

**'This is not an instrument of division
but of peace.'**
—Bp. Kenneth Untener

U.S. Bishops to air nukes again

**Will make revisions
in Chicago in May**

- Abp. McCarthy on nukes P10
- More on Bishop meet P10-11

WASHINGTON (NC) — The U.S. bishops voted almost unanimously to hold a special meeting in Chicago next May 2-3 to debate and further refine their planned pastoral letter on nuclear weapons.

In more than two hours of discussion about the letter on the last day of their Nov. 15-18 annual meeting a large majority of the 31 bishops who addressed the issue supported the basic thrust of the pastoral, couching their criticisms of specific points in terms of a desire to strengthen the total document and give it greater impact and credibility.

Among major points they made about the 110-page second draft, which is their current working document, were the following:

- The document's controversial section on the morality of nuclear deterrence needs to be developed. It continued to be a major source of disagreement among the bishops, as some stood up to call for a more positive view of the value and acceptability of deterrence while others urged the drafting committee to move further in the direction of condemning even the possession of nuclear weapons.

- The scriptural and theological basis of the document should be made more precise and refined.

- Several bishops wanted clearer distinctions between Christian pacifism and the just war position. Some bishops placed greater emphasis on the right to self-defense while others stressed the question of whether nuclear weapons do not



'That's it, higher, a little higher . . .'

Sister Rose Marie Brick teaches a deaf person to speak, not with sign language but with voice and inflection, at the Oral School for the Deaf in Fort Lauderdale where she also teaches those without hearing to play musical instruments. See story and pictures on pages 12-13. (Voice photo by Prentice Browning)

always go beyond the limits of a just war.

- A number of bishops wanted the document to state more clearly the degree to which various moral judgments made in the pastoral are morally binding on Catholics.

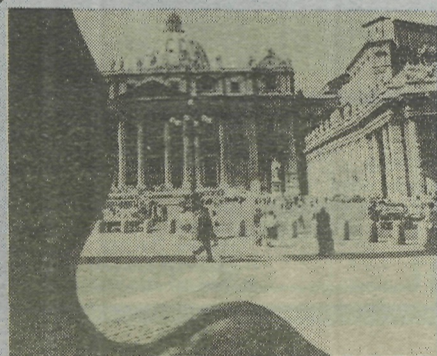
- Several bishops called for greater emphasis on pastoral follow-up and education for peace. Two called for establishment of an international peace academy under Catholic auspices.

A hand vote on whether to hold a special national meeting in May to debate a revised draft of the pastoral passed almost unanimously, with only four hands visible in opposition. The two-day meeting will be held in Chicago. See city of Archbishop Joseph L. Bernardin, chairman of the five-bishop committee responsible for drafting the letter.

At a press conference after the meeting Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic

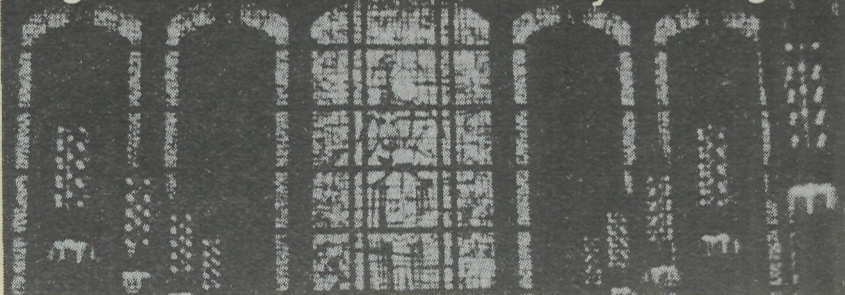
Bishops, said he interpreted the overwhelming vote to meet in May as "a general endorsement of the direction that the pastoral is taking" and a "vote of hope for final passage" of the document.

He said that in addition the committee plans to meet with representatives of other bishops' conferences in Europe early in 1983 and to meet further with Reagan administration officials in the process of revising the current draft of the pastoral.



**VATICAN finances
reviewed by cardinals;
U.S. cardinal says
Pope may allow public
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TRIDENT DAMAGED — Three of the seven peace activists who broke into Electric Boat Co. in Groton, Conn. and damaged a Trident submarine, from left, Marcia Timmel, 30, Jean Holladay, 53, and Ellen Grady, 20, are led to a van for transportation to the Niantic Correctional Center after arraignment in New London, Conn. (NC photo from UPI)

Churchman attacks S. Africa policy

NEW YORK (NC) — President Reagan's policy of "constructive engagement" toward South Africa looks to blacks like support for the white-minority South African government, said the Rev. Allan Boesak, moderator of the "colored" (mixed race) branch of South Africa's dominant white Dutch Reformed Church.

In August Dr. Boesak was elected president of the World Alliance of Reformed Churches, which includes 149 churches in the Reformed, Presbyterian and Congregational traditions.

DR. BOESAK spoke at a meeting of the National Council of Churches governing board in New York. The Reagan administration has said that its policy of friendly encouragement will accomplish more than hostile attacks in getting racial reform in South Africa which has a strict segregation system called apartheid.

In his speech and at a press conference, Dr. Boesak condemned proposals of the ruling Nationalist Party to give colored and Indian sectors of the population a constitutional role

but leave blacks, 80 percent of the population, with status only in the "homelands" set aside for them by the government.

Dr. Boesak said the government would not be able to get colored participation in its plan and added that his church, which includes two-thirds of the colored population, had rejected it.

"**WE WOULD** be junior partners in a white set-up," he said. "We as so-called coloreds can't take the proposals seriously. It is not possible to think of reforms when 80 percent of the population is excluded."

Dr. Boesak said that the proposals also were opposed by the South African Council of Churches, headed by a black church leader, Anglican Bishop Desmond Tutu, and that the government is trying to "undermine its moral authority."

In addition to electing Dr. Boesak as president, the World Alliance of Reformed Churches declared apartheid a heresy and suspended the membership of South Africa's Dutch Reformed Church, which then reaffirmed its support of apartheid at its synod in October.

Pope meets Chancellor Kohl

VATICAN CITY (NC) — Pope John Paul II met in private audience Nov. 18 with the new West German Chancellor Helmut Kohl, a Christian Democrat.

The two men discussed Poland, human rights and U.S.-Soviet arms limitation talks, said a spokesman for Kohl.

After the papal audience Kohl said, "It was a fine talk. I am very impressed."

Kohl, the first Catholic West German chancellor to meet with a pope since May 1967, said he had encouraged Pope John Paul to make a planned trip to Poland next summer.

News at a Glance

Cheyenne bishop calls MX missile "morally indefensible"

CHEYENNE, Wyo. (NC) — Bishop Joseph Hart of Cheyenne issued a pastoral letter calling the MX missile system "morally indefensible." The letter, released Nov. 9, said Wyoming's people must "say 'no' to this system" and call for a "halt to arms escalation now." Bishop Hart released his pastoral because of the "distinct possibility that a decision may soon be made to station the MX in Wyoming." In the letter the bishop described nuclear arms escalation as a threat "unlike any we have ever known," a threat "that could obliterate life."

Spanish trip honored apostolic traditions, pope says

VATICAN CITY (NC) — During his first general audience since returning from Spain Nov. 9, Pope John Paul II said that his trip honored Spanish apostolic traditions and "entered into the context of the contemporary reality of the church." The pope told the 6,000 people attending the audience that "the church in Spain fulfills its mission by introducing into life the doctrine of the Second Vatican Council." The pope also addressed a prayer for youths in his homeland to Our Lady of Czestochowa, Poland's patroness: "Help today each of my young fellow citizens amidst all the trials which make up their lives." Groups from San Diego, Indianapolis, Charleston, W. Va., and the Rome program of Loyola University of Chicago attended the audience.

Franciscan named Italian archbishop

VATICAN CITY (NC) — Pope John Paul II on Nov. 17 named Father Antonio Vitale Bommarco, superior general of the Conventual Franciscans, archbishop of Gorizia and Gradisca, Italy.

The 59-year-old priest, whose term as superior general was to end in 1984, was first elected to the post in 1972.

Archbishop-designate Bommarco was born in Cres, Yugoslavia.

Catholics and Anglicans plan second phase of dialogue

VATICAN CITY (NC) — Catholic and Anglican officials held a preliminary meeting at the Vatican Nov. 9-10 to plan a second phase of the ecumenical activities which began in 1970 with the formation of the Anglican-Roman Catholic International Commission. The Vatican reported the meeting Nov. 16. A new commission is to begin the second phase of dialogue between the churches in the second half of 1983.

Angolan guerrillas release archbishop

GENEVA, Switzerland (NC) — Angolan guerrillas have released Archbishop Alexandre do Nascimento of Lubango, Angola, the International Red Cross said Nov. 17. UNITA, a guerrilla group opposed to Angola's Marxist government, had captured the archbishop Oct. 15, and both Pope John Paul II and the Angolan Bishops' Conference had called for his release. Freed Nov. 16 "somewhere in Angola," Archbishop do Nascimento spent the night in Pretoria, South Africa, in care of a Red Cross delegation, said Nicholas Sommer, a Red Cross spokesman at the organization's Geneva headquarters.

Argentine bishops offer to mediate reconciliation

BUENOS AIRES, Argentina (NC) — The Argentine bishops have offered their "loyal and impartial cooperation" in mediating a reconciliation between the country's military rulers and political parties. The Argentine Bishops' Conference issued a statement Nov. 15 saying they were willing to mediate as a step toward national unity. The offer came a week after the ruling military junta had said it wished to negotiate an agreement with political parties as a prelude to the return to civilian rule planned for 1984.

The Voice

Average weekly paid circulation 51,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday. 45 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year. Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.

Ana Rodriguez-Soto-News Editor
Prentice Browning-Staff Writer
Betsy Kennedy-Staff Writer

Edith Miller-Display Advertising
June Meyers-Classified Advertising
Piedad C. Fernandez-Circulation Manager

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.

Robert L. O'Steen
Editor

(USPS 622-620)
Archdiocese of Miami
Weekly Publication

6201 Biscayne Blvd., Miami
POSTMASTER:
Send change of address notices
to THE VOICE.
P.O. Box 38-1059, Miami, FL

MAILING ADDRESS
P. O. BOX 38-1059
Miami, FL 33138
TELEPHONES
News 758-0543
Advertising 754-2651
Classified 754-2652
Circulation 754-2652
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

2nd Front



'Anyone who says that he (Abp. Marcinkus) doesn't know banking . . . they don't know what they're talking about.'

—Cardinal John Krol (left)

Pope may allow public audit

Cardinals meeting on Vatican finances

VATICAN CITY (NC) — Pope John Paul II is reported considering a public audit of Vatican finances, according to a report quoting Cardinal John Krol of Philadelphia following a closed meeting at the Vatican.

The meeting of cardinals from throughout the world on the Vatican's economic affairs closed Nov. 22 against a backdrop of total Vatican silence and a swarm of rumors.

The Vatican news blackout on the Nov. 19-22 meeting of the 15-member council for the study of the organizational and economic problems of the Holy See was expected to carry over to a meeting of the full College of Cardinals, this week.

Father Romeo Panciroli, director of the Vatican Press Office, declined to commit even on the number of cardinals attending the council meeting.

Earlier he described the gathering of the council, which has met two other times since its formation in July 1981, as "an ordinary meeting of the council."

All three North American members of the council — Cardinals Krol, Terence Cooke of New York and G. Emmett Carter of Toronto — were in Rome for the meeting. It was reportedly attended by 10 of the 15 members.

In an interview with the Vatican correspondent of *La Stampa*, daily newspaper based in Turin, Italy, Cardinal Krol said the council was studying Vatican organizational structures in order that a certified public audit could eventually take place.

"The holy father has said that there should be — after we get the organizational structure and linear relations of all these various entities, how they are related and to what extent — that we proceed eventually to a certified public audit," Cardinal Krol said. "He's open to it."

It was not clear whether the proposed audit would include the In-

stitute for Religious Works, the Vatican bank, which has been involved in recent months in a controversy involving the bankrupt Banco Ambrosiano, formerly Italy's largest private bank.

Cardinal Krol told NC News that the Vatican bank does not formally come within the competence of the council because it is not part of the Roman Curia, the church's central administration. He could not be reached by NC News, however, after publication of the *La Stampa* interview.

Asked whether he thought the Vatican bank would better be headed by a lay banking specialist, the cardinal said in the *La Stampa* interview, "This is one of the reasons why an audit is needed, because how do you judge who's a specialist? By performance?"

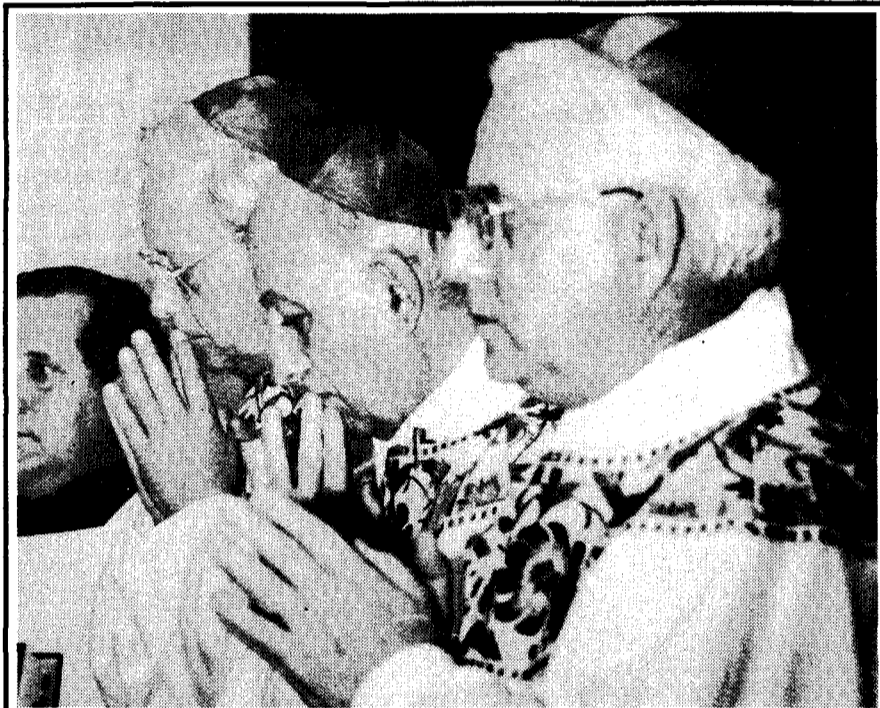
He said the "performance" of U.S. Archbishop Paul C. Marcinkus, president of the Vatican bank for the past 13 years, "has been excellent."

"He has maintained a solid operation," Cardinal Krol said. "Anyone who says that he doesn't know banking or that the people associated with him don't know banking, they don't know what they're talking about."

Sources said the council meeting opened with a report from Cardinal Agostino Casaroli, papal secretary of state, on the controversial relationship between the Vatican bank and the Banco Ambrosiano, which was declared bankrupt in August.

Italian banking authorities have said that the Vatican bank should assume some of the responsibility for the \$1.2 billion in debts of the Banco Ambrosiano. Vatican bank lawyers have said that the bank has no legal responsibility for the Ambrosiano debts.

La Repubblica, a Rome-based daily newspaper, reported Nov. 21 that security was so tight at the council meeting that only Cardinal Krol and Cardinal Joseph Hoffner of Cologne,



PAPAL DELEGATION — A Mass at the chapel of St. John Vianney College Seminary was concelebrated last week to inaugurate in Miami the Peregrinatio Ad Petri Seden (Pilgrimage to the Seat of Peter) delegation which will help travel agencies and individuals coordinate tours to the Vatican with a greater spiritual dimension. Concelebrating the Mass are (right to left): Archbishop Pio Laghi, Apostolic Delegate in the U.S.; Archbishop Emmanuele Clarizio, Pro-President of the Pontifical Commission of Tourism and Migration; Archbishop Edward A. McCarthy of Miami; Bishop Paul Tanner of St. Augustine and Auxiliary Bishop John Nevins of Miami (not shown) also concelebrated. (Voice photo by Prentice Browning)

West Germany, received copies of the Casaroli report.

All the other cardinals had to take notes on the report, *La Repubblica* said.

In the *La Stampa* interview Cardinal Krol said the charge that the Vatican bank has been too secret in its operations is "not entirely unfounded."

"There is that kind of tendency at times," he said. "But it's important to maintain credibility by following normal standards of procedure."

Sources said the meeting of the entire College of Cardinals, scheduled to open Nov. 23 and last four or five

days, would also deal with the Vatican bank controversy.

Other likely topics were the proposed new Code of Canon Law, the first revision of the code of general law governing the Western church since 1917, and the reform of the Roman Curia.

Father Panciroli said Nov. 13 that the meeting, expected to be attended by about 100 of the world's 120 cardinals, "responds to a desire that the pope expressed when he convened the cardinals the first time in November 1979, that of being able to consult from time to time with the members of the Sacred College on church problems."

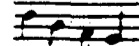
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'Garbage-can fetuses' may lead to charges against Florida clinic

By Jeanine Jacob

FORT MYERS, Fla. (NC) — An interdenominational memorial service for the remains of two aborted fetuses drew some 400 pro-life sympathizers in Fort Myers and helped to spark a local controversy over abortion clinic procedures.

The dismembered fetuses, remnants of abortions performed at the Southwest Florida Women's Clinic, were discovered in late October in garbage bags left on the street for pick-up. A surveillance had been kept on the center by supporters of Concerned Citizens of the Unborn, a pro-life group which had heard allegations of improper disposal of fetal remains at the clinic, run by Dr. Ali Azima.

CCU's founder, Pat Schmidt, said she and co-founder Micki Kaye investigated following reports of aborted fetuses found in California. The two women launched a probe which led to an investigation by the

'It's been business as usual for the past 10 years, but this business is not so usual.'

Lee County Medical Examiner's Office.

THE MEDICAL examiner's office temporarily halted the memorial service in order to review the fetal remains. A fetal death certificate is needed in Florida for fetuses 20 weeks old or older and questions were raised about the age of the remains.

Currently, authorities are reviewing the possibility of bringing charges against the clinic for improper disposal of fetal remains and for failure to file death certificates if the fetuses were 20 weeks old or older, a state's attorney's office staff member said.

Azima, clinic operator, already faces three other cases involving allegations of culpable negligence in regard to his gynecological practice, according to the state's attorney's office.

THE ECUMENICAL memorial service at a local funeral home drew pro-life lay people and clergymen from throughout southwest Florida. The service was conducted by the Rev. Jay Strack, a Baptist pastor.

Strack then met with the Lee County Commission to discuss stricter controls on abortion facilities.

Schmidt and Kaye said they do not want the issue buried with the tv fetuses. The two pro-lifers raised the issue "because it is such an atrocity. Regardless of what anyone's stand on abortion is, baby remains in garbage bags is more than they could swallow," Schmidt said.

"We want to create enough interest for people to ask if this is going on in their own neighborhoods, in their own backyards," Kaye added. "It's been business as usual for the past 10 years (since legalization of abortion), but this business is not so usual. We've got to take a look."

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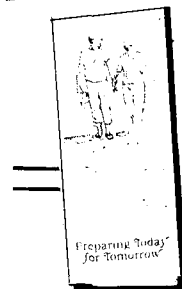
The Chancery announces that Archbishop McCarthy has made the following appointments:

THE REV. THOMAS RYNNE — to Chaplain, Catholic Daughters of America, Court Palm Beach #780, Effective November 10, 1982.

THE REV. ROBERT PALMER — to Director, Archdiocesan Pastoral Activities Center, Miami, effective November 21, 1982.

THE REV. GEORGE GARCIA — to Director, *La Voz* newspaper, effective November 11, 1982.

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Mass for Chavoustie Ex-Miami Serra president

A Mass of Christian Burial for Eugene Chavoustie, a past president of the Miami Serra Club and active member of the lay apostolate, was concelebrated last Friday in St. Mary Cathedral.

Fr. Gerard LaCerra, Cathedral rector and Chancellor of the Archdiocese, was the principal celebrant of the Mass for Chavoustie who died suddenly following a heart attack while on a hunting trip in upper New York State on Nov. 16. He was 57.

Auxiliary Bishop John J. Nevins presided at the Mass concelebrated by 12 priests including the Rev. Leo O'Neill, C.S.S.R., an uncle of the deceased. The Rev. Vincent Sheehy, executive director of the Ministry of Temporalities preached the homily.

A Miami resident since 1942, Chavoustie was a member of the Cathedral parish where he served as a lector, and of the Archdiocesan Real Estate Commission and the Senior Citizens Housing Board of Catholic Community Services.

A graduate of Miami Edison High School and St. Lawrence University, he was a real estate broker and vice president of Florida East Coast Realty, Inc. He was also active in civic affairs as a member of the Miami Shores Kiwanis Club, the Miami Board of Realtors and the Miami Touchdown Club. He was also vice president of the Learning Disabilities Foundation.



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Seminarians of note make 'Evening of Music'

By Prentice Browning
Voice Staff Writer

One was a chemist. One used to be an airline executive, another a real estate broker from New York, yet another a pharmacist from the Virgin Islands.

But for three nights last week they raised their voices as one in their new vocation as seminarians at St. Vincent de Paul Regional Seminary. Nearly a hundred of the seminarians, ranging in ages from 22 to 60, participated in the ninth annual "Evening of Music," a presentation of religious songs for both choir and soloists.

Tickets were sold out for the three performances, Thursday, Friday, and Saturday nights in the seminary chapel. The program opened dramatically as a full choir began "Calm is the Night" in total darkness and continued as the lights were slowly raised.

Small ensembles of Latin seminarians sang Spanish religious songs, some accompanied by guitar.



Choir of seminarians performs during the Evening of Music held every year at the St. Vincent de Paul Regional Seminary in Boynton Beach.
(Voice photo by Prentice Browning)

THE SEMINARIANS performed professionally and with great sincerity.

The evenings of song go beyond entertainment in the usual secular

sense, said English Program Director John Tapp.

"It expresses the basic core belief that we want to express to others." It also introduces the audience, made

up of area parishioners, friends, and alumni to religious music that they may not be too familiar with, he said.

The thousands of dollars raised every year by the event will be turned over to the student council which will vote on how to spend it. Usually a portion of the money raised is donated to outside charities such as Bread for the World.

RELATIVELY FEW of the seminarians have had much in the way of musical training, so preparing for the performances required an exceptional amount of work, said producer Jim Murray.

The choirs had to be arranged so that imperfections in individual voices would not stand out, he said.

Practices began as early as summer with weekly rehearsals beginning in earnest in mid-September during the seminarians' spare time. Tapp many times would direct rehearsals at 1 p.m. and continue until 10 at night.

"We accept anyone who is willing to sing. We just ask them to put their heart into it," Tapp said.

Fr. David Heffernan burial Mass celebrated

By Marjorie L. Donohue

CORAL GABLES — A Mass of Christian Burial was concelebrated Monday for Father David J. Heffernan in the Church of the Little Flower where he was ordained a priest 37 years ago.

Auxiliary Bishop John J. Nevins was the principal celebrant of the Mass for the native of Coral Gables who died on Nov. 17 following a heart attack at St. Anthony Church, Brooksville, where he was the priest in charge. He was 64.

Concelebrating with Bishop Nevins were 27 priests of the Archdiocese of Miami and the Diocese of St. Petersburg. Fr. Thomas Anglim, an Episcopal Vicar of the Diocese of St. Petersburg represented Bishop W. Thomas Larkin of St. Petersburg.

READINGS WERE given by members of the Archdiocesan Council of Catholic Women of which Father Heffernan was first moderator. The Children's Choir of St. Theresa School sang under the direction of Father Richard Velie.

In his brief homily, Msgr. William F. McKeever, pastor of Little Flower Church, and long-time friend of Father Heffernan, noted that the occasion was one of "thanksgiving to the Heffernan family for their gift of a priest to the Church. His family were very much pillars of this parish," Msgr. noted, adding that when the late Judge and Mrs. David J. Heffernan came to Miami "Catholics were treated like second-class citizens."

Msgr. described Father Heffernan as a priest with a "great sense of love, service, and dedication, responding to the needs of whatever situation he found himself in. From the beginning of my priesthood my association with Father David was one of the happiest memories I have," Msgr. said. "Anybody who had a problem or was in need could look to Father David for help. He was a loving and self-sacrificing priest who inspired all of us," Msgr. McKeever said.

Bishop Nevins urged the congregation and particularly children present to develop a joyful spirit like Father

Heffernan and to pray for him and all priests and bishops daily. He emphasized how many lives are touched daily by priests and bishops, and expressed the "love and gratitude of the Archdiocese for Father Heffernan and the manner in which he touched the lives of so many people."

FOLLOWING HIS ordination Father Heffernan was an assistant pastor at Corpus Christi Church and St. Mary Cathedral as well as Little Flower Church, Hollywood, before joining the U.S. Air Force as a chaplain in 1951. Three years later he became the first chaplain in the nation to break the sound barrier flying in a North American jet trainer at Edwards Air Force Base. He was later transferred to the European theater of Operations and served in French Morocco.

After his discharge from service, Father Heffernan was appointed founding pastor of St. Joan of Arc Church, Boca Raton in 1956. He was subsequently pastor of St. Lawrence Church, North Miami Beach; and St.

Pius X Church, Fort Lauderdale.

In addition to his pastorates, Father Heffernan served as the first moderator of the Archdiocesan Council of Catholic Women and as first director of the Radio and Television Dept. of the Archdiocese. In the latter position he attended the Second Vatican Council in 1963 and prepared two programs which were aired later on WCKT-CH. 7 during a weekly program which he produced. He also forwarded reports to radio station WGBS which aired a Catholic News program each week.

In recent years Father Heffernan had been stationed in the Diocese of St. Petersburg and had been active in Catholic Social Services, the Matrimonial Tribunal Offices of the Southwest Deanery and in St. Michael the Archangel parish, Sarasota. Prior to his appointment to St. Anthony Church, Brooksville, he was in charge at blessed Sacrament parish, Tampa.

He is survived by his brother, Paul, Coral Gables; and a sister, Mrs. Downer Renshaw, Arizona.

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Lay persons to help handle annulments

By Betsy Kennedy
Voice Staff Writer

Faced with an increased backlog of marriage annulment petitions, the Tribunal of the Miami Archdiocese is calling upon laity, as well as priests, deacons and religious, to help process petitions at the parish level.

Participants will receive special training at the newly formed Institute of Tribunal Practice which opened this month at Biscayne College. Basic canon law, annulment procedures and the psychological factors of divorce are among the topics that will be covered.

More than 100 persons have already entered the training; a few traveled from as far as Naples to volunteer. The courses are held in English, Spanish and a special signing course for the deaf.

THE TRAINING program will take place during four Wednesday and Saturday sessions through November and December. It will be repeated in January and February at St. Vincent de Paul Seminary in Boynton Beach.

"Justice delayed is justice denied . . . Annulments that should take six to seven months to process may be

delayed up to a year in some cases," said Fr. Andrew Anderson, Officialis of the Archdiocese Marriage Tribunal.

The delays are in part due to the shortage of priests in the Archdiocese (approximately 500, according to Archbishop McCarthy), explained Fr. Anderson.

"WE ARE hoping to train dedicated people as to the requirements of the annulment process. This is a beginning phase. They will gather material and answer questions, leaving the Tribunal free to analyze and judge cases," he said.

Laity will be encouraged to join in the program. The Second Vatican Council stressed lay evangelization . . . and, in addition, the laity can often be a special source of healing for their fellow parishioners, said Fr. Anderson.

"Using lay people as advocates is not new. Attorneys in Rome can stand before ROTA, the supreme court of the State of Vatican City."

Pastors of the various parishes will recommend persons for the training. The program itself will then eliminate any entrants who really are unable to devote adequate time and study to

complete the courses. Once training is completed, participants will receive an evaluation and interview by the Tribunal to confirm their suitability. Those who become involved will be required to take an oath of secrecy, since all communications are confidential. A day of reconciliation and retreat will also be offered to volunteers following the completion of the training programs.

"The Tribunal is an extension of the Archbishop's Judicial Ministry . . . we instruct cases, serve as a source of canonical reference and function as a Court as well. All of our judges have degrees in canon law and degrees in theology. Thus we handle all types of vindication of rights. But 90 percent of our current cases concern the separated and divorced. Everyone has the right to petition," said Fr. Anderson.

"Swift and just evaluation of all petitions is vital, but the laws of the Church must continue to reflect the authentic beliefs and theology of the Church . . . law is by nature conservative," he said.

This does not preclude changes or modifications in the law which are compatible with Church teachings

and beneficial in upholding the rights of Church members.

One example is the American Procedural Norms which were introduced by Pope Paul VI and reconfirmed by Pope John Paul II. Present law allows the Tribunal to operate with one judge instead of three and also grants the Defender of the Bond the power to request dispensation of judgment if he is in agreement. The Tribunal will return to the automatic appeal system once it is promulgated into law by the Vatican. This will permit an individual who is in disagreement with the ruling to seek a second judgment.

"If people want to appeal, the Tribunal acts as the appellate court. We get 1,200 cases a year that come in on appeal," said Fr. Anderson.

Another anticipated change in married law concerns the description of marriage as mandated by the Council Fathers of Vatican II. The doctrine in part decrees a broader concept of marriage to include the bonding of the 'wills' as well as the most essential union between two people for the purpose of the procreation and education of children.

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Father Bruce Ritter

THE PREDATORS



The predator at our door was about 30, a dark, lank, straight-haired, bleached-blond, bitter-faced woman. Her quarry, 17-year-old Richie, was safe inside.

"I want him," she raged. "He agreed to work for me."

Our security people were not polite. "He doesn't want to go with you," one said curtly. The bitter-faced woman turned to leave, malevolence incarnate.

Richie, a really good kid, had arrived at UNDER 21 a few days earlier begging food and Pampers for his 18-month-old baby—abandoned by her junkie mother and being cared for by him in a cheap Times Square hotel. The room rent was being paid by six prostitutes who had taken pity on the homeless and incompetent young father.

"Jaime's hungry," Richie said. "She doesn't eat too often. I haven't either." We quickly provided Pampers for the baby and food for both.

"We can't go home," he told us. "My stepfather doesn't want anything to do with us. We've been on the street for about a year, usually with some friends. I rip people off to get money to feed her. Sometimes I have to hustle johns." The beautiful baby squirmed in his arms. "She's a good baby; she doesn't cry at all when I hold her...."

Richie and Jaime stayed on with us at UNDER 21, and our staff began the difficult and sensitive process of trying to help a young street kid get his life back in order.

Richie's brief history—a runaway at 14—gave us an all-too-familiar glimpse into that netherworld of Times Square: the smoking hell beneath the bright lights and glitter and crowds.

"I didn't like ripping people off," he said. "I never hurt anybody. I didn't like hustling johns either. Last month this woman offered me \$500 to, to...." (he flushed and dropped his head) "to have sex with her on stage in front of a lot of people. It's pretty bad you have to look happy when you do it. At least you can't see the customers though—the lights are too bright. But I'm afraid of her," Richie said. "She wants me to work for her some more."

There are a couple hundred other kids who really needed us this week:

Laurie, 13—a classic middle-class runaway from a

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway boys and girls all over the country.

classic middle-class family—was picked off by a Times Square pimp last week and raped and brutalized before finally being put out on the street to make some money. Early Monday morning, Laurie had the wit and the courage to escape and come to UNDER 21.

Beth, originally from Houston, came in last night, tired, cynical, desperate—older inside her mind and heart than any of us will ever get. She's 17 now, has been a prostitute since 15. You might say she came by it naturally. You see, her mother—a prostitute—was killed by her pimp. (The apple doesn't fall far from the tree.)

"Seventeen-year-old Richie arrived at UNDER 21 begging food and Pampers for his 18-month-old baby."

Sometimes people write me very concerned about the traces of anger or sadness that occasionally appear in my talks and in my letters. Although I try pretty hard to control these feelings, I'm not always successful. It's their faces. Kid's faces are supposed to be happy and open and excited and alive. Their eyes should be filled with trust and innocence.

My kids' faces are worn and cold; their eyes filled with fear. Richie and Laurie and Beth know the chances are downright excellent that they will not make it. I mean they will die. Quite young, deformed and made ugly by an industry that caters to our pleasures. Society (that's us) has been unable—or unwilling—to protect these kids or punish their exploiters. Meanwhile, quite literally outside our doors roam—and wait—the predators, the pimps—and a bitter-faced woman.

"He knows the chances are excellent that he will not make it—he will die."

It's very hard to be true to the dangers and suffering my kids face every day and always be upbeat. Sometimes it's only the certain conviction that God loves these kids infinitely more than we do—even when they stand condemned by their own hearts—that makes it possible for me to meet tomorrow and next week and next month the hundreds of other kids who will come to our UNDER 21 Centers. And, sometimes, a letter from a friend on my mailing list makes me feel really great—like this one from a mother in Ohio:

October 14th

Dear Father Bruce,

I just wanted you to know that the letters you send not

only elicit a contribution from us, but have a profound effect on our family life. We have a 16-year-old boy, the youngest of six, who definitely marches to his own drum. He has been reading your letters ever since you preached at our Church a year or so ago. He asks to see the letters and, I think, sees himself reflected in many of the situations you describe. His rebellions and experiments are tempering and he is developing into a very nice young man, although frequently headstrong. Your letters have made him realize, I think, that running from your problems never solves them; and that, although we may not be perfect, he does have a very intact, loving home.

Thanks for all your help. We pray God will give you the energy and fortitude to continue your ministry.

Cordially

What a great letter! Boy, I needed that.

The only reason these kids have any chance at all is because our UNDER 21 Centers are here when they need a place to come, to run to—a place where they can be safe from the pimps and predators and johns. They're good kids. You shouldn't think they're not. It would be wrong for you to think they're not good kids. Most of them are simply trying to survive in a world totally hostile to kids.

We are here for them because of you. Almost all of the money we need to help these kids comes from people like yourself who care about children. As winter approaches we need your prayers and financial help more than ever. Please pray for us, we pray for you.

These kids do need a place to come to, to run to—a place where they can be safe from the predators.

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Negotiate in Central America, Pax Christi tells Reagan

WASHINGTON (NC) — U.S. policy toward Central America, especially "all efforts to destabilize Nicaragua," should be changed, according to Pax Christi USA, a branch of the international Catholic peace movement.

Pax Christi asked the United States

to "renounce the application of military solutions to social, economic and political problems through Central America."

"Our country needs to begin to articulate and implement a more coherent, bold and sensitive policy toward the region which takes into

account the long history of tragic oppression and poverty of the people," said Pax Christi in a letter to President Ronald Reagan.

The letter was signed by Auxiliary Bishop Thomas J. Gumbleton of Detroit, president of Pax Christi USA.

El Salvador and the former Nicaraguan guardsmen operating out of Honduras; and to the further introduction of U.S. military and intelligence personnel in the region," it added.

AT THE TIME the letter was written the United States was providing military aid to Honduras and El Salvador but was not providing direct military aid to Guatemala, although administration officials said they were considering asking Congress to appropriate military funds for Guatemala.

On Nov. 17 U.S. Secretary of State George P. Schultz, in a speech to the Organization of American States, said the United States favors negotiations to reduce military build-ups in Central America.

"Why shouldn't we encourage the governments of Central America to agree, all of them, on a basis of reciprocity and strict verification, not to import major offensive weapons?" asked Schultz.

"There will be a danger to peace so long as foreign troops or military advisers are present," he added.



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"WE CALL upon our country to elaborate a foreign policy based on the principles of negotiation and respect for the sovereignty of other nations and peoples," said the letter.

"All efforts to destabilize Nicaragua, whether by covert or overt means, must stop," the letter said, alluding to reports of destabilization efforts.

Pax Christi also asked for "high level negotiations with Nicaragua and Honduras aimed at reducing the level of tension."

"We of Pax Christi urge that the U.S. stop all military build-up, including the expansion of bases and airport runways in Honduras. We state our opposition to the further arming of government and paramilitary forces in Honduras, Guatemala,



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Immigration problems

... aren't going away, Charities meet told

By Ana Rodriguez-Soto
Voice News Editor

Immigration problems will continue to make headlines in South Florida for many years to come, members of Catholic Community Services were told this week during the agency's annual award luncheon.

"We have not seen anything yet," Msgr. Bryan Walsh, CCS director, told more than 200 staff members, volunteers and friends of the agency gathered at the Miami Shores Country Club.

"Immigration is going to be as much a discussion here 20 years from now as it is today," he said, regardless of which political side wins in the Caribbean and South America.

Msgr. Walsh urged the professionals to "continue to grow" with the community and take the lead in developing new solutions for the myriad problems the area will face in the coming decades.

While direct services to those in need have been and must continue to be "the very specific mission of CCS," the priest said, the future calls for the agency to become more involved in social advocacy and to create a community where neighbor-helping-neighbor will be the most important form of direct service.

AS PEOPLE of faith, representatives of the Catholic Church, "we must be a prophetic voice in the community on behalf of those who are neglected," Msgr. Walsh said. Its relationship with the Church makes the agency uniquely qualified for that role because "We have the strength to take unpopular stands . . . to be the prophet."

The second area where CCS needs to concentrate is in preparing "a social environment in which people can help themselves," the priest said. Cutbacks in federal aid will continue to lessen localities' dependence on Washington, D.C., so that getting "people working together and helping each other" will be crucial to



Among a number of volunteers honored during the awards luncheon were Maria Mestre (center) and Josefa Rodriguez who, along with Luisa Martinez-Saenz, (not pictured) received certificates of appreciation from Archbishop Edward A. McCarthy for their work with the Centro Hispano Catolico Senior Center. James W. Kindelan, who was unable to accept his award in person, was named Volunteer of the Year for 1982. (Voice photos by Ana Rodriguez-Soto)

meeting the pressing needs of the community.

"WE CANNOT sit back. We cannot stop . . . We have to continue to grow with the community to develop new solutions," he stressed. In 51 years of service, CCS has developed "a great foundation. But we cannot stop here . . . or we will have failed."

The priest also said that while services to the elderly have increased tremendously, the agency has "fallen very much behind" in ministering to the needs of families and dependent children. To do so effectively, it

needs more money (about \$2 million to take care of Catholic children alone), but above all more staff.


"WE HAVE to find house parents, foster parents, adoptive parents who will be willing to work with difficult children," he said. "These children need our care."

At the luncheon, a number of volunteers and staff members were honored for exceptional work on behalf of CCS during the year. Msgr. Walsh had only praise for all of the agency's workers, however, who he said are faced daily with the difficult

task of telling society's helpless what society itself does not want to hear: There is not enough help to go around.

"Day after day we ask the impossible of our staff and volunteers," he said. Often, the workers themselves are blamed for the inadequacies. "Society is still cutting off the head of the messenger who brings bad news," Msgr. Walsh said.

He urged increasing recognition that "burn-out" does occur and challenged the agency to care for its most important resource: "the human factor."



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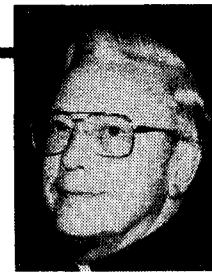


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'Weren't meddling in politics'

My beloved:

I am in my favorite perch, 30,000 feet high, aboard an Eastern Airlines plane, winging my way home to the beloved Archdiocese from the annual meeting of the United States Bishops in Washington. Bishop Nevins is at my side. Bishop Roman remained to celebrate a Mass in New York for the Cuban community there.

Because we were discussing a pastoral letter on the morality of nuclear warfare, we spent much of our time looking into the glare of television camera lights. The subject, of course, is one of great interest and our debate received broad coverage in the media.

I do not feel what we were doing was as sensational as the media sometimes implied. We were not meddling in politics, we were speaking about morality. We were trying to help our people in the world form their consciences on the possession and use of dreadful weapons capable of bringing the world to an end.

Each of us did receive a copy of a letter from the White House, as we received much other material from all groups representing all sides of the issue. The letter from the White House pointed out many areas where the administration has been acting according to the teaching of the drafted pastoral letter. Basically, the

draft of the pastoral condemns nuclear war, condemns a first strike with a nuclear bomb or weapon and raises questions about the morality of possessing nuclear weapons even as a deterrent, but tolerates this as long as serious efforts are being made to eliminate bilaterally nuclear arms.

Actually, we were reviewing the second draft of the proposed pastoral. As a result of the comments at the meeting, a third draft will be proposed and discussed in a meeting in Chicago on May 2 and 3, 1983. The preparation of this pastoral letter is receiving more attention than any that I have experienced in the 17 years I have belonged to the Bishops' Conference. A committee of experts assisted the Bishops in drafting it. High officials of the present and previous governments were interviewed. The second draft incorporated a great number of suggestions from Bishops and other experts that resulted from circulating the first draft.

At our meeting in Chicago, five Bishops who held varying views were asked to make preliminary observations, then the body of Bishops broke down into small discussion groups of eight and discussed the content of the pastoral for many hours and contributed their reaction.

Then a number of Bishops were invited to make interventions before the entire body of Bishops (I was one of those proposing that the Holy Father call a synod on peace and that all the religions of the world sponsor a peace academy in Jerusalem that would attempt objectively and without politics to promote peace, to identify aggressors, to satisfy legitimate national needs that may be prompting nations to go to war, and to train peace negotiators, etc.) All these ideas are now being considered in a third draft.

Among the points that may be emphasized more strongly are that Russia only understands the language of strength, that we need the convergence over the impact of the document on the security of Europe which depends on a strong America (there were quite a few correspondents from Europe at our meeting), that the good faith efforts our nation has been making for disarmament should be acknowledged, that the teachings of the Gospel be more fully applied.

Participation in these annual Bishops meetings is always an enriching experience. It is an opportunity to meet old friends, to be enlightened and encouraged as we discuss mutual challenges in our ministry. We meet in the Hilton Hotel in downtown Washington. A room is set aside as a chapel with reservation

of the Blessed Sacrament. We start our day with the Holy Eucharist together and pause for prayer at other times throughout the day.

On one afternoon, we go out to the Shrine of Our Lady of the Immaculate Conception at the campus of The Catholic University of America to honor Our Lady. The agenda is usually heavy, as we hear reports from committees of the Conference on, to mention a few, Catholic Missions, Canonical Affairs, the Church in Latin America, Doctrine, Ecumenism, the Laity, Liturgy, Priestly Life and Ministry, Vocations, the Campaign for Human Development, Hispanic Affairs, Migration and Tourism, Pro-Life Activities, Women and Society, Communications, Education, Marriage and Family Life, Social Development and World Peace, etc.

The Bishops of the Southeast also met in a regional meeting. We discussed the retreat which we will make together at Our Lady of Florida Retreat House in North Palm Beach. We also discussed the five year visit that we will make next year to the Holy Father to report on the state of our dioceses.

God bless you!

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

Study lack of vocations, bishops urged

WASHINGTON (NC) — The National Conference of Catholic Bishops should "initiate, encourage and otherwise support a study of the real causes" of the crisis in vocations to the priesthood, Auxiliary Bishop

Nicolas E. Walsh of Seattle told the bishops.

Addressing a general session of the NCCB annual meeting on the final day of the meeting, Bishop Walsh recommended that "we not shelve, and thereby leave to another, more impoverished, generation a problem about which Pope Pius XII wrote over 30 years ago and a challenge which is so clearly ours today."

Increased awareness of the crisis in priestly vocations, he noted, has led many who formerly took the attitude, "God will provide," to say now, "God will indeed provide but all must use their gifts to come up with a solution."

STATISTICS indicating the extent of the crisis, he said, include:

- The median age of priests in the United States is 52.
- In the current academic year there are slightly more than 4,000 students for the priesthood in theologates in the United States.

'God will indeed provide but all must use their gifts to come up with a solution.'

- In 18 years there will be 25,000 active priests compared to about 58,000 now.

One consequence of this trend, the bishop said, is that priests "are suffering from stress, burnout and frustration" as the Catholic population continues to increase.

The laity more often is asking publicly about the shortage, Bishop Walsh said, and among the questions raised are:

- "Why aren't there more homilies, retreats, workshops, diocesanwide appeals for prayer provided?"
- "Are vocations offices being funded as generously as other diocesan efforts?"
- "Is the vocation to the priesthood

lost in the maze of ministries' programs which, in the opinion of some, have reduced it to a level of service equal to others not demanding the same unique charisms?"

LAY PEOPLE are also, Bishop Walsh said, "asking more publicly every day if the current problem will not force us to look to those categories of persons from which, traditionally, candidates for the priesthood have not been sought or accepted."

Catholics "will not for long be satisfied with partial and emergency solutions to a problem which threatens their enjoying the fullness of the eucharistic celebration," Bishop Walsh said.

He recalled that Pope Pius XI was once discussing with some nuns the lack of vocations of their order. The pope asked them if they were doing all they could to promote vocations. When the sisters replied that they were praying, the pope cited a Hindu saying, "When you pray, you must move your feet."

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Women, money, economy also discussed by bishops

By Liz Schevtchuk

WASHINGTON (NC) — Nuclear war captured much of the attention at the National Conference of Catholic Bishops' annual meeting in Washington Nov. 15-18, but it was only one item on an agenda that ranged from administrative budgets to women's rights.

Archbishop John R. Roach of St. Paul-Minneapolis, NCCB president, set the tone of the meeting in his opening address when he declared that the bishops' concern over abortion and the bomb — and other issues — stem from the same respect for human life.

"Concern for human life is the nexus between our positions on these two large issues," he said. "Respect for the right to life is basic to the realization of all other human rights."

Written by a committee headed by Archbishop Joseph L. Bernardin of Chicago, the pastoral sparked divisions among the bishops as well as much public interest.

Archbishop Bernardin said that "our 'no' to nuclear war must, in the end, be definitive and decisive."

But many bishops raised questions about it.

Archbishop Philip M. Hannan of New Orleans said the document has "so many defects" it should be scrapped. But Archbishop John R. Quinn of San Francisco described the



DEBATE — Archbishop Raymond G. Hunthausen of Seattle (left) speaks in favor of the proposed pastoral letter on war and peace while Archbishop Philip M. Hannan of New Orleans opposes it during the annual meeting of the Catholic bishops in Washington, D.C. (NC photos)

pastoral as a "balanced document" with more strengths than weaknesses.

THE PASTORAL will be revised for further action by the bishops at a special meeting in Chicago next May 2 and 3.

Greeting the bishops, Archbishop Pio Laghi, apostolic delegate in the United States, told them their concern over nuclear war "coincides remarkably well with Pope John Paul's commitment to peace in the world."

In other action, approving a \$22.6 million budget for 1983 for the NCCB and its public policy arm, the



U.S. Catholic Conference, the bishops also agreed to increase the "levy" on dioceses for support of the conferences.

The assessment will rise from 10 cents per Catholic to 12.3 cents per Catholic. The increase is intended to allow the bishops to stop relying on investment income to fill budget gaps.

Archbishop Edmund C. Szoka of Detroit, NCCB-USCC treasurer, said the \$22.6 million budget represents only a six percent increase over the 1982 budget, which was \$21.5 million.

On another matter related to budgets — federal, not church — a resolution opposing federal economic policies was issued by the bishops' Committee on Social Development and World Peace. The resolution asked national leaders "to reject current policies which attempt to solve America's economic ills at the ex-

pense of the poor and unemployed."

THE BISHOPS agreed to prepare pastoral statements on Hispanic ministry and campus ministry and on prayer and worship.

Archbishop Robert F. Sanchez of Sante Fe, N.M., chairman of the bishops' ad hoc Hispanic Affairs Committee, said the Hispanic pastoral would be a "beacon of hope" to Hispanic Catholics.

Auxiliary Bishop Edward T. Hughes of Philadelphia said the campus ministry pastoral is necessary because of increasing proselytizing by other religious groups on campuses.

The bishops also agreed to proposals for experimental use of a new, ecumenically developed lectionary derived in large part from the existing Catholic lectionary; for new days for observing memorials to Blessed Kateri Tekakwitha, Blessed Marie-Rose Durocher and Blessed Andre Bessette; and for a revised rite for the sick.

A new resource book of prayers, while winning majority approval, failed to achieve the necessary two-thirds majority backing.

THE PLAN on pastoral care of the sick, the lectionary and the new memorial dates all require Vatican approval.

The bishops' Committee on Women in Society and in the Church decided to study the possibility of women as deacons. Bishop Michael F. McAuliffe of Jefferson City, Mo., committee chairman, said there is a historical precedent for deaconesses and that the study would be "a sign to women" of the bishops' concern for them.

Former officials defend bishops' right to speak

WASHINGTON (NC) — Twenty-four present and former government officials, prominent scientists and scholars have defended the right of the U.S. Catholics bishops to speak out on the issue of nuclear arms.

"If nuclear war were to come, present silence on their part would be unforgivable," the 24 said in a letter released in Washington during the final day of the annual general meeting of the National Conference of Catholic Bishops.

Noting that "since President Eisenhower's day it has been well accepted that nuclear war could well spell the end of modern civilization," they said, "thus, it seems reasonable to conclude that this prospect presents a moral problem for religious leaders to be concerned about."


POINTING OUT that, in preparing their proposed pastoral letter on nuclear weapons, the bishops consulted "a substantial number of well-informed civilian and military leaders," the 24 signatories said, "we suspect that as a result they are better informed technically than most of their critics."

"In any event," they continued, "while most experts now admit that nuclear war would be suicidal, the critics advise the bishops not to address the issue."

"In pre-war Germany, the Nazis charged the Jews were a threat to the German nation. Would it have been meddling in secular affairs had the bishops of Germany and of the world addressed themselves directly to that abomination?"

The signatories said the current draft of the pastoral letter recognizes that U.S. armed forces are essential for national security and explicitly opposes unilateral disarmament. "The bishops prudently do not propose that their findings be binding on the individual consciences of those who look to them for guidance," they said.

Signers included Sen. Mark O. Hatfield (R-Ore.); William E. Colby, former director of the Central Intelligence Agency; Gerard C. Smith, chief U.S. negotiator in the first Strategic Arms Limitation Talks; Paul Warnke, chief U.S. negotiator in SALT II; Dr. Claire Randall, general secretary of the National Council of Churches; retired Adm. John Marshall Lee; retired Brig. Gen. Robert M. Montague; Glenn T. Seaborg, former chairman of the Atomic Energy Commission and professor of chemistry at the University of California; and former Secretary of Commerce Philip M. Klutznick.



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Voice Feature



Words w

Sister teaches deaf children how to speak, make music

By Prentice Browning
Voice Staff Writer

The lithe, slight nun stretches her arms to the ceiling, bending backwards slightly while singing out "may I have a drink of water pleeeeeease?"

A moment later she is literally drumming up enthusiasm, shouting "Yippee" as she gathers up materials and then sits down on the floor to beat on a drum with a group of students.

A music teacher gone a little berserk after too many years of tone deaf pupils and out-of-tune guitars?

Hardly. Sister Rose Marie Brick, S.S.J., is an experienced teacher of the oral method for the deaf at the Fort Lauderdale Oral School where music combined with words is an important part of the curriculum.

THE STUDENTS ranging in age from mere infants to 14 years old are learning to talk with the help of Sr. Brick's music classes, phonetics lessons, sophisticated audio equipment and supervision.

Through their ability to talk and to read lips, most are able to join regular students at St. Jerome Catholic school only a block away for morning classes.

In their classes at St. Jerome they are on the buddy system, Sr. Brick, originally of the Sisters of St. Joseph in Buffalo, N.Y., explains. If there is something that the deaf student does not understand he can ask the hearing



Voice photos by Prentice Browning

Greg Potter, age three, enjoys playing a kazoo and singing along with Sr. Brick with some flags left over from Veteran's day (above and lower left). hearing aides do not offer sufficient amplification students are at least able to feel the vibration of percussive instruments such as the drum (right).



Words without sound

Teachers and deaf children make music

student, checking his notes with the hearing students' notes at the end of class to make sure they are accurate.

SR. BRICK will sometimes appear at St. Jerome to make sure there are no problems and to help the deaf students with their homework. The buddy system works well, she says, with most of the regular St. Jerome students willingly offering their cooperation.

"They have rich relationships with the children at St. Jerome," she says.

Although many people think of communicating with the deaf primarily in terms of manual sign language, the Oral School hopes that by teaching speaking skills their students can be "mainstreamed" into society.

Principal Dr. Marya Mavilya estimates that as many as 60 percent of the school's graduates will enroll in college.

WHEN THEY return to the Oral School in the afternoon Sr. Brick will often help them review their homework before they begin class in the music room, equipped with an organ, a piano, drums, xylophones and other instruments.

A whirlwind of activity, Sr. Brick leads them with various instruments in a sing-song recitation of common sentences. Through powerful hearing aides and the vibration of the instruments they are able to determine the pitch and rhythm of the words.

The accent and rhythm of human



One child stretches out his arms to feel the vibration of the piano as Sr. Brick sings an energetic version of "Florida by the Sea," (upper right). Ravi Tewani, age 12, from Jamaica, wears a radio receiver that receives voice transmissions from a transmitter worn around Sr. Brick's neck (right).



speech is important because without it students sound like robots, says the school's educational director, Dr. Jack Mills. Even though a child might mispronounce an individual word, if the general accent of the sentence is correct, he explains, the listener is quickly able to fill in the gaps in this understanding.

Sr. Brick is experienced in this sound perception method which she learned in several schools in Europe. She took several classes in the Netherlands with the method's most well known exponent, the professor and priest, Fr. Anthony Van Uden.

AS ONE OF the few residential facilities of its type (children live in dormitories supervised by house mothers), students come from all over the country, the Caribbean, and even Europe to enroll in the school.

Sr. Brick returned to the school six years ago upon the request of the school's administration after living several years in her hometown of Buffalo. She wouldn't trade this type of teaching for anything.

"This is much more challenging, interesting, colorful, more demanding but more rewarding," she said.

She is very impressed with the new staff of the school and its principal and sees a bright future.

"This little school is only a little microcosm but I see it expanding and growing because of its leadership."



Matter of Opinion

When is it legal to kill a baby?

Call it what you want, it's not justice. Last week, a 19-year old Haitian woman was sentenced to 20 years in prison for killing her newborn child. She had suffocated it in a plastic bag and dumped it in the garbage. The Dade circuit judge who sentenced her called her actions "outrageous," citing the baby's "right to live."

The judge's stated support for the "right to life" is admirable. But his harsh

EDITORIAL

sentence seems incongruous in a nation where a woman's right to kill her *unborn* baby is legally sanctioned.

Had the accused been white, middle-class and American, chances are she would have known enough to kill the baby *legally* before it was outside the womb. Her case would not have come to trial. She would not be facing 20 years in prison. No judge would have called her conduct "outrageous" and even the child's father might not have known what she had done.

The baby, however, would be just as dead.

"If I place this defendant on probation, isn't that sending a message to the community that this court tolerated the killing of newborn babies?" asked the judge.

Probably so. And what kind of message is sent to the community by court approval of the killing of unborn babies?

Your Honor: How does suffocation in a plastic bag differ from dismemberment or being burned alive by a saline solution? Do not doctors, after performing legal abortions, also dump babies in the garbage?

Does the value of a child's "right to live" change, depending on whether he is 20 weeks old or 36? On whether he is killed inside the womb or outside it?

In fact, this community, this nation, does more than tolerate the killing of babies. Advertisements in the Yellow Pages boldly encourage the practice and for reasons far more trivial than those of a poor, Haitian woman desperately trying

to survive in a strange land.

Making the distinction that those are *unborn* while the one in this case was *newborn* is nothing more than a hypocritical attempt to justify the personal convenience of mothers whose babies are still unseen.

A psychologist testifying on the woman's behalf said, "If she had the right kind of community support or the support of her sister, the baby would be alive today."

People opposed to abortion have been saying that — and providing the support — for many years.

But babies continue to be killed — legally. And their killers, instead of going to jail, go to the bank regularly.

Where are the lawmakers who will make such killing illegal?

Where are the judges who will sentence those killers to prison?

Until that happens, the case of this Haitian woman stands as a study of this nation's hypocrisy and schizophrenia on the subject of abortion — anything, in fact, but justice.

Letters to the Editor

Reply to pro-life criticism of Notre Dame

To the Editor:

A friend has just drawn my attention to Dr. Bart Heffernan's letter in this column on October 8th. In it he criticizes the University of Notre Dame, our president Father Hesburgh and myself, for what he sees as our respective attitudes on the issues of abortion. I ask the courtesy of this same column to offer a response.

Dr. Heffernan seems not to understand what a university is. He is dissatisfied that we academics study abortion instead of campaigning against it. And he is dissatisfied that we give an attentive hearing to advocates of abortion freedom. He misunderstands. We academics study. That is our calling, our duty. We are not activists. Dr. Heffernan should also grieve that the medical researchers who provide him with diagnostics and medications are not joining him in treating patients directly.

Now to his points. He alleges that in 1973 Dr. Alan Guttmacher scheduled a pro-abortion meeting in our campus conference facility, and he claims to know why it was done: "He saw clearly the propaganda value and psychological effect it could have." Factually this is not quite correct. Dr. Guttmacher was a speaker at the meeting, as were the pro-life researchers, Drs. Andre Hellegers of Georgetown and William Liu of Notre Dame. Space for the day was rented by the Great Lakes region of Planned Parenthood. I do not know what access Dr. Heffernan may have to the motives of the late Dr. Guttmacher or whoever it was that rented a meeting room in our public

facility. What I do know is that they never made any attempt to advertize the fact that they had rented a room from us, or to infer from it any acquiescence by us in their program.

In 1979 I convened a National Conference on Abortion here at Notre Dame. Dr. Heffernan states: "The ground rules precluded any identifiable Pro Life leaders on the panel. Pro abortion activists were also said to be excluded." At the time I stated our policy: "The speakers hold a variety of personal and political positions on the acceptability of abortion. They were not selected, however, in order to defend one or a variety of positions. Each has been invited because he or she has cogent and articulate things to say which can contribute professionally to anyone's thinking on abortion, from whatever perspective."

We invited speakers, not because of their activist involvements, but because they had research or experience to share with anyone interested in this terrible problem of abortion. We had no intention of holding a rally or a strategy meeting for those who, like myself and Dr. Heffernan, are convinced that abortion is homicide. That is done widely and well throughout the country by advocacy groups. We did what a university can and should do: we invited people to a scholarly conversation.

One executive of a pro abortion organization reported to her colleagues: "We had actually made attempts to communicate. We had an opportunity to explain our attitudes,

our morality, and we had a chance to listen." The proceedings (*Abortion Parley*, ed. J. Burtchaell; Andrews & McMeel, 1980) were reviewed thus in a pro-life journal: "There are provocative essays and works of quiet scholarship. Some chapters dispense information and appeal to logic; others describe constructive approaches and tug at the emotions with case histories. Refreshingly, all refrain from easy sloganizing and accusatory rhetoric."

Recently I published a book of my own on abortion: *Rachel Weeping, and Other Essays on Abortion* (Andrews & McMeel, 1982), and in the preface I explained at length how, without any campaign of persuasion from within my church, I had grown up possessed of the conviction that abortion was an inexcusable destruction of unborn children. I am at loss to understand how Dr. Heffernan could so contort the clear meaning of these pages as to comment: "Undoubtedly, Father Burtchaell is a bonafide born again pro-lifer, almost that is. Why it took these past fourteen years of controversy for him to realize that the killing of one man by another for personal gain is anti-Christian, anti-civilization and anti-life is hard to understand. He understands it now but he holds back in the book an endorsement of a Pro Life amendment to the Constitution (as) the only way to rectify the evil."

I certainly do not share the belief of many pro-life advocates that a change in the law will rectify the evil in people's hearts that makes them willing to sacrifice their children to convenience. That is a snarl within the human heart too profound to be undone by law alone. I would strongly

support a pro-life Amendment, but that would still leave us with the greater task of making Americans find a welcome in their hearts and homes for children.

Again, Dr. Heffernan is too ready to suppose why people do things. He says that Fr. Hesburgh supported our conference because he wanted the abortion issue "neutralized," and he implies that I spent five years of research on my book simply to "placate" Notre Dame alumni. I must admit that I find this sort of imputation very offensive.

What your correspondent, for his part, finds most offensive is that we have behaved like academics: we have held scholarly conversations instead of taking a direct hand in political struggle. There are many callings, and those who toil at scholarship are the allies, not the adversaries, of those who contend in a more activist fashion.

The first letter I received after my book appeared was from a woman who has been valiantly active in the pro-life struggle. She wrote: "*Rachel Weeping* is a magnificent collection of essays. The book will be an invaluable resource for people who work in the abortion arena, and bowdlerized versions of your work will haunt you for years to come as we unashamedly steal your most original insights and quote you in the most unlikely places." We at universities know what we do best. We inquire, we think, we explain. Surely the abortion debate has not reached the point where these are useless services.

Fr. James Tunstead Burtchaell,
C. S. C.
Professor of Theology
The University of Notre Dame

Educating for peace

It started as an enjoyable dinner party. Then my host, an admiral, turned to me and asked, "Where does your bishops' conference get its authority to speak on nuclear war? They don't know half the ins and outs of it. What do they think they can prove by trying to have a nuclear sub renamed?"

A committee of U.S. bishops offered a response to that question in the second draft it prepared of a proposed national pastoral letter by the U.S. bishops, "The Challenge of Peace: God's Promise and Our Response."

In its opening paragraphs, the committee stated: "Faith does not insulate us from the daily challenges of life, it rather intensifies our desire to contribute to them precisely in light of the good



BY FR.
EUGENE HEMRICK

nuclear war is not even to be considered an outside possibility in waging peace. The authority for speaking against nuclear war comes not from a knowledge of enemy logistics, nuclear physics or political intrigue involving governments. Rather,

'The authority for speaking against nuclear war comes not from a knowledge of enemy logistics, nuclear physics or political intrigue involving governments. Rather it is founded on faith.'

news." The bishops see their role as providing hope — the ability to struggle against obstacles even when they appear larger than life.

In these comments, we are reminded that true belief in Christ results in action. Once touched by faith, one is not allowed to remain silent.

THE VIRTUE of hope is the David capable of felling Goliath. The Goliath we face in this case is not the deterrence, but the prevention of nuclear war.

We are urged to form a conscience in which

it is founded on faith.

What worries me most is what could happen to a pastoral letter by all the U.S. bishops on peacemaking in the nuclear age. It is common to have a document of that nature hailed, only to find six months later it has been forgotten.

As long as no nuclear bombs are dropped and great economic problems distract us, the seriousness of the document could be lost from view.

AFTER A year, I wonder how many youth and adults will be introduced to the church's position

on non-violence, St. Augustine's theory on a just war, St. Thomas' principles on self-defense, the moralists' thinking on a just cause, last recourse, warfare against population centers and nuclear war? Will people understand better the unique challenge of nuclear war and how it confronts these classical principles in a way never before thought of?

Equally important, will religious educators insist that their curricula include a biblical explanation of peace. Here peace is not defined as just the lack of war. Rather, true peace involves more and it is had only when "God dwells among people."

That definition urges us to expand our conception of peace beyond the reconciliation of superpowers. Peacemaking, biblically defined, leads us to consider helping the people of Third World nations — promoting their rights and their development in order to create a broader base for peace and to avert conditions that lead to war. And it directs our focus to cleaning up problems that afflict people in our own back yard.

All of this, however, involves a learning process. Humanity, I believe, is always open to the excitement of learning. In fact, there is a hunger among people to further their knowledge.

BUT WILL educators capitalize on a pastoral letter by the bishops on war and peace? Will it find a place and become part of the excitement of learning for us?

By learning more about peace, appreciation for it as a gift of God will grow. Intense follow-up on this document by educators might just be the David we need to fell the giant problem of nuclear extinction.

The problem of love

There is a great passage in the book, "The Brothers Karamazov" by Fyodor Dostoyevsky, that I want to bring to your attention. It has to do with the problem of loving.

Some people say they love the human race, but they know from experience that as soon as anyone is near them for 24 hours, they become uncomfortable and begin to dislike the person for the most trivial reasons . . . "one because he's too long over his dinner, another because he has a cold and keeps on blowing his nose . . . it has always happened that the more I hate men individually the more I love humanity."

And so the problem is posed: "What can one do in such a case? Must one despair?"

'Some people say they love the human race, but they know from experience that as soon as anyone is near them for 24 hours, they become uncomfortable and begin to dislike the person for the most trivial reasons . . .'

To this dilemma, Dostoyevsky, through the character of Father Zossima, gives this classic answer:

"No, it is enough that you are distressed . . . Much is done already in you since you can so deeply know yourself.

". . . I believe you are sincere and good. If you do not attain happiness, always remember that you are on the right road, and try not to leave it. Above all avoid falsehood of every kind, especially falseness to yourself. Watch over your deceitfulness . . .



BY FR.
JOHN CATOIR

"What seems to be bad within you will grow purer from the very fact of your observing it in yourself. Avoid fear . . . never be frightened at your own faintheartedness in attaining love.

"Don't be too frightened even of your evil actions.

"I am sorry I can say nothing more consoling to you; for love in action is a harsh and dreadful thing compared with love in dreams. Love in dreams is greedy for immediate action, rapidly performed; hoping that all will be looking on applauding, as though on a stage. But active love is labor and fortitude.

"But I predict that just when you see with horror that in spite of all your efforts you are getting further from your goal instead of nearer to it, at

that very moment I predict that you will reach it, and behold clearly the miraculous power of the Lord who has been all the time loving and mysteriously guiding you." (Fr. Catoir is Director of the Christophers)



Is aggression necessary?



BY
ANTOINETTE BOSCO

The American way of fun is soundly rooted in aggressive behavior. If anyone doubts this, just consider children's games of cops and robbers, smash-and-destroy TV cartoons and now Pac Man, the video win and kill game.

Adults are, of course, the models for this dalliance with aggression in our play hours. The latest "game" I've heard of is called the National Survival Game, where adults go for a weekend to a forest in New Hampshire, put on face paint and battle clothes, then, armed with a carbon dioxide pistol, begin their pursuit of another person designated as the "enemy."

"We have created an illusion of winning and losing that's different from tennis — an illusion of danger," said one of the organizers. Competition is the main thing, he said. "Running through the woods, one's adrenalin starts pumping and a player gets a natural high. What's tested is one's endurance, speed and cunning. It's being a kid again in a fantasy world," he added.

I asked a psychologist whether these fantasies are positive, as some claim, or the sign of an angry person, as it strikes me.

I specifically mentioned what one doctor said in defending "Dungeons and Dragons," the fantasy game played mainly by older teens and adults. He responded: "For a few hours, the fantasy world of magic and mystery, explored by a group of friends, is a reality, a sort of giant, shared insanity." The game, he added, acts as a catharsis, leading to healing.

The psychologist I spoke with questioned the validity of such therapeutic claims. Dr. David Begelman believes the

games are just another reflection of the peculiar U.S. concern with violence and aggression.

Why is it a value to begin with, he asked, to approach conflicts as though they must be resolved through aggression.

The psychologist pointed out that people in the United States still hold to a "frontier psychology" where people need "aggressive skill to conquer new lands and assault the environment." He cited the popularity of films that pick up on the formula of the good guys versus the bad guys. Whether it's cowboys and Indians, the theme and vocabulary are the same, he insisted: aggression.

The recurring theme of the need to battle and win puts a great national value on "toughness," Begelman said. He asserted that the basic popularity of President Reagan is rooted in his being seen as a "tough guy" who fights for his economic and international policies. Many of the candidates for the 1982 election campaigned on the "I'm tough," ticket, Begelman said.

He also pointed to the question of the death penalty. "The death penalty as a campaign issue is nonsense, raised specifically for the purpose of projecting an aggressive stance," he stated. "Tough" candidates are those who favor the death penalty — and tough is admired.

Begelman acknowledged that according to some theories of aggression people have "an inner repository of instincts" that can build up to the point that there must be a release of emotions, a catharsis, vicarious or actual. This is used to justify survival, war, fantasy and video games as therapy measures.

"I take issue with this," he said, adding that "most good research in psychology does not support theories that aggression is biologically based or inevitable."

On the contrary, Begelman thinks that aggression is "not released, but reinforced" by its prevalence in games, entertainment, media, in social and political roles and even in family relationships. When aggression so motivates a society, the psychologist concluded, the problem is one of values.

I absolutely agree with him. (NC News Service)

Thanks at thanksgiving

Thanksgiving Day by origin and tradition is a day for thanking God for all our blessings. That is good. We should thank God every day of our lives and it is good that we have a national holiday to remind us.

For years I've been suggesting that we use Thanksgiving Day for another purpose, added to the principal purpose. We should thank others for all they have done for us. As we thank God for His blessings, let us thank other people for what they have done for us.



BY
DALE FRANCIS

The way our human nature is, we are likely to think the success we gain in life comes from our own efforts. We forget how every step along the way, we have been helped by others.

WHAT I AM proposing is not something to be accomplished simply and without effort. I'm not suggesting that we simply say a prayer for all of those who have helped us in our lives. I'm suggesting that we take the time to think about those who have helped us, then pray for them and, if it is still possible, to thank them personally.

This isn't something that can be done just in passing. It requires thought and quiet. In church where the Blessed Sacrament is would be the best place. The time either well before Mass or after Mass or, probably even better, when you just stop by for a visit.

In the quiet, start thinking of those to whom you are indebted in your life. The most obvious indebtedness is to your parents, your grandparents, brothers and sisters, aunts and uncles. If you are fortunate enough that your parents, grandparents and other members of your family are still living, then make up your mind you'll write to them, thanking them for

all they have done for you. For those who are dead, recall each one and then say a prayer for each one.

Then, starting at a time when you were a child, start thinking of all to whom you are indebted. Take time, recall each one, in your mind see the person, then pray for that person. Who should you remember? This is something you must do personally so that is what you will decide. But perhaps I can help by telling you of some of those I remember. I remember all of my teachers, each one individually from the first grade on. I remember kindly neighbors, a scoutmaster, friends I had when I was a boy, many of whom I never knew when they were grown.

GO THROUGH your life like that, from the time you were a child, through your youth, into young adulthood, through adult life to the present. Remember each one individually. Try to make them live in your mind, remember them as they were, then pray for them. You will probably, as it is with me, not know if some are still living or if they are dead, but pray for them.

You can see what I am suggesting is not something you can do quickly or just in passing. Make time for half an hour at least, an hour would be better. You won't remember every one to whom you are indebted, you'll think of others later perhaps. If it becomes something you do every year as you approach Thanksgiving Day then you'll sharpen your memory and remember more each year.

It is, I promise you, an exercise that will bring you a kind of quiet joy and not only will you have prayed for others to whom you are indebted but you'll have brought your own self to a recognition of how much you owe to others.

AND WITH IT, think of those who have in some way in the last year especially helped you. Drop a letter of thanks to them, telling them of your appreciation. Thank God for all the blessings you have received, of course, that's what Thanksgiving Day is about. But add another dimension, a recognition of how none of us accomplish anything without the help of others, include thanking others in your Thanksgiving Day. (Dale Francis is a nationally syndicated columnist.)

Bad questions

Q. My sister is 19 and she got married a month ago. I'm 21 and now people keep asking me questions like "Isn't it about time you go married, Jay?" or "When are you going to get married, Jay?" These people make me mad. What would you tell them? (Missouri)



BY
TOM LENNON

A. These questions and this type of crude, thoughtless questioner have been around for a long time. You're not the first person to suffer these interrogations, if that's any consolation.

There are several ways of dealing with these people, Jay. I'll let you pick your choice of the following alternatives.

1. Use the lighthearted, humorous approach. Make remarks like, "So many women are in love with me right now, I can't seem to make a decision." Or "I'm 21 and free, free, free — and I'm going to stay that way." Or maybe you can think of a better retort yourself.

2. If you have a somewhat devilish spirit, you might pique your aunts and uncles' curiosity with one of these remarks: "I'm going to save up my money until I'm 50 and then get married." Or "Aunt Mabel, what would you think if I told you I'm considering becoming a priest?"

These approaches have the disadvantage of being like a duel. The questioner will likely keep pushing at you with her or his questions no matter how much you joke. These approaches do not get to the heart of the matter.

3. If I were young again and facing these questioners, I'd reply with a very mild but firm, "I really don't think that's any of your business." If the person persisted, I'd tell them — again mildly but firmly — "Your questions are rude." If that didn't get through to them, I'd walk away.

If you continue to remain single, brace yourself. A few years ago a 58-year-old bachelor attended a class reunion. There, one of the 58-year-old wives said to him, "Do you mind if I ask you why you never married?"

The man minded very much — and he told her so.

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

Helping a troubled friend

Dear Dr. Kenny: Last night I received a call from a friend of mine in a city about a hundred miles away. He surprised me by saying his wife had left him earlier in the day and was planning to file for divorce. He was very upset and depressed and had even thought of suicide. He asked me please to come.



BY DR. JAMES
AND
MARY KENNY

Of course I went. I am writing you this letter while sitting in a coffee shop en route. I realize your answer will not come quickly enough to help me this time. But the act of writing you will help me focus my thoughts. What can I say to him? What should I do? How do I know if he might really kill himself? Please answer as I feel your suggestions may help in a future crisis. —Ohio

Your friend's request to come and your instinct to go to be with him are both correct. When one is depressed is no time to be alone.

The best defense against suicide is the presence of others. Almost all suicides occur in isolation. If you are worried about someone taking his life, the best response is to have someone with him at all times until the crisis is past. Severe crises can last as long as a week.

Drinking would be the next concern. Drinking is a common escape from stress in our culture. Unfortunately, alcohol is basically a depressant. Depression plus aloneness plus alcohol is a formula for suicide.

IF YOUR FRIEND drinks, take steps to keep alcohol consumption minimal. No more than one drink or beer at a time. Do not counsel or plead. Simply take charge of this matter and console him. People in crisis are usually very pliable and susceptible to firm direction.

Talk realistically with him about the crisis. This is no time to talk about the weather. Nor is it a time for wise counsel or false hopes. Go over the actual details of the problem.

Tell me what happened? When did she leave? Where did she go? What did she take with her? What did she say? What did you reply?

This focus on reality has two advantages. First, you will help your friend review the details in such a way that additional possibilities may become apparent. Second, at a time when he feels overwhelmed and helpless, you will be treating him as a capable adult. This will add to his courage and confidence.

Finally, offer your friend concrete support. Sympathetic words will not be half so important as tangible contact. When you first see him, hug him. Physical contact has great significance in times of crisis. Continue to touch him as you talk. An arm around his shoulders or a hand on his arm are very meaningful gestures.

EAT WITH HIM. The shared meal is a symbol of relationship. In literature and liturgy (the Mass), the meal has always been important as a sign of togetherness. In a critical time it will mean more than words.

You were right to go to your friend. Don't let him be alone. Be careful of alcohol. Focus on reality. Beware of giving advice. And be physical in your support. Answers and advice are not so important as your being 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)

Do you know a good book about ...

Every year about this time I find myself answering questions and mail from readers who are looking for a book on some phase of family life, so every year about this time I write a column on some of the new and better family related books. Whether for yourself or a gift, these are all good reading. Ask a local bookstore to order them for you if they don't have them on the shelf.

The Hurried Child by Dr. David Elkind is a provocative book sure to jab parents where their values lie. Elkind submits that we are pushing our children into maturity so fast that we are setting them up for lives of stress and fear. Inundated with the idea that "sooner is better," parents foster stress and fear of failure. Much worth pondering. (Addison-Wesley; \$6.95 paper)

Joan Wester Anderson has a new guide to home-based careers entitled *The Best of Both Worlds*. Filled with ideas for parents who want to work and be at home at the same time, this book gives practical information on taking inventory of your talents, experiences and interests to come up with a career at home that will work for you. (\$6.95; Betterway Publications; White Hall, VA)

When Bad Things Happen to Good People was wrung out of the experience of Rabbi Harold Kushner. When he learned that his three year-old son would soon die of a rare disease, he asked the ageless question, "Why do bad things happen to good people?" and tells in his introduction, "I wanted to write a book that could be given to the person who has been hurt by life — by death, illness, injury, rejection or disappointment . . .



BY
DOLORES
CURRAN

What can God mean to such a person?" (Schocken Books)

The Family Handbook of Adolescence by John E. Schowalter, M.D. and Walter R. Anyam, M.D., is a bargain at \$7.95 because there's practically nothing that isn't in it. Nutrition, weight change, religion, employment, rebellion, depression, sexuality and loads more are included in this large-sized paperback. Good for new parents of adolescents. (Alfred A. Knopf, Pub.)

Joel Wells has a smaller book out called *How to Survive Your Teenagers*. Easy to read, smile galore, and thoughtful material including communicating with teens, athletics, lying, drugs, driving, careers, and college. Sketchier than the above book but good for the parent who wants quick and enjoyable information. (\$5.95; Thomas More Press)

For those fathers on your gift list, I suggest two good books. *How to Father* by Dr. Fitzhugh Dod-

son (Signet, \$3.50) covers the psychological stages of a child's development by the author of the popular *How to Parent*. Chock full of solid information, this is written from the dad's point of view.

The Father's Almanac by S. Adams Sullivan (\$8.95; Doubleday) is loaded with warmth, humor and firsthand ideas that have worked for young kids and their fathers. Sample topics: job versus family life, painless car travel, fishing and worm hunts, playing with kids, and the like. Excellent.

How to Win as a Step-Family should help many parents. Authors Emily and John Visher discuss topics like dealing with former spouses, remarriage, legal issues, and helping children adjust. (\$13.95; Dembner Books)

Going It Alone: The Family Life and Social Situation of the Single Parent by Robert S. Weiss is a well-written account by a respected authority in the field. He discusses raising children, organizing households, developing a personal life, coping with overload, conflicting demands, loneliness and more. I like his many anecdotes and positive tone but not his small print. (\$13.95; Basic Books)

Finally, for sheer fun, get *How to Eat Like a Child — And Other Lessons in Not Being Grown-Up* by Delia Ephron. For \$4.95 you get hilarious read-aloud accounts of How to Watch TV, Hang Up the Telephone, Care for a Pet, Act After Being Sent to Your Room, Torture Your Sister, Say Your Prayers and Celebrate Christmas. (Viking) (Alt Publishing Co.)

Family Night

OPENING PRAYER:

Dear Jesus, if there is anything you want for us it is clearly the gift of peace. You wished us peace over and over again during your life here on earth. You showed us how to be peaceful and to be makers of peace. Help us to have the courage to make peace. Amen.

SOMETHING TO THINK ABOUT:

War, violence, anger, fighting do not provide the atmosphere for happiness. Jesus tells us that if we want to be happy we have to be at peace, at peace with ourselves and with others. This Family Night can be well spent if we look at ourselves as peacemakers. A familiar song says,

"Let there be peace on earth and let it begin with me."

SNACK TIME:

Prepare some ice cube treats ahead of time by dropping a fresh fruit berry on a toothpick into individual ice cube units, then fill with fruit juice and freeze.

ENTERTAINMENT:

Have a family songfest. Sing as many songs as you can think of that mention peace.

SHARING:

—Share how you feel after watching a violent TV show.

—Share how you feel after making up with someone with whom you have argued.

Scriptural Insights

FIRST SUNDAY OF ADVENT

Readings: Jeremiah 33:14-16; Thessalonians 3:12-4:2; Luke 21:25-28, 34-36

By Fr. Richard Murphy, O.P.

Advent is a time for some repetitive thinking. We try to enter into the mind of the generations that have gone before us, at a time when Jesus had not yet come. As this was in many respects a somber time, the joyous Gloria is omitted at Mass. It was a time of expectation, of waiting, and of learning.

Waiting comes hard for us. Time is money, and everything is hurry, hurry, hurry. TV programs are measured by seconds. We are impatient of delay and ready to honk our horns the instant the light changes to green. You might almost conclude that waiting is a waste of time; it is anything but that.

There is a time for everything (Ecclesiastes 3:1-8). We fly into space at tremendous speeds, but some things cannot be hastened. It still takes nine

months to grow a baby, and many years to grow in wisdom. Centuries would pass before the promised Messiah came, who was Christ the Light of the world.

WAITING IS a time of hope, of eager expectation. In Jeremiah's time the future seemed to promise little, but God was in the picture, and the prophet could announce a thrilling message. "In days to come the broken stump of David would send forth a just shoot," a new branch indicative of life. There were, then, grounds for hope. God always keeps His promises, and in time Jesus would come and set us free from the bondage of sin and death.

Jesus also made promises, and one of them was that He would come again. In a very true sense, then, our

age is the age of the promise — the promise fulfilled, and a promise for the future — the end.

Some endings are sad, others glad. We mourn the death of a friend, the loss of love, friendship, companionship. We regret the end of a good book, of a fine concert or play, but we rejoice at the end of sickness and pain, of loneliness and winter, of indecision, and effort. Our feelings at the end of time will be like that.

MEANWHILE, we live in a glorious moment of God's time. The gospel is being preached and always finds good soil to grow in. St. Paul was proud of the Thessalonians who were among his first converts in Europe, but he made it plain to them that the road stretched out before

them. "You must learn to make still greater progress," he wrote.

There it is, plain to be seen. Jesus' followers must always try to grow in holiness, to develop those productive good habits we call virtues. Growth in holiness does not mean always learning new things. It is a growing in depth, perceiving ever more clearly the incredible treasures our faith places in our hands.

Above all, we must learn patience. Some thought, in Paul's day, that Jesus would soon return and inaugurate the end of the world. His return being delayed, many became engrossed in worldly affairs and the pursuit of pleasure. Such is not the lesson of Advent, which reminds us to fill our days with prayers and good works in preparation for Jesus' spiritual coming. (*All Publishing Co.*)

Advice for a troubled person

Q. My question is, did you ever feel like a nothing? Like a blank piece of paper? I've been alive for 22 years and I feel like I've never made an impression on the world.

My brother killed himself and now I cannot. After he died my family was crushed; they'll never be the same. I can't do that to them again. Does God test everyone this way? Is it my imagination or are other people in this world relatively happy? How can I get help? (Pennsylvania)

A. I'm sorry you did not send your address. It is impossible for me to respond personally to all the mail I receive, but I would have tried to help you any way I could.

Your letter is proof again of how much we need each other on this earth. It also proves how impossible it is for us to judge another person's life, or even in many ways our own.

For better or worse we are deeply involved with each other. You need desperately to talk to someone who loves you and is concerned about you, to air your feelings of guilt and frustration.

I'm not sure who that might be for you, but please do not rule out your



BY FR. JOHN DIETZEN

own family too quickly. Too often, after a tragedy such as your family has suffered, parents and children alike tend to hide their feelings from each other out of a loving concern not to add their own problems to the emotional hurts already suffered by other members of the family.

Tenderness and thoughtfulness are called for here. But sometimes one member's willingness to expose his or her fears and hurts can help others to do the same, to the mutual support and encouragement of everyone.

(Beyond that, you might talk with a friend, or with a priest in whom you have confidence, your own parish priest or someone else.

Above all, know that there is real

hope for you. The feelings of desolation and depression you express are common, even normal in a time of grief and loss such as you and your family experienced.

Good luck, I'll be praying for you. I know that many of the readers of this column will also.

Q. Ten years ago when my husband and I were married he had never been baptized. In fact it is safe to say he is an agnostic, though he told the priest he thought he was baptized when we were preparing for the marriage.

The priest asked him to bring proof of the baptism but my husband never did. The priest married us nonetheless. My question is, are we rightfully married in the eyes of the church? Several friends tell me that if both parties have not been baptized in some faith then the church does not recognize the marriage. (Alberta, Canada)

A. It is true that a Catholic cannot validly marry a non-baptized person in the church without a dispensation. Such an obstacle is called a diriment impediment in church law, which means that it not only makes a marriage unlawful but also invalid.

However, as I indicated, such a marriage may take place validly with a dispensation from the bishop. It is routine that any time no proof of a baptism is obtainable in anticipation of a marriage, the bishop or his delegate automatically grants such a dispensation, if all the other condi-

tions for the marriage are present, of course.

I am confident this is what happened in your own marriage. Whatever dispensation the bishop gave would cover the possibility that your husband was not baptized at all.

If it still bothers you, you might ask the priest who helped you prepare for the wedding. But you really should have nothing to be concerned about.

(A free brochure explaining the marriage laws of the Catholic Church, and the promises before an interfaith marriage, is available by sending a stamped self-addressed envelope to Father Dietzen.)

(Questions for this column should be sent to: Father Dietzen, St. Mark's Church, 1113 W. Bradley, Peoria, Ill. 61606.)

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Voice
Classifieds

Meet the 'real' priest on TV's 'Fr. Murphy'

By James Breig

Quick — name the actor who plays the priest on NBC's "Father Murphy."

If you said Merlin Olsen, you're wrong. He plays the title character, but he is a married man who pretends to be a priest in order to maintain his orphanage.

The only character on the show who is really a priest is Father Joe Parker, portrayed by Richard Bergman. Recently, he and I met via the telephone and talked about his role, the series and his life.

A Catholic who grew up in Indiana, Bergman recalled all his connections to the Church, connections which later would prove so useful in his role.

"I WENT to Catholic grade school for eight years, my great aunt has been a nun for 60 years and there was a seminary near our home," he said. "Priests and brothers were always over at our house for dinner."

It was an association that, for a while, attracted him to the priesthood "until I discovered girls." But he got into the robes anyway, thanks to Michael Landon, who produces "Father Murphy" (and who gave us "Little House on the Prairie" and its continuation now as "Little House: A New Beginning").

The story of Bergman's casting would make a TV show on its own merits, since it is filled with suspense and drama, including a pregnant wife lying on the floor screaming with joy.

"BEFORE I was married," he recalled, "I was down to my last few bucks. I believe that if you do good,

you will get double back, but I didn't know how literal that was until one Sunday when I was in church. I put \$2 in the collection basket; it was all I had. Driving home, I spotted four dollar bills lying on the street. That sort of thing has happened to me all my life, so I have faith that I'm supposed to be here and supposed to have this part."

In fact, he did not have it at first. Another actor had been chosen, but Landon had second thoughts.

"My wife was pregnant and I was working part time as a carpenter," Bergman explained. "I got a call to audition for Michael and I felt I was really ready for it. I was determined to do the best I could and to knock him out. I was the only actor who showed up in old clothing; I did it because I knew it was set in the 1800s. I didn't waste his time and I was confident."

A second reading was called for, and that evening Bergman and his wife returned home to find a message on his phone-answering machine. The message: You got the part.

"It was so hectic," he remembered. "You look for something your whole life and you can't believe it when it happens. It's like a dream. My wife and I were screaming. It was a Godsend that saved us because I was thinking of doing other work to support my family."

BERGMAN IS delighted with his character, which allows him "to have a forum to reach millions of people and to instill belief and project a positive image. Last year, the writers started to make the character too goody-goody, but then came an



HALL OF FAME — Beau Bridges portrays a hapless, rather engaging young American accused of having murdered a wealthy, older English woman friend and Diana Rigg plays his enigmatic wife in the new "Hallmark Hall of Fame" presentation of the Agatha Christie classic, "Witness for the Prosecution," to be shown Dec. 4 at 9 p.m. on CBS, WTVJ, Channel 4 in South Florida. (NC photo)

episode in which I left the priesthood for a while. That was good for me and the character is maturing this year."

Working on a weekly series is "hard and tiring," he admits, "but I'm fortunate to be working with Michael and his company. It's a different atmosphere. Guest stars say it's such a wonderful place to work. The people are open, relaxed — a family."

WATCHING "Father Murphy," Bergman said, should leave viewers "satisfied, saying, 'That was worth watching and good.' I hope they get something good out of it, that it makes them feel better and be a better person."

"It's ironic," he noted. "I grew up idolizing priests; they were my heroes and now I play one on TV."

It's a good thing Richard Bergman didn't grow up near a penitentiary.

CAPSULE REVIEWS

• CREEPSHOW — R

This anthology film of five crude, unimaginative horror stories may not be the most loathsome and sickening movie ever made — but it will do nicely, thank you. Pity the poor actors trapped in such garbage. Because of its graphic gore and violence it has been classified by the U.S. Catholic Conference as O. — Morally offensive.

• NATIONAL LAMPOON'S CLASS REUNION — R

The 10th annual reunion of the class of '72 at Lizzie Borden High School is enlivened by a prowling homicidal maniac. Some nudity, much low, extremely coarse humor, including an especially offensive sequence involving confession, and little that is even mildly funny. O. — Morally offensive.

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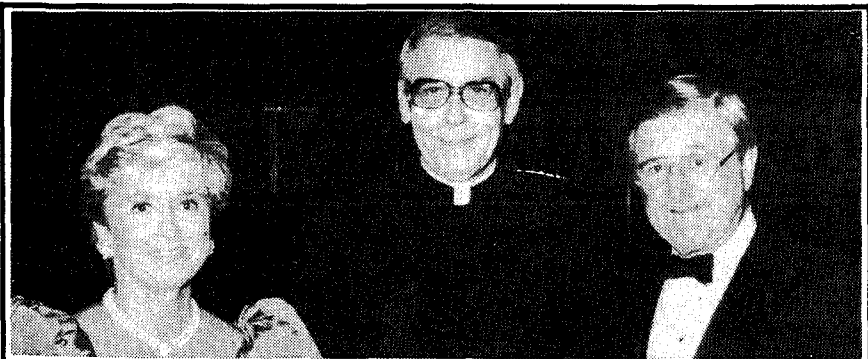
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ANNIVERSARY BALL. Mercy Hospital's benefit Anniversary Ball at the Hyatt-Regency Hotel, set in the nautical theme, recently captured the imagination and patronage of over 550 hospital supporters. Pictured at the ball are Dr. and Mrs. James C. Monteith, chairmen of the affair, and Fr. Richard P. Scherer, director of pastoral care at the hospital. The benefit celebrated Mercy's 53rd anniversary.

Villa Maria seeks holiday volunteers

Exchange the most precious gift of all with someone this holiday season by being a volunteer at Villa Maria Nursing and Rehabilitation Center — the gift of friendship.

No particular skills are necessary and the hours can be adjusted for your convenience in a wide variety of volunteer

assignments.

Persons of all ages and walks of life are invited to participate in the "spirit of kindly care." Reach out and touch someone this holiday season as a volunteer at Villa Maria, 1050 N.E. 125th Street, North Miami. For more information, contact the Volunteer Services Department, 891-8850.

It's a Date

Bazaars

Holy Spirit Women's Guild, Lantana will present their annual Christmas Bazaar, Sat., Dec. 4th, and Sunday, Dec. 5th, 10:00 a.m. till 8:00 p.m. with lunch served Sat. and Do-nuts & Coffee served Sunday after Masses. There will be Handmade Items, Christmas Gifts, Decorations, Boutique, Baked Goods, Plants, Books & Rummage, many other items.

Marian Center for Retarded Children and Young Adults will hold its Annual Pre-Christmas Sale on Friday, Dec. 3, 1982, from 6:30 p.m. to 10:00 p.m. and on Saturday, Dec. 4, 1982, from 10:30 a.m. to 5:00 p.m. There will be a great many ceramic items which have been made in our ceramic studio by the children. There will also be plants and some miscellaneous items. The Marian Center is at 15701 N.W. 37 Ave., Opa-locka, Fla. 33054 — Phone number for additional information is 625-8354.

St. Andrew's Women's Guild will sponsor a Christmas boutique on Saturday, Dec. 11, from 9 a.m. to 4 p.m. on the church premises, 9950 N.W. 29 St., Coral Springs. Featuring "Lunch with Santa" served from 12 to 2 p.m. \$2.00 per child. Menu: Hot dogs, chips, beverage, cupcake, plus a surprise treat. Handcrafted items of all kinds, raffles and bake sale.

Mary Immaculate Church will hold their annual Winter Wonderland Christmas Bazaar at Cardinal Newman High School Cafeteria Saturday, Dec. 4, 10:00 a.m. — 6:00 p.m., and Sunday, Dec. 5, 8:00 a.m. — 5:00 p.m. Food, "Kris Kringle Korner," all Christmas Items, Mercantile Store, Country Store, Home Cooked Items, Baked Goods, Games. For the benefit of the Building Fund.

Blessed Sacrament Women's Club will have their annual Christmas Boutique and Bazaar in the Parish Hall, 1701 E. Oakland Park Blvd., on Saturday, Dec. 4, from 9:00 a.m. to 4:00 p.m. and from 6:00 p.m. to 8:00 p.m., and on Sunday, Dec. 5, from 9:00 a.m. to 3:00 p.m.

St. Juliana Women's Club will hold their Holiday Bazaar in the cultural center on Dec. 3, from 5 p.m. to 11 p.m.; Dec. 4, from 9 a.m. to 11 p.m., and Dec. 5th from 9 a.m. to 5 p.m. Boutique, handmade articles, plants Christmas decorations.

Spiritual Renewal

The Dominican Retreat House in Kendall will host a retreat for those who regularly attend AA and Alanon meetings on Nov. 19-21. The retreat will be given by Fr. Al G. who is on the staff of the Palm Beach Institute. Registration 5 p.m. Friday. For more information call Sr. Elizabeth Ann at 238-271.

The Cenacle Retreat House in Lantana, Florida, will host a Creative Living Seminar on Dec. 10-12. Learn how to be happier and more creative. For more information and/or reservations please call 582-2534.

Potpourri

The Knights of Columbus, Holy Spirit Council #6032, will host their second annual Winter Ball on Nov. 27, at the Knights of Columbus Hall in Miramar, featuring the Georgie K Orchestra. Semi-formal attire suggested. Complete roast turkey dinner. Donation is \$8. Open to public. For tickets and information call 961-3647, 966-2265 or 961-5587.

Regis College Alumnae and High School Senior Girls and those interested in attending Regis College in Weston, Mass., are invited to a Holly tea on Dec. 5. There will be a question and answer period. The tea will be held at 680 Wedge Dr. For more information call 261-2698.

The Theatre Department of Archbishop Curley-Notre Dame High School, under the direction of Ms. Sandra Stant, will present *The Crucible* on Dec. 9, through Dec. 12. Tickets for the 8 p.m. performances are \$5 for adults and \$3 for students. Tickets can be purchased in advance by calling Mrs. Romanik at the school, 751-5131, or on the night of the performances.

Golden Age Club of St. Clement Church will have their annual Christmas Dinner Party Dec. 20th at the Harris Imperial House, Pompano Beach, Fla., from 5:30 p.m. until 9:30 p.m. Santa will be there for the Gift Exchange and the "Music Masters" will provide the entertainment for dancing. Tickets will be available at their Dec. 7th meeting.

Archbishop Curley-Notre Dame High School is holding its Annual Gala Dinner-

Haitian Catholics hold festival

The parishioners at Christ the King Church in Perrine were treated to a complete night of Haitian food and entertainment, last Saturday night, November 13, 1982.

The Haitian Festival Night was organized by Haitian Catholics at Christ the King with two main purposes. The group wanted to raise some money for the benefit of the Pierre Toussaint Catholic Center in Miami. Also, the evening would give the parishioners a chance to see Haitians as more than just "boat people."

Tickets to the festival were sold out three days in advance. Those fortunate enough to have tickets were treated to Haitian hors d'oeuvres, a complete Haitian meal along with a Haitian soft drink. The hall at Christ the King Church was decorated with colorful Haitian paintings, courtesy of Ibo Lele Studio. Also, books in Creole and in French by Haitian authors were displayed along with Haitian sculptures, courtesy of Les Cousins Record Shop and Booz Studio.

The crowd delighted in a fantastic selection of Haitian folkloric dances presented

by Damballah, a new dance troupe made up by dance choreographer, Mildrid Cayard, the award-winning Barreau Sisters, Majorie Charles and Theodora Rousseau. The numbers included the depiction of a voodoo ceremony, a touching story about a teetering suitor, and the black widow spider dance, all capped by the dance duel between Mildrid Cayard and Raphaelle Barreau.

Haitian folk songs were performed by Marcel Alexis, a member of Christ the King parish. Accompanied by his guitar, Marcel had the crowd singing and clapping to some of his own songs, and asking for more and more.

The entertainers donated their time for this cause. The profits of the evening will all be contributed by Christ the King to the Pierre Toussaint Catholic Center. The center, located in the middle of Little Haiti, is directly involved in the resettlement and overall welfare of Haitian refugees. Many of the Haitian refugees do not qualify for federal or state assistance, according to the release order by Judge Eugene Spellman.

Dance at the Surf Club, 9011 Collins Ave., Miami Beach, on Friday evening, Dec. 3, with cocktails at 7:30, dinner at 8:30 and dancing until midnight to the Don Burns Orchestra. Alumni and friends of Curley-Notre Dame are most welcome. Tickets are \$50 per person. Reservations may be obtained by calling the school office at 751-8367.

The Christian Mothers and Women of St. Jude will host their annual luncheon and fashion show on Dec. 8th at the Jupiter Hilton Inn. Maggie Foster of the Seagull boutique will present a fashion show. Tickets \$8.50. Send checks before Dec. 6th to Mrs. Ralph Robb, 7 Westwood Ave., Apt. 101 C, in Tequesta, Fla. For more information call 746-7524.

Father Solanus Guild Christmas Tea, will be held Sunday, Dec. 12th at Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd., Fort Lauderdale, from 2:00-5:00 p.m.

Meetings

The Catholic Daughters of the Americas, Court Palm Beach #780, will have their Christmas party and meeting Dec. 1st at 1:45 p.m. The members should bring a can of non-perishable food for a basket for a needy family. Visiting C.D.A.s welcome or anyone interested in joining the organization. Bring covered dish. For more information call 655-1809 or 848-7271.

Lay Carmelites meet on Saturday, Dec. 4, at Villa Maria Nursing Home, 1050 N.E. 125 St., North Miami, at 2 p.m. Welcome visitors or phone 635-6122.

The Secular Franciscans of St. Joseph Fraternity in Ft. Lauderdale will hold their monthly meeting on Nov. 28th at St. Anthony's Hall at 1 p.m. Visitors are welcome. Auction will follow. For information call 523-9484.

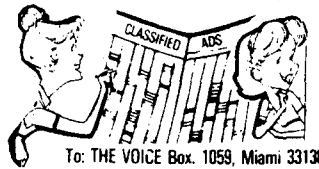
Catholic Daughters of America, Court Holy Spirit #1912, will hold a business meeting on Friday, Dec. 10, at St. Elizabeth Gardens, Pompano Beach, at 1:30 p.m. It will be a short meeting. Christmas party following the meeting. All members invited. Please bring a \$2 gift for the grab bag.

Single / Divorced

Visitation Church in North Miami will hold a mixer in the meeting rooms on Nov. 28th at 7 p.m. Snacks, music, friendly conversation. Please call Paulette D'Angelo at 895-4734.

The Dade Catholic Singles Club will play softball at 2 p.m. Nov. 28th at Ponce Jr. High School, 5801 Augusto Ave. and S. Dixie Hwy. All Catholic singles ages 20-39 are welcome. For more information call Frank at 553-4919.

St. Juliana's Separated and Divorced Support Group welcomes you to join them at their regular monthly meeting to be held on Wednesday, Dec. 1, at 8:00 p.m. in the cafeteria located at 4500 S. Dixie Highway, West Palm Beach. Our guest speaker this month will be Dr. Myles Cooley, who will talk about "Handling Problems with Children of Separated/Divorced Parents." For further information, please call Betty 655-4653 or Mary 833-8255.



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Major Seminary receives grant for bilingual program

The American Board of Catholic Missions of the National Conference of Catholic Bishops announced on November 5th that it has awarded a grant of \$40,000 for the year 1983 to St. Vincent de Paul Regional Seminary in Boynton Beach, Florida. This funding is to support the bi-lingual program at the seminary.

The Very Rev. Felipe Estevez, Rector, announced the appointment of Rev. Mr. Robert J. Jacobi as Director of Development at the Seminary. Rev. Mr. Jacobi

was in the first class ordained to the permanent diaconate in the Diocese of Buffalo, N.Y. on May 14, 1978. This appointment follows the approval by the Vatican of the regional status of St. Vincents Seminary.

The programs introduced into seminary formation include reaching out to the Caribbean, especially to the Commonwealth of Puerto Rico. The seminary has offered the Church in Puerto Rico a program of priestly formation that takes into

consideration the cultural identity of the Island. There are currently 33 seminarians from Puerto Rico and the presence of these men contributes to the strength and vitality of seminary life at St. Vincents.

The courses of instruction are offered in both English and Spanish. Students who follow an all English track of instruction are expected to read and proclaim the Word of God intelligibly in Spanish by the end of their second year of Theology, and to grow in their awareness of the relation-

ships and interaction taking place in multi-cultural settings. Those seminarians whose predominant language competence is Spanish, and who anticipate a ministry mainly among the Hispanics are expected to attain English language skills. They must be able to read and proclaim the Word of God intelligibly in English by the end of their second year of Theology and be able to participate in conversation in English within a social and pastoral context.

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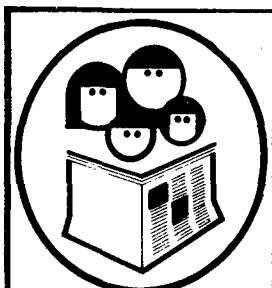
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PREPARING ...

How to use the Advent wreath

By Mary Badger and Patricia Critz
NC News Service

(This article is condensed from materials developed by the authors and used with families and children in the intermediate grades in the Diocese of Syracuse, N. Y. The authors are diocesan religious educators.)

The word "Advent" comes from a Latin word which means "to come to." During this season we are preparing for the "coming to us" of our promised Savior, Our Emmanuel.

The Advent wreath holds a special place among the many customs Christians have used to observe the season. The evergreens around the wreath remind us we can live and grow and hope because Jesus came into our world at Bethlehem.

Each time you light a candle on the Advent wreath, remember that Jesus is the light of the world. Throughout the dark days of December he will be your light, too, if you let Him shine through your actions.

• FIRST WEEK:

As you light the first candle on your Advent wreath, remember it is the prophet candle. Scripture tells us the people of God longed for and prayed for the Messiah promised by the prophet Isaiah. The people of God waited in hope for more than 700 years.

Do you think there are any prophets in your parish? In your community?

Remember, a prophet isn't a seer who looks into a crystal ball and predicts the future. A prophet is one who tells it like it is here and now. Do you listen to the prophets who bring God's message to you?

When you were baptized you received special grace from God which makes you a prophet too. In order to act like a prophet, though, you have to listen — listen hard with your ears and with

your heart. This week concentrate on hearing God's word. Prophets listen before they act. What is God saying to you?

An Advent song you might like to sing this week is "O Come Emmanuel."

• SECOND WEEK:

The second candle is called the Bethlehem candle. The Bethlehem innkeeper tried to offer service by sharing his meager stable with Joseph and Mary. Could you make an extra effort this week to offer service to someone in your parish or your family who needs help?

The very best thing you have to offer is your own self. Your willing hands can aid a senior citizen. You can walk to the grocery store for an invalid. Could you help mother with the Christmas baking and shopping, or by baby-sitting with your little brother or sister while she takes a break?

Make a list of 10 ways someone your age can offer service.

The hymn, "Whatsoever You Do," would be a good song now.

• THIRD WEEK:

On the third Sunday of Advent you will light the shepherd's candle. Pray or chant "Hosanna and praise to God in the highest."

Imagine that you are one of the shepherds on the first Christmas night. How do you think you would have felt? Would you have left your flock and rushed off to Bethlehem?

The Gospel of Luke remarks that the shepherds glorified and praised God for all they had seen and heard. In your Bible look up and read Mary's song of praise in Luke, Chapter 1:46-47.

Remember there are many ways of praising God. You don't always have to sing or speak out loud. You can praise God every time you do your best.

Each night this week, just before you fall asleep, make up your own prayer of praise. If you have done your best all day long, yours will be a beautiful prayer.

• FOURTH WEEK:

The fourth candle of the Advent wreath is the angel candle. God often used angels as his messengers. An angel spoke to Mark. Another angel warned Joseph of Herod's plan. Angels announced the birth of Jesus to the shepherds.

Try to find at least three other Bible stories that tell about angels as messengers or helpers.

This week as you light the angel candle, try to be a messenger yourself. God is asking you, His representative, His prophet and shepherd and angel, to go out into your community and announce the glad tidings to at least one other person.

By listening and working and praying together, we become better able to celebrate God's greatest gift with those nearest and dearest to us, our families. And we become better able to experience community. There will be many occasions for being together with your family and community this last week. It is a happy, joyous time.

Remember, in a community each person has to do his fair share. It's the doing together that makes the job easier and more fun.

The Advent wreath can be a special symbol of hope as we celebrate the season of waiting. For when we have heard the word, offered service and praised the Lord together, we become better able to experience community, in our parishes and in our homes.

ADVENT TWISTERS

- | | |
|--------------------------|--------------------------|
| 1. TENVAD TEWRAH | 8. CAMUMAILET POINTONCEC |
| 2. DENLAC | 9. CEANTEPNER |
| 3. PERPLU | 10. NEDCOS MINGOC |
| 4. NJOH EHT TABPIST | 11. RATS FO VIDAD |
| 5. SOER | 12. NATEDV NLADERAC |
| 6. NIMOCG FO HTE SISEMAH | 13. LAGINEH |
| 7. LOD SAMETNETT | 14. SESJE REET |

1. ADVENT WREATH, 2. CANDLE, 3. PURPLE, 4. JOHN THE BAPTIST, 5. ROSE, 6. COMING OF THE MESSIAH, 7. OLD TESTAMENT, 8. IMMACULATE CONCEPTION, 9. REPENTANCE, 10. SECOND COMING, 11. STAR OF DAVID, 12. ADVENT CALENDAR, 13. HEALING, 14. JESSE TREE

In
search
of
Advent

...FOR ADVENT

Making time for the Lord



By Neil Parent
NC News Service

The weeks just prior to Christmas are frequently jammed with gift purchasing and mailing, seasonal cooking and decorating, Christmas parties and visits with friends and loved ones.

When Christmas finally arrives, people may be too exhausted to fully appreciate it. Christmas then is liable to strike us as a holiday that has gotten out of hand.

The season of Advent can suffer the same fate as Christmas, ending up a casualty of too much frenzied activity.

Advent marks the beginning of the church's year. It is meant to be a time of preparation —

- for the celebration of Jesus' birth;
- for His coming to us now in grace;
- and for his ultimate coming at the end of time.

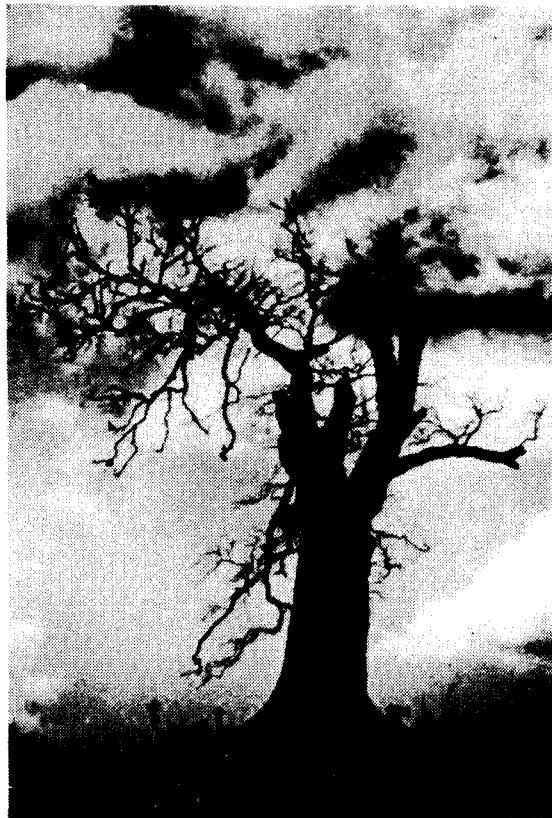
All three themes are important.

The notion of preparation for Jesus' coming is an important Christian theme. In the New Testament, Jesus frequently tells His listeners to be prepared. "The Son of man is coming at a time you least expect," He says.

Without preparation, without taking adequate time to look for the Lord, we may miss His coming to us — perhaps in ways we least expect.

WHEN JESUS was born, only a small minority of people were able to see Him as the Messiah they awaited. Most others continued to look for a great leader, a public figure who would enable them to overthrow their Roman conquerors and re-establish Israel in its former glory.

Few were able to see in the humbly born Jesus the Messiah of their expectations.



Advent comes when the leaves abandon the trees, when the flowers lie on hard, unyielding earth. Night comes quickly now and stays a long while. Nature seems to lie in wait, expectant and quiet. One guesses that the hidden God is quietly sustaining the natural world, so that it may rest before its riotous spring activity. (NC photo from UPI)

Advent is a good time to back off busy schedules and reflect on how we expect God to come to us. If we are too busy with all the festive preparations for Christmas or too focused on the birth of Jesus, we may miss the opportunity Advent provides for examining the ways in which He is coming to us now, or how we are readying ourselves for His final coming.

What then can we do during Advent?

1. Make a conscious decision to tone down the number of our activities prior to Christmas.

2. Develop an Advent plan that engages the whole family. When Advent observation becomes a family activity, it is easier to be faithful to one's resolutions.

3. Give high priority to reflection and prayer. One possibility is to ponder the season's major themes, especially as presented in the Sunday and weekday liturgies and readings.

During these quiet times, try to see all the ways Jesus comes, not only to us, but also to others through us. In many respects we are like Mary, the mother of Jesus: We make Jesus present to the world, especially through our actions of love and kindness.

4. Reach out to the poor and disadvantaged. This is especially appropriate during the Advent season. The Gospels are emphatic that Jesus came particularly to relieve the plight of the suffering. We truly celebrate and prepare for the coming of Jesus when we pursue His ministry of service to others.

By Gabe Huck
NC News Service

Maybe Advent is just a word to you, a churchy word at that, bound up with the December days before Christmas. Maybe it goes beyond that and summons the solemn lighting of a wreath, the lovely melody of "O Come, O Come, Emmanuel."

Imagine now that the Advent pages have somehow been lost from the books, that the musicians and preachers have suffered collective amnesia. Instead of marking the first Sunday in Advent Nov. 28, the ordinary Sundays just roll on.

Is there a groundswell among the parishioners that Sunday demanding that their Advent begin? Does anyone notice?

Before letting it slip quietly into history, you might resolve to go on a search — a pilgrimage, perhaps, for Advent itself.

TAKE ALONG ONLY those few images you have: some burning candles, snatches of a few tunes,

bits of stories about John the Baptist and perhaps a few phrases from Isaiah.

Walk through your town or city or countryside and look and listen and sniff and taste. Search alone for Advent, or go with a friend, with your spouse or with your children. Tell them that if there is an Advent, it is not in the books alone; it must be there, somewhere, in our world.

What do you see as November turns to December? What are people doing? And why? Are some people harder to find than others? Why? What are their voices like, not just their words? Look at their faces and into their eyes too.

Pick up some newspapers. What stories are they telling about life for ordinary people whose December happens to be in El Salvador or Guatemala, South Africa or Poland, or just the next neighborhood beyond yours?

Look at the light and the great amount of darkness this time of year. Feel the air.

Observe and observe. Finally, consider the one doing the observing — you. Is there anything of Advent in you?

Would anything from your journey, reading or reflection lead you to write words (if you were a poet) like, "Jerusalem, take off your robe of mourning and misery; put on the splendor of glory from God forever?"

Would anything bring you to compose (if you were a musician) the longing sound of "O Come, O Come, Emmanuel"?

ADVENT, REAL ADVENT, is found first in the human heart and the human situation. It is not wreaths and candles and Jesse trees. It is every "not yet" that the world knows: every fear for ourselves, our children, our time, each other. It is found in the anxiety before any birth and in the secret terror that we will destroy this yet lovely world.

Advent is in the savoring of time. It is in the beauty of darkness and

the light of sun, moon, stars and human fires.

That Advent is going to seem vaguely familiar, a mirror of some part of the self. How we wait through our weeks and years, how much "not yet" there is in each life, how afraid we are. It is all the stuff of Advent. In the frenzy of December we can put it under wraps. Don't.

Put the busyness away instead. Take Advent easy. Do it alone first.

Sit with the Scriptures, with the Sunday readings and with Isaiah in the Old Testament, especially chapters 11, 25, 26, 29, 30, 34, 40, 41. Read the first chapter of Luke over and over, especially the songs of Mary and Zechariah.

Then invite family members into your walking, looking, reading, Scripture probing. Let other things go — promise yourselves a Christmastime beginning Dec. 25.

Find Advent yourself. Share it with the family.

Sunday minister 'cleans up' on weekdays

CLEVELAND (NC) — Active in church as a Eucharistic minister on Sundays, Genny Bures is also easy to spot the rest of the week as she works on roofs in the traditional garb of the chimney sweep — black hat, frock coat and scarf.

Bures, 42, can call herself a master chimney sweep because she is a graduate of the only accredited U.S. school for the trade, the New England School of Chimney Sweeping in Springfield, Mass. She is the school's only Ohio graduate.

For 10 years, Bures was the office manager of a jewelry manufacturing business in Cleveland. "I got a little disenchanted with the work," she said.

She wanted to start her own business but wasn't sure what kind of business she could afford. A chat with a chimney sweep cleaning her Franklin stove gave her the idea that changed her life.

The chimney sweep, a former businessman with a master's degree in business administration and an ulcer from his previous job, told her becoming a chimney sweep was as easy as taking a mail-order course.

Because that method of training struck her as "kind of like mail-order surgery," she enrolled in the Massachusetts school in early 1980. After a one-week, no-nonsense course, she was ready to begin her business, which she operates from her home.

CHIMNEY sweeping is an art that goes back many, many centuries, Bures explained. The term itself was coined in Europe in 1625.

"In the U.S., there have always been chimney sweeps," she said. "But we got away from using them as gas and electricity came into use."

Today, however, the United States is moving "full circle" to fireplaces

and wood stoves because "gas and electricity are getting out of sight financially," Bures said. Chimney sweeping, therefore, is necessary to prevent such household disasters as chimney fires, 100,000 of which caused an estimated \$90 million in damages in 1980 alone.

Though she uses modern power tools as well as brushes, Bures still wears the chimney sweep's traditional garb on the job. Traditionally the poorest laborers, chimney sweeps wore the hand-me-downs of morticians, she said.

ECONOMICALLY things have improved. Bures said a chimney sweep with a steady clientele could earn \$20,000 a year.

But the best part of the job is working for oneself, she said. "Fifty percent of the job is being a service person, 25 percent is being a psychologist and the other 25 percent is being a friend."

Bures, who is divorced, serves during her off-work hours as Eucharistic minister, parish council member and parish community relations commission member.



The best part of the job is working for oneself, she said.



Genny Bures of Cleveland, Ohio, grew tired of managing an office, so she went into business for herself as a chimney sweep. On Sundays, she is a Eucharistic minister at St. Leo's Church in Cleveland. (NC photos)

My Advent resolutions

By Hilda Young, NC News Service

What does not being able to lose 10 pounds have to do with Advent? Let me explain.

I have tried to lose 10 pounds and not succeeded so many times I have become known as the "Dame Quixote" of the diet set. Typically, I lose three or four pounds, become incredibly impatient or bored with the diet of the day, then bail out.

IT'S THE WHOLE (as opposed to skim) truth. More than a few times, I've asked myself if it's worth the aggravation and guilt.

I have had the same type of problem for years with Advent. I see it coming. I want to do all the holy things I know should be done; I do a few; I usually cave in somewhere along the line and get so incredibly caught up in preparations for the pagan aspects of the feast that preparation for the spiritual Christmas becomes catch-can.

Somewhat selfishly, I admit, I miss losing that 10 pounds and I miss the time I skimp on the healing and happiness of Advent prayer and liturgy.

MY RESOLUTION this Advent is not to be paralyzed by past inadequacies

or numbed by guilt. I'm not going to be demoralized because my past Advents haven't been what they could have been. And I'm going to be more on the lookout for ways to prepare me and my family for Jesus' birth.

RESOLVED: We will set aside time for family prayer that may not be missed because of football games, last minute shopping, Christmas parties, baby-sitting jobs or bake sales.

RESOLVED: I will give priority to reading little Joey and Mike bible stories over writing perfunctory Christmas notes.

RESOLVED: I will get the Advent wreath out of the attic and have spouse repair it before Advent begins, not in the middle of December.

RESOLVED: I will start every day of Advent with a simple prayer asking for the strength to see Jesus in the faces of my husband, my children, my friends, people it seems hard to like and those who dislike me.

Finally, I resolve to thank Mary's son every day of Advent for loving me as I am and for being there to pick me up, no matter how many times I might stumble.