receives about one-third of more than 80,000 letters from parents of Pennsylvania Catholic school children urging support of tuition tax credit legislation. Making the delivery is Henry Aschenbrenner, deputy executive director of the Pennsylvania Catholic Conference. (NC photo)

Tuition tax bill OKd

WASHINGTON (NC) — The Senate Finance Committee voted 11 to 7 Sept. 16 to pass a tuition tax credit bill after compromising on provisions to prevent tax credit dollars from going to private schools that discriminate racially.

Sen. Bill Bradley (D-NJ) had introduced an amendment Sept. 15 that would have empowered both the Internal Revenue Service and the Justice Department to enforce anti-discrimination provisions that included auditing private schools but did not include racial quotas. The Reagan administration and a pro-tax credit coalition had opposed that amendment.

A compromise amendment was passed 16-0 on Sept. 16. That amendment, introduced by finance committee chairman Robert Dole (R-Kan.), would delay the date tax credit legislation becomes effective until either

the Supreme Court reaches a decision in the Bob Jones University case that no tax exempt status be given schools which discriminate or a congressional statute on tax exemption has been passed.

Bradley said, "The issue for me always has been that no tuition tax credit or tax exemption status go to schools that discriminate. My language did that and the Dole amendment does that."

Tuition tax credits would give parents a tax credit for part of the tuition they pay to send their children to non-public schools.

The finance committee also voted to introduce a refundability provision on the Senate floor.

Refundability would mean that the parents who do not have incomes high enough to require them to pay taxes would receive a refund for part of the tuition they pay.

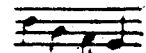
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Relate homilies to life—priest

LOS ANGELES (NC) — "Our homilies must be about life, not about Scripture," said Father Brian Joyce, a pastor from the Oakland Diocese during a conference on preaching.

"Our context is the Scripture, but our aim is the people," said Father Joyce, pastor of St. Monica's parish, Moraga, Calif. "Illumine their lives with Scripture. The homily is to explain life. Scripture is a means."

Homilies should not be tours of antiquity, said Father Joyce at a preaching day Aug. 26 preceding the West Coast edition of the Fourth Annual National Catholic Lay Celebrations of Evangelization.

"IT'S HARD to imagine how a five or a three-minute homily can be boring," he said. "When the homilist explains Scripture but doesn't talk about life, it's a kind of tour through the ruins."

The goal of preaching, Father Joyce said, is to achieve behavioral change either in the individual or in

the community.

"Be clear," he said. "Have a beginning, a middle and an end."

He continued: "Tell the people what you're going to tell them. Then tell them. Then repeat it. Have a clear point. Have clear transitions."

"Be interesting," he said. "The mortal sin in preaching is being boring. When we are boring, we communicate the Gospel and the liturgy as something deadly."

Preaching is a discipline, Father Joyce said. "You have to work at it."

He quoted a preacher who advised: "You got to read yourself full, think yourself ready, pray yourself hot and let yourself go."

Father Joyce said he has developed a program called "St. Monica's Goes Downtown" to minister to his parishioners where they work. He goes downtown once a week for a series of weeks to have lunch with his working parishioners in the financial district.

For the lunches he prepares a series of talks appropriate to the people. One of his topics was business ethics.

In vitro dialogue asked

RICHMOND, Va. (NC) — Bishop Walter F. Sullivan of Richmond called for dialogue on the procedure of conceiving children outside the womb as the nation's sixth and seventh test tube babies were born.

"I'm not against the birth of the babies, but I do think there's need for dialogue on the procedure that's being done," Bishop Sullivan told NC News.

The nation's sixth and seventh test tube babies were born, one in New York City and the other at Norfolk (Va.) General Hospital, where both infants were conceived in the laboratory.

David Kheel, 9 pounds, 1 ounce,

was born to Shirley and Robert Kheel at Columbia Presbyterian Hospital in New York, said Karen Corrigan, a spokeswoman at Norfolk General. And in Norfolk, Alyce Vanwie, 35, and Lt. Cmdr. Steven L. Vanwie, 36, of Virginia Beach, Va., had an 8-pound, 10-and-a-half ounce girl.

Both were conceived at the Eastern Virginia Medical School's in-vitro fertilization clinic at Norfolk General Hospital.

"Everybody is healthy," Miss Corrigan said.

Bishop Sullivan raised the question of what is being done with the embryos if there are multiple conceptions.



ANT-MARCOS MASK — Missionhurst Father Joseph Lapauw, outside the White House, carries a candle and a sign with names of two students allegedly murdered in the Philippines. Demonstrators protested during Marcos' visit with Reagan and claim that 50,000 Filipinos have been murdered during Marcos' rule. (NC photo)

Missionhurst priests arrested in Philippines

ARLINGTON, Va. (NC) — Bishop Albert Van Overbeke of the Bayombong prelatore in the Philippines, called for the immediate release of Missionhurst Fathers Ted Bandsma and Herman Sanderinck.

The two missionaries were conducting a retreat in the rectory when the raid occurred.

"They are not subversives," said Father Ernesto M. Amigle, Missionhurst provincial superior. "My two confreres are doing a very fine work among the people of Villaverde and Diffun" in the Philippines.



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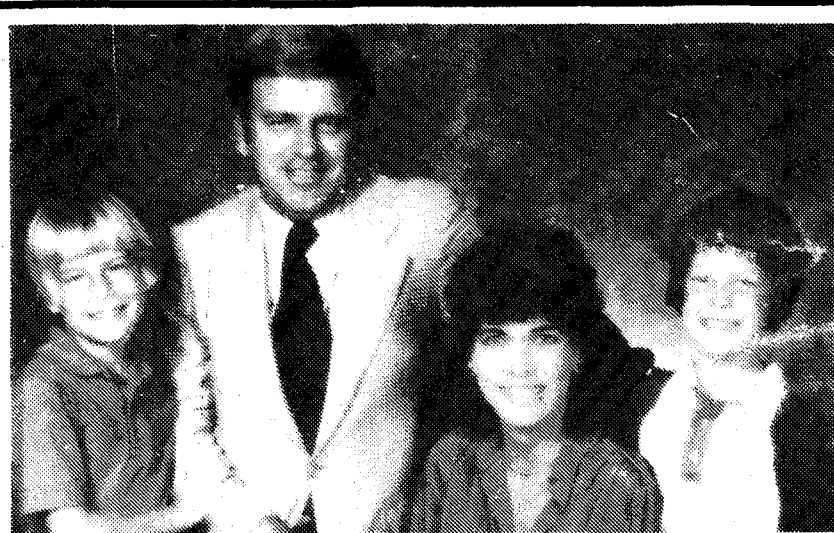
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Catholic League hits schools' TV ad

By Ana Rodriguez-Soto
Voice News Editor

A public service announcement labeled a "disservice" by the vice-president of the Catholic League for Religious and Civil Rights has been taken off the air by one local television station while another has promised not to run it and a third has refused to stop doing so.

Henry Ferro, vice-president of the league, protested the announcement after first seeing it in August, in a letter to WCKT, Channel 7. After repeated requests, the station stopped airing the spot this month. Channel 7 was the first to run the announcement, sponsored by the Junior League of Miami, which urges support for public schools but, according to Ferro, implies that private schools "don't teach in the best democratic traditions or make America, America."

WTVJ, Channel 4 in Miami, has promised not to run the announcement, Ferro said last week in an interview with *The Voice*, but WCIX, Channel 6, refused to stop doing so. Both Channels 6 and 7 have agreed to give Ferro and the Catholic League equal time for their own public service announcement acknowledging that "there are two systems and that it's in our interest to support them" WPLG, Channel 10, which began airing the Junior League announcement this month, has not responded to Ferro's request.

Bishops unit OKs school prayer

WASHINGTON (NC) — The U.S. Catholic Conference Administrative Board Sept. 16 welcomed "in principle" President Reagan's call for a constitutional amendment to allow prayer in public schools.

But the board, a 47-bishop committee which supervises USCC business in between general bishops' meetings, also asked USCC committees to study the question further and report in March 1983.

Ferro said it is important not only to air an opposing point of view but to take the offending announcement off the air because "people go by what they first hear."

Although he says the Junior League's announcement represents an attempt to sway public opinion against tuition tax credits, Betty Huck, president of the League, says "the spot was developed months ago before the tuition tax credit decision by Congress was imminent."

In a letter to *The Voice* in response to a short article about the controversy which appeared in the Sept. 10

The board's statement leaves intact its 1973 endorsement of a proposed constitutional amendment to permit prayer and religious instruction in public schools on a voluntary basis under private auspices.

The board argued then that an amendment is necessary to reverse the U.S. Supreme Court's 1948 McCollum decision which barred voluntary religious instruction from public school premises.

issue, Huck states also that the purpose of the announcement "was simply to give some much needed positive recognition to improvements made in the last few years in Dade County's public schools. Not only was any bias against private and parochial education and tuition tax credits not intended, it simply is not there."

Huck also points out that the script does not say that "public schools make America, America," but that "public schools help make America, America."

"It hardly seems reasonable to in-

sist that in a 30-second spot intended as a positive commentary we be required to list all those things that help make America, America," Huck states. "Furthermore, it is ludicrous to construe their omission as opposition."

Ferro says his efforts against the announcement are backed by the Florida Association of Non-Public Schools; First Spanish United Presbyterian Church and its pastor, Rev. Martin Anorga; Calvary Baptist Church and its pastor, Rev. Marco Antonio Ramos; and the Bilingual Private School Association. He is also trying to obtain an appointment with Dade County School Board Chairman Paul Cejas to discuss the matter and obtain his support.

Ferro, a recently graduated lawyer who was appointed vice-president of the Catholic League only a few months ago, says his quarrel is not with the Junior League but with the phrasing of the announcement, which he says can definitely be construed as opposing tuition tax credits.

"If we let this one go by, that sets a precedent."

The Catholic League's own public service announcement would state that "American schools transmit the culture, ideals and morals of society to our children. They also provide our children with the tools necessary to function in today's complex society. Please help all our children and support our educational systems."

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Fr. Bruce Ritter

SEX AS ENTERTAINMENT

Linda was 11, still a virgin, when her pimp took her. Peter was dancing naked on bars when he was

15. Martha was 14 when her pimp dyed her hair, got her a phony ID, and put her to work in a massage parlor. Tony was 16 when he fled, in terror, the call boy service, Dial-A-Model. Annie was barely 15 when her pimp went to her mother's house in upstate New York, waited until her mother left for work, and dragged a very frightened Annie back to life on the street and a near death...

There are many reasons why we have a sex industry all over this country. It is one of the "growth industries" in the United States. The undeniable fact quite simply is that we want one. There are literally millions of customers who patronize this multi-billion dollar business. Millions of customers...who believe the bizarre myth that prostitution is a victimless crime...who believe that prostitution is nothing more than a commercial transaction between someone who wants to buy something and someone who wants to sell...who choose to believe that sex is entertainment and that it's okay to pay the entertainers...who scoff at the notion that there is something sacred and deeply personal and intimate about sexual experience.

The sex industry, dominated and controlled by organized crime, has actually formed a continuum with the entertainment industry. It has almost become impossible to distinguish between some aspects of legitimate theater and the sex industry. And the fact is we seem to want it that way.

If you want to spend a sophisticated evening at the theater in Manhattan, and have twenty-five dollars to spend, you can buy a front row seat at "Oh, Calcutta," the longest-running erotic musical in New York. For your twenty-five dollars, you can watch a dozen young naked bodies sing and dance and tell you jokes while they simulate sodomy and intercourse on the stage. If you don't have twenty-five dollars, but you do have twenty-five cents, you can take your quarter to the peep show just down the street from our UNDER 21 Center on Eighth Avenue. You can drop your quarter in a slot, and for 90 seconds a screen will flip up, and you can watch one naked young lady dance. She won't sing. She will, however, tell you some very filthy jokes and invite you to masturbate.

There is no ethical or moral or qualitative difference between spending twenty-five dollars to see "Oh, Calcutta" for your

sophisticated evening at the theater, or spending twenty-five cents at a peep show owned by members of the Angelo Bruno crime family of Philadelphia, or watching the action at a West side hangout on W. 45th St. run by Matty "the Horse" of the Genovese crime family, or enjoying the entertainment at the Pussycat, another sexual supermarket owned and operated by Micky Zafarano, the top pornographer of them all, located right in Times Square. It's just sex as entertainment and a very big business—that makes a lot of very unwholesome people very rich.

There's no mystery why we have a sex industry. The reasons have always been the same: greed and lust. Their greed and our lust, and our inability to care enough about what happens to the young people who, every year, become enslaved by the industry. Because we tolerate and patronize this very sick business that treats young people as merchandise, we have made places like UNDER 21 necessary!

This year we expect at least another 10,000 kids to come through our doors. Most of them will have been involved, on some level, with the industry. I have never met a young prostitute, girl or boy—and I've met thousands—that wanted to be one. I've never met a young prostitute, girl or boy, that did not start out as a runaway. They have very few options. One boy put it for me very directly: Bruce, he said, I've got two choices: I can go with a john (customer) and do what he wants, or I can rip somebody off and go to jail. And, he said, I'm afraid to go to jail. I wouldn't make it through my first shower. I can't get a job, I have no skills, I have no place to live. The boy is 16. I do not know what I would have done if I were 16 and faced with that impossible choice.

That's why the Church must do this work. It has always been an unmistakable duty and an inalienable right of the Church to provide sanctuary for abused innocents—and maybe not so innocents—when they could not protect themselves from vicious exploitation.

We have almost lost the ability to protect our children, and God help us, the will to do so. Until the citizens of this country decide they don't want a sex industry, and that it is not O.K. to buy and sell children and young people, the Lindas and Marthas and Tonys will continue to be placed in harm's way, their lives destroyed, their spirits damaged irrevocably. Who, after all, wants to take on organized crime? Our politicians and law enforcement groups certainly don't. Our prosecutors and our judiciary tell us their hands are tied. Who wants to take on the well-financed pressure groups that worry more about the civil liberties of pimps and criminals than those of their victims? And who wants to be held up to scorn

and ridicule as book burners and fanatics because they see pornography as a degradation of an entire gender, as a classroom for rape and seduction?

My kids are good kids. You shouldn't think they're bad kids. When you're 14 or 15 or 16, or for that matter, 17 or 18, and you have no place to live, and you're cold and hungry and scared, and you've got nothing to sell except yourself, you sell yourself. There are thousands of young people caught up in this dangerous, degrading lifestyle, from which many never escape...and that ends up killing many of them.

My friends and I are convinced that the work we do is God's work, and a worthy work of the Church. But we know that without your help, we could not survive. We are always very broke and trying very hard to care for the hundreds of desperate kids that come to us every week. So, thanks very much for whatever financial help you can give us.

But more than anything else, thank you for your prayers.

I too want to join in the work of the Church and help free the homeless and runaway youth from the horrors of life on the street. Enclosed is my contribution of: \$ _____

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Fr. Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

Vatican did help Jews in WWII

NC News Service

Despite fears of direct Nazi reprisals, Pope Pius XII and his aides made numerous, sometimes successful efforts to save thousands of Jews from extermination during World War II, an 11-volume documentary history from the Vatican's archives shows.

When Pope John Paul II agreed recently to meet with Palestinian guerrilla leader Yasser Arafat, leading enemy of Israel, an unnamed high government official in Israel made a widely publicized claim that the Catholic Church did nothing to save Jews from the Holocaust, the Nazi extermination of an estimated 6 million Jews during World War II.

The Vatican called that claim "an outrage to the truth" that is contradicted by the public record of Vatican activity during that period.

THE RECORD does not definitively answer, but gives strong clues to the answer to such questions as: Could Pius XII have saved more Jews by speaking out publicly? Conversely, would any public statement have so enraged Hitler that it would

have hampered existing efforts on behalf of the Jews and brought harsher persecution down on the church as well?

In a 1973 book on the Vatican during World War II, British historian Anthony Rhodes quoted Albrecht von Kessel, counselor to the German ambassador to the Holy See during the war, as saying: "We knew that a violent protest by the pope against the persecution of the Jews would have certainly put the pope in great personal danger and would not have saved the life of a single Jew. Like a trapped beast, Hitler would have reacted to any provocation with extreme violence."

That fear was borne out by the Catholic experience in the Netherlands, where Catholic and Reformed Church leaders were warned by German occupiers not to speak out against the deportation of Dutch Jews, or members of their churches who were of Jewish origin would no longer be protected. The Catholic bishops spoke out anyway in 1942 and 1943, and Jews who were baptized Catholics began to be deported.

In 1964 Cardinal Egidio Vagnozzi, a long-time Vatican diplomat who was then apostolic delegate in the United States, said that for two years during the war he always had a packed suitcase ready in his Vatican apartment because the papal secretariat of state had ordered Vatican officials to be prepared for deportation to Germany at a moment's notice.

"**THE HOLY FATHER** had to judge according to the circumstances," Cardinal Vagnozzi said, and if he spoke out against Hitler's extermination campaign, he "was risking the safety of those Jews who had still escaped. At the time all the buildings of the Holy See in Rome were full of Jewish refugees."

In 1972 an American Jesuit historian, Father Robert Graham — one of a team of scholars called on by Pope Paul VI to study and publish the Vatican archival record on its diplomatic activity in World War II — wrote that as early as 1941 the Vatican had evidence supporting a belief that Hitler planned to occupy the Vatican and expel the pope.

Father Graham, whose 15 years of work on the 11-volume "Acts and Documents of the Holy See Regarding World War II" makes him a leading expert on the question, has outlined a wide range of interventions by the Holy See and its representatives to save Jewish lives, prevent their internment in concentration camps, seek knowledge about the fate of those interned or deported, and get permission to assist those imprisoned.

AMONG SUCCESSFUL efforts were the protection of thousands of Jews in Italy and in Hungary. Many other church efforts failed, as interventions or protests by Vatican diplomats were rejected or ignored by the Nazis.

But the "failures and lack of success take away nothing from the merit of the good intentions," Father Graham wrote in a 1980 article.

He said that the Vatican documentation also showed a "high degree of coordination and mutual understanding" between the Vatican and Jewish organizations during the war in efforts to save Jews.

Israel 'forgets,' echoes false charges

By Michael Schwartz
Catholic League for Religious
and Civil Rights

"The people of Israel will never forget what His Holiness (Pope Pius XII) and his illustrious delegates . . . are doing for us unfortunate brothers and sisters in the most tragic hour of our history," said Chief Rabbi Isaac Herzog of Jerusalem, shortly before the end of World War II.

Now, 37 years later, following the announcement that Pope John Paul II would meet with Palestinian leader Yasser Arafat, it has become painfully apparent that the people of Israel have indeed forgotten. Prime Minister

ANALYSIS

Menachem Begin, in a transparent attempt to intimidate the Vatican, has lately denounced the Roman Catholic Church, claiming that it "did not say a word about the massacre of Jews for six years in Europe."

Begin's charge did not, of course, materialize out of thin air. Ever since Rolf Hochhuth's *The Deputy* first appeared in 1963, it has been an unshakeable axiom of popular mythology that Pope Pius XII was, if not actually a crypto-Nazi, at least guilty of criminal cowardice and insensitivity in the face of the Holocaust.

IT IS ACCEPTED as a truism that the Pope's failure to act or even to speak out against the atrocities of the Nazis made him a silent partner in the massacre of millions. In the hands of some writers, this alleged collaboration of the Pope is adduced as evidence of the Anti-Semitic and pro-fascist nature of the Catholic Church as a whole.

Before and after Hitler's seizure of power, the Catholic Church in Germany was a formidable opponent of Nazism — so much so that Hermann Goering complained in 1935 that "Catholic believers carry away but one impression from attendance at divine services and that is that the Catholic Church rejects

the institutions of the Nationalist State."

And the Church was persecuted for these "abuses." Catholic lay leaders were murdered. Catholic organizations and schools were suppressed. Priests and nuns were framed on false charges and thrown into concentration camps.

In 1937, when the leaders of the Western democracies were scurrying to Munich to negotiate with Hitler, the Holy See condemned the theory and practice of the "Nationalist State" in the encyclical *Mit brennender Sorge*.

WHEN JEWS felt the cruel sting of Nazi hatred, the German bishops protested, "Whoever wears a human face owns rights which no power on earth is permitted to take away," echoing Pius XII's declaration, "We are all spiritual Semites."

Pius XII had just ascended to the Chair of Peter when the world was engulfed in war, and that war provided a cover for the ultimate Nazi atrocity: the deliberate genocide of an entire people. This called for action, not words, and it was with action that the Holy See responded.

While Britain and the United States were refusing to admit refugees to their territories, the Holy See was distributing thousands of false documents — life-saving passports to freedom — to the beleaguered Jews.

While the Allies were trying to use the rumors of death camps for war propaganda, Catholic priests, nuns and laypeople were hiding Jews in their flight to safety, and often paying for it with their lives.

While the Allied military leaders were refusing to bomb the rail lines into camps, Vatican diplomats were dealing with the leaders of occupied areas, trying to keep Jews off the trains.

IT COULD BE asked whether these good works were enough, whether it would have been better for the Pope to have denounced from the rooftops the crimes that were occurring. This thought troubled Pius XII, and he confided afterward to an associate, "No doubt a protest would have gained me the praise and respect of the civilized world, but it would have submitted the poor Jews to an even worse persecution."

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'Father, I've got a problem...'

By Prentice Browning
Voice staff writer

"Father, I've been meaning to talk to you."

With those words it begins numerous times a day, maybe as much as a hundred times a week as Fr. Yates Harris is approached by students, faculty, and parents wishing time to unburden some of their troubles or requesting one of the 60 confessions Fr. Harris hears in any busy Monday through Saturday period.

You might think that with such a frenetic schedule Fr. Yates is Director of Campus Ministry at a major Catholic university institution. Actually you can find him at St. Thomas Aquinas High School in Ft. Lauderdale where he has been full-time chaplain for the past four years.

You might not find him in his office, though, because Fr. Harris may be out meeting students, and often hearing confessions, on the athletic fields, in the cafeteria or elsewhere on campus where people gather.

IN FACT, accessibility is probably the key point that the chaplain emphasizes in a recently published manual for high school chaplains he authored that will be used throughout the archdiocese and will be offered to dioceses around the country. Fr. Harris, who always saw the need for a manual, finally decided, with encouragement from Archbishop Edward A. McCarthy, that the only way he was going to see one was to write one himself.

In the manual the chaplain tells how he spends his lunch hour at the cafeteria with the students. By speaking on an informal basis, he says, students become aware that the chaplain is not a disciplinarian. Lunch hour also gives him a chance to check up on people he has counseled and to observe a youth in a setting with his peers.

"Visibility is a big thing, to show that we care more about them than just in the day here."

It also helps to have a great deal of rapport with young people, something not every priest is fortunate to have. Fr. Harris admits that other priests have occasionally told him that they have a great deal of difficulty in relating to high school level youngsters.

It helps, he says, "when working

St. Thomas high school chaplain has busiest ear on campus

with younger people to accept some of their views and changing values while at the same time you have to guide and direct them so they stay close to God."

THE HIGH school chaplain, a converted Catholic with a delayed vocation, has had plenty of experience with young people even before he was ordained four years ago. Working in a public high school in Maryland for 12 years, Fr. Harris progressed from teaching mathematics and U.S. History to offering his talents as a guidance counselor.

He found he was frustrated by the limitations of being a guidance counselor, however, in the public school system.

"(I thought) there had to be more influence you could inject into the family life. In public school that image (as a family counselor) wasn't projected as a guidance counselor."

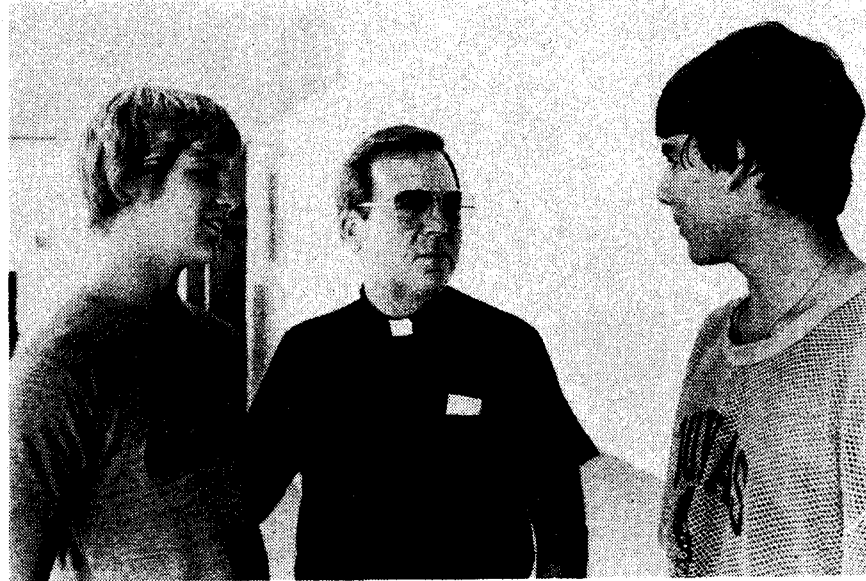
As a chaplain, however, he has ample freedom to see the parents and delve into some of the underlying problems a student is having.

The most predominant problem he has to deal with are youths who are going through a traumatic period during the divorce of their parents.

"**PARENTS OFTEN** have told me," he writes in his manual, "that it would be easier for their children now that they are in high school, than in elementary school, to live with a divorce. I have never met a high school student who agrees with that kind of thinking."

Most often Fr. Harris will counsel a student in 30 minute sessions encouraging him, especially in cases of divorce to bring in his parents for further sessions.

"I stress that there has to be a dialogue between a parent and a student." Often anger builds up but after a short period of ventilating



Father Harris speaks with some students after school at St. Thomas Aquinas.

their difficulties teenagers can return to a more "give and take" exchange with their parents.

Fr. Harris finds that 99 per cent of the parents are cooperative even though he will sometimes have to see divorced parents separately.

The administration too, especially principal Fr. John Norton, has been encouraging, he says, respecting the confidentiality of his student contacts.

"**I TELL** them at Mass we are a faith community. As a family what happens to one happens to all."

Fr. Harris, in addition to counseling duties, presides over morning Mass every day. He also gives presentations in theology class on such issues as the requirements of marriage in the Catholic Church and annulments.

Spiritually, the chaplain observes that some people are angry at God after the death of a close relative. However, he sees much religious feeling despite the popular conception of teenage indifference.

"There is a misnomer among a lot of adults. I think they feel that our young people aren't turning to God. I'm here with them every day and I see how many times I will pass the chapel and a student will usually be there."

And as a man of God his responsibilities in counseling are something more than resident psychologist, though sometimes he may see the same function.

"**THE GREATEST** asset you have is to be a good listener but when they come to you as a priest they are looking for an answer."

"Students have no problem talking about sex," he says. "I'd rather have them talk about it with me than take it to a friend and get an unsatisfactory answer."

He adds that no problem of a student should be considered too small.

"It may sound very simple but it can be a big stumbling block. It may be something they worried about all weekend. You never know exactly

(Continued on page 9)

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'Lord's Place' a busy place

P.B. soup kitchen now reaching out to 2,000 people a week

By Dick Conklin
Voice Correspondent

WEST PALM BEACH — What began as a small volunteer-run soup kitchen in downtown West Palm Beach has now become an active group of 75 people who visit, feed, evangelize and love over 2,000 individuals a week.

Led by a local Catholic layman who prefers to be called simply "Brother Joe", the growing movement seeks to help the poorest of the

I'm ashamed to tell you I lived in my home and never knew of the need and want out there. The conditions were 'a real eye-opener'.

**Barbara Roth,
volunteer**

poor with food for the body and the soul.

The Lord's Place started two years ago as a small storefront street mission, offering day-old donuts and bread, soup, a word of encouragement, a place to sit down and rest, a heartfelt prayer.

Other Christians in the area heard about the work of Brother Joe and his friends and offered to help. Eventually some of them recognized the need of shut-ins and rural poor who had no way to visit The Lord's Place, and suggested a "mobile ministry" that could take donated clothes and food to the needy.

Fund-raising efforts paid off, and first St. Juliana's, then St. Rita's

church received Lord's Place vans. During the week parishioners would drop off clothes and food, which volunteer drivers would take to the people in need of them — some as far away as Indiantown. Ten migrant camps along rural Route 441 were added to the list. Today Holy Name parish has a third van, and the people are working to pay off a \$5,000 debt on it.

Visiting Homes

While the mobile ministry was getting underway, another group of Lord's Place volunteers started regular home visits to poor people isolated in their homes.

One person who came forward was Barbara Roth, a mother of nine, who now says, "I'm ashamed to tell you I lived in my home and never knew of the need and want out there." Last March she left the downtown soup kitchen (currently located at 47th and Broadway) and joined the new outreach ministry. "We had the idea we'd go for a little visit, give them a little soup, say God Bless You, and leave."

She found the visits to be "a real eye-opener." Many of the elderly were unable to take care of themselves. Houses needed cleaning badly, sheets needed washing, and the people needed to be fed. Barbara and her mother began regular weekly visits, eventually taking in eight homes. At first they were unprepared to deal with the conditions they found. "We were so over our heads, so un-equipped," she remembers. "The need was just overwhelming."

Social Workers

Today she runs errands, does cleaning and laundry, and prepares meals for the people she visits. In several cases she found that HRS (government) social workers who



Most signs tell us where NOT to go. This one welcomes the needy to the Lord's Place in Palm Beach.

were supposed to be visiting the people, buying groceries and cleaning for them, simply weren't doing their job. Her efforts led to the agency's investigation of contracted out services, and may have stopped HRS from proceeding with involuntary placement of some of the people in institutions.

Brother Joe is quick to praise the Mother Teresa-like qualities of Barbara Roth and the other 74 Lord's Place volunteers. "I think that the Spirit is moving among the laity to go out and feed the hungry and spread the Gospel message. Traditionally this has been left up to the clergy but now the laity is getting involved.

"We have an obligation to the poor. We simply can't continue to ignore

them. There are people who have been involved in the Lord's Place from the beginning. One 76-year-old man comes every Monday, serving soup and preparing food packages."

Feed 300 A Day?

"The downtown mission has been busy from the start, but more people have come by in the winter season. Last year we averaged around 150 people a day, but it stayed at that rate right through the summer this year. Many of them have been children and families. I'm afraid that we may be serving up to 300 a day this winter."

Sometimes there seems to be no end to the needy who can be helped by The Lord's Place. Even the state HRS and the Catholic Service Bureau refer people who can be assisted by the unique ministry.

Brother Joe admits that the financial problems have been severe, but maintains that individual volunteers are the key. "These people are really dedicated. Some have been with us nearly two years now. The Witness musical group has performed for our benefit. Some readers of *The Voice* came forward to help."

Seminarians Help

A recent breakthrough for The Lord's Place was Brother Joe's agreement with the nearby Seminary of St. Vincent de Paul to add his ministry to their field education program. Four seminarians will each spend six hours a week working for The Lord's Place.

Brother Joe is an obvious believer in Christian Activism. "St John taught us to love one another in deed and faith and not merely talk about it," sums up his feelings. People interested in helping The Lord's Place may write to P.O. Box 6666, West Palm Beach, FL 33405.

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St. Martin's DAREs to help

By Wendy Shelton
Special to The Voice

Something good is going on quietly in Martin County. The people involved go out of their way to remain anonymous. Their objective is to help those who have less of a share of this world's goods than they. The program which ties them together is called DARE (Dignifying All Remaining Empty).

There are two centers for DARE: the parish of St. Martin de Porres Catholic Church, located in Jensen Beach, and a dedicated priest, Father Jerome Herman, who lives in Stuart. Fr. Jerome had been quietly helping the poor of Stuart for about five years, when a need arose for the people of St. Martin's to have an outlet for charitable works. About two years ago an alliance was formed between the parish and Fr. Jerome.

DARE provides food, clothing, furniture, household repairs and other needs. Bread is provided, at no charge, by a grocery chain, gallons of milk are purchased, lawns are mowed to keep rats and snakes away from homes.

MARTIN COUNTY is one of the fastest growing counties in Florida, and is listed in state surveys as having one of the highest per capita income levels in the state. But there are many

poor in the city of Stuart, especially east Stuart and outlying areas.

A community which boasts of containing Sailfish Point within its borders (a development of \$1 million-plus residences) also has as poor and dehumanizing a ghetto as to be found in many larger cities.

According to one member of DARE when questioned as to how many people the program feeds, she responded "Not enough. If we had the supplies available we could feed half of East Stuart."

How does DARE operate? There are many hands, and hearts, involved. On Monday mornings, after Mass, people take home some of the bread and rolls which were picked up earlier that morning. Later, the same people return with about 100 sandwiches, ready for distribution.

Some members of DARE work quietly after work, placing plastic over open windows in the winter time, or fixing a leaking roof. Others mow lawns.

A SPACE is reserved in the classroom area of St. Martin's as a place to bring clothing for children and adults. A special appeal was made recently for back-to-school clothes. School supplies are sought also, as, according to another member of DARE, "The children of the poor

also need supplies to go back to class."

On Sundays, after each Mass, other members of DARE have their turn; they contribute money so needed to supplement the work of other members. "These people," explained a coordinator of the group, "are very important. They give unselfishly. At least one \$50 bill has been given recently." None of the funds that are donated are used for running DARE. Gasoline costs are not reimbursed. There is no office to be maintained, no salaried personnel. Every cent is used to feed and clothe the needy.

EVEN THE CHILDREN of St. Martin's are members of DARE, though there is no official recogni-

tion. At the recently concluded Vacation Bible School, two of the classes earned boxes of food by doing "good deeds" at home that week. At the celebration closing the weeks' activities, Fr. Jerome received the gifts of food from the children. He explained to them that although each week 150 pounds of food are distributed, three or four times per week, "there is always a need for more."

DARE is not a social reform group, it does not attempt to convert. Counseling is provided to those who request it, there is always an ear for listening, and shoulders for crying. DARE exists solely to feed the hungry, clothe the needy.

Chaplain listens

(Continued on page 7)

how what you say to a student is going to affect their lives. You have to weigh the answer according to the student."

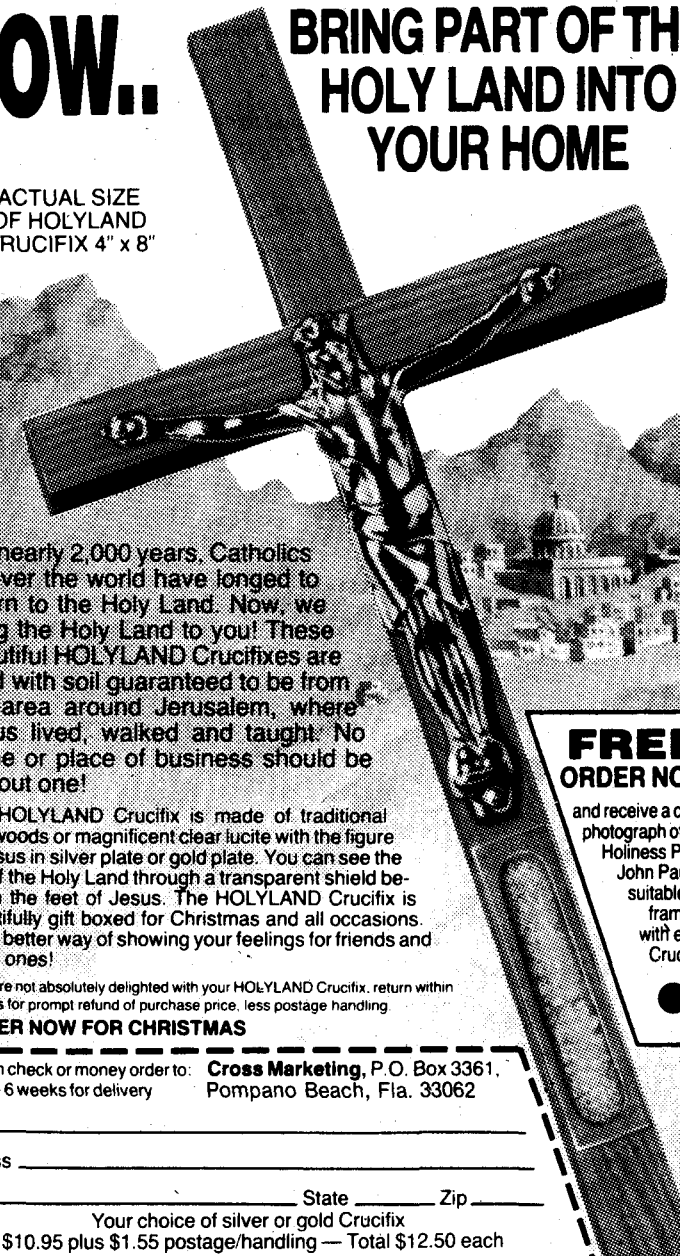
St. Thomas Aquinas students returned his concern earlier this year when they gathered in Our Lady Queen of Martyrs chapel on a holiday to pray for his recovery while he underwent a major bypass operation.

But the operation hasn't slowed his many faceted commitment to helping teenagers as an instructor, spiritual guide, and sympathetic listener.

HIS MANUAL concludes: "When my students say to me, 'Father, don't you ever get tired of all the worries we give you?' I can honestly answer 'No . . . I pray each day that my ministry to our students continues for many years, God willing.'"

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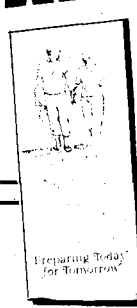
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Christian morality is...

The following article was originally delivered as a speech to the Los Angeles World Affairs Council earlier this year. In it, the Rev. Donald Wildmon, a Methodist minister and chairman of the Coalition for Better Television and director of the National Federation for Decency, delivers a powerful indictment of the television industry for its lack of moral concern and prejudice against organized religion.

Because of the tremendous impact television has on American lives, editors of *The Voice* felt committed to run the speech in its entirety.

Last of two parts

THE HEAD OF Action for Children's Television, Peggy Charren, accuses the coalition of censorship. The coalition has not asked any government agency to pass a single law but has taken its case to the people. Action for Children's Television, on the other hand, has been lobbying in Washington for years to get the FCC and the FTC to impose ACT's views about television on the public by government fiat.

Who is it that is practicing censorship? The group practicing their right to buy or the group trying to impose their views on the public by official governmental action?

The Coalition for Better Television works on the following premise: The networks can show what they desire, the advertisers can sponsor what they desire, the viewers can view any of the choices they desire (and only the networks and local stations tell you what you can and cannot watch), and consumers can spend their money where they desire. Our entire program is voluntary. No one has to participate who does not desire to do so.

The coalition's boycott of RCA/NBC is an exercise in stewardship, not censorship. The accusation that the boycott is censorship makes as much sense as NBC Entertainment President Brandon Tartikoff's recent charge that the boycott was "the first step toward a police state . . ."

Tartikoff seems to think that the republic will fall unless we continue to financially support what many of us feel is offensive and destructive programming. Our republic existed long before television turned to vulgar and tasteless programming.

We are left with the opinion from the networks that we are under an obligation to support that which we find to be morally offensive or mentally insulting. Our message is that we are not. Supporting vulgar or tasteless programming is no more our obligation than it is an obligation of this country to support economically the government of Russia.

WHAT IS IT about me that the networks and Hollywood really object to? They say it is my methods, methods that encourage people to practice selective buying as well as selective viewing. But that is only an intentional diversion.

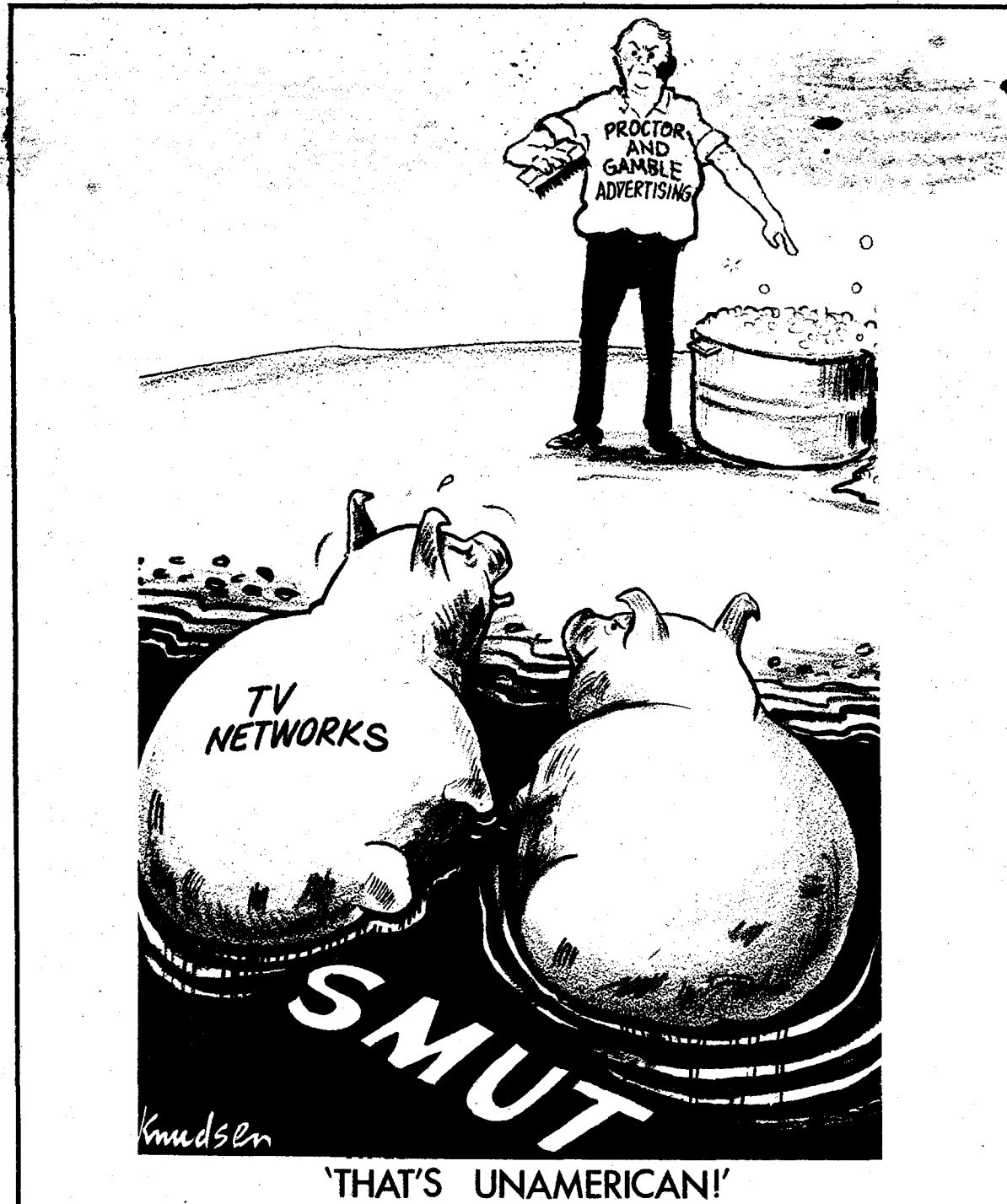
It isn't my methods that they object to. No. If it were my methods they would have criticized other organizations which use the same methods.

For instance, when the NAACP threatened to boycott films that did not use blacks behind and in front of the camera, there was no righteous repudiation coming forth from New York and Hollywood. No charges of censorship or police state beginnings.

When I said that we would have a boycott, *The Hollywood Reporters* front page headlines screamed in big bold black headlines: **REV. WILDMON ON THE RAMPAGE AGAIN: NEW BOYCOTT THREATENED.**

When NAACP head Benjamin Hooks threatened a boycott, there were no headlines which read: **BENJAMIN HOOKS ON THE RAMPAGE AGAIN: NEW BOYCOTT THREATENED.**

When the Directors Guild of America announced their boycott of states which had not ratified the ERA, there were no big headlines calling the boycott unfair or repressive or referring to the fact



that **DIRECTORS GUILD OF AMERICA ON RAMPAGE AGAIN, TO BOYCOTT STATES WHICH HAVE NOT RATIFIED ERA.**

When the Oral Majority announced a boycott of Procter & Gamble because of that company's withdrawal from 50 programs they found not suitable for their ads, there were no holy cries of censorship, no headlines which read: **HOMOSEXUALS ON RAMPAGE AGAIN, BOYCOTTING PROCTER & GAMBLE BECAUSE P&G FOLLOWS POLICY ON TV SPONSORSHIP.**

No, it is not my methods that the networks and Hollywood object to. They have proven that. What, then, is it?

Gene Mater, vice-president of Policy, CBS-TV, expressed what they find objectionable about me in a debate we had in this city a year ago. When I asked Mater why it was right for other groups, including the homosexuals, to do the same thing I was doing and not me, Mater replied: "The difference — I think what sets you apart — your organizations apart . . . is the fact that you are . . . cloaked in this self-assumed aura of religious respectability."

Therein lies the problem. It is not my methods but my ideas that represent a threat. Which ideas? Ideas that spring directly from my Christian faith. That is what the networks and Hollywood find dangerous.

This was further brought out when James Rosenfield, president of CBS Network, referred to me in a speech at Monterey as the "Ayatollah of

the religious right." Not the "Ayatollah of the right," mind you, but the "Ayatollah of the religious right."

So, then, it is my ideas which must be suppressed. Ideas, you see, can be dangerous. Those who publicly accuse me of censorship are practicing exactly that of which they accuse me. They censor out the ideas I espouse, because they find these ideas dangerous.

This is nothing new. These ideas I hold have been dangerous for 2,000 years.

They were so dangerous that the Person to first advocate them ended up on a cross, crucified by the power brokers of His day.

Ideas so dangerous that for nearly 300 years the Roman Empire threatened to kill and indeed did kill those who held them.

Ideas so dangerous that in Soviet Russia in this century more than twelve million people have been put to death because they held them (a fact one would never learn watching network news).

Ideas considered so dangerous that in one third of the world they are still outlawed and forbidden.

Ideas so dangerous that Hollywood and the networks find they must be suppressed and censored out.

WHAT ARE these ideas? To begin with, the idea that man is more than an animal, that man is created in the image of God. That, indeed, is a dangerous idea. Let a person begin to conceive of himself as being infinitely important, created in the image of the Creator of the earth, and he

...what networks fear

behaves differently. He becomes a new creature. He seeks a better way. He opposes a exploitation and greed. He might even dare to upset his status quo.

What kind of ideas is it that I have that are dangerous? The idea that says sex is a beautiful gift given by God to be shared between husband and wife, not cheap and vulgar like the networks and Hollywood make it. That is a dangerous idea. Should it be allowed to catch hold, then all the pornographers, from Hefner on down, and many of the film makers would suffer monetary loss.

What kind of ideas? The idea that says violence is not God's way of resolving conflict. Surely that is a dangerous idea. Allowed to spread, the public might reject a steady diet of violence on the screen and in the news. The job of Hollywood and the networks would thus be complicated. Some imagination, creativity and objectivity might be called for.

What kind of ideas do I hold that are dangerous? The idea that the elderly are an important part of society, to be honored and respected for their wisdom and experience. That is dangerous. The networks and Hollywood depend on youth, primarily female youth, which they can exploit. To see beauty as something intrinsic, rather than meat well proportioned on human bones, is dangerous. Writers might have to use creativity and imagination to bring forth suitable scripts. Presenting a half-naked female would no longer be considered an art. Females might have to be treated as intelligent humans instead of sex objects.

What kind of ideas? The idea that says intelligent and thoughtful people can express themselves without resorting to vulgar, crude, and filthy language. That is dangerous. If Hollywood and the networks should ever have to face that idea from the public, they would have to use skill to get across a forceful point.

WHAT KIND of ideas? The idea that says illegal drugs should be presented from a negative light, shown as non-approved behavior and detrimental to the well-being of the individual and society. The idea that says alcohol should not be the overwhelming drink on television, and when it is shown the results of alcohol should also be shown — deaths on the highway, deaths and violence in the home, lost production, human suffering. Those, indeed, are dangerous ideas.

What kind of ideas? The idea that capitalism, nurtured by Christian ethics, is the finest economic system ever devised by mankind. This idea is so rejected by Hollywood that Jim Brooks, a television writer and former producer of "The Mary Tyler Moore Show," said concerning businessmen: "They are all sons-of-b----."

Douglas Benton, another successful writer and producer, put forth his idea of capitalism nurtured by Christian ethics. "We are inevitably moving toward socialism. Ultimately it will come to socialism, because it's the only governmental organization which attempts to take care of the dumb and the weak and the helpless. The free enterprise system is set up to reward your energy."

The Media Institute released a study which reported that 67 percent of businessmen on television are depicted in a negative way and reported: "Full three quarters of those corporate leaders portrayed in a negative light engage in illegal activity . . . Over half of all business leaders on these prime-time shows . . . are portrayed as criminals."

It was the capitalistic system, nurtured by Christian ethics, that made this country the richest,



Television brought to the homes of millions the illicit sexual relationships which dominated the story of a wealthy woman (played by Lindsay Wagner) in its adaptation of the best-selling novel, "Scruples." (NC photo)

most prosperous in all the world and allowed us, more than any other country in history, to help the underprivileged countries of the world. Capitalism, divorced from Christian ethics, will become a most callous economic system as socially repressive as communism.

WHAT KIND of ideas do I hold that are dangerous? The idea that religion is a vital part of life, that according to George Gallup 90 percent of Americans consider themselves Christian and that more than 50 million people attend worship regularly. That the Christian faith has helped build schools, hospitals, home the homeless, feed the hungry, heal the broken home, heal the alcoholic and play a central role in making this country the greatest on earth. That is a dangerous idea, so dangerous that it should not be shown on television.

So it isn't my methods the networks and Hollywood reject. They have used and approved

What is at stake in all of this goes far beyond sex on television and violence . . . The kind of society our children and our children's children will live in is at stake.

the same methods for others. It is my ideas, my concept of man, that is dangerous. They must not let these dangerous ideas spread. They may be contagious.

What is at stake in all of this goes far beyond sex and violence on television. What is at stake here is whether we will remain a country accepting the Judeo-Christian concept of right and wrong, or turn our back on centuries of progress to embrace practical atheism. The kind of society our children and our children's children will live in is at stake. Our nation will reap what we sow. That is a truth you can deposit and draw interest on.

We can have a society that recognizes God and His moral standards, or we can have a Godless society which recognizes the "make-it-up-as-you-go" moral standards of Hollywood and the networks. We cannot, however, have both as equals. We cannot have a society where half recognize human life as precious and half recognize human life as convenience.

We can base our law and justice, our determination of right and wrong, on the Ten Commandments and the Sermon on the Mount, or we can base our law and justice, our determination of right and wrong, on the "make-it-up-as-you-go" values of Hollywood and the networks. But we cannot have our base on both because they are diametrically opposed to each other.

WHETHER WE REJECT God or affirm Him, the fact remains that we are still His children and brothers together in the family of man. We can follow the example of Cain in dealing with our brothers, or we can follow that of Andrew, but we are — have always been and will always be — brothers.

You have seen the changes which have taken place in our nation in the last generation. I ask you, is our nation a safer, better, more moral, more stable society than it was a generation ago? Is the quality of life better than it was a generation ago? And if crime, drug use, divorces, abortions as convenience, pornography, apathy and similar social ills continue for another generation as they have during the past generation, will we have the kind of society you want your grandchildren to grow up in? Do we desire to proceed in the same direction morally which we have been going for the past quarter of a century? Are we ready to sell our national soul for a mess of valueless pottage? I certainly hope not.

The greatest resource America has is her people. The most precious gift in all the world is human life. The greatest good is to serve your fellowman. The greatest tragedy is the refusal of American people to get involved on behalf of those who will come after us. A nation which turns its back on God and His moral standards will reap what it sows. That was truth two thousand years ago. It is truth today. It will be truth two thousand years from now even if we reject it.

We are beginning to learn that the party is over. It is time to pay the fiddler.

Voice Feature

Religious programs fall to r

(Continued from page 1)

to Reel' began airing at 7:30 a.m. and only every third week. It will alternate its broadcast time with "Still Small Voice," the Jewish discussion show, and "Horizons of Faith," the Protestant program.

"I was stunned," said Carol Gallagher, producer and co-host of "Real to Reel." But "in some ways, I think I've always felt that this was inevitable."

Father Jose Nickse, director of Radio and TV for the Archdiocese, says "they're killing" the program because the time slot makes finding and keeping an audience next to impossible.

Low ratings cited

The stations, meanwhile, offer a variety of reasons for their decisions, none of them very convincing to the religious leaders affected. These range from lack of studio time to tape the programs to the small number of people watching them to their general lack of quality and relevance.

They deny that deregulation and the prospect of the Federal Communications Commission keeping less close watch on how they meet their public service commitment has anything to do with their decisions.

"Is four worship shows a better service than maybe a show that discusses adolescent problems and appeals to younger viewers who don't go to church?" ask Jim Paratore, programming director at Channel 10. In revising its schedule, he says, the station suggested the concept of a single weekly religious program in which all three denominations would participate and discuss issues of importance to the community. He says the proposal would have given the religious shows more minutes of air time, not less.

Father Nickse says the Archdiocese already participates in such a program, "Interfaith Forum," broadcast by WPBT, Channel 2, the public television station, but it could not agree with Paratore that such a show come "at the expense" of the Mass.

"I think both programs are important," he adds. "The televised Mass serves the needs of the shut-in community. In South Florida, we have a large number of people who are elderly and sick."

'Not as good'

David Biever, manager of Operations and Programming at Channel 7, says "the content and the look and the style of the (religious) programs hadn't grown to be competitive in today's marketplace. We just simply didn't have time because we were doing so darn much volume."

The station recently expanded its local news programs and as a result was hard-pressed to find studio time to tape the three 30-minute religious programs, Biever said. Only two of the three were wholly produced at Channel 7, since "Real to Reel" consists mostly of taped on-location sec-

tions integrated with studio-produced segments introducing the different stories.

"We simply were scrambling to put them together, to put them on the air and the result was not as good as it has to be. What has happened is they were just not very good programs anymore."

Biever's judgment is not shared by Gallagher or Father Nickse.

"I strongly believe "Real to Reel" is one of the strongest religious programs we have on the air," the priest says. "You don't improve the quality by pushing it back to 7:30 Sunday morning."

He adds that he pointed out to Biever, whose station is consistently third in the local ratings race, that "you cannot change a station's image or improve its ratings by changing the Sunday morning schedule."

'Secularization' blamed

Dr. James Plinton, executive director of the Metropolitan Fellowship of Churches, whose programs have suffered the same fate as the Catholics' on both stations, credits the move to "secularization," the continuing process of divorcing religion from everyday life.

"The programs have improved 1000 percent," says Plinton, who with Father Nickse shares the conviction that Channel 10's action was motivated by a desire "to take that prime time on Sunday morning and use it to make money."

Paratore denies it, saying "they (the religions) get a better deal from us than from any other channel." In fact, Channel 10's company policy is not to take "paid religion," that is, it does not sell half-hour or hour blocks of time for religious denominations to use as they wish. It is the only local station with that policy.

The others, Paratore points out, "make a couple of million dollars a year on their religious shows."

Falwell pays

Some of those associated with "Real to Reel" say privately that paid religious programs bumped them off the air. Jerry Falwell's hour-long show, described as "inspirational" by Biever, remains on Channel 7's schedule, although pushed back a half-hour. A new paid-for program, produced in Fort Lauderdale and called "Coral Ridge Ministries" occupies the 9-10 a.m. slot.

Biever says those two shows are "well-done programs, very inspirational." Besides, "We have contracts with them, legal contracts. You just don't arbitrarily terminate or move a contract."

Channel 10's schedule substitutes a children's program and a Spanish events show for the religious worship programs. In a way, Catholics are lucky. The televised Mass is on at 8 a.m., but Jewish worship begins at 7 and Protestant worship at 7:30.

Both stations are giving higher priority to minority and news-oriented



Catholics entered the cable network this Monday, when the Catholic Telecommunications Network of America began regular transmission of programming. Affiliates at the diocesan level must obtain a receiving dish such as the one above to collect the images transmitted by CTNA and beamed back to earth via satellite. (NC photo)

programs like "Black Perspective," "Newsmakers," "Sucesos del Gran Miami," and "This Week with David Brinkley."

Plinton says what really convinced Channel 10 to keep the worship services on the air was the offer by the producers of "Protestant Worship" to tape the program on their own. It is a move that so far has cost them \$2000, or \$1000 per program.

Costs too high

It is a cost that neither of the three major religious denominations can really bear, their representatives say. And although the Archdiocese of Miami has the video-tape equipment to film "Real to Reel" segments, Frank Donohue, producer of the televised Mass, says to film it properly requires more than the one camera the Archdiocese owns.

Donohue admits that over the years the local stations' costs in producing the religious programs reach "the hundreds of thousands of dollars." But he and Father Nickse, as well as Plinton, say they fear that monetary commitment will wane considerably with deregulation.

Since 1979, when radio was deregulated, Donohue says, the Archdiocese of Miami has been unable to wrangle free air time for religious programs on any of the English-language stations of the Miami area. Spanish-language stations, on the other hand, provide more than six

hours a week of free air time for Catholic programs.

"Deregulation is an increasingly dangerous system in an increasingly secular society," says Plinton, a retired Eastern Airlines pilot who, with the company, tried to fight deregulation of the airline industry a few years back. "It is not 'what's best for the common good' but 'how can I survive profitably' that determines companies' actions after deregulation," he says.

Paratore and Biever deny that deregulation, or the future prospect of it, had anything to do with their actions.

"I don't think it's accurate . . . to say that television's concern with public interest is diminishing," Biever responds. "It's quite the contrary. It has grown extensively. And it has had an impact on what is done locally because many of the things that were traditionally done locally are now done in other forms of programming, whether it's syndicated or network."

Religious bias?

He denies also that television has any bias against carrying religious programs, or that religious programs per se have such low ratings that stations don't want them.

"These are programs that don't have the viewership they should have," he says.

"We're not bad guys. We're trying to move into the 20th century. We

atings, stations' profits

simply don't want to waste our time or viewer's time or valuable air time by doing programs that are not watched. Let us do what we can do to make them more attractive."

Father Joe Fenton, manager of Broadcast Programming for the United States Catholic Conference, who produces religious programs for the networks, says "there's a basic prejudice in this country against religious programming. I've been told that my programs would be good if they weren't religious."

Although the networks' willingness to produce religious programs has not waned, Father Fenton says, "the problem is getting them on the air . . . Many of their affiliates are not taking them."

He admits that "some (religious programs) are boring, especially when you have Priest So and So talking with someone and only one camera. But that's not what we do here. We use the documentary approach most of the time."

He still sees broadcasters afraid to tackle tough subjects that make for better ratings, like abortion or capital punishment, outside their news or documentary programs. They are wary of bringing religion, or even a religious perspective, into such topics because questions might be raised about their objectivity.

"They don't believe it's a moral problem," Father Fenton protests. "They want to leave the debate" at the legal stage, without getting into the moral one.

Dim future

It seems clear, however, that ratings and finances, so intertwined and essential to commercial stations' survival, will, if not now, later, sound the death knell for locally-produced public service as well as religious programs, moral considerations and biases aside.

The success of "Meet the Press"-type shows has convinced local station managers that Sunday ratings need not remain public service "ghettos." They, too, can be profitable, and public service could be popular.

As Biever says, whether programs are "sponsored or unsponsored is totally up to a station. I would be delighted if a sponsor would say, 'I would like to do that show.' Indeed, I think it would be terrific . . . That would be saying, 'Hey, there are people there that we want to reach.'"

A large part of the blame for the religious shows' problems also must be placed on the religions themselves. While evangelists like Jerry Falwell and Billy Graham exploit the power of television, buying time, even prime time, on commercial stations throughout the country, most mainline denominations have resigned themselves to begging for free air time and taking the scraps the stations feed them.

Putting an hour or half-hour show on the air is expensive, of course, and

the religious leaders protest they have no such money. They are also wary of the tactics used by evangelists to pay for the programs.

"They very cleverly solicit," says Father Fenton and mainline religions fear becoming entangled or even associated with such fund-raising.

"The broadcasters and television make enough money without doing that. Buying time is a very dangerous precedent because you have to deal with enormous budgets and you have to keep raising money for it," says the priest.

Cable the answer?

So most denominations are now turning to cable companies, who are licensed by the cities in which they operate. Many times, as in the City of Miami, the companies are required to provide a public-access channel where absolutely anybody, for a fee, can reserve space and put on any type of program.

According to Rabbi Solomon Schiff, vice-president of the Rabbinical Association of Greater Miami, his group is already negotiating with cable companies for air time. Plinton says the Metropolitan Fellowship of Churches has acquired a religious channel and has 24-hour service at its disposal.

Father Nickse says the Archdiocese of Miami is currently negotiating with the City of Miami cable company for a 24-hour Catholic station and "Real to Reel" is already being broadcast in the public access channels of cable stations throughout Dade and Broward counties. (See *The Voice*, Sept. 3, 1982)

Catholic network

If the Archdiocese gets its channel, it will be able to fill the air time with programming from the Catholic Telecommunications Network of America, the USCC's wholly-owned subsidiary, and a for-profit corporation that will engage not only in bringing national Catholic programming to local dioceses, but in providing teleconference facilities for the bishops in those dioceses as well as allowing them to receive papal encyclicals or other Church documents almost instantaneously, merely by pressing a button in their computer and watching their television screen.

CTNA, which went on the air last Monday, now provides three hours a day of programming five days a week to 29 dioceses that are already affiliated. In the future, it hopes to provide 24-hour a day programming, and to broadcast on a delay basis events of national significance to Catholics, such as another visit to the United States by Pope John Paul II.

"The alternative now is cable," says Brian Anderson of CTNA. The sheer number of channels makes access virtually unlimited and local licensing contracts make it easier to demand time from cable operators.

The Archdiocese of Miami is not yet a member of CTNA. To become

one, it must invest \$5000 for the first-year affiliation fee, between \$15,000 and \$22,000 for the dish (antenna) to receive the satellite system, and, as a large diocese, probably \$5000 yearly thereafter.

Since the Archdiocese is trying to get the cable channel donated along with the technical assistance it will need to operate it, Father Nickse looks to the continued generosity of parishioners during the annual Catholic Communications Campaign and to interested benefactors for help in linking up to CTNA.

No mass audience

But cable brings its own slew of problems, not the least of which is that each community in South Florida has its own company, broadcasting the same programs at different times throughout the week. A single commercial television station, on the other hand, can cover all of Dade and Broward at once. Some fear that Catholic shows will simply get lost in a sea of programming on the many cable channels.

"The local diocese is going to have to tell their people that these programs are available," says Father Fenton. "Otherwise people are not going to know they're there and they're never going to see them."

"The diocese has an educational process to make . . . not only the parishioners (but) the Catholics who have gone away from the fold . . . aware," says Anderson. "They may have to do that through advertising in local newspapers or whatever."

While people like Anderson see cable as the future and cite studies showing that "more and more homes across the country are (getting cable)," others still see commercial stations as the most powerful educational medium.

"In this time of crisis in our community," says Rabbi Schiff, "we feel that not only should the stations not cut back the time for the religious voice to be heard but increase it. Even if we do get cable," he adds, "that doesn't answer the need for the regular station to carry the religious voice."

That may be next to impossible. Deregulation or not, commercial stations increasingly are shying away from giving free time to anybody, religious or not.

"The Baptists, the Black Muslims, if they come knocking on our door, do they also not have a . . . right to have a half-hour on television, indeed if anybody has a right?" asks Channel 7's Biever.

Only choice is paying

The bottom line might be that the Catholic Church will be forced to pay to get time on the more desirable commercial stations, even if it's only occasionally.

The justification for paid programs is that by shelling out top dollar for a

good time slot more people will watch a religious denomination's show than might have watched 52 locally-produced programs buried weekly on Sunday mornings.

But prime time religious programming is the exception, rather than the rule, especially on network-affiliated stations.

"A lot of people want to pay to put TV shows on the air," says Biever, "and that's not something accepted because the station is responsible for what goes on."

In fact, it might be easier to get religious denominations to overcome their repugnance for paid programs than to get the stations themselves to carry them.

Bill Brazzil, station manager for WTVJ, Channel 4 in Miami, says in the past he often told the Archdiocese of Miami that he would have no objection to carrying paid Catholic programs, even in prime time, if "they attract a mass audience and do some good."

"I take prime time religion on a consistent basis," he adds. Channel 4, in fact, *only* takes paid religion, running Jimmy Swaggart, Oral Roberts, Rex Humbard and Robert Schuller every Sunday morning.

The independent station, WCIX, Channel 6, is also known to pre-empt its regularly scheduled and successful 8 p.m. movie for religious programs such as Billy Graham's crusade.

But those programs are aimed at no particular denomination, which, in station executives' minds, seems to make all the difference.

"There's nothing wrong with making money," Brazzil says, "but I do that (carry prime-time religious programs) because I truly feel in the public interest business we have an obligation to serve all the interests of the community."

The requirements for such programs are that they be of network quality and appeal to a mass audience, according to Brazzil.

No more Bishop Sheens

Although patterned after the highly successful "PM Magazine," Brazzil says "Real to Reel" is not a prime-time program. Let Catholics get another Bishop Fulton Sheen, however, and he'll gladly put it on the air.

Unfortunately, the Catholic Church, including CTNA, has no plans for finding another Sheen, who dominated prime time TV in the 50s. "The Catholic Telecommunications Network is not the answer to Fulton Sheen. I don't know if there will ever be another Fulton Sheen," says CTNA's Anderson.

That statement, sadly, reflects the reality of Catholic television programming, still dependent on free air time and the good will of commercial stations, hoping for the same from cable companies and unable to find another Fulton Sheen while fallen away Catholics watch Jerry Falwell and send him their money.

Matter of Opinion

Blood and irony in the Mideast

Such ironies.

It is ironic that so much suffering and death has taken place in the Middle East, the cradle of Christianity, Judaism and Islam. It is the area of the world that should be a show-place of love and harmony, a beacon to the rest of the world.

It is ironic that Yasser Arafat, who has lived his life by the sword and by terrorist tactics likens himself to St. Peter merely because he journeyed to Rome from the Middle East.

It is ironic that Menachim Begin, whose dominant life experience has been the Holocaust, should now say, in effect, "Am I my brother's keeper?" in response to the massacre in Beirut that took place as Israeli troops stood by.

It is ironic that the men who actually carried out the

EDITORIAL

massacre are referred to as "Christian" militiamen when they are, in fact, as anti-Christian as Nazi butchers.

In the face of all this conflict, there are those who would wonder just what good religion is if it leads to so much bloodshed. We can only grope uncertainly for answers, but one answer is that in many so-called religious conflicts it is not the religions which are in conflict but the timeless struggle for power, territory, money, dominance which tend to occur along the lines of ethnic or religious identity which have formed over the centuries. And history (as well as God) must judge religious leaders by their actions during those periods.

Human beings will find reasons to fight. The various countries of Europe, for instance, have fought each other for centuries even though they were all of the Christian identity, and, likewise, tribes of no faith before that.

It is the underlying human frailty as well as active evil in human affairs which lead to conflict, along with man's seeming inability to apply the true demands of authentic religion to his practical affairs in the temporal world.

We can only hope and pray that this most recent tragedy, the methodical murder of innocents gathered in refugee camps, will have a catharsis effect that will lead all parties in



Growing ground for terrorists

the area to come to their senses, to realize that every faction must give a little, to settle for less than total victory in achieving their various goals so that the ultimate goal of peace may be reached.

Letters to the Editor

Arms race not all bad

To The Editor:

Ever since the massive demonstration of June 12, there has been an increased determination within the Catholic community to implement the moral teachings of the Church concerning the arms race and the awesome consequences of an all-out nuclear war. But a proper implementation of principles presupposes a proper understanding of the principles themselves. Toward that end, it should be noted:

a) The Church does not disallow the proportionate and necessary use of force (which includes the stockpiling of — and the threat to use — nuclear weapons) to deter immoral aggression because She recognizes that the purpose of the State is to pro-

tect its citizenry in the temporal order and Her own obligation when that is being morally accomplished to render to Caesar the things that are Caesar's.

b) It is immoral to willfully kill innocent people or to employ disproportionate means, be these nuclear or conventional.

c) Since sin is in the will, it is just as wrong to actually intend to commit the above transgressions.

d) A threat to commit these sins is not per se morally equivalent to an actual intent and the two should not be indiscriminately linked; for a threat may be simply a bluff or a part of strategy.

e) Nuclear weapons of themselves are not immoral and can be used to deter the all-out war which concerned

the demonstrators of June 12 and to prevent others from willfully killing innocent people and employing disproportionate means.

f) Because they are not intrinsically evil and have the capacity to prevent the above evils, nuclear weapons may be produced and stockpiled.

g) The Church desires that all nations simultaneously reduce their nuclear weaponry, for She knows that the prevailing state of affairs (which involves a militant atheistic movement intent on communizing the globe) mandates the continued prudent possession of these arms as a deterrence against the awesome consequences of an all-out nuclear war and thus as a way of not letting down all those who demonstrated on June

12 precisely for this reason.

Dr. Timothy A. Mitchell
President, Pro Ecclesia Foundation
New York

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request. Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

Using anger constructively

NC News Service

worked for the U.S. bishops' the woman seated next to me and many other women in the church. Their reason? The church isn't listening to women's issues, she said.

Everywhere I go I find angry persons. Some months ago I encountered the anger of religious educators. Their conflict? Not enough attention is given to what they consider such an important ministry. Their issues? Lack of recognition from others they work with and for in the church and lack of strong moral support from parents and parishioners.

Before religious educators, it was a group concerned about the church's neglect of Hispanics. They were angry because they felt the church was losing large numbers of Hispanic Catholics in the Southwest to the Baptists. The church, they said, is not providing the kind of community spirit that is indigenous to Hispanic culture.

When it comes to placing the blame for one's anger, where is the proper place for it? When we say that someone in authority within the church — a bishop, pastor or the director of some office — is not listening to our concerns, where should our anger be leveled? Is the answer to that question



By Fr. Eugene Hemrick

found perhaps in the proper interpretation of their actions?

ONE POSSIBILITY is that the person in charge knows the situation well but does not care and refuses to get "tangled up" in the affair.

Again, there may be a desire to respond to an issue, but other forces may be the problem — lack of competent personnel to work on the issue, lack of finances, or consideration for an opposing higher authority.

There are some leaders who do not understand or have a feeling for an issue and won't move on it until they do. Others, perhaps, never are the first to take action but wait until another does.

And too, there are others who have responded to an issue wholeheartedly and have been burned badly.

We could continue singling out categories of leaders. But I believe this leads nowhere. The anger that I've been talking about is not so much the anger of the minority who are leaders as of people at the grass roots. For those people, anger ought to serve as a catalyst to the right kind of action, stimulating reflection on the best ways of achieving a goal.

ANGER IS good if it means heartfelt concern to change for the better. Every issue that is an issue needs this type of angry person.

My anger is over the fact that the church lacks good angry thinkers, persons able to articulate an issue clearly, to go from universal statements to particular; to employ properly the art of dialogue; resilient persons who return repeatedly after being told "no"; persons able to turn one-issue issues into issues with which everyone can identify; persons who work with the Holy Spirit and not in spite of him.

Leadership is at the mercy and service of those it leads. The more clearly articulated an outcry, the more likely leaders will be to take the lead to cause change.

Whatever happened to those lay persons, priests and bishops who were articulate, skilled, resilient and pious enough to cause a Vatican II?

Spouse goes shopping

By Hilda Young
NC News Service

I just might have pulled off a family coup.

By encouraging my husband to take our preteen daughter back-to-school shopping, I convinced him that clothing manufacturers, not the oil moguls, are the real cause of inflation.

"How'd it go?" I asked as the pair of shoppers came through the door.

MY HUSBAND face-flopped onto the couch. "Quick," he mumbled slowly, "sell the car, cash in the insurance, return the roast in the freezer and change our phone number."

"You met designer jeans, huh?" I smiled.

"When the clerk told daddy how much they cost, he asked her how many pairs that included," daughter groaned. "And then he offered to buy just the pocket."

Spouse opened one eye. "Give me a couple of designer labels and some Velcro and I'll fix you up with a whole designer wardrobe," he said. "In the meantime, be happy you got what you did, including those leg mufflers. Who could have guessed that some day giant sweat socks without feet in them would be the rage."

"Leg warmers?" I asked daughter.

She nodded, holding up a pair of knitted purple leg warmers with orange tassels below the knee.

"**THEY MAKE** her look like a color-blind bagpipe player," spouse snorted, sitting up.

"I think they're kind of cute," I offered.

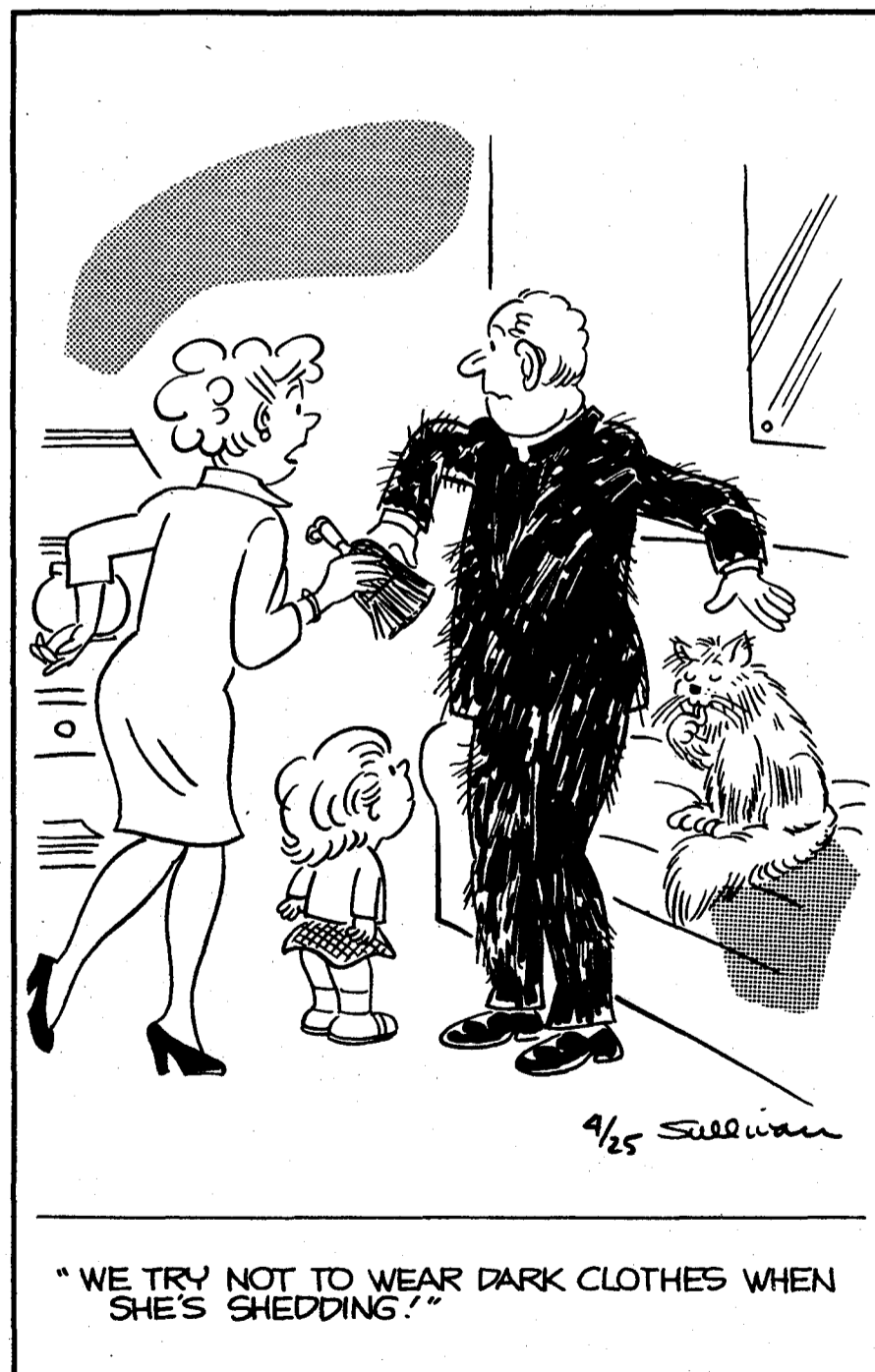
"I'll give you cute," spouse said. "After today's little spree, we'll all have to wear shin heaters this winter when we can't pay the heat bills."

"Leg warmers," daughter corrected.

"Does this mean you don't want to take the boys shopping?" I asked.

"How label conscious can a 4-, 6-, and 8-year-old be?" he asked, thinking it was a rhetorical question.

Then he found out our 4-year-old had refused to attend pre-school unless he had an E.T. T-shirt.



The Oraflex affair

Back in May, a new drug came on the market, heralded as a breakthrough in treating arthritis. The painkiller was called Oraflex.

Three months later, praise for it had turned sour. Some 70 deaths had been reported in Britain and the United States, allegedly related to Oraflex. The drug was pulled off the market and people began to ask some questions:



By Antoinette Bosco

Doesn't business — and the federal government — have an ethical responsibility to protect the public from potentially dangerous substances?

How did it happen that a potentially harmful drug got through the review process and gained approval from the Food and Drug Administration? Isn't this agency the government's watchdog that supposedly protects us from toxic products in the marketplace?

IT IS understandable that drug companies, doctors and the government are anxious to find a cure, or at least relief, for arthritis. This is the nation's topcrippler, with more than 31 million Americans — one of seven — having the disease.

It especially affects older people who become afflicted with osteoarthritis, inflammation of the bones. Ironically, the drugs now in use, as well as Oraflex, are particularly liable to cause harmful side effects in older people who are more vulnerable physically.

Indeed, the deaths reportedly connected to Oraflex in England were all elderly patients who died mainly from liver and kidney damage, gastrointestinal hemorrhages and perforated ulcers.

When that news came out, the manufacturer of Oraflex, Eli

Lilly and Co., changed the directions regarding dosage for the elderly, lowering the recommended amounts.

THE WHOLE affair is a moral issue. It seems that Oraflex-related deaths were mounting in England while application approval of the drug in the United States was pending before the FDA.

Oraflex was being sold in American drugstores long after British medical journals reported deaths thought to be related to it. Subsequently, 11 deaths in the United States may have been linked to the drug.

Finally, it was Ralph Nader's Health Research Group, not the medical establishment, which forced attention on the issue.

Moreover, even after contrary evidence was coming in, the manufacturer kept insisting the product was safe and effective when "used as directed."

SCARIEST OF ALL is the way the FDA excused itself. According to newspaper accounts, FDA staff members told a House subcommittee they were so "swamped with paperwork" they approved Oraflex for patients' use without seeing the manufacturer's update of the clinical data which reported cases of jaundice among users.

FDA Commissioner Arthur Hayes, in testimony before Congress, said the agency was going to investigate whether the manufacturer withheld any evidence about the drug or "did not place proper emphasis" on reports that the drug was implicated in so many deaths.

Yet, he admitted the agency may have "overlooked" the data the drug company did give. The manufacturer claims it supplied the FDA with all relevant data and protests allegations that they tried to suppress any pertinent information.

WHAT ALL this comes down to is a mess. It would be immoral and unacceptable for a big company to fail to act as a watchdog for the safety of its own products. The company would create the impression it is opting for profits over principles.

Furthermore, if the FDA were in such shambles that it would overlook data that might concern life and death, this too would constitute a moral issue.

Above all, the Oraflex affair is an outrage.

A time for parish action

There's a recession; millions are out of work, a lot of people are hurting. There are at the same time less federal programs for people in need. There's no lack of people willing to discuss the situation, assess the blame. There's a surplus of talkers, what is needed are doers.



By Dale Francis

President Reagan has said there is a need for volunteer action and he challenged the churches especially to step in to provide help for people in need. The reaction to that from official church bodies of all religious groups wasn't favorable. That's not strange. Much of what churches have been doing has been entangled with government programs.

But volunteer response to the need to help the needy doesn't have to be on a national scale. It can and should come from close to the people who have the need. In the Catholic Church, help can come on the parish level and that's what this column is about.

I'm not going to give a blueprint for parish action. This is something that should be initiated within the parishes and what is done should reflect both the needs and resources of individual parishes. So I may offer some ideas but I would expect that others would come up with their own ideas.

THE PASTOR must support it but the initiative must come from the people. It can be a project of the parish council but it is an important enough project that it probably should have its own committee.

What is done should be determined by knowledge of the parish. In some parishes, the help must go to fellow

parishioners. In other parishes there may not be great need within the parish but this doesn't mean the parish should do less but that it should do more. The more affluent the parish, the greater the possibility of helping those in need.

A good way to start would be to ask members of parish to bring canned and boxed food each week. Through this a food bank can be built, available to help people in need. In large cities there will be distribution centers already in existence. In other situations you can arrange your own distribution centers. Parishes can join each other and they can join other religious faiths in building food resources for people in need.

Parishes that can afford to do so might have a special collection each week to build an emergency fund. This could be administered, under the pastor's supervision, for people who have special emergencies. The emergency fund might make certain that gas and electricity won't be cut off in winter months for people who find themselves in a financial bind.

In hard times, there are many financial problems. In almost every parish there are men and women with special knowledge in these areas. A committee could be formed, made up of lawyers, bankers, financial counselors. This committee could provide special guidance for people in money difficulty, showing them how they might consolidate their debts, how they can hold on to insurance when they can't meet payments, how they can keep from losing their homes when they can't meet the monthly payments.

There is a need to help older people. A special parish committee could be set up for that purpose, to make sure older people have transportation to Mass and during the week to the supermarket.

I've only touched the surface of things that can be done but you get the idea. We are living in a time in which it is not enough to talk about social justice, this is a time that requires action. So in parishes everywhere, let us find ways to help others. Let it be an action that comes from the people, a work of the parish.

If your parish does this you'll find that as you help others you will become more a parish than you ever have been before.

Ready for marriage?



By Tom Lennon

Q. I want very much to get married now, but I have problems. My father says that if I do get married now, he will not pay for my last year of college. Also, the guy I'm going with says we won't be able to afford the swimming club I go to with my family.

He says I'll have to give up college and get a job to pay his way through the last two years of college. I don't want to get a job and work. (Ohio)

A. You do indeed have problems — such serious ones that I suggest, first of all, that you postpone getting married for several years. Spend the time considering whether you or your boyfriend are ready yet for that way of life.

Second, either read some books about marriage, or try to attend some classes, or lectures, or Pre-Cana Conferences that will help you acquire a realistic picture of married life.

Third, talk to some married people of varied ages about the beginning years of their marriage. Ask especially about their financial problems.

THIS MORNING I talked on the phone with a 34-year-old woman who said they hadn't had any chocolate chip cookies at their house for quite a while. They can't afford to buy the chocolate chips. And yet — they manage to have a happy family life.

Fourth, give some thought to Shirley and Frank, two young persons whom I visited last month. They have been married for four years.

What was evident in their apartment was happiness. What was not to be seen anywhere were the following: a microwave oven, an automatic washer and dryer, a living room rug, a TV set that worked well, a stereo set, an air conditioner, a liquor cabinet and liquor, a freezer and a blender.

Such items as these will come later in their marriage — they hope. They don't even think about a swimming club.

THEY HAVE fun with their two children, play cards and other games, read novels now and then, listen to their radio sometimes, watch television when the set is working and have friends in frequently. They go to a movie on rare occasions, seldom eat out and are happy.

They know the meaning of discipline, responsibility and sacrifice. They know the importance of prayer.

And they know how to wait. They fell in love during college, but they waited until both had completed their education before they celebrated the sacrament of marriage.

They give every evidence of having a successful and happy marriage, partly because they know that this sacramental way of life is for grown-ups only.

Policies toward adult children

Dear Dr. Kenny: Sometimes it is hard for me to believe that I raised my children. I'm sure I was not a perfect mother, but I did try the best I knew how.

There are four divorces among my six children. One son remarried and now is divorcing his second wife.



By Dr. James
and Mary
Kenny

Another son and daughter are each living with a lover and expect me to approve of their companions. I don't disapprove of their friends — I do dislike their lifestyle. They accuse me of judging. I say I'm not judging them, but what they are doing is wrong.

I pray and trust God to save them — yet it is hard waiting for them to return to him. I cannot allow them to visit me and share the same bedroom in my house, can I? It would seem I was cooperating or collaborating with them.

Jesus is important to me and I must obey his commandments. I also have to love them as he does — just as they are.

Should I permit them to share the same bed while visiting me? — Florida

I sympathize with you. Watching your children select such different lifestyles from your own is painful. There is a temptation to ask: "Where did I go wrong?"

I imagine this is difficult for God too: seeing us act so contrarily on the surface when we have the gift of his grace in our souls.

Remember that you are not responsible for the behavior of your adult children. They must live with their own choices. Your letter seems appropriately free of self-blame.

AT THE SAME time, you do have a right to your own morality. You can only be expected to bend so far to accommodate your children.

One father made the distinction between his own moral values and his parental love when his adult daughter asked him to pay for her abortion. "No, I won't," he said. "I will always love you, no matter what you do. But I believe abortion is wrong, and I cannot help you get one."

You might propose some "house rules" for your grown children. House rules can be your way of expressing your personal moral values in prac-

tical terms. They tell what you will and will not tolerate in your house.

From your letter, I think your first rule should be: In my house you may not sleep in the same room with someone to whom you are not married. You can add your personal comment: I love you and respect you. Please show me the same respect. I can't let you have unmarried sex in my house because I feel that would be cooperating with something I believe is wrong.

YOU MAKE an important distinction in your letter between the person of your children and their lifestyles.

You can abhor the lifestyle of your children. You need not collaborate nor cooperate with what you know to be wrong. But keep on loving them.

With adult children it is no longer effective to mandate behavior and to punish misdeeds. They are often unreceptive to parental counsel or advice. However, like the mother of St. Augustine, you can continue to rejoice at their legitimate successes, to help them up again when they stumble, to love them, to be there.

(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)

Can there be marriage without sex?

We haven't heard much about *sensus fidelium* from the pulpit or chancery but it's beginning to rear its head in publicized cases where official church teaching and lay experience come into conflict. This Latin phrase, meaning "a consensus of the faithful" speaks to a felt, lived, accepted awareness of the faith on the part of the believing community to which the clergy and hierarchy are called to respond. According to theologian Sandra Schneiders, IHM, receptivity of official teaching by the laity is a kind of litmus test of the morality of the teaching itself.

The case that failed the official teaching litmus test most dramatically in recent months was that of the Illinois couple denied the right to a sacramental marriage because the 32 year-old groom-to-be was physically handicapped and the marriage could not be consummated physically. An angry laity responded by venting their feelings to the hierarchy via talk shows and letters to editors, vociferously stating that there is more to marriage than sex.

One caller to a talk show said, "It's inhumane and it's obscene. They are denied the church's blessing, its approval and the grace of the sacrament. Their relationship is nothing. Is that the charity of Jesus Christ or what?"

Commendably Bishop Joseph Imesch of Joliet dispensed the couple from this consummation concept of marriage as soon as he was aware of the situation but he only heard of it because the shocked and resentful bridegroom went to the



By
Dolores Curran

press when his pastor refused to marry them when he learned the man was incapable of performing intercourse.

LAITY THE country over rallied to the couples' defense, clearly indicating that the sense of the faithful is not in agreement with the sense of the official church on what marriage is all about. If commitment and intimacy exist, the *sensus fidelium* thundered, so can a sacrament of marriage, in spite of a church-based sexual definition of marriage.

Couples today are painfully working their way out of an earlier sexual understanding of marriage, one in which the marriage bed was equated with sacramentality, sufficient for God and couples. They're saying that sexual consummation without intimacy and commitment to one another is meaningless, a factor obvious in the great number of twenty to thirty year-old marriages breaking down today. Sexual incompatibility is

rarely the problem — intimacy starvation often is.

From my association with families, I believe that marriagable couples today are less in awe of sexual consummation than they are of commitment. Many who have experienced sexual consummation outside of marriage recognize it as a mere physical act while they equate marriage with something far more precious — commitment to a life-long intimacy with one person.

If true, this is a significant difference between official church teaching and *sensus fidelium*. One claims the sexual act is the sacrament, the other that commitment is the sacrament. Both are hoped for in a marriage, of course, but if it's a choice of one over the other, laity clearly told the official church that commitment and intimacy come before sex.

SOMEHOW, LIVING in our sexually-laden society, I find this encouraging and I hope the church fathers do too. As Robert E. Burns wrote in *U.S. Catholic*: "Not only does this misconception entangle church authorities in a web of legalisms such as those already mentioned but, more important, it debases marriage itself. For if the essence of a marriage doesn't exist in the minds and hearts of the parties to it and isn't expressed in their informed pledge to love and respect one another, preferably witnessed by family, friends and others of the community, it isn't a marriage whether 'consummated' or not." (1982 *Alt Publishing Co.*)

Family Night

OPENING PRAYER:

Our Father in heaven, how grateful we are for being able to share together as a family. We pray especially for our grandparents and ask you to bless them in a very special way. Thank you, Father, for making grandparents for us to learn from and for us to love. Amen.

SOMETHING TO THINK ABOUT:

Grandparents are very special people in passing on the heritage of individual families. Families should

make a conscious effort to spend as much time as possible with grandparents that the children might foster their own sense of identity and worth. It's easy to imagine Jesus visiting his grandparents, Joachim and Ann. He must have enjoyed the games they played and listened with wonder as they told him stories.

ACTIVITY IDEAS:

Young and Middle Years Families.

1. If grandparents are in town, have them over for dinner and an

evening of "Honor Grandparents." Decorate with balloons; make big red hearts to wear with "Hurrah for Grandma . . ." and "Hurrah for Grandpa . . ." on them; give them gifts; serve their favorite treat. Plan a "This Is Your Life" program and share all sorts of fun information about them. try to make it a surprise if possible.

2. When grandparents live out of town, each person can write a letter or draw a picture saying how very

dear and very much they are loved. Plan to mail them tomorrow. Or telephone grandparents and let each family member have a chance to visit.

CLOSING PRAYER:

Dearest Lord Jesus, praise you, wondrous Jesus! Bless us as we strive to serve you daily. Help us continue to grow in your love. Thank you for tonight and for our grandparents. Amen.

(Contributed by Terri and Mimi Reilly.)

Scriptural Insights

THAT ALL MAY BE ONE

Readings: Numbers 11:25-29; James 5:1-6; Mark 9:38-43, 45-48

By Fr. Richard Murphy, O.P.

Labels are very useful things and they are here to stay. They help us find our bearings. We are living in an atomic age, the space age, the charismatic age, and last but not least, the ecumenical age.

Today's readings reflect a very human trait, exclusivism. Moses had chosen seventy elders to help him make decisions for the Chosen People and the spirit of the Lord had come down upon them. Then, one day, two men upon whom the Spirit had not come down began prophesying in the camp. The reaction was: "Stop them!" These men did not belong! But Moses defended the men, and wished that there were more people like them.

St. James has some harsh things to say about the rich who live for themselves alone, unconcerned with the plight of others. For them the poor of the land simply do not "belong" and are dismissed from mind.

IN MARK'S gospel too, there is something similar. A man who did

not belong to the apostolic group was casting out demons, and the disciples tried to stop him, for he was commanding the demons in Jesus' name. Jesus saw things differently and said, "He who is not against us is with us."

In these readings there is evident a spirit of disunity, of isolation. There is a bit of the dog in the manger or ghetto mentality at work among us.

We are living in a pluralistic age; there are many of everything, including Christian sects. The great number of Christian sects is one of the scandals of Christendom and cannot be swept under the rug. The problem must be faced and something done about it.

At Vatican II (1964) something earthshaking was done about the divisions of Christian sects. A marvelous document, *On Ecumenism*, was published, giving guidelines for steps leading to union. The general reaction was favorable and, to be honest, one of amazement. It is not easy to overcome 400 years of bitterness and division, and some were not pleased. The ancient exclusivism found

modern expression on both sides of the fence.

The decree on Ecumenism makes four positive recommendations. For a beginning, we ought to emphasize what Christians have in common: the Old and New Testaments, the teachings of Jesus about the value of prayer, justice, peace education, etc. And above all, our common veneration of Jesus Himself.

A further step is the discussion of differences. Since 1964, there have been serious discussions between Catholics, Lutherans, and Anglicans on such vital points as the Eucharist, the role of the Blessed Virgin, and the Papacy. Definite overtures have also been made to the Orthodox church. These meetings are being earnestly continued.

Another recommendation is that we respect all Christians and non-Christians. Most believers are what they are (Catholic, Protestant, or Greek) by the accident of birth. All believers are to be credited with good will and good faith.

CATHOLICS in particular are urged to live lives that truly reflect their belief. Catholicism is an extraordinary rational and cohesive body of truth that invites lifelong study and appreciation. In our Catholic faith we have treasures to share with the world, enriching it without in any way impoverishing us.

We have to realize that Jesus is the Savior not just of Catholics but of all mankind: pagans, Protestants, Jews, Moslems. He is the universal Savior, which means He is not the exclusive possession of any group or body; He can work His will and give His graces even outside of the Catholic (or any other) church.

Jesus is not just a giver of good advice, He is the Savior from sin. Christianity, especially Catholicism, is not an external label but a fruitful way of life that has God's approval.

At the Last Supper, Jesus prayed "that all be one" (John 17). That is also the prayer of the Church in this ecumenical age.

Alt Publishing Co.

Try not to pass judgment

Q. The enclosed article from a newspaper shows why there is such confusion in the church today. As you can see, a bishop has approved a group of Catholics who call themselves the 10:30 Community. They have regular communion ceremonies with Protestants, reject the authority of the church, refuse to have a pastor, and use Wonder Bread for Communion, which they give to anybody who wishes. How can you explain something like that? (Ohio)

A. I admit my usual practice is to ignore letters like this. Such tales of bizarre practices supposedly approved or even promoted by responsible Catholic authorities always, at least in my experience, turn out to be distorted.

The same is true of the situation



By Fr.
John
Dietzen

you describe, which I pass on only because I received horrified letters from several parts of the country, quoting (and sometimes misquoting) the same source. As in the other instances, the picture you present is simply not the truth.

You are speaking of an experimental community of Catholics in the

Archdiocese of Denver — experimental only in the sense that they do not have a permanent pastor. Different priests serve them each Sunday, but they are now a legitimately established community of the archdiocese and function in regular consultation with their archbishop.

It is obviously impossible for any bishop, or for that matter any pastor, to know everything that is going on in his diocese, or his parish, all the time. The liturgical aberrations you describe, however, are simply not the policy of this particular community nor, even more obviously, are they approved by the archbishop.

As any other group of good Catholics, their liturgies are based on the proper ritual guidelines set by the church.

I have not sufficient knowledge, nor is it my place, to defend or not this particular group of Catholics. As I implied at the beginning, I include

this discussion in the question column only because it ought to be a good lesson for all of us.

The causes of justice and truth, not to say charity, are never served by our naive acceptance of weird stories, about which plain common sense ought to give us pause, but which we sometimes readily believe because they tell us what we wanted to believe in the first place.

The truth is that communities such as this, as well as another in that same archdiocese in which a priest is training a team of Religious and lay people to administer a parish, have a potential for real service to the church in the coming decades when many parishes, perhaps hundreds in the United States, will be without a resident parish priest.

Much of what is attempted in some of these types of programs may benefit all of us sooner than we suspect.

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Good books for Catholics

Here is a list of new books of particular interest to Catholic readers.

The Feminist Mystic, edited by Mary E. Giles, Crossroad, \$8.95, 159 pp., is a collection of essays on women and spirituality.

Jesus and the Hunger for Things Unknown, by Father Pierre Talec, Seabury, \$12.95, 161 pp., describes the Christian life of the spirit in prose and poetry.

Christians in Ulster 1968-1980, by the Rev. Eric Gallagher and the Rev. Stanley Worrall, Oxford University Press, \$19.95, 241 pp., appraises the part played by the churches in the troubles of Northern Ireland. The authors are Methodist clerics.

Letters From the Heart, by Brother John Main, Crossroad, \$5.95, 136 pp., contains letters from the author to friends and participants of his Benedictine community in Montreal.

The Love of Christ, by Mother Teresa of Calcutta, Harper and Row, \$7.95, 115 pp., is a collection of writings of the noted missionary.

The Erosion of Childhood, by Valerie Polakow Suransky, University of Chicago Press, \$15.00, 221 pp., contends that children are being rob-

bed of their childhoods and asks how the needs of children in day care can be reconciled with the imperatives of the women's liberation movement.

Conversations With the Crucified, by Reid Isaac, Seabury, \$6.95, 117 pp., utilizes theological reflection and personal devotion, and invites readers to reclaim the healing power of the Crucified.

Real Presence, by Father Regis A. Duffy, O.F.M., Harper and Row, \$8.95, 206 pp., presents a vision of what genuine participation in the Christian community involves throughout our lives.

Spiritual Partners — Profiles in Creative Marriage, by Cornelia Jessey and Irving Sussman, Crossroad, \$10.95, 146 pp., describes marriages of prominent persons which brought forth deep spiritual outpourings of creativity and service.

Readings in Christian Humanism, edited by Joseph M. Shaw, R. W. Franklin, Harris Kaasa and Charles W. Buzicky, Augsburg, no price given, 685 pp., contains a selection of writings on humanism from the perspective of Christian faith.

The Splendid Risk, by Father Bernard Mullahy, C.S.J., University of Notre Dame Press, \$12.95, 256 pp., was written for educated Christians who wish to deepen their knowledge and appreciation of the Christian life and to respond to the call of Christian fulfillment.

The Bible in America, edited by Nathan O. Hatch and Mark A. Noll, Oxford University Press, \$19.95 cloth, \$6.95 paperback, 191 pp., is a collection of papers presented for the most part at a conference titled "The Bible in American Culture: A Historical Inquiry," held in 1979 at Wheaton (Ill.) College.

Poor in Spirit: Awaiting All From God, by Gabriel-Marie Cardinal Garrone, Living Flame Press, \$1.95, 118 pp., examines the meaning and value of Christian poverty and recounts briefly the life of Jeanne Jugan, founder of the Little Sisters of the Poor.



ALCOHOLISM EXPLORED - Carol Burnett, right, stars as a recovered alcoholic who founded the first Los Angeles recovery house for female alcoholics in "Life of the Party: The Story of Beatrice." The new CBS movie airs Sept. 29 and co-stars Marian Mercer, left, and Lloyd Bridges. (NC photo)

VOCATIONS

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Slain missionary's story airs on PBS

"Roses in December: The Story of Jean Donovan," will be broadcast locally on WPBT, Channel 2, next Wednesday, Sept. 29 beginning at 10 p.m.

The 55-minute documentary is a quiet, sometimes grim, sometimes almost unbearably moving meditation on lay missionary Jean Donovan, who, together with Maryknoll Sisters Ita Ford and Maura Clark and Ur-

suline Sister Dorothy Kazel, was murdered, allegedly by Salvadoran National Guardsmen, on Dec. 2, 1980.

The title is taken from a passage in Donovan's diary in which she confesses her fears but goes on to say: "But El Salvador is so beautiful. Where else will you find roses in December?"

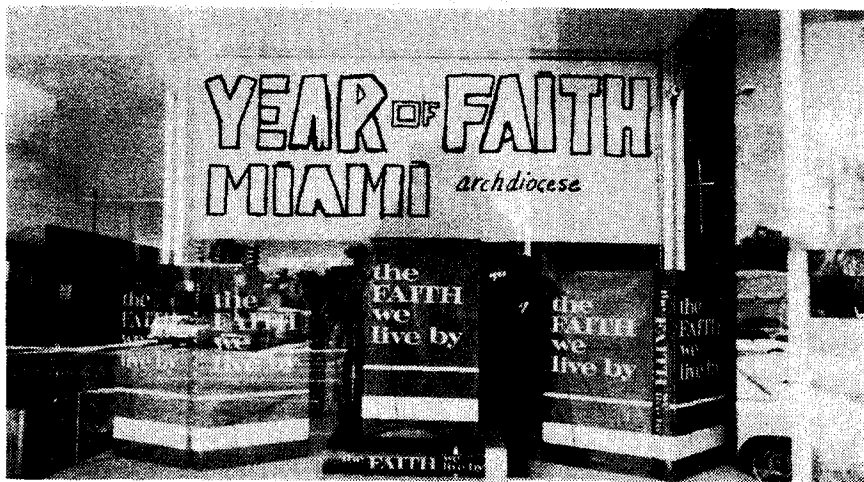
The story tells not only of Donovan but of the other three missionaries slain with her as well as of Archbishop Oscar Romero of San Salvador, murdered in March of 1980.

In addition to grim footage of the murders, the film provides us with a fascinating spiritual question: Why did this vital, fun-loving woman, who was engaged to be married, give up a good job, security and comfort to go to El Salvador?

The program should not be missed.

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YEAR OF FAITH — To commemorate this year's Year of Faith theme St. Paul Catholic Book and Film Center located at 2700 Biscayne Blvd. is devoting its entire window display this month to books featuring a strong faith theme.

'Dominican Family' Day at Barry

On Sunday, October 10, a meeting of all Dominicans in the area will be held on the campus of Barry College, Miami. Beginning at 2:00 p.m., men and women, religious, lay and priest will begin a process of "deepening awareness of a common heritage and a unity of purpose." given through membership in the Dominican Order. This will be the third in a three day effort to reach Dominicans throughout the State.

A National Symposium of Dominicans was held earlier this year in preparation for an International one to be held in Europe in 1983. A by-product of the National Symposium has been an effort to meet with Dominicans throughout the country, both to affirm a renewal of family spirit and to prepare for the International meeting.

Sr. Noel Toomey, O.P. (from

Louisiana) and Fr. Ron Henery, O.P. (from Arkansas) will be in Florida to coordinate these special Family Days for the State.

"We have a program that is expected to last four hours. Developed in anticipation of about two dozen meetings in the United States, it focuses on our identity as Dominican Family and our hopes for a greater unity of spirit and service," says Sr. Noel.

The Florida schedule:

October 8, 6:00 p.m. — Jacksonville — St. Paul Parish Hall, 2609 Park St.

October 9, 2:00 p.m. — Tampa — Senior Citizen Center, Our Lady of Perpetual Help Parish, 1711 East 11th Ave.

October 10, 2:00 p.m. — Miami — Barry College, 11300 N.E. Second Ave.

Fr. Martin speaks on alcoholism

Fr. Joseph C. Martin, a premier speaker on the national alcoholism circuit and an inspirational giant in the field will speak Oct. 1st at the Helen Wilkes Hotel at a dinner sponsored by the Palm Beach Institute.

He has captivated hundreds of thousands with his lecture "Chalk talk on Alcohol", filmed by the U.S. Navy and

considered a primary educational vehicle on alcoholism.

Father Martin is associate pastor of St. Joan of Arc Church in Aberdeen, Maryland and in the process of opening his own alcohol rehabilitation center "Ashley" also in Maryland.

Cost is \$20.00 per person. For further information please call 833-7553.

Dion performs at St. Louis

Dion DiMucci, a born-again Catholic musician and winner of 8 gold records, will perform Sept. 30th at St. Louis

Church in Kendall at 8 p.m. Admission free. P.M. magazine will be filming a feature.

It's a Date

St. Vincent de Paul Society St. Paul Conference will present ARM CHAIR RACES in St. Paul the Apostle Church hall, 2700 N.E. 36th St. in Lighthouse Point on Friday evening Oct. 8th. Post Time 8:00 p.m. Donation \$2.00. Refreshments.

The Dominican Retreat House will hold a weekend retreat Oct. 15-17. Registration begins at 7:30 p.m. on Oct. 15 and closes Sunday at 11:30 a.m. Theme: Welcome the Word of the Lord through prayer and quiet reflection. For more information call Sr. Elizabeth Ann at 238-2711.

The Broward County Separated and/or Divorced Catholics will hold a dance hosted by St. Maurice Church at the parish hall at 2851 Stirling Rd. in Ft. Lauderdale on Oct. 16th at 8 p.m. An incorrect date of Sept. 16th was earlier printed. Proceeds to benefit the Sr. Agnes programs. Tom Sheha will be the disc jockey. For further information call Dominic at 763-2072.

The Mercy hospital teen volunteers are sponsoring a car wash Sept. 25th in the

Mercy Hospital parking lot 3663 S. Miami Ave. Proceeds from \$2 donation will be used to finance a scholarship to the Mercy School of Practical Nursing.

The Greater Hollywood Catholic Widowers Club will hold an international covered dish supper on Friday, October 1, 1982 at Nativity Parish Hall, 700 Chaminade Drive at 7:00 p.m., with live music for dancing, fun games and refreshments. Admission for guests is \$5.00. Coming up — Saturday Night Social on October 16. Admission \$4.00 for members and \$5.00 for guests. Live music, games and refreshments. Call 981-2508 or 431-8275 after 8 p.m.

St. Juliana's Separated and Divorced Support Group invites fellow friends from all parishes to join us at our regular monthly meeting on Wednesday, Oct. 6th, at 8:00 P.M. in the cafeteria located at 4500 S. Dixie Highway, W. Palm Beach. Our guest speaker will be Father Bendernagel, who will discuss "The Second Journey." For detailed information about our group, please call Betty 665-4653 or Mary 833-8255.

Chemical dependency workshops at St. John Fisher

All area priests, rabbis, ministers and religious are invited to attend a workshop on "Chemical Dependency and Ethical Issues in Making Decisions (in the medical field)" on Oct. 1st at St. John Fisher Parish Hall, 4001 North Shore Drive, W. Palm Beach at 9-11 a.m.

Fr. Michael Peterson, M.D., nationally known in the field of chemical dependency, i.e., all types of drug and alcohol addiction, will be the guest speaker as part of St. Mary's Hospital continuing education program and at three other workshops as well.

Fr. Peterson is President and Medical Director of St. Luke Institute in Suitland, Maryland. He has had extensive experience both as a psychiatrist and as a faculty member of the Department of Psychiatry at Georgetown University, Mount St. Mary's Seminary in Maryland, at the Washington Theological Union and at Loyola College in Baltimore.

Three other workshops for medical and administrative personnel will be held on Sept. 30-31 at St. Mary's Hospital. For further information call Ruth Hardy, at St. Mary's Hospital (305) 844-6300, ext. 5437.

Training day set for special ministers

October training days for special ministers of the Eucharist are: Saturday, October 2 at St. Anthony, 901 NE 2nd St., Ft. Lauderdale; Saturday, October 9 at Epiphany, 8235 SW 57th Ave., South Miami; Saturday, October 16 at St. Joan of Arc, 370 SW 3rd St., Boca Raton; Saturday, October 30 at St. Brendan, 8725 SW 32 St., West Miami (in Spanish).

All Training Days 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 write letters of recommendation for those people they are planning to send to the training days, specifying which one their candidates will be attending and including checks for the number of people they are sending. Letters should be mailed to Rev. James F. Fetscher, Office of Worship and Spiritual Life, Archdiocese of Miami, 7506 NW 2nd Avenue, Miami, FL 33150 and should be received (or reservations phoned in with letter to follow), no later than the

Wednesday prior to the training day candidates will be attending.

Archdiocesan requirements for becoming a Special Minister of the Eucharist are: 1) The candidate must be recommended by his/her pastor; and 2) The candidate must attend an Archdiocesan Training Day.

For further information either write the above office or call 757-0898 or 757-6241, Ext. 241/242 and speak with Mrs. Blank or Mrs. Vandenberg.

CORRECTION

A Mercy hospital program entitled "Living with Diabetes" will begin on Sept. 30th and not Sept. 20th as originally stated. The discussion group will meet in the Patient Education Classroom at 1:30 p.m. to 2:30 p.m. or at 7:30 p.m. to 8:30 p.m. The program is free and open to interested persons. For additional information call 285-2701.

Sister Vivian Clare Pearsic

Sister Vivian Clare Pearsic, O.P., the former Helen Pearsic of Munsing, Michigan, died Sept. 5th at Emma L. Bixby Hospital in Adrian, Michigan. She was 79 years old and in the 57th year of religious profession as a member of the Adrian Dominican Congregation.

Sr. Clare was active in the teaching apostolate until 1971 when she retired and devoted full time to tutoring pupils. Part of her years in elementary teaching were spent in Florida at St. Patrick School in Miami Beach.

Benefit dance for cancer victim

St. Bartholomew's will hold a special benefit dance for Lisa Scagnelli of Cooper City on Oct. 2 from 8 p.m. until 12 midnight at the Parish Hall, corner of University Dr. & Miramar Pkwy., Miramar. Donation is \$5 per person and refreshment and snack service will be available. For tickets, call Steve at 961-3647 or Bob Fetes at 989-1802 (Broward). Music will be provided by the Continentals. Lisa is suffering from cancer and all proceeds will go to her family to help pay for medical expenses.

The Shamrock Society of Florida will hold its third annual "hooley" on Saturday evening, October 16th, 1982 at the North Miami Moose Lodge, 25 N.W. 150th Street, North Miami. It will begin with a buffet from 7:00 p.m. until 8:30 p.m. and there will be plenty of Irish and American entertainment and dancing from 9:00 p.m. until 1:00 a.m. Reservations are required. Please call 821-0877 in Dade or 458-0855 in Broward. \$6.00 admission.

The Lay Carmelites will meet on Oct. 2 at Villa Maria Nursing Home, 1050 N.E. 125 St. in North Miami at 2 p.m. Visitors welcome or phone 635-6122.

St. Malachy Church in Tamarac is hosting a film series featuring family expert James C. Dobson, Ph.D., starting on Sept. 28th at 7:30 p.m. Entitled "Focus on the Family," the series presents seven of Dobson's most popular presentations, all of which were filmed live at Family Life seminars. All are welcome to attend. For additional information call 721-4157.

The Dade Catholic Singles Club will go bowling on Sept. 25th at 8:30 p.m. at the Don Carter Kendale Lanes, 13600 N. Kendall Dr. All Catholic singles ages 20-39 are welcome. For more information call Frank at 553-4919.

St. Richard Parish will host its third annual Oktoberfest celebration on Oct. 1 at 7 p.m. Music by Lorenz Speck and the Bavarians. Alpine dancing. German dinner. Tickets \$12.50. For more information call 233-8711. St. Richards is located at 7500 S.W. 152nd St. in Miami.

The North Broward Deanery Fall Meeting and Luncheon will be held on Monday, October 11, 1982 at 8:30 a.m. in St. Helen's Parish Hall, 3340 W. Oakland Park Blvd., Lauderdale Lakes. THEME: "THE YEAR OF FAITH." Guest speaker: Father Greg Comella. Luncheon at Valle's Restaurant. Reservation deadline Oct. 4th. Call Mrs. Rose Walsh — 733-7858 for reservation information.

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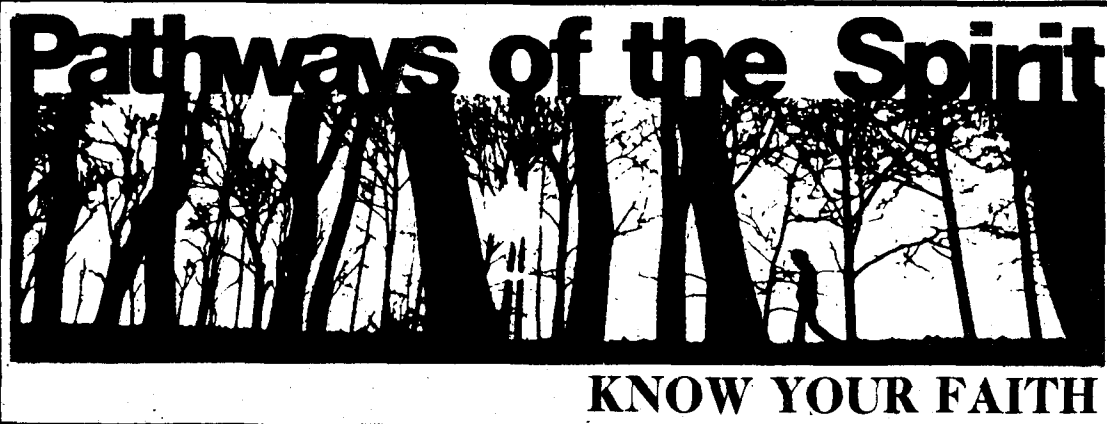
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The Christian life stands out, sometimes uncomfortably so, because of its moral challenge, rooted in the reality of Jesus.

Unlike the chameleon

By Theodore Hengesbach
NC News Service

Not long ago I was watching the amazing antics of a chameleon as it changed in quick succession from green to yellow to dark brown. The fascinating three-inch member of the lizard family was changing colors as he darted about his home — a glass tank that contained pieces of wood, a green plant and some sand.

The chameleon, you may recall, has a natural ability to blend into its environment and go unnoticed. At times this one became almost invisible to me.

The experience came back to me later as I was thinking about this article. For the Christian life is distinctive. Unlike the chameleon, the Christian can't always just blend in with his surroundings.

Actually, the Christian life stands out, sometimes uncomfortably so.

WHAT MAKES the Christian life so potentially outstanding? For one thing, the extraordinary moral challenge rooted in the reality of Jesus. This moral challenge stretches beyond the Golden Rule: "Do unto others as you would have others do unto you."

Surprisingly, Christian morality even calls for more than loving "your neighbor as yourself."

Jesus enunciated his distinctive moral principle at the Last Supper: "Love one another as I have loved you."

As it turned out, of course, Jesus' love for his friends and enemies led to suffering and even death for Him.

To love like Jesus: What, really, does that mean?

For Christians today, Jesus' love finds expression every time the Eucharist is celebrated. Gathered around the Lord's table, God and his people share eternal food. The Eucharist makes the love of Jesus visible and real — challenging all Christians to love as he did.

The Christian life is special because it is a call to live from God's loving perspective — ready to forgive, to share one's coat as well as one's shirt.

Such behavior is much different from the behavior of people who act principally out of self-interest, always asking first, "What's in it for me?"

JESUS' LOVE is empathetic love. And the Christian's love can be like that too, empathizing; seeing and feeling from another's point of view.

Christian empathetic love really is a way of seeing and feeling from God's point of view. Empathetic persons quickly pick up on the concerns of others. Compassion and understanding motivate them to look for ways to offer authentic support to those who need it.

In thinking about what the Christian moral challenge means, it is easy to think of examples from history: the martyrs, St. Francis of Assisi.

But what about us? What are our opportunities for love?

For one thing, there's always the listening ear which can be put to work by the Christian. I'm

talking about the kind of listening that is patient, the kind that genuinely tries to understand a position or a problem different from one's own.

Sometimes in the course of ordinary living an apology is called for — and the honest apology we offer can be a form of love.

Sometimes the opportunity is a visit to the sick — even in cases when, because the sickness is so severe, the visit seems almost pointless from the standpoint of communication or real conversation.

The list can easily grow, especially if we con-

sider the fact that the love of Jesus was sacrificial: It caused him to sacrifice for others. There are plenty of opportunities to sacrifice:

To provide something of one's own (one's time, one's energy) for family members, others at work, friends;

To give something up for the sake of society or for the world's very future.

In any event, the fact is that when Christians try to love like Jesus does, they hardly blend in with their surroundings.

Instead, they become distinctive — remarkable.



The moral challenge of Christianity is to love as Jesus did — with no thought to self-interest, always seeing and feeling from the other's point of view, always ready to forgive. (NC photo)

What do moral theologians do?

By Father David O'Rourke, O.P.
NC News Service

Looking through the elms outside my office window, I could see the mountain of clouds darkening behind the white dome of the nation's Capitol. I realized that the promise of late afternoon showers seemed about to come true.

I decided to walk home before the storm hit. Rounding the corner I saw my friend, whom I shall call Father Paul Morrow, looking irked and heated as he tugged at the starter cord on a sputtering lawn mower.

Father Morrow is one of the Dominican priests I live with. When he is not gardening he works as a professor of moral theology. Earlier that afternoon he had returned from a meeting of Catholic theologians in Chicago.

So, with the thunder beginning to crash and rumble, I suggested that we put the uncooperative mower in the garage and go inside so he could tell me about the lecture he had given in Chicago.

IN HIS SPEECH, Father Morrow had been asked to sum up current ideas on moral development. He is very interested in the study of how young people develop their capacity for making moral choices. As he talked, I wondered how he had developed that great interest.

"Originally it was my interest in science," he said. He indicated that the study of moral theology appeared to be an area in which his longtime interest in science could be put to work.

Questions about moral choice have been studied at length both by scientists and theologians, Father Morrow explained. Their work interconnects.

Psychology, for example, has really helped us gain insight into the way people make decisions and moral choices, he thinks. At the same time, theology brings special values to bear on what the psychologists find; theology helps us probe what the scientific researchers turn up.

FATHER MORROW spoke of the large role that interactions with other people played in his own development of a sense of what is right and

wrong.

"Our friendships, our family relationship and our religious communities prove to be places where we develop our moral sensitivities," Father Morrow said. They're also the laboratories in which ideas about right and wrong are put to the test."

I asked Father Morrow to explain how personal relationships affect the moral choices people make. In response, he suggested looking at a



The work moral theologians do is not something set apart from the rest of their lives. Moral theologians report that their prayer life and the sacraments contribute significantly to their research and writings. (NC photo)

personal relationship that involves a real commitment, like a marriage.

Within such a committed relationship, the moral sense can actually grow because of the joint effort involved, the priest continued. The people may find that their very capacity for moral sensitivity is growing.

This process isn't just an individual effort. The people are discovering the meaning of morality together.

A HUSBAND and wife don't just refine their individual senses of right and wrong. "They actually seem to develop morally together because they are facing moral issues together."

I knew that prayer and worship were important parts of Father Morrow's life. He is asked to give retreats and to preach. But he also composes music for the liturgy.

"How do you join your interest in the liturgy with your work in moral theology?" I asked.



What do they have to do with each other?

"I see both as coming out of our community life," he replied. "We worship together, not just alone. And, we meet God together, not just alone."

"The liturgy, our common prayer which the church sees as the starting point for our theology, is a community effort, something we do together. My music is my way of taking part in this joint effort."

Thinking of the work he is doing, I remarked, "It really keeps you on the move, doesn't it? It's no ivory tower existence."

"No, it's not an ivory tower existence," he said. "It's really quite pastoral" — it has to do with living the faith.

Much is learned through the moral theologian's contact with the people in the church, Father Morrow commented. And what moral theologians do is for the benefit of the people in the church.

The spirit of Joshua

By Father John J. Castellet
NC News Service

On the eve of his people's entry into the Promised Land, Moses died. He had just caught a glimpse of the land of his dreams from the heights of Mt. Nebo.

Moses had finished his work for God and his people. Younger and more vigorous hearts and hands now were needed.

"Then Moses said to the Lord, 'May the Lord, the God of the spirits of all mankind, set over the community a man who shall act as their leader in all things. . . .'"

"And the Lord replied to Moses, 'Take Joshua, son of Nun, a man of spirit, and lay your hand upon Him' " (Numbers 27).

Thus the command passed into the hands of Moses' trusted and capable lieutenant. But before we follow Joshua and his people across the Jordan, it would be well to take stock of the situation they faced.

IN GENERAL, the political winds were blowing in their favor. In the east, Babylonia was on the decline. Assyria had not yet come to full power. A once-flourishing empire of Egypt was beginning to crumble.

The native Canaanites — people of the region Joshua was entering — could have put up stiffer resistance if they had been able to form a strong coalition. But the population was distributed among several little "city-states" about the size of modern villages. Some were stoutly fortified, but the people mistrusted each other.

About the same time that the Israelites were invading from the east, the formidable Philistines were establishing beachheads on the Mediterranean coast. Coming from the Isle of Crete, the Philistines had actually attempted an amphibious invasion of Egypt. Beaten off, they sailed up the coast and landed in Canaan.

Where the Canaanites were weak, the Philistines were strong. They formed a well-organized federation of towns along the coast. As warriors, they had the inestimable advantage of possessing iron weapons, whereas the Iron Age had not yet dawned in Canaan.

This was the general situation on the eve of the Israelite invasion. More particularly, just across the Jordan, in defiance of Joshua and his men, were several strongly fortified towns. The key to their capture lay in the defeat of the one nearest the river: Jericho.

This was Joshua's first objective. With the help of the Lord, he led his forces across the Jordan and stood, at long last, on the sacred soil which Jacob and his family had left for Egypt almost 500 years before. The Promised Land lay before them. But it was not lying still. Its conquest was to be no easy affair.

JOSHUA'S CAMPAIGN is described in the Book of Joshua, which can be divided neatly into two almost equal parts. But a careful reading of the book reveals that the development of events had not been all so simple and neat as might first appear.

Once across the Jordan, Joshua set up field headquarters at Gilgal, about three miles from Jericho. Then he proceeded to Jericho's capture. Thanks to the timely intervention of the Lord (an opportune earthquake would have brought the town's massive — and now famous — walls tumbling down), this important objective fell to the Israelites.

The capture of other towns in the south followed, along with the victory over Jabin of Hazor, and his allies, which brought the north fairly well under the control of the Israelites.

Thus the people, under the leadership of Joshua, "a man of spirit," got a firm grip on the land. But it was only a grip. Stormy years lay ahead.

The ABC's of Christianity

Here's a way to teach young children joyfully about the Bible, a colorfully illustrated rhyme book which will be introduced November 1 by the nonprofit Christianica Center.

From A through Z the *Christian ABC Book* handles the delicate job of teaching a child about God, the Bible and Christianity with considerable skill and artistry.

The book is serious in content, lyrical in language and reverently playful in presentation.
Judge for yourself:

*A is for Adam
the husband of Eve
they were naughty in Eden
so they had to leave.*

*B is for Babel,
the tower that stood
where men tried to reach
heaven
without being good.*

*C is for Cain who
was bad to his brother
and then ran away
from his father and mother.*

*D is for Daniel
who wasn't afraid
for he knew that God's angel
would come to his aid.*

*E is for Egypt
where Moses was born
and was found in the
bulrushes
one early morn.*

*F is for Family —
sisters and brothers,
and Mommy and Daddy
and maybe some others.*

*G is for Giant —
Goliath was one.
He was wrong when he
thought
little David would run.*

*H is for Heaven
where all of us go
if we're good to God's people
who live here below.*

*I is for Israel,
home of the Jews
who were chosen by God
to announce the Good
News.*

*J is for Jesus
who loves girls and boys
for he shares in our tears
and he shares in our joys.*

*K is for Kindness —
like giving a hug
to a playmate who's hurt
when he trips on a rug.*

*L is for Lambs
and for Laughter and Love.
They are presents to us
from our Father above.*

*M is for Mothers,
they hug us and squeez us,
and also for Mary,
the mother of Jesus.*

*N is for Noah
who gathered up two
of each creature on earth
for his big floating zoo.*

*O is for Old People —
older than twenty.
Be patient with them
for their problems are plenty.*

*P is for Prayers
which we say every night,
and then Mommy will kiss us
and tuck us in tight.*

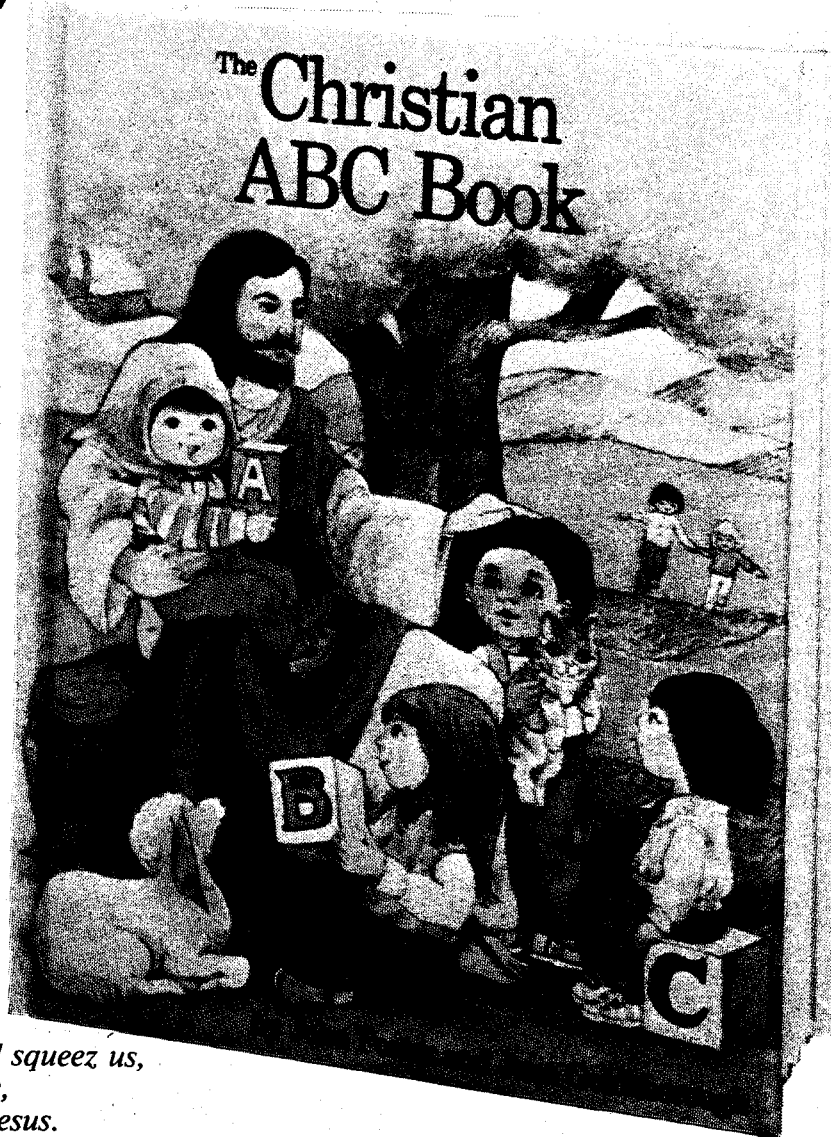
*Q is for Queen —
lovely Sheba was one.
She brought Solomon gifts
that weighed more than a
ton.*

*R is for Rainbow
God puts in the sky
as a sign that the worst
of the storm has gone by.*

*S is for Shadrach,
thrown into the fire.
God kept him so cool
that he didn't perspire.*

*T is for Teacher
who helps us to learn.
Every day when we leave her
we want to return.*

*U is for Ugly
which nobody is
because God made us all
to be children of His.*



*V is for Valentine —
that's what we send
when we want to be nice
to a new little friend.
W stands for the
little word, "We,"
and it's one of the best words
— it means you and me.*

*X is for Xerxes,
a bad king who changed
and then did all the good
things
Queen Esther arranged.*

*Y is for Yes,
it's the word we should say
when we're asked to do
something
for others today.*

*Z is for Zebra
whose stylish good looks
are God's gift for the last
page
of alphabet books.*

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On Nov. 1, the book price will be \$6.95. Until that date the book is being offered at a pre-publication price of \$5.56. Write: Christianica Center, 6 N. Michigan Avenue, Chicago, Illinois 60602.

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CAMPO DE MUERTE — Tres mujeres palestinas pasan cerca del cadáver de un palestino muerto durante el "raid" terrorista a un campamento de refugiados cerca de Beirut. Cientos de refugiados murieron, entre ellos niños y ancianos. (Foto UPI-NC)

IMPORTANTE "La Voz" ahora saldrá separadamente

Comenzando con la edición de la primera semana de Octubre La Voz será editada separadamente del inglés.

Los dos semanarios bajo el mismo título, La Voz insertada en The Voice y La Voz editada como suplemento de Evangelización por Mons. Agustín Román serán unidos para formar un solo periódico en español.

El nuevo semanario La Voz puede adquirirse en las Iglesias Católicas de la Arquidiócesis de Miami, temporalmente sin costo alguno para el lector.

Aunque la decisión ha sido un poco sorpresiva confiamos poder ofrecerles un periódico vivo, dinámico y sobre todo, inspirador; un semanario que les ayude a crecer en Cristo Nuestro Señor al tiempo que les informa sobre los acontecimientos actuales del Sur de la Florida y del resto de la nación y del mundo. Analizados a través del tamiz de los Evangelios, para su mejor provecho.

Confiamos sea del agrado del pueblo Católico hispano nuestra nuevo empeño. Esperamos de la amabilidad de los lectores según pasen las semanas nos escriban dejándonos saber sus opiniones.

El Papa pide mutuo reconocimiento entre israelitas y palestinos

Ciudad Vaticana — La paz no vendrá nunca al Medio Oriente hasta que israelitas y palestinos reconozcan el derecho y la identidad étnica de cada uno, dijo Juan Pablo II, en Septiembre 15, poco después de su breve entrevista con Yaser Arafat, jefe de la Organización de Liberación de Palestina.

La rotunda petición del Papa vino al final de la audiencia pública ante más de 20,000 peregrinos reunidos en la Plaza de San Pedro, y en la cual condenó también el violento asesinato del joven presidente de Líbano, Bashir Gemayel y de ocho miembros de su partido. Juan Pablo II tildó de "bárbaro" el asesinato de quien él llamó "un joven prestigioso".

Preocupado por el futuro del Líbano, el Papa pidió "a todos los libaneses, cristianos y no cristianos, fortalecer sus lazos, unirse entre sí para el bien de su patria y no dar paso, en lo absoluto, a reacciones de violencia y división".

Dijo Su Santidad que la Santa Sede sigue con atención cuánto sucede en Líbano y que aprecia los esfuerzos que se hacen para resolver los problemas en diálogo y negociaciones... y que "la Santa Sede está convencida, por encima de todo, de que no habrá verdadera paz sin justicia, la cual implica el reconocimiento y la aceptación, en forma estable, igual y justa del derecho de cada pueblo interesado en el conflicto." Incluyendo en este derecho la seguridad del territorio israelita y el deseo de los palestinos a tener una patria y una identidad.

Recordó una vez más, en la festividad de Ntra. Sra. de los Dolores, la actual situación de Polonia diciendo que en su patria

Un resumen de los acontecimientos surgidos a consecuencia del asesinato del presidente Gemayel y la visita de Arafat al Papa.

"las cruces son muchas" y enumerándolas señaló "que muchos han sido internados, encarcelados, condenados... muchos han sido golpeados y abusados en su dignidad humana".

COMUNICADO DE VATICANO

El comunicado emitido por el Vaticano sobre la reunión de Arafat con el Papa Juan Pablo II expresa la misma inquietud que mostró el Papa durante la audiencia ante miles de visitantes. Sin embargo añade que el Pontífice manifestó benevolencia por el pueblo palestino en su largo sufrimiento en pos de una patria y expresó su esperanza en una pronta y justa solución al conflicto, excluyendo el recurso a la violencia en cualquier forma, especialmente el terrorismo y la venganza.

ISRAEL Y GRUPOS JUDIOS CRITICAN REUNION

Las principales organizaciones Judeo-Americanas se unieron al Gobierno de Israel en su protesta por la reunión del Papa con el jefe de los terroristas palestinos Yaser Arafat, diciendo que Juan Pablo II "ha dañado el proceso de la paz" en el Medio Oriente el día que se reunió con Arafat.

(El Vaticano negó que el Papa violara la neutralidad de la Iglesia y en ningún momento menciona el comunicado a Arafat con título alguno en relación con el OLP.)

Maynard I. Wishner, cabeza del

Comité Judeo-Americano, citando previas condenaciones del Papa sobre el terrorismo calificó de "incomprensible premiar a los terroristas por medio de la entrevista". La Unión de Hebreos Americanos recordó al Papa que "estos architerroristas del mundo, los de Arafat, no sólo han asesinado israelitas en Tierra Santa y judíos en Europa, sino también miles de cristianos y centenares de árabes en Líbano que se atrevieron a no apoyarlos y en cambio buscaban una pacífica coexistencia con Israel".

CATOLICOS PROTESTAN LA REUNION

Los clérigos, religiosos y laicos Católicos representativos ante la National Interreligious Task Force sobre Judaísmo, (organización compuesta por Católicos, Protestantes, Ortodoxos Cristianos y Judíos) enviaron un telegrama a Mons. Pio Laghi, delegado Apostólico, exponiendo su objeción a la audiencia concedida por el Papa a Arafat. El texto dice:

"Como Católicos Romanos, estamos profundamente consternados ante la posibilidad de que Nuestro Santo Padre, víctima él mismo del terrorismo, conceda audiencia a Arafat, persona cuya reputación ha sido edificada con el terrorismo y la muerte de inocentes. Ello impedirá que el Vaticano juegue algún papel constructivo en futuras negociaciones en el Medio Oriente. Urgimos al Secretariado de Estado (Papal) a oponerse a tal reunión".

Entre los firmantes está Sor Ann Gullen, de la Sociedad del Santo Niño Jesús, directora ejecutiva de Task Force.

CARDENAL HOFFNER, ARZOBISPO ROACH, DEFIENDEN LA REUNION

Defendiendo al Papa contra el criticismo israelita, el Cardenal Joseph Hoffner de Colonia, Alemania Occidental, y el Arzobispo John R. Roach, presidente de la Conferencia Nacional de Obispos Católicos, estuvieron acordes en que, con los asuntos de paz y justicia en juego la actitud del Papa sienta un ejemplo que debe ser seguido, no criticado."

Con distintas palabras cada uno dió su parecer reflejando unanimidad en el sentir, a pesar de la distancia entre ambos prelados. Uno en Alemania, el otro en Estados Unidos.

Cardenal Hoffner agregó que el Papa ha hablado repetida y francamente contra la violencia y el terrorismo como medios para resolver disputas. "Todos condenamos el terrorismo, sea del PLO o de otros grupos," dijo en su carta a nombre de los obispos alemanes.

El Arzobispo John R. Roach señaló que el Papa posiblemente fue motivado por la actual situación en el Oriente Medio en las cuales "las partes empeñadas en pelear por décadas, son ahora llamadas por los eventos a revisar sus pasadas posiciones a la luz de futuras posibilidades. En ese espíritu, el Papa recibió al Sr. Arafat, como uno que puede interpretar la visión de muchos palestinos. Sin dudas también confía influenciar la posición de los palestinos en una dirección beneficiosa para todos los involucrados."

Editorial de The Voice

El Papa y Arafat... esperemos y veamos

Le sugerimos a los "hacedores" de noticias en el mundo que se calmen y moderen sus lenguas antes de precipitarse a condenar al Papa Juan Pablo II por haberse reunido con Yasser Arafat.

Con un poco menos calor y más sensatez uno debiera, por lo menos, esperar y ver que resultados, si hay, saldrán de la reunión.

Por otro lado, debiera señalarse que el mismo día de la reunión, los titulares en todo el mundo proclamaban el aparente hecho de que el hombre que atentó contra el Papa no sólo había sido respaldado por Rusia sino que había sido entrenado en tácticas terroristas en un campamento de la OLP: información sobre la cual, sin lugar a dudas, el Papa estaba al tanto desde hacía algún tiempo.

Este es un Papa que desarrolló toda su vida dentro de las realidades de la opresión Comunista (sin mencionar los Nazis), un hombre que le dijo a los rusos que ellos tendrían que verselas con él personalmente si invadían a Polonia y quien, aparentemente, fue tiroteado por ello. El no es de ninguna manera un bebé en el bosque. Reunirse con un hombre, que en parte puede ser responsable del intento de asesinato contra su vida, pudiera ser un gran acto de sacrificio personal y de coraje, una repugnante necesidad en el más grande interés de resolver el problema palestino. Jesús también caminó entre asesinos y ladrones, pero vió Su mezclarse en el mundo real como parte necesaria de su misión.

La reacción de los judíos y otras personas interesadas a cualquier posible exaltación del atormentador de Israel, es comprensible; pero esperamos que callen sus juicios y asuman más dignos conceptos del Papa. Las relaciones Judeo-Cristianas han llegado muy lejos para que vayan a ser polarizadas sobre malas interpretaciones o diferencias de opinión acerca de este evento.

Años de bombardeos y palabras agrias no han traído la paz al Medio-Oriente. Quizá la buena voluntad de un gran dirigente espiritual de confrontar al mal en persona, análoga a la confrontación del gran Papa León con Atila el Huno en el siglo V, pueda alcanzar lo que la espada, hasta ahora, no ha logrado.

Reacción del Arzobispo al editorial del Herald

La siguiente carta fue entregada personalmente al editor ejecutivo del Miami Herald en respuesta al editorial publicado la mañana del miércoles 15.

Estimado Sr. McMullan:

Debo admitir que mi primer impulso, al leer el Editorial del Herald y ver la caricatura relacionada con el Santo Padre, fué reaccionar airado. Encontré la arrogancia de sugerir al Santo Padre a quién debe ver y a quién no, cómo él debe recorrer su camino como pacificador del mundo, increíble. La degradación, por repetidas y calumniosas acusaciones contra la Iglesia Católica, es indigna de un periódico respetable.

Pero yo no voy a seguir con este tema que es contrario al espíritu de paz en la tierra, con la libertad e igual justicia para todos que el Papa Juan Pablo II trata de conseguir. Que puede llevar a la escalación de hostilidades, a un innoble poner hermano contra hermano en esta comunidad que pudiera ser contrario a la armonía y respeto mutuo que tratamos de lograr.

En este caso se me ocurre que la reacción más cristiana es la de volver la otra mejilla, y cortésmente, ignorar la reacción del Herald como haría ante un embarazoso erupción.

Devotamente suyo

Edward A. McCarthy
Arzobispo de Miami



Hablando de... castigos de Dios

Por Rev. P. Arnaldo Bazán

¡Dios te va a castigar si haces eso!, ¡Eso fue un castigo de Dios! y otras parecidas expresiones son de uso frecuente en el lenguaje popular.

Veinte siglos de cristianismo, lamentablemente, no han sido capaces de borrar ideas que ya eran comunes en tiempos de Jesús.

La gente de la Antigüedad solía explicarlo todo con razones sobrenaturales, de modo que las enfermedades eran causadas por la acción de espíritus malignos y los fenómenos naturales expresiones del buen ánimo o de la ira de los dioses.

El culto a la divinidad, más que una acción sagrada destinada a evidenciar el lazo de amor entre Dios y sus criaturas más amadas, estaba dirigido a procurar la benevolencia de los dioses o a aplacar su enojo. Por eso se les ofrecía sacrificios en situaciones difíciles suplicando el cese del supuesto castigo.

No es raro encontrar destellos de esta mentalidad en el mismo pueblo de Israel que, pese a su conocimiento de la Revelación, se veía influenciado por las formas de pensar de los otros pueblos que lo rodeaban.

Voy a escoger dos ejemplos sacados de los evangelios en los que se nos da, además, la respuesta de Jesús.

En San Juan, 9,1-3 leemos: "Al pasar, Jesús se encontró con un ciego de nacimiento. Sus discípulos le preguntaron: "Maestro, ¿quién tiene la culpa de que esté ciego, él o sus padres?" Jesús les respondió: "No hubo pecado, ni de él ni de sus padres. Pero su caso servirá para que conozcan las obras de Dios".

También dice Lucas en 13, 1-5: "En ese momento se presentaron algunos y le contaron a Jesús lo que había pasado con los galileos, a quienes Pilato había dado muerte en el Templo, mezclando su sangre con la de sus sacrificios. Jesús les contestó: "¿Creen ustedes que esos galileos eran más pecadores que todos los otros galileos por haber sufrido esa desgracia? Yo les digo que no, pero si ustedes no toman otro camino, perecerán igualmente. Y esas dieciocho personas que aplastó la torre de Siloé cuando se derrumbó, ¿creen ustedes que eran más culpables que los demás habitantes de Jerusalén? Les digo que no, pero si no toman otro camino, todos perecerán igualmente".

En ambos casos los discípulos piensan en los hechos ocurridos como si fuera un castigo por los pecados y Jesús les hace ver que las cosas ocurren independientemente del pecado más o menos grave cometido aunque en el pasaje de Lucas el Maestro resalte que los que no cambien su vida tendrán que afrontar el castigo.

De toda la enseñanza de Jesús podemos deducir que se trata no de castigos concretos en esta vida sino de la eterna condenación, como la sufrida por el rico de la parábola (Lc. 16, 19 ss), o la que anuncia al hablar del Juicio Final (Mt. 25, 31 ss).

Dios "hace brillar el sol sobre malos y buenos, y caer la lluvia sobre justos y pecadores" (Mt. 5,45).

Si Dios fuera a castigarnos por las faltas que cometemos, en el mundo habría diferencias notables entre "malos" y "buenos". Sin embargo, ocurre con frecuencia que los que aparentemente viven mejor son, precisamente, los que dan la impresión de ser moralmente peores.

A esto Jesús dice: "Les aseguro que ya recibieron su recompensa" (Mt. 6,16).

Los paganos, que siguen siendo hoy una mayoría, tienen la creencia de que todo lo que ocurre es acción directa de un poder sobrenatural que nos controla.

El cristiano, por el contrario, sabe que si bien "no cae a tierra ni uno solo (de los cabellos), si el Padre no lo permite" (Mt. 10, 29), no está Dios, con todo, ocupándose directamente de todas las cosas.

El es la Causa Primera, pero deja actuar las causas segundas de acuerdo a sus propias leyes.

Para mejor entenderlo pongo un ejemplo: Un avión sale del aeropuerto y, a los pocos momentos, se precipita a tierra produciéndose una catástrofe con saldo de muchos muertos.

¿Cuál fue la causa de este accidente?

Dios, ciertamente, deja en libertad la acción de las causas segundas, en este caso, la falla de un motor o el descuido del piloto.

Pero existen casos en los que no puede intervenir ninguna voluntad humana, como cuando se desata la tempestad o se produce un terremoto o un tornado. ¿Quién mueve los vientos o hace posible el fenómeno natural de consecuencias tan desastrosas?

Los científicos pueden normalmente explicarlo, pues no hay efecto sin causa, y, ordinariamente, a un suceso natural corresponde una causa natural.

Hoy la ciencia es capaz de identificar las causas reales de muchísimos fenómenos, sin que haya que negar un lugar a la acción directa de Dios y al milagro.

Precisamente hablamos de milagro cuando no hay forma de invocar las causas segundas para explicar algún suceso, aunque la mayoría de las personas den carácter milagroso a lo que, rigurosamente, no lo tiene.

Nuestra vida sobre la tierra está ligada a las leyes que rigen la Naturaleza. Si algo negativo ocurre habrá que buscar la causa, primeramente, en ellas.

Dios obra muy discretamente y suele respetar las leyes que El mismo ha establecido. La acción del Señor sobre sus hijos es constante, pero se produce, sobre todo, a un nivel espiritual.

No tenemos derecho a decir: "Esto sucede por castigo de Dios". Por eso podemos y debemos luchar por mejorar las formas de vida del hombre sobre la tierra, a fin de evitar lo que resulta peligroso o inconveniente.

No ridiculicemos a nuestro Padre rebajándolo a imagen y proyección de nuestra propia mezquindad. Algun

Declaración del VIII Encuentro de Sacerdotes Cubanos en la Diáspora

rante tres días hemos estado reunidos en el VIII Encuentro de Sacerdotes Cubanos, cuyo tema principal ha sido el tema de la familia, sobre el cual nos ha dado magníficas orientaciones el Papa Juan Pablo II en su carta "Familiaris Consortio". A la vez hemos celebrado con gozo el 50 Aniversario de la ordenación sacerdotal de varios hermanos sacerdotes, los cuales nos han dado un magnífico ejemplo en su vida de fidelidad a Cristo y a Su Iglesia y de servicio a los hermanos.

1. Un gran tesoro de nuestra familia cubana es nuestra fe cristiana. Somos un pueblo que en sus cinco siglos de existencia ha contado siempre con la presencia de la Iglesia, y ha encontrado en la fe un estímulo para luchar por la justicia y la libertad, como fue el propósito de nuestros próceres en la revolución libertadora que nos dio la independencia. Queremos exhortar a todos a permanecer firmes en esa fe, sin dejarse arrastrar por el materialismo marxista ni por el materialismo capitalista del dinero y del placer. Vemos con preocupación que muchos hermanos nuestros en el exilio viven casi al margen de la Iglesia y no viven una fe práctica y dinámica que transforme la vida. Llamamos a nuestro pueblo que vive en la diáspora a integrarse en las distintas comunidades en que vive, participando en la Iglesia donde quiera que viva.

2. Nuestra fe es también un factor muy importante para que la familia cubana conserve su propia cultura y se mantenga fiel a sus raíces doctrinales históricas llenas de riqueza espiritual que no debemos perder.

3. Especialmente en este Año del Anciano queremos recordar a todos el amor y el respeto que deben merecernos nuestros ancianos, que han de ser una parte importante de la comunidad familiar.

4. Levantamos con toda energía nuestra voz en favor de las familias, y especialmente los matrimonios que

han quedado separados a partir del Exodo del Mariel, los cuales han quedado sometidos a un intenso sufrimiento y viven en la amargura de la separación. Una vez más queremos apelar al Gobierno de los Estados Unidos y a los Gobiernos de otros países para que permitan la reunificación de la familia cubana. Creemos que es inhumano que se dividan los matrimonios.

5. Nos alegra saber que la mayoría de los llegados por el Mariel han logrado adaptarse a las nuevas circunstancias y han tenido éxitos en su nueva vida, a pesar de que la llegada de algunos elementos indeseables enviados por el gobierno de Cuba les hayan creado un ambiente desfavorable por la excesiva propaganda que se les hizo. Exhortamos a todos a ayudar a estos hermanos que han venido buscando también ambiente de libertad. Agradecemos a los Obispos, sacerdotes, religiosos y seglares que les han abierto sus brazos a estos cubanos en diferentes diócesis, así como a otras instituciones que les han ayudado a encaminarse en este país.

6. Nos sentimos muy unidos a la Iglesia que está dentro de Cuba y vemos con dolor las grandes limitaciones a que están sometidos allí los creyentes para practicar su religión y educar a sus hijos según su conciencia, y diariamente oramos por ellos.

7. Nos sentimos también muy unidos a la Iglesia que sufre en otros pueblos hermanos en todo el mundo y especialmente en nuestra América Latina por defender la justicia y la libertad, tanto en regímenes de izquierda como de derecha, y reiteramos nuestro compromiso que no es con ninguna ideología ni sistema político o económico sino con Cristo, con la justicia y la libertad.

8. Finalmente, queremos manifestar nuestra total adhesión al Papa Juan Pablo II, que está dando un testimonio tan maravilloso ante el mundo de servicio a todos los hom-

Santos Arcángeles Miguel, Gabriel y Rafael

SEPTIEMBRE 29

San Miguel es uno de los siete arcángeles "quienes están en la presencia de Dios" y uno de los tres que son venerados litúrgicamente. San Rafael, y San Gabriel son los otros dos. Sus fiestas, Marzo 24 y Octubre 24, fueron unidas en la reforma del calendario en 1969 a la de San Miguel, que se celebra el 29 de Septiembre.

Estos tres santos arcángeles son específicamente mencionados en la Biblia. Miguel es el capitán del ejército angélico y aparece dos veces en el Antiguo Testamento: en el libro de Daniel, Cap. 10:13 y en el Cap. 12:1 como auxiliador del pueblo escogido. Y dos veces en el Nuevo Testamento: en la epístola de San Judas Tadeo, vers. 9 en la batalla contra el diablo sobre el cuerpo de Moisés; y en Revelación o Apocalipsis Cap: 12: 7-9 cuando al frente de los angeles arrojan al infierno a Satanás y seguidores. Se le llama Príncipe de los Ejércitos del Señor, Protector del Papa y de la Iglesia y guardián de las almas fieles a la hora de la muerte, para llevarlas a la presencia de Dios. Miguel es especial Angel Guardián del Santísimo Sacramento y también patrón de los policías.

San Rafael Arcángel aparece en casi todo el libro de Tobías, en el Antiguo Testamento, como guía de Tobías hijo y sanador de la enfermedad de Tobías padre. De aquí su Patrocinio de la medicina.

San Gabriel, llamado el arcángel de la Anunciación, fué el enviado por Dios a anunciar a María la maternidad del Señor Jesús. Se supone que fue, por tal motivo, el mismo ángel



quien avisó a José del nacimiento del Mesías y quien le dijo sacara a la Virgen y al niño de Belén y fuera a Egipto librándolo de Herodes que quería matarle (Lc. 1:26) (Mt. 1:20, 2:13).

Cuenta la tradición que San Miguel se apareció durante el pontificado del Papa Gelasio, entre los años 492 al 496, y pidió que se edificara una iglesia en su honor. Desde el siglo VI se celebra su festividad recordando la dedicación de la basílica en Roma.

bres de todos los pueblos, sin temor a las críticas y a las incomprensiones y sin ninguna claudicación en los principios.

A la Virgen de la Caridad, Patrona de Cuba, se elevan nuestras oraciones

para que interceda ante el Señor por su pueblo en este año en que recordamos el octogésimo aniversario de la República.

Ermita de la Caridad, Miami, Florida, 16 de Septiembre de 1982.

Oct. 3, Marcha Internacional del Rosario en W. Palm Beach

próximo 3 de Octubre se realizará en West Palm Beach otra Marcha Internacional del Rosario; cada año se realiza una en Mayo, mes de la Santísima Virgen María y otra en Octubre, mes del Rosario.

La intención de esta Marcha del primer domingo de Octubre, anunciada por la coordinadora internacional, Sra. Jane Pigott, es "Pedir la Intercesión de San José, Protector de la Sagrada Familia". Estas marchas tienen como propósito unir en

día entenderemos que hasta de aparentes males Dios sabe sacar muchos bienes.

Y, ¡por favor!, no cojamos a Dios de relajo, usándolo como el "coco" con que meter miedo a los hijos. Que ninguna madre, y menos si se considera cristiana, quiera que sus hijos se porten bien amenazándolos con un castigo de Dios.

Dios es Padre de Amor, nunca lo olvidemos.

oración a millones de católicos a la misma hora en todo el mundo, confiando en la promesa de Nuestro Señor Jesucristo, "Cuando dos o más se reúnan a orar en mi nombre, Yo estaré en entre ellos" (Mt. 18:20). Y Jesús nos asegura que cuando todos estén de acuerdo en pedir algo al Padre en Su nombre, les será dado.

La Marcha siempre parte del Parque Providencia en W. Palm Beach, frente al Hospital del Buen Samaritano, deteniéndose unos minutos ante la Residencia Lourdes, donde las hermanas Carmelitas ofrecen refrescos. De aquí siguen hasta la Iglesia Parroquial Santa Ana para la Consagración a la Virgen y bendición final por el Párroco Rev. P. Joseph Browning, S.J. Un sacerdote local siempre dirige la marcha.

Todos los Católicos de la Arquidiócesis están invitados a unirse a la Marcha rezando el Rosario por la paz del mundo y por las intenciones de la Virgen María expresadas en sus apariciones en Fátima.



En la marcha del pasado Mayo se lucieron estandartes con las Letanias de la Virgen, enviadas por una devota desde Michigan por avión. El cuadro de la Inmaculada Concepción, copia del original de Murillo, fue bendecido por S.S. Juan Pablo II y dado a los Caballeros de Colón para llevarlo por todo el mundo. Los C de C acompañan la Marcha.



Pedro es para Denise el "más valioso jugador" y tiene con ella un promedio mejor que con los Dodgers.

A Pedro Guerrero le molesta le pidan autografos en la Iglesia

Por Charles G. Johnson

Los Angeles, (NC) — El catolicismo de Pedro Guerrero, el famoso jonronero de los Dodgers, estaba un tanto eclipsado hasta que conoció a Denise Chávez, hoy su esposa.

En la actualidad Guerrero asiste regularmente a Misa los domingos en compañía de su señora y se disgusta cuando la gente le pide autógrafos en la Iglesia, según confesó Denise en una entrevista con el periódico diocesano de Los Angeles, "The Tidings".

Juntos estudian la Biblia. Pedro la lee en español y Denise en inglés, leen los mismos pasajes y después comparan sus reflexiones. El es natural de la República Dominicana y un fuerte

candidato al Premio del Jugador Más Valioso de la Liga Nacional. Su promedio al bate, 310, no es tan alto como el que le da Denise como esposo. Dice ella que es muy amable, generoso, comprensivo y apreciativo de su cocina y de sus otras labores de ama de casa. Además, cada vez que batea un jonrón, le hace una seña especial con los dedos a ella, sentada en el palco, cuando pasa sobre segunda base.

Ambos se conocieron cuando Pedro jugó en el verano de 1977 en un team de los Dodgers en una granja de Albuquerque, N.M. Al final del juego él estaba firmando autógrafos cuando un amigo mutuo les presentó. Denise tenía 20 años pero sus papás no le permitían salir con jóvenes que ellos no conocían. Cuando Pedro se enteró de las "reglas del juego" viajó 30 millas hasta Río Rancho para conocer, y dejar encantados, a los padres de la joven. Como siempre jugó bien y duro... y ganó.

Lo curioso de aquella primera visita es que Pedro no hablaba inglés y Denise no hablaba apenas español. El se entendió con los padres, quienes conservan su idioma nativo; al retirarse estos y dejarlos solos, Pedro se puso a ver la televisión. 20 minutos después Denise le preguntó si él no había visto nunca televisión... o si era que no entendía inglés. Pedro le respondió:

— Cuando tu aprendas español como tus padres, entonces hablaremos.

Esto sucedió en 1977. En 1979 se comprometieron y se casaron en 1980. Ahora Denise habla bastante español y Pedro habla inglés con titubeos. Y se ríen uno del otro cuando hablan. Los dos siguen aprendiendo el idioma del otro y al mismo tiempo aprenden a ser felices. Denise no se ha perdido un solo juego en las dos últimas temporadas.

Los obispos de EE.UU. llaman al deber cívico

La Conferencia Católica de Estados Unidos, rama de la Conferencia Nacional de Obispos Católicos que trata los problemas que afectan la vida cívica de los Católicos, ha editado un folleto bajo el título "Responsabilidad Política: Opciones para la Década de los 80".

El folleto recoge la preocupación de los obispos acerca del notable número de ciudadanos de EE. UU. que creen que no vale la pena disponer su tiempo o sus esfuerzos para seguir las campañas políticas, o para conocer quienes son y como son los candidatos para hacer una sensata elección plasmando sus ideales en las urnas. Consecuencia de ese desinterés es la erosión de los cimientos de la vida política en la nación.

Los cristianos creemos en el mandato de Jesús de amar al prójimo como a nosotros mismos; creemos en Su llamada a compartir con otros la Buena Nueva. Esta fe cristiana impone la obligación de una actividad socio-política, según el pensamiento expuesto en el folleto, en la cual no es menos importante que la obra personal, aquella sabia selección de las personas que habrán de representar al pueblo en los cuerpos gubernamentales, de donde deben salir las leyes y ordenanzas que rijan nuestros destinos; realizando al máximo los ideales que son la base y fundamento de nuestra nación: procurar la felicidad de los ciudadanos en paz, libertad y justicia.

Llaman la atención los señores obispos sobre las reacciones de índole individual, que conllevan un deterioro del compromiso de cada ciudadano en favor del bien común. Es importante que cada ciudadano se de cuenta hasta que punto somos interdependientes de una comunidad nacional, donde los problemas son cada vez más de orden social y las soluciones igualmente sociales.

La enseñanza social de la Iglesia, con raíces en el Evangelio, exige, tanto a las autoridades como a los ciudadanos, la seria consideración de todo lo que se relacione con el bien común; es decir el bienestar de toda la sociedad, sin exclusiones, y la cual ha de ser protegida y promovida si los derechos del individuo han de ser protegidos y promovidos.

Los obispos hacen saber a los fieles

CONSORCIO DE IGLESIAS PARA CONSTRUIR VIVIENDAS PARA POBRES

New York (NC) — Un consorcio de iglesias católicas y protestantes en Brooklyn ha comenzado el Plan Nehemiah de construcción de 5,000 viviendas económicas para familias pobres, renovando así zonas destruidas. Nehemiah fue figura del antiguo Testamento, quien levantó las murallas de Jerusalén. Se trabaja para obtener contribuciones por \$12 millones, a los que la municipalidad de Nueva York promete agregar \$10 millones. Cada vivienda costará a quien la adquiera y mantenga \$10,000 sin pago de intereses.

que el papel de la Iglesia en el orden político incluye:

La educación sobre las enseñanzas de la Iglesia en el orden social y las responsabilidades de los fieles; el análisis de los asuntos según sus dimensiones morales y sociales; valorar la política pública de acuerdo con los valores evangélicos; la participación con grupos interesados en debates sobre la acción política y hablar con valor, destreza e interés acerca de los asuntos públicos relacionados con los derechos humanos, la justicia social y la vida de la Iglesia en sociedad.

Declaran los obispos que su participación en los asuntos políticos no es una amenaza al proceso político o al pluralismo genuino, sino una confirmación de su importancia. Reconocen la autonomía del gobierno y el derecho de todos, incluido el de la Iglesia misma, a ser oídos en la formulación de planes para la vida pública nacional.

No buscan los obispos de EE. UU. la formación de un bloque político religioso ni aconsejan por quien deben votar. Los cristianos deben participar de los debates públicos sobre alternativas políticas y proposiciones legislativas. Como los cristianos creen que el Evangelio es la medida de las realidades y de los valores humanos, deben usar esta medida en su participación en la vida pública. Sin embargo es esencial que la naturaleza de su participación no sea mal entendida.

Pablo VI dijo que "todos los cristianos tienen el deber de tomar parte en la organización y en la vida de la sociedad política." Por lo tanto, los señores obispos ruegan con insistencia a todos los ciudadanos que hagan uso de su derecho cumpliendo con el deber de ir a las urnas, pero antes pedir a los candidatos que declaren sus ideales o programas de modo que puedan ser comparados con los propios. Toda elección implica cambios y tanto los candidatos como los electores deben compartir la responsabilidad de que el cambio sea para beneficio de la sociedad nacional. Los debates de cada año pueden servir para comprender y conocer mejor la plataforma política. Finalmente recomiendan los obispos que "¡VAYA A VOTAR!"

SEPI: Curso de

Decisión en Equipo Trabajo y

Un curso práctico para personas que trabajan en grupos, organizaciones o equipos diocesanos y parroquiales será ofrecido por el Rev. P. Jorge J. Mejía auspiciado por el SEPI.

Las clases serán del 27 de Septiembre al 8 de Octubre, de 7:30 p.m. a 10:30 p.m. Sábado 2 de Oct. de 9:00 a.m. a 5:00 p.m. Para más amplia información llamar a María L. Gastón al 223-7711.

El mundo ha probado todos los "ismos"...



démosle ahora un chance al Cristianismo