

# The Voice

BATTLE  
over  
Columbus  
Page 10



Catholic Archdiocese of Miami

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## What will 1983 bring for 10 million refugees?



Will things get better?...

...or worse?

It depends partly on commitment to peace and willingness to help the world's unfortunate. See page 11

## Holy Year to begin in March

### Pope urges emphasis on redemption, reconciliation

VATICAN CITY (NC) — The special 1983 Holy Year of Redemption will begin March 25, the feast of the Annunciation, and end April 22, 1984, Easter Sunday, announced Pope John Paul II.

The pope also said that he plans to promulgate the new Code of Canon Law Jan. 25, the 24th anniversary of Pope John XXIII's announcement of the convocation of the Second Vatican Council.

The new code was drafted to up-

date canon law in the spirit of Vatican II.

Pope John Paul II made the announcements in his traditional pre-Christmas speech to cardinals present in Rome and members of the Roman Curia, the church's central administration.

The bulk of the 4,000-word speech focused on the special Holy Year of Redemption. The pope said the year will be celebrated worldwide and he hoped it would bring greater world

“solidarity in suffering” and a “mentality of peace.”

Pope John Paul first announced the special Holy Year Nov. 26 but at that time did not give the specific dates encompassing the year. The purpose of the Holy Year is to mark the 1,950th anniversary of Christ's redemption of man through his death and resurrection. Holy Years are normally held every 25 years. The last one was in 1975.

THE AIM of the 1983 Holy Year,

he said, is to bring about “a deepened consideration of the event of the redemption and its concrete application in the sacrament of penance.”

“For the man who seeks truth, justice, happiness, beauty, goodness, without being able to find them through his own efforts, and remains unsatisfied by the proposals that immanentistic and materialistic ideologies offer him, and withers away because of the abyss of despera-

(Continued on Page 3)

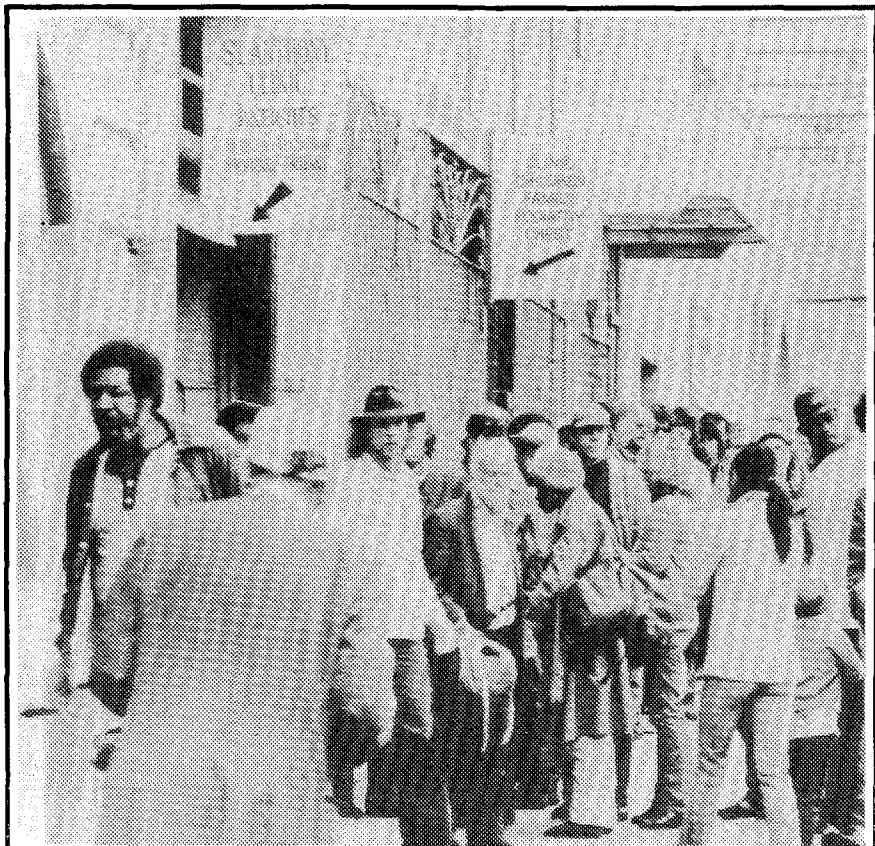
## INNER VOICE

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• HANDICAPPED day of renewal in Broward . . . Page 9



**AIDING THE NEEDY** — A thousand people now stand in line every day at St. Anthony's dining room and clinic in San Francisco for a free meal and medical assistance. The soup kitchen was established more than 30 years ago to feed the hungry with no-questions asked.

(NC photo from UPI)

## USCC disappointed at immigration bill demise

WASHINGTON (NC) — Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference, said Dec. 21 that the USCC is disappointed that Congress failed to pass a major immigration law reform bill but is optimistic the bill can be introduced again in the 98th Congress in January.

The immigration bill, which the USCC had backed, died in the 97th Congress' lame-duck session shortly before Christmas. By that time, some 300 amendments, hindering easy passage, had been added to the legislation.

Shortly before the bill died, Archbishop John R. Roach of St. Paul-Minneapolis, USCC president, urged passage of the legislation "without crippling amendments." The archbishop said that the USCC could not continue to support the bill if sections allowing amnesty for illegal aliens were dropped while sanctions against employers for knowingly hiring illegal aliens were retained.

In his statement Dec. 21 Msgr. Hoye said that the USCC was "deeply disappointed" that the legislation,

which had been approved earlier this year by the senate, had died in the House. However, he added, "we are heartened by the promises of the authors of the bill that new legislation will be immediately introduced in the next Congress, building on the knowledge and experience gained through the debate in this Congress."

Because of the bill's demise, "the plight of undocumented members of our community — and their families — remains without the relief so desperately sought by the church," Msgr. Hoye said. However, the USCC also realizes progress was made with the bill, even if it failed, he said. "A fair and generous legalization (amnesty) provision was written into the legislation in recognition of the need to deal humanely with the plight of undocumented aliens."

He added that the USCC "pledges its full cooperation and assistance to the administration and the Congress in developing such legislation."

"We must not relent in our pursuit of humanitarian solutions to the enormous needs of all God's children," Msgr. Hoye stated.

## News at a Glance

### Bulgarians involved in wide range of illegal activities, Italian leaders say

ROME (NC) — The alleged Bulgarian role in the attempted assassination of Pope John Paul II is only part of a wide range of suspected criminal and espionage activities by Bulgarians in Italy, government leaders told the Italian Parliament Dec. 20. In the first official government comment on investigations that have produced evidence of possible Bulgarian secret service complicity in the papal attack, four Italian ministers also described alleged "Bulgarian connections" to a massive spy operation in Italy, to the 1981 kidnapping of U.S. Gen. James Dozier and to a large-scale arms and drug trafficking network. Interior Minister Virginio Rognoni said ties have also been uncovered between acts of terrorism in Italy "and the terrorism that operates within the Arab-Israeli conflict and generally within the Middle East."

### "Taxi" episodes criticized by Greek Orthodox Church

(UNDATED) (NC) — NBC's popular TV situation comedy "Taxi" has been sharply criticized because of episodes in which an Eastern Orthodox-looking priest tells an adulterer that his wife should have a fling of her own. A two-part story, which ran Oct. 21 and 28, focused on regular characters Latka and Simka, immigrants from an unspecified foreign country. Because the priest in the episodes was "dressed in a garb that is very reminiscent of the (Greek) Orthodox priest's chasuble," the show provoked the ire of the Greek Orthodox Archdiocese of North and South America, according to Father Miltiades Efthimiou, director of the church and society section of the archdiocese. He said that only a public apology, a promise not to rerun the programs and possibly a method of assuring more positive treatment of all religions on TV will placate thousands of Orthodox. NBC has received 3,000-4,000 letters and telegrams complaining about the show.

### 102-year-old priest still active

VATICAN CITY (NC) — How has 102-year-old Father Alvaro Fernandez of Spain remained an active pastor despite his age?

According to a Vatican Radio report, the priest attributes his good health and long life to strenuous activity, frequent games of tennis and abstention from cigarettes and alcohol.

### South African police abuse political prisoners, Catholic Institute reports

LONDON (NC) — South Africa's Security Police practice "systematic abuse of political prisoners" without fear of any civil or criminal penalties, said the London-based Catholic Institute for International Relations in a documentary booklet published Dec. 20. The 48-page booklet, "Torture in South Africa: Recent Documents," details allegations of physical and mental torture, backed up by more than 70 sworn affidavits, practiced on political detainees held indefinitely without charges under South Africa's Terrorism Act or Internal Security Act. The documentation came from the Detainees' Parents Support Committee, which is working to reform interrogation procedures in South African prisons and obtain human rights denied detainees under current security legislation.

### Judge authorizes burial of fetuses

LOS ANGELES (NC) — Los Angeles Superior Court Judge Eli Chernow has authorized the burial of more than 16,000 aborted fetuses discovered in early 1982 and has ruled that religious-minded citizens are legally entitled to conduct a memorial service in conjunction with the burial. Patrick Monaghan, general counsel of the Catholic League for Religious and Civil Rights, which requested authorization for the burial, praised the judge's Dec. 22 decision, saying, "Judge Chernow has taken a stand in favor of individual rights, human decency and common sense." The fetuses were found last February stored in containers at the home of a laboratory operator. The Feminist Women's Health Center, an abortion clinic, brought a civil suit to prevent religious burial, saying that it would suffer "irreparable harm" from such a service for the aborted fetuses. The American Civil Liberties Union supported the clinic's suit. The clinic may appeal Judge Chernow's decision.

### The Voice

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# 2nd Front

## Catholic reps hit N-stand

WASHINGTON (NC) — Two dozen Catholic congressmen — 22 Republicans and two Democrats — have opposed the second draft of the U.S. bishops' proposed pastoral letter on war and peace.

In a joint letter the 24 members of the House of Representatives (out of 118 Catholic members) said that the "real threat" in the world today is not U.S. nuclear strategy but the Soviet ideology that it holds in check.

The eight-page, single-spaced letter, initiated by Rep. Henry Hyde (R-Ill.), quoted from three popes, President John F. Kennedy, Soviet dissident Aleksandr Solzhenitsyn, American Jesuit theologian Father John Courtney Murray, and an array of other prominent thinkers to marshal arguments against some of the conclusions drawn by the draft.

The second draft of the pastoral condemns as immoral or sharply questions virtually any actual use of nuclear weapons and certain aspects of current U.S. nuclear deterrence policy.

The congressmen's letter, addressed to Archbishop Bernardin, said that "our real threat is not embodied in weapons — however gruesome modern weaponry might become."

"Our real threat comes from an ideology (Soviet communism) that

challenges our fundamental faith in human dignity," they said.

"No true peace is possible unless human dignity is upheld . . . Peace without justice is moral violence. The boat people of Vietnam aren't fleeing a war, they are fleeing a peace without justice," they said.

They said they could agree with Pope John Paul II's statement last June to the United Nations, that "In current conditions, deterrence based on balance, certainly not as an end in itself, but as a step toward progressive disarmament, may still be judged morally acceptable."

But they emphasized that real deterrence, to be effective against Soviet "aggressive instincts," must be credible and must therefore confront the risk of actual use.

Contrasting historical events such as the practically unopposed 1956 Soviet invasion of Hungary and the Kennedy response to the 1962 Soviet attempt to place nuclear missiles in Cuba, they argued that only a policy of deterrence willing to risk actual nuclear war can prevent the Soviet Union from carrying out aggressive policies at will.

The Soviet "record on human rights and religious toleration is engraved on the bloodstained streets of Eastern Europe and Afghanistan," they wrote.

Criticizing the almost exclusive fo-



A picket outside St. Paul Cathedral in St. Paul, Minn., makes known his opposition to the U.S. bishops' proposed pastoral letter on war and peace. (NC photo)

cus on nuclear weapons in the draft, the congressmen said the primary armed threat to most of the world's

people "still involves conventional weapons." They compared Hiroshima and Nagasaki with the bombings of Dresden, Tokyo and Coventry and commented that "the bombing strategy was at least as crucial as the type and number of weapons used."

They attacked the draft for the language it uses in condemning nuclear targeting of civilian populations. It fails, they said, to recognize that U.S. nuclear strategy has "shifted dramatically" in recent years from civilian to military targeting and is now "Both more effective and more moral" than in the past.

The group also criticized the pastoral draft for condemning any first use of nuclear weapons, saying the U.S.-NATO threat of possible first use is essential to protect Western Europe against the Soviet Union's "awesome preponderance of conventional weaponry."

They also accused the draft of giving "very little credit to the United States for its efforts to introduce real restraints on nuclear weaponry."

The 24 representatives signing the letter make up one fifth of the 118 Catholics in the 97th Congress's House of Representatives.

The Democratic signatories were John Breaux and Billy Tauzin, both of Louisiana. Among the signers was Rep. E. Clay Shaw Jr., of Broward County, Florida.

## Reconciliation theme to mark Holy Year

(Continued from page 1)

tion and boredom or is paralyzed by the sterile and self-destructive enjoyment of the senses, the only answer is Christ," the pope said.

"For the man who carries impressed on himself, in mind and heart, the image of God and feels this hunger for the absolute, the only answer is Christ," Pope John Paul added.

The pope mentioned his first and third encyclicals, "Redemptor Hominis" (Redeemer of Man) and "Peters in Misericordia" (The Mercy of God) as guides "for the appropriate celebration" of the Holy Year.

Pope John Paul said he hoped the 13-month celebration would further enrich the world's sense of the "solidarity of suffering."

Among the groups suffering in today's world he listed the sick, anxious parents, the unemployed, alienated young people and "those who suffer

for the violation of their rights, through sometimes refined forms of persecution."

THE POPE said the year's theme of redemption and reconciliation "is closely linked to that of peace, of the victory over sin which must be reflected in the victory of love over

estrangements, over rivalries, over hostilities among peoples."

"The jubilee will contribute to consolidating in the world a mentality of peace," he added. "That is the hope that comes from the heart."

Unlike other such jubilees, the special Holy Year will be celebrated

### Bulletproof 'popemobile'

VATICAN CITY (NC) — In an effort to keep Pope John Paul II safe during the 1983 Holy Year, an Italian truck manufacturing company gave the pope a 12-speed bulletproof "popemobile."

The white vehicle, built by the Iveco truck manufacturing division of Fiat, was presented to the pope by company officials after the weekly papal general audience.

The car is intended for use during

the special Holy Year which opens March 25, company officials said.

According to Iveco officials, the car has a bulletproof glass bubble so that the pope can be easily seen when he is standing. It is also armored with plates of bulletproof metal.

The diesel engine vehicle also has 10 forward and two reverse speeds, side running boards where four papal bodyguards can stand, and a convertible top.

in all the local churches, as well as in Rome, the pope said.

Pope John Paul said the dates of the Holy Year were chosen to mark "all the steps in the life of the Savior," from the announcement of his birth to Mary by an angel to his resurrection on Easter Sunday.

### Pope tops list

LONDON (NC) — Radio listeners of the British Broadcasting Corp. voted Pope John Paul II and British Prime Minister Margaret Thatcher the man and woman of the year for 1982.

In the BBC radio service's traditional end-of-the-year poll, London Mayor Ken Livingstone and Princess Anne were the second place finishers.

Pope John Paul placed fourth in the 1981 poll, in which Prince Charles and his new wife Diana were named man and woman of the year.

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# Church 'grateful' to military — Cardinal

NEW YORK (NC) — Noting recent publicity about the bishops' proposed pastoral on nuclear war, Cardinal Terence Cooke of New York reassured Catholics in the armed forces that the church continues to appreciate their service to the cause of peace.

In his annual Christmas message, dated Dec. 7 and released Dec. 15, Cardinal Cooke, vicar for all U.S. Catholics in military service, also emphasized that the draft version of the pastoral under discussion is not final.

"The church continues to recognize and to appreciate the contributions to the cause of peace with justice made by you, the men and women in military service and your families," the cardinal wrote. "The bishops, in the efforts being made to help advance that same cause, do understand what you are doing. They and the vast majority of Catholics in the United States are grateful for the sacrifices you are making in your firm commitment in conscience to defend our nation and our allies against unjust aggression."

CARDINAL COOKE said that in previous years such "words of reassurance" might have been

"presumed," but that he considered it necessary this year to "express them clearly and directly."

In his 1981 Christmas letter the cardinal aroused controversy among some disarmament advocates by defending the morality of nuclear deterrence. Eliminating nuclear weapons is urgent, he wrote in 1981, but must be accomplished "gradually, with all nations cooperating, and with prudence."

In discussions of the proposed bishops' pastoral there have been expressions of concern that Catholics in the armed forces would face a conflict of loyalties if the bishops condemn strategies basic to the U.S. defense posture.

In the 1982 letter Cardinal Cooke gave no indication of what stance he thought the pastoral would take in its final form. But he noted that Auxiliary Bishop John J. O'Connor of the military vicariate serves on the committee drafting the pastoral and that during 18 months of "working and praying" the committee has produced two drafts.

"During the November meeting all the bishops had the opportunity of working on this document," Cardinal Cooke said.



**SISTER DOCTOR** — Loretto Sister Elizabeth Rush examines a patient at St. Joseph's Hospital in Denver. Sister Rush who is in her final year of residency at the hospital, is the first medical doctor in her congregation. (NC photo)

## New rite of sick could be in use by '83

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, has asked the Vatican's Congregation for the Sacraments and Divine Worship to confirm the U.S. bishops' approval of a final translation of the document "Pastoral Care of the Sick: Rites of Anointing and Viaticum."

The archbishop made his request in a letter to the congregation. The National Conference of Catholic Bishops approved the document Nov. 18 by a vote of 228-14.

If the bishops' approval is confirm-

ed by the Vatican — as is expected — the new Pastoral Care of the Sick program will be implemented in the United States on Nov. 28, 1983, the first Sunday of Advent that year.

The new rite form replaces the provisional form in the use since 1974. "Pastoral Care of the Sick" already has been confirmed by the Vatican for use in Canada, Australia, New Zealand, Ireland, England and Wales, India and the Philippines.

A final translation, "Pastoral Care of the Sick; Rites of Anointing and Viaticum," was prepared by the International Commission on English in the Liturgy (ICEL), a joint commis-

sion for 11 English-speaking nations.

Responding to requests from member bishops' conferences, ICEL revised the 1974 translations, composed new texts not found in the Latin, and rearranged various rites and texts for more effective pastoral use.

"The whole arrangement of the rites for the sick and the dying will facilitate their use in all types of situations faced by priests, deacons and lay ministries," said Father John Gurrieri, executive director of the NCCB's liturgy secretariat.

"Caring for the sick is not a matter of rushing in to anoint someone only when that person is in the throes of death but rather of a whole process of

bringing the community's love and concern to those suffering serious illness and to assure them of Christ's compassion and presence to them in their sickness."

"The basic principle which pervades the entire arrangement of this book is a concern for its pastoral usefulness," said ICEL in an explanatory note. The new document's title mentions both the rite of anointing and viaticum and "makes it clear that it contains material for ministry both to the sick and to the dying".

Viaticum, as defined in the Catholic Almanac, is "Holy Communion given to those in danger of death."

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# Boycott Playboy 'smut' on cable — Archbishop

NEW ORLEANS (NC) — Archbishop Philip M. Hannan of New Orleans has criticized a local cable TV system for seeking subscriptions to the Playboy Channel. The archbishop said it was "yet another appalling example of how smut peddlers in this country are continuing to move, seemingly unchecked."

The cable television system, Cox Cable, began soliciting subscriptions to the Playboy Channel in its December billings to 80,000 customers in Jefferson Parish (County).

The archbishop also said he was disturbed because Cox Cable has placed Playboy between two other channels, one for children's programming and the other for the Jefferson Parish School Board.

Archbishop Hannan asked "all Catholics in the area to reject the channel both passively and actively: passively by not subscribing; actively by writing to Cox Cable of Jefferson expressing distaste for the presence of the Playboy Channel and for its placement between a children's channel and a public channel."

JEFFERSON Parish is a county which extends from the suburbs of New Orleans south to the Gulf Coast. There is a separate Cox Cable franchise for the city of New Orleans, and it also offers the Playboy Channel.

Some 10,000 subscribers in Jefferson Parish have already signed up for

... 'yet another appalling example of how smut peddlers in this country are continuing to move, seemingly unchecked.'

Arch. Philip M. Hannan  
New Orleans

the Playboy Channel. It is one of the premium channels for which cable television customers must pay extra. Non-subscribers to such channels receive scrambled pictures but a completely intact sound track. And the distorted picture clears up occasionally depending on how effectively the cable company scrambles the signal. One man testified recently before the Jefferson Parish Council that the Playboy Channel is not effectively scrambled.

Many area residents also complained about the brochures for the Playboy Channel, which included suggestive text and pictures of seminude women.

In light of the advertising scheme which Cox Cable used and because of the nature of Playboy broadcasts, Archbishop Hannan said, "I am asking public officials in Jefferson Parish to review the franchise application of Cox Cable, (which promised) to present programming that is both wholesome and in the public interest. I seriously question whether the presence of the Playboy Channel,

in the minds of Jefferson Parish Council members, is either wholesome or in the public interest."

MEMBERS of one Catholic parish, St. Clement of Rome, followed the lead of their pastor, Msgr. Elmo Romagosa, and sent a strong protest to the Jefferson Parish Council.

In more than 300 letters, they said, "We wish to express our strong opposition to the present members of the Jefferson County Parish Council for permitting Cox Cable to violate the privacy of our homes by transmitting into our home, via their cable, without our leave or permission, the untouched audio portion of certain channels featuring material consistently pornographic in nature and treatment."

Three pastors — Msgrs. Romagosa, Ignatius Ropolo and Ray Herbert — along with the New Orleans archdiocesan director of development, Jerry Romig, have met with the manager of Cox Cable of Jefferson, Frank Bowers.

Bowers told them there was no chance he would cut off the controversial channel. He did say that Cox would not show X-rated movies and outlined options for subscribers who object to the Playboy transmission on their set.

As a concession to the large number of St. Clement parishioners who objected to the channel Cox has agreed to provide one of the options, having a company representative go out to them and swap their signal



## Noted visitor

A member of the Vienna Boys Choir walks down a hall at the University of Minnesota in Morris, Minn., following a performance of a one-act opera. The famed choir is nearing the end of a three-month tour of the United States. (NC photo)

converters for those that will not pick up the channel at all, and waive the \$25 cost for it.

A similar situation arose in the Diocese of Arlington, Va., in early September. The local cable television system in the Washington suburban area which includes the diocese began to offer the Playboy Channel, and Bishop Thomas Welch of Arlington issued a statement which said, "Television is a powerful medium and pornography is a powerful evil. The two together can only bring harm to the community." The Rev. LeRoy Butler of Faith Lutheran Church in Arlington also voiced opposition to the Playboy programming.

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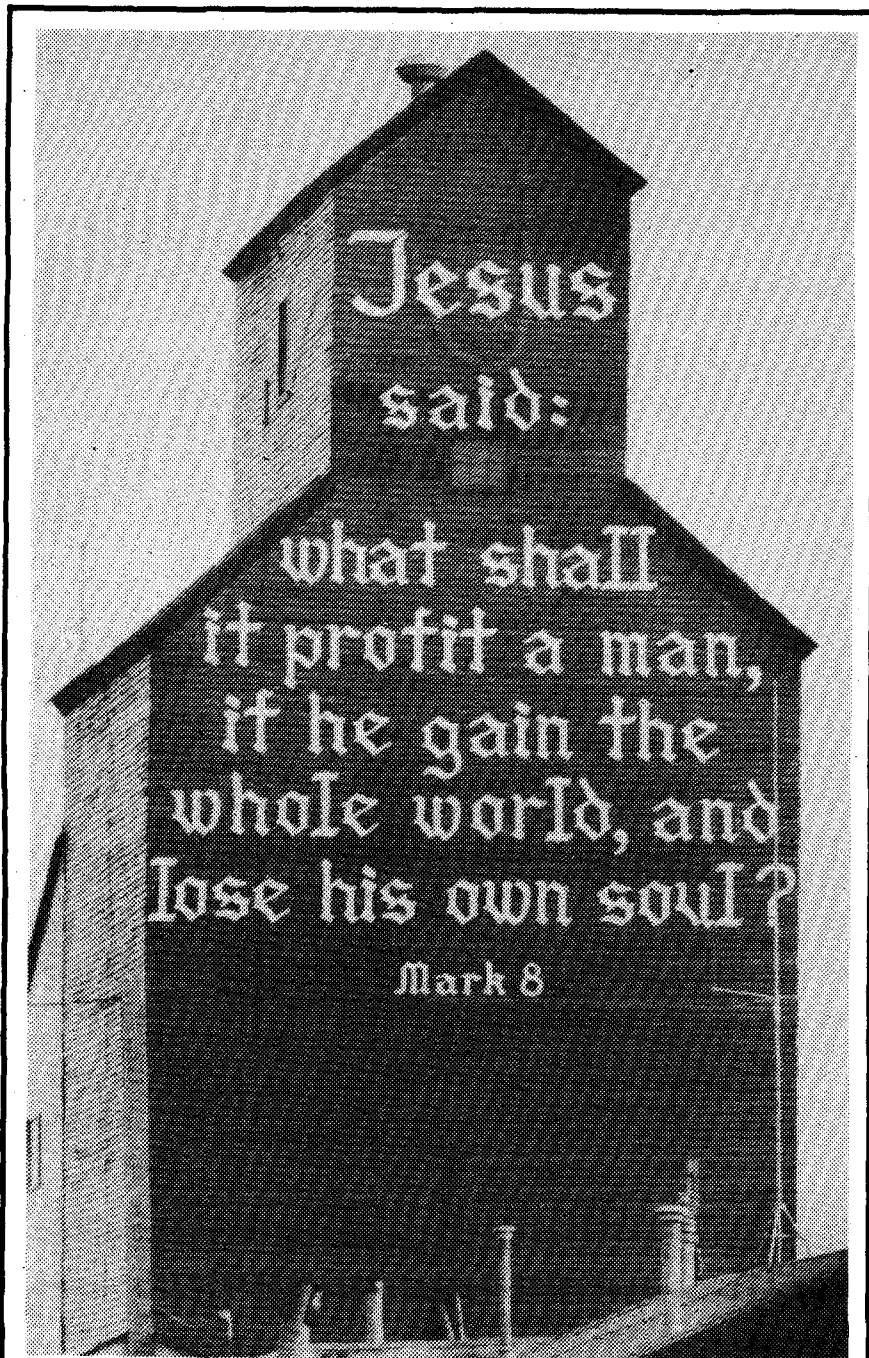
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**FOOD FOR THE SOUL** — For more than 17 years this grain elevator south of Edmonton, Alberta, has brought the word of God to motorists on the main Calgary-Edmonton highway. The 80-foot tall building is owned by farmer Hartley Somerville, a Baptist. (NC photo)

# Vatican, Italy unite to seek 'truth' on bank

VATICAN CITY (NC) — The Vatican and the Italian government announced Dec. 24 the formation of a joint commission of six lay banking and legal experts to study the ties between the bankrupt Banco Ambrosiano and the Vatican bank.

The joint announcement, made simultaneously by the Vatican Press Office and the Italian Foreign Ministry, said that Cardinal Agostino Casaroli, papal secretary of state, and Claudio Chelli, Italian ambassador to the Holy See, had signed an agreement Dec. 24 establishing the new commission.

Through the agreement "the Holy See and the Italian government have entrusted to their respective experts the task of proceeding jointly in ascertaining the truth on the question of the relations between the Institute for Religious Works and the Banco Ambrosiano group," the joint statement said.

**THE VATICAN** bank, known formally as the Institute for Religious Works, is headed by U.S. Archbishop Paul C. Marcinkus.

In late November Cardinal Casaroli told a special meeting of the College of Cardinals that the trust which the Vatican bank had placed in Banco Ambrosiano's president, Roberto Calvi, had been abused, and that the Vatican had unwittingly gained some control over financial institutions which were involved in a "hidden project," the nature of which the

Vatican bank did not know until it was too late.

The report did not detail the "hidden project," but said it involved Panamanian financial institutions used by Calvi in an attempt to gain stock control of the Banco Ambrosiano, Italy's largest private bank prior to its collapse in August 1982.

Calvi was found hanged under a bridge in London in June, sparking an investigation by the Italian government into the Banco Ambrosiano's affairs.

In October Beniamino Andreatta, then the Italian treasury minister, said that the Vatican bank owes \$1,287 billion to the Italian bank, partly because of the "letters of patronage" which the Vatican bank issued in 1981 saying it controlled the Panamanian financial institutions.

Cardinal Casaroli told the cardinals that banking experts appointed by the Vatican last July found that the Vatican had no financial liability in relation to the letters of patronage, because the letters were not a guarantee that forces the Vatican bank to make good defaulted loans.

**GOVERNMENT** sources said the new joint commission was expected to reach an agreement within two months.

The commission is co-chaired by Agostino Gambino, 49, representing the Vatican and Pasquale Chiomenti, 69, representing the Italian government.

Sources said the joint commission was formed at the wish of Pope John Paul II, who told the College of Cardinals Nov. 26 that "the Holy See is prepared to take all steps required for an agreement on the part of both sides so that the whole truth can come to light."

## Court: Fired nuns can sue bishop

CONCORD, N.H. (NC) — The New Hampshire Supreme Court ruled Dec. 23 that four nuns have a right to sue their bishop in a contractual dispute.

The nuns, Sisters of Mercy, had appealed a state superior court ruling last April that the courts did not have jurisdiction to overrule a decision by Bishop Odore Gendron of Manchester not to renew their teaching contracts at Sacred Heart parochial school in Hampton.

In reversing the lower court ruling, the state's highest court said that religious entities "are not totally immune from responsibility under civil law."

"In religious controversies involving property or contractual rights outside the doctrinal realm, a court may accept jurisdiction and render a decision without violating the First Amendment," the court said.

It remanded the case to the superior court, telling it to hear arguments concerning the contractual rights of the nuns, which they claim were violated in the non-renewal of their contracts.

**THE FIGHT** began last spring after the diocese announced it was not renewing the nuns' contracts, saying the women were cliquish and not responsive to the parish community

and school board.

The nuns, Sister Honora Reardon, Justine Colliton, Catherine Colliton and Mary Rita Furlong, disagreed and asked for a public hearing to respond. The diocese said it had consulted all interested parties and refused to give the hearing.

The nuns then went to court, arguing that they had a right to such a hearing before their contract was terminated.

The dispute has divided Our Lady of the Miraculous Medal Parish in Hampton, where the school is located. Some parishioners have withheld contributions to the church in protest against the diocese's actions.

### Red Cross seeks volunteers

Government surplus cheese and milk will be distributed during the third and fourth week in January at ten (10) different sites to those eligible: families with dependent children, food stamp recipients and unemployed on welfare.

The American Red Cross is spearheading the distribution and needs help in unloading trucks, unpacking cartons, distributing cheese/milk, and filling out forms. Hours — 9:00 AM to 5:00 PM. To find out the sites and to volunteer please call ARC, 576-4600 between 8:30 AM to 4:30 PM.

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OUR 29th YEAR

## Religion in politics

Film produced by group at Biscayne Center

By Prentice Browning  
Voice Staff Writer

It is ironic to hear John F. Kennedy's pre-election speeches of over two decades ago in which he addresses the issue of his Catholicism. Many people believed a Catholic could not be elected president and Kennedy himself did his best to push aside religion as an issue during the campaign.

Appropriately, a recently completed documentary, titled "Religion or Politics," addressing the new and opposite trend of fundamentalist religious figures becoming involved in politics, begins with one of these Kennedy film clips.

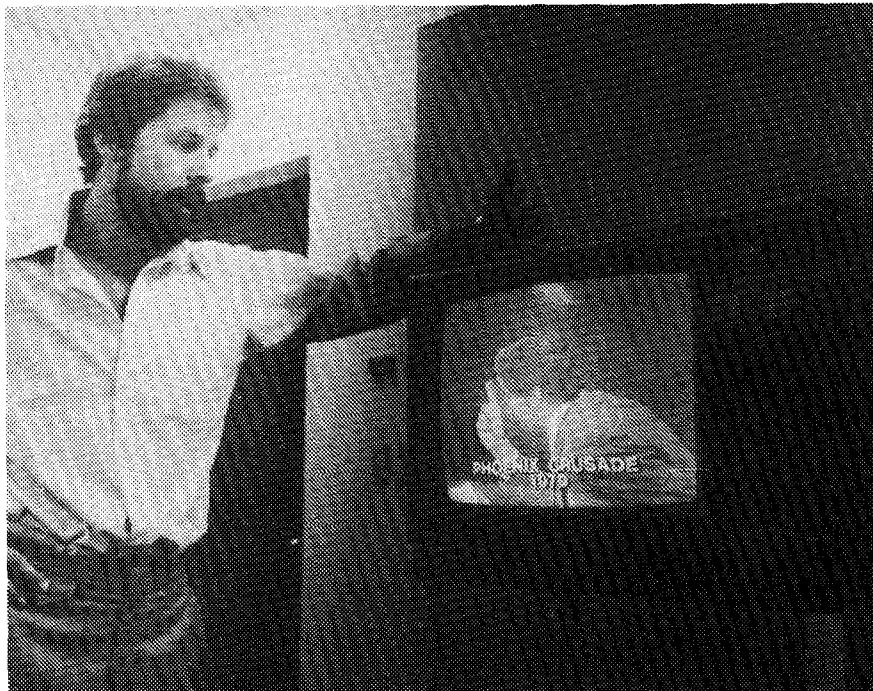
The documentary was produced by Alternative Broadcasting, an organization dedicated to giving media exposure to a variety of socio-religious issues, with offices in the new media center at Biscayne College.

Tom Osborne, the organization's president, was a former CBS news announcer and graduate of Catholic University in Washington. Greg Schmidt is a writer-director from Los Angeles, who worked as a film editor on the well-known religious TV program, "Insight."

**THEIR FIRST** project for Alternative Broadcasting, "Religion or Politics," reflects both Schmidt and Osborne's concern about the growing political power of such TV evangelists as Rev. James Robison and Rev. Jerry Falwell.

Alternative Broadcasting competed with 25 other organizations to receive funding from a Boston-based foundation interested in providing an interfaith forum to respond to such TV specials as Rev. Robison's "Wake Up, America."

"... A growing number of Americans seem to be proclaiming their religious beliefs as the only



Greg Schmidt, executive director of Alternative Broadcasting, views the group's documentary on the influence of fundamentalist religious figures in politics. (Voice photo by Prentice Browning)

credible measure with respect to voting habits and social legislation," Osborne's voice announces at the beginning of the documentary.

In keeping with their pluralistic belief that no particular denomination should dominate or dictate on political and social issues, the documentary includes interviews with clergy of various denominations including Rabbi Irving Lehrman of Miami.

The hour long production is interspersed with footage of Rev. Robison, taken from his TV special "Wake Up, America." The program also includes an interview with Biscayne College President Fr. Patrick O'Neill.

"(If the Bible) does not affect the

way people think, act and live and whether or not they vote and how they vote then you ought to vacate your pulpit because it's a sounding brass and a tinkling cymbal. You have nothing to say," Rev. Robison proclaims in one typical segment from the documentary.

**THIS STATEMENT** is followed by remarks from Catholic Congressman Tom Daschle of South Dakota who has been hit-listed by fundamentalist religious groups.

### Blood donor drive at Mercy Hospital

The holiday season brings joy and merriment — but it also brings an increase in the number of auto accidents and the critical need for blood.

To help the community meet this serious problem, Mercy Hospital is prepared to accommodate blood donors over the holidays.

Free parking and a free meal in the hospital cafeteria will be given to donors on Thursday, Dec. 30.

The drive is between 4 p.m. and 7 p.m. in the second floor Outpatient Department. To make a reservation call Mercy Hospital Department of Volunteer Services, 285-2773.

"I'm not surprised at all that I've been hit-listed, I guess. I think that, in fact, in some ways I take some satisfaction in knowing that I have been. Obviously I must be doing something right because I disagree with so much of what they have to say ..."

This response in turn is followed by a comment from Rev. Charles Bergstrom, director of the Lutheran Church's Governmental Affairs Office.

"The church and state separation," he said, "has to do with institutions and the authority of one over the other, not the interaction and relationships to help people. But don't mix those two, don't make a judgment about a member of Congress who votes on a particular bill or piece of legislation by saying he is more or less a Christian and judge his relationship to God on the basis of a legislative issue. Those things should be kept cleanly separated. Christians have to disagree on the issues politically. There is no such thing as a Christian answer to a piece of legislation or a federal regulation."

Alternative Broadcasting hopes the documentary will be used by PBS stations all over the country, Schmidt says. But the program will also be distributed to schools, colleges and concerned groups as a study course.

It will also be viewed at Biscayne College as part of a five-day seminar starting Jan. 5 titled "Electronic Religion and Political Pulpits," taught by Osborne.

### Police recruits needed

The Metro-Dade Police Dept. is currently seeking qualified candidates, both men and women, for training as police officers.

Minimum requirements are that the applicant be a U.S. citizen, 19 years or older with a high school diploma or G.E.D. equivalency and have a valid Driver's License.

Those meeting the qualifications and interested in a career in law enforcement should contact Officer Frank Bocanegra or any other officer in the recruiting division of the Police Dept. by calling 547-5389.

### Renewal mission set at Holy Spirit

A mission of spiritual renewal for parishioners of Holy Spirit Church in Lantana will begin Sunday, Jan. 9 and continue until Thursday, Jan. 13. Father Arthur L. Meloche, from the Diocese of London, Ontario, will lead the week-long renewal, as well as speak at all Masses on the weekend of Jan. 8 and 9.

The mission will open at 7:30 p.m. Jan. 9 with Benediction of the Blessed Sacrament and close Thursday with a Mass and Apostolic Blessing for those who participate faithfully in the renewal.

Fr. Meloche, whose full-time ministry now involves conducting special-

ized retreats and parish missions in the United States, was formerly director of retreats for the Diocese of London, Ontario, founded and directed the Diocesan Retreat House there and has served as national moderator of the Men's Division of Retreats International.

Holy Spirit Church is located at 1000 Lantana Road. For more information, call 585-5970.

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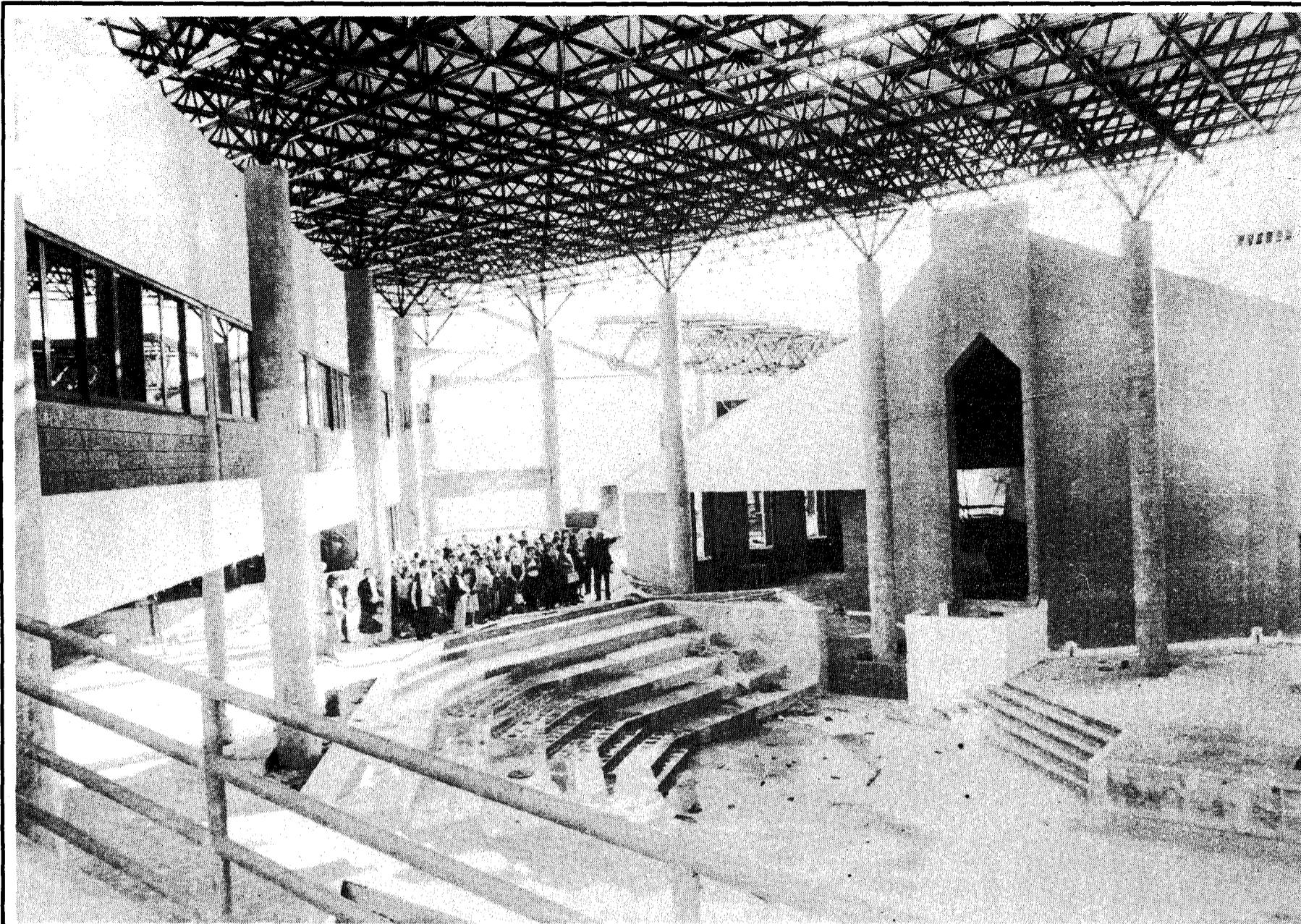
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## Archdiocese on the move

The central offices of the Archdiocese of Miami have been moving in recent days from various older quarters to the new Pastoral Center housing all the ministries under one roof at 9401 N. Biscayne Blvd. Archbishop McCarthy (above) points out features in the atrium of the new center to some of the chancery workers recently while the building was still being finished up. In the background is the new St. Martha's Church which is part of the complex. At left, June Meyers, *The Voice* classified saleslady contemplates a sign of the times in front of the former *Voice* offices being vacated soon. Below, chancery workers get a tour of the new building. Memorial dedications in the Pastoral Center are still available; call 757-5245. (Voice photos by Robert O'Steen)





## You're 'part of family,' local handicapped told

By Patricia M. Wilhelm  
Special to *The Voice*

More than 45 persons from Martin to Dade Counties attended the Second Annual AIM Retreat for the Physically Handicapped held recently at Ascension Church in Boca Raton.

The day of recollection consisted of prayer, talks, skits, slide shows, music and liturgy and allowed the disabled and non-disabled to renew old friendships and deepen their faith lives.

One of the highlights of the event was a talk given by Spiritual Director Father Jim Vitucci, who currently serve director of the Archdiocesan Office for Ministry to Persons with Disabilities.

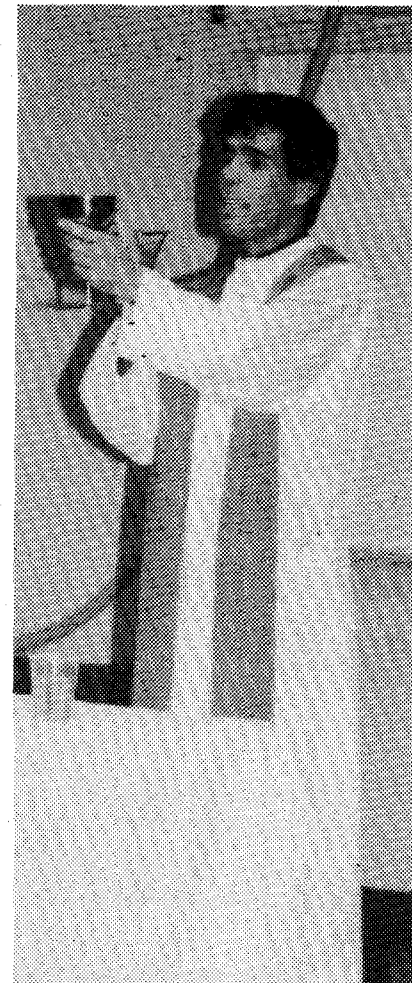
In his presentation, entitled "Who Am I?", Fr. Vitucci especially encouraged the disabled to see themselves as a "son or daughter of God living with other people, joined to them as family."

He said, "when we only see ourselves and God and not as a part of a family, we are not Christian." Those present were urged to "give what they have (their disabilities) to God" and reminded that they are called to "make this earth His kingdom through anything God gives them!"

Throughout his talk, Fr. Vitucci



Mother and son, Gloria and Raymond Battey, from Stuart, speak during the AIM Renewal Day. Right, Father Jim Vitucci, director of Ministry to the Handicapped for the Archdiocese of Miami, celebrates the Eucharist.



stressed the gifts the disabled have to bring to the Church.

**TALKS GIVEN** by the disabled centered around personal testimonies of how the Lord worked powerfully in each life, using disabilities for His special purpose.

The AIM Retreat Team which sponsored the day-long event has also held weekend retreats in the Archdiocese of Miami since 1979.

AIM, which stands for "Achieve, Inspire, Motivate," is designed to meet the spiritual, physical and emotional needs of physically disabled youth and adults. The retreat weekend encourages disabled and non-disabled persons to develop Christian community and share their experiences with others.

For more information on the AIM Retreat Program, contact Bernie and Harriet Molinski (391-3720) or Eileen Kenney (395-8756) in Boca Raton. In West Palm Beach, contact Patty Wilhelm (585-2087).



Alice Ann Acello of Stuart and Claire St. Jean of Boca Raton, share a word during the Renewal Day. Jimmy Byrd (right) of Miami, leads the group during a discussion.



## Offer suffering to God — pope

ROME (NC) — Pope John Paul II, visiting a home for the handicapped and incurables, called it a "city of love and sorrow" and met with each of the 240 residents and out-patients.

The pope's trip was to the Don Guanella Institute in the Aurelia Antica section of Rome.

Pope John Paul spent his entire Sunday afternoon at the Don Guanella Institute, one of 384 centers throughout the world founded by Blessed Luigi Guanella and his followers.

"YOUR EXISTENCE as handicapped persons constitutes a great trial," the pope told the patients.

"It is a trial above all for you, a trial also for your parents, for all those who love you and for those who ask themselves: why this infirmity?" He added, "Yours in reality is a trial that is also a mystery."

Pope John Paul encouraged the patients, their families and their friends to "transform your 'passion' into an act of redeeming love."

## Separated/Divorced Conference scheduled

The fourth annual Archdiocesan Conference for Separated and Divorced, sponsored by the Family Enrichment Center, will be held Jan. 15th from 9 a.m. to 5:30 p.m. at Biscayne College, 16400 N.W. 32nd Ave. in Miami.

Registration begins at 9 a.m. in the school library. The keynote address is by Fr. Jim Young at 10:15. Workshops before and after lunch include an explanation of the annulment process by Fr. Andrew Anderson, a workshop on "Stress Management" by Patricia Cooney, M.S., and a workshop titled "The Grief-Recovery Process" by Brooks Wettlin, P.H.D.

Registration fee must be paid in advance to the Family Enrichment Center, c/o Sr. Agnes, 18330 N.W. 12th Ave. in Miami, 33169. There will be an additional \$3 fee for walk-ins.

For further information contact Sr. Agnes Gott at 305-651-0280.

**St. Juliana Separated or Divorced Support Group** will meet Jan. 5th at 8 p.m. at the church, 4500 S. Dixie Hwy. in W. Palm Beach. The guest speaker is Dr. Hewitt Bruce who will discuss "How to relieve stress in our lives." For more information call Betty at 655-4653 or Mary at 833-8255.

### OFFICIAL

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

**THE REV. CLARENCE PODGORSKI** — to Director of the Polish Apostolate of the Archdiocese of Miami, effective Dec. 13, 1982.

**THE REV. MICHAEL AUST** — to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective Dec. 14, 1982.

## Ireland says St. Brendan; Iceland claims Leif Ericson; Spain insists Columbus as U.N. debate rages.



An artist's rendering shows Christopher Columbus and some of his men receiving the church's blessing before departing on the voyage which eventually made them famous as discoverers of the New World. (NC photo)

# Who discovered America?

UNITED NATIONS (NC) — Christopher Columbus has become a controversial figure at the United Nations with the General Assembly unable to decide whether he symbolizes the discovery of the Americas or the evils of colonialism.

The controversy caused co-sponsors to table, at least for the 1982 session, a resolution proposing that the General Assembly begin a 10-year preparation to commemorate Columbus in 1992, the fifth centennial of his first trip to the Americas.

Part of the problem was the phrasing of the resolution. The Latin American countries, the United States, Canada, Spain and Italy proposed that the General Assembly declare 1992 as the "Year of the Fifth Centennial of the Discovery of America."

**COLUMBUS**, a native of Genoa, a city which is now part of Italy, sailed for the Spanish crown.

During the U.N. debate Ireland criticized the discovery claim, saying an Irish monk, St. Brendan the Navigator, might have reached America as early as the seventh century.

Iceland then reasserted its claim that native son Leif Ericson discovered America in the year 1000.

More trouble started when the Icelandic representative said that, if the resolution were approved, the General Assembly would be presiding for the first time over a commemoration of colonialism.

*'... The only thing that I have found from Ireland... is the police force in New York City.'*

—Spain's delegate to U.N.

The previously uninvolved African bloc started to pay attention. A closed-door African caucus produced support for Iceland, accompanied by a threat to oppose the resolution if it were pressed to a vote.

**ICELAND** threatened that, if the assembly approved the Columbus resolution, it would demand an 18-year period of preparation by the United Nations for observances in the year 2,000 of Ericson's discovery of America.

Noel Dorr, the Irish representative, then softened the Irish claim, saying Irish monks might merely have attempted to cross the Atlantic before Ericson and Columbus. But he said St. Brendan's claim should also be taken into consideration although it is based primarily on folklore.

Spain's delegate, Jaime de Pinies, told the assembly that Columbus left a legacy of churches, universities and Spanish culture in the Americas. He added that "up to this point the only thing that I have found from Ireland, with all due respect, is the police force in New York City" and other dis-



tinguished Irish-Americans whom he did not mention by name.

The Dominican Republic, choosing a phrase which at the United Nations is usually associated with shame and anger, said it was "particularly honored" to have been "the first European colony."

Columbus first landed in what is now the Dominican Republic.

**THE ARRIVAL** of Columbus's three ships in the Caribbean was "a collective feat whose prime mover was Spain," De Pinies said, and "the vast enterprise of the discovery and colonization of America should be thought of in terms of diversity and

*'The Irish or others did not know where they were when they arrived.'*

—Costa Rica's delegate to U.N.

relativity."

Alluding to criticism of the discovery claim because the Americas had long been inhabited by Indians when Columbus arrived, De Pinies said the Spaniards had brought to the Americas contributions which "mingled fruitfully with the indigenous entities." He rejected any criticism of Spain as a "colonial" power.

Defending Spain's colonial record, Colombia noted that "Spain did not destroy our people; Spain joined them."

The Costa Rican representative said Columbus demonstrated that the world is round. "The Irish or others did not know where they were when they arrived," she said.

Recalling its Spanish background, the Philippines said there had been no event, other than the birth of Christ, which had affected the world more profoundly than Columbus's contribution to the Americas as "the cradle of new democratic ideas."

The United States limited its intervention to a brief statement saying "the historical record speaks for itself."

## Boston Archdiocese: 'Verdict' plot is only fiction

BOSTON (NC) — The Archdiocese of Boston is advising the public that the film "The Verdict," in which Paul Newman plays an attorney who takes on the church in Boston, is only fiction.

The plot of the critically acclaimed movie (review in Dec. 24 *The Voice*) involves efforts by down-and-out lawyer Frank Galvin (Newman) to win a medical malpractice suit against a Boston Catholic hospital run by the archdiocese. In the story the suit has been brought because a young mother was given

the wrong anesthesia at the hospital during the birth of her baby, making her severely brain-damaged and comatose.

A character in the movie is Auxiliary Bishop Brophy of Boston. In real life, there is no Bishop Brophy in Boston or anywhere else in the United States.

A statement issued by the Archdiocese of Boston said, "There has been no similar case in any hospital of the Archdiocese of Boston which could be considered the 'real story.'"

The archdiocese added, "In this case, fiction is stranger than fact."

# Needless starvation

**20,000 children a day could be saved by simple remedies like breast feeding and sugar-water**

UNITED NATIONS (NC) — The number of children who die each day because of malnutrition and disease, especially in poor countries, can be drastically reduced through available remedies, according to the annual report of the U.N. Children's Fund. UNICEF estimated the number of child deaths at 50,000 a day.

The main killers of young children in the Third World are diarrheal dehydration and six diseases controllable through immunization. The report said these cause 10 million child deaths a year and leave tens of millions more weakened and crippled.

The six diseases are measles, diphtheria, tetanus, whooping cough, polio and tuberculosis. These diseases account for 5 million child deaths annually and dehydration from diarrheal infection accounts for the other 5 million deaths, UNICEF said.

UNICEF asks greater international attention to the situation and the report proposes a health care campaign. The main elements of the campaign are:

- Simple, low-cost oral rehydration therapy for diarrheal diseases.
- Promotion of breast-feeding.
- Extension and improvement of immunization programs.

The UNICEF 1982 report said that in poor countries bottle-fed babies are three to five times more likely to die in infancy than breast-fed babies.

"Usually unable to read the instructions on a tin of formula, or to afford enough artificial milk, or to boil water every four hours, or to sterilize the necessary equipment, or to return to breast-feeding once she has stopped, the low-income mother is being persuaded to spend a significant proportion of her small income in order to expose her child to the risk of malnutrition, infection and an early grave," the report said.

It added that 35 nations have adopted or are in the process of adopting legislation to control the marketing and promotion of breast milk substitutes.

"If such a campaign were comprehensive enough to change medical attitudes and hospital practices, to control irresponsible promotion and marketing of infant formula, and to help mothers both to improve their own nutrition and to be reassured that breast-feeding is best, then 1 million infant lives a year could be saved within a decade from now," UNICEF said.

Regarding rehydration therapy, UNICEF said that most children who die from dehydration could be saved by taking a simple mixture of salt, sugar and water at a cost of nine cents per unit.



Hungry Ugandan orphans seek food at a Sudan refugee camp.

## *'I was a stranger and you welcomed me ...*



*"I was a stranger and you welcomed me . . ."* Matthew 25:35

January 2-8

**National Migration Week 1983**

WASHINGTON — Because of the millions of homeless refugees around the world the U.S. Catholic Bishops have designated the first week of 1983 as National Migration Week. The purpose is to promote continuing support by the American people "to alleviate the conditions of the world's homeless."

Among the growing numbers of the "world's homeless" the NCCB Administrative Committee's statement enumerates for special attention "hundreds of thousands of starving Cambodians who have fled the slaughter . . . in their shattered homeland," "one and one-half million ethnic Somalis who have fled their tribal lands now under Ethiopian rule," and "one and one-half million Afghans who have struggled over the mountain passes into Pakistan." The statement goes on to draw attention to the particularly difficult lives of migrant workers and undocumented aliens of all nationalities currently residing here in the United States.

As in previous years, the occasion marks a week of special observances during which American Catholics are called upon to re-commit themselves to sharing the Church's relief efforts on behalf of refugees and migrants of all kinds. Pope John Paul II has identified the Church's programs as "an integral part of the Church's mission in the world." His Holiness reminds Catholics everywhere that "Jesus Christ Himself was a refugee . . . in every age, therefore, the Church feels herself called to help refugees."

To make the observation of National Migration Week a success, the Bishops' Committee asked American Catholics to "generate community support for local refugee programs; . . . to work to raise community awareness of the refugee resettlement effort; . . . to welcome refugees to their communities; . . . to set aside a day of National Migration Week for prayer and discussion on the world refugee problem."

Included with the Bishops' statement were suggestions for Eucharistic and non-Eucharistic celebrations and other parish activities for the week as well as a list of program enhancement materials available through the national office of the United States Catholic Conference.

# Matter of Opinion

## The coming year: what will it bring?

It is once again the time of year when we become most conscious of past and future, as we enter another page on the calendar and write another page in history.

We, as Americans and as Catholics might ask two basic questions: Where are we as a nation and as a church headed in 1983?

As a nation we are still in the midst of a major historical swing on both the domestic and international fronts. At home, the federal government has swung from 50 years of expansion into social programs to a philosophy of individualism and privatism with the government taking minimal involvement in social problems.

fault of their own, simply do not fit into the free enterprise machine and are too numerous for private agencies alone to service. The government must always be there where it is truly needed.

On the world scene, we would like to see our government reassert its leadership in human rights. While we may have to deal with dictatorships and juntas, we ought to continually prod and speak out visibly on human rights violations. While dealing with, say, Argentina, we ought to ask publicly why they don't hold elections so our actions against a left wing country such as Nicaragua do not ring hollow.

### EDITORIAL

Is this a meanness and uncaring attitude by an establishment that has little personal sensitivity to the problems of the lower economic class, or is it a realistic attitude away from government social engineering?

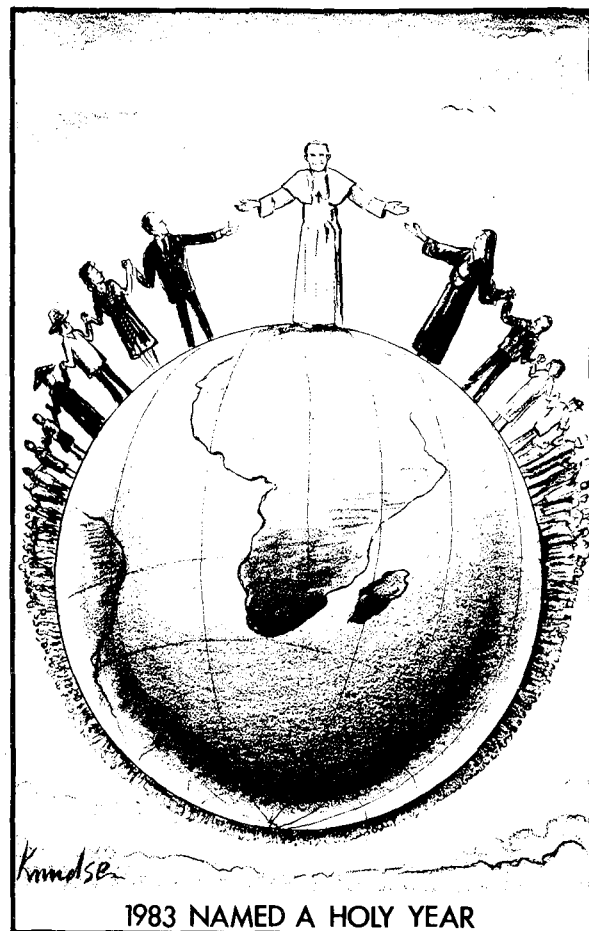
We suspect it is a little of both. But as to the long range effects on the poor, the elderly, the infirm as the government cuts further and further back on programs — some of which admittedly had become self-reinforcing — the coming year should reveal ever clearer as time goes on.

One thing we feel sure of. No moral government can ever take a completely hands-off approach to social problems. Private enterprise generates jobs and money, but history shows that there are always many — poor children, migrants, refugees, the elderly — who, through no

What about the Church in '83?

Contrary to what some might say, we believe the Church is increasingly more healthy and vibrant in many ways than ever. The one negative is still the vocations dearth. But never before has the Church had such a dynamic, involved Pope making such an impact around the globe, and never before has the Church in general been so involved in the real problems of the individual and the world. While some find this troubling, the fact is that the Church is resonant with programs for young and old, married and unmarried, conservative and liberal, full of liturgical richness and spiritual offerings.

The involvement of the bishops in the nuclear issue, while difficult, is just one example of the willingness to risk involve-



ment in the real world. Given time, the vocations will come back as young people see the true substance and fulfillment of such involvement.

The coming year will no doubt have its joys and sorrows, but will likely be a pivotal one as major trends are at work in the Church and in the secular world. And the outcome can be influenced by those who keep the faith. Or, for that matter by those who don't.

## Letters to the Editor

### Too much awe makes God distant

To The Editor:

There is so much involved and implied in Rev. Cleary's letter (Dec. 10) that I wish to respond. He says that we Christians should adopt the Jewish attitude toward God, which "is the correct one." I doubt it. At the time when Jews were so in awe of God that they would not even speak his name, Jesus was teaching his disciples to call God "Daddy" or "Pop."

As to the inner sanctuary of the temple that kept the people separated from God's presence, we know from Mark's Gospel that the death of Jesus destroyed that so that we were no longer separated. Why would anyone want to restore it? Yet we have gone through periods in Church history when misunderstanding people have sought to do just that. We put screens around the altar so that the people could not see what was going on, but would instead have "a sense of profound awe and wonder."

And even in our own day we have known of churches that put a rail or fence around the altar in order to keep God's children at a distance.

I suspect that it was piety such as advocated by Rev. Cleary that got us into the situation in Church history where the people had such honor for the Blessed Sacrament that they ceased eating it, and the bishops had to make a law requiring they do so at least at Easter time.

And remember being told that you must never let Communion touch your teeth? But Jesus said: "Take and eat." Perhaps much of our basic problem is a lack of appreciation of what really happened to us when we were born again in Baptism. As St. Paul says, we are now Christ! And at the first of the Ecumenical councils the bishops not only declared that Jesus is God, but also took the occasion to remind Catholics that we are to stand, not kneel, at Sunday Mass.

Fr. Jack L. Totty  
Boca Raton

### On school prayer

To The Editor:

In reference to 'On School Prayer' by your eloquent columnist, Dolores Curran, as it appeared in *The Voice* of Dec. 3, I beg to differ with her somewhat, although I am a strong admirer of her articles.

Being an octogenarian, going back several decades, when attending

public school in Hoboken, N.J., and Morris High School in The Bronx, I do not discern what harm school prayers have done to the youth of the past.

For example, assemblies were held before classes. I can still recall the thrill and inspiration of the non-denominational prayers, Bible readings, as well as Christmas Carols being sung so joyfully by the entire Assembly . . .

Ernest O. Bianco  
Stuart

### Used greeting cards requested

To The Editor:

Thank you very much for your cooperation in our work and generosity in publishing our appeal in your newspaper, over the past years. The response to our appeal has helped us immensely to carry on our apostolate for the uplift of humanity, especially to the poor and needy.

Once again we approach you, requesting your readers to send us used Social & Christmas cards which we renovate. The sale of these cards helps us in running our various social works helping the poor women and children of the slums here.

We request that the gifts be sent to:

Fr. Oriol Pujol SJ,  
Seva Niketan (U114)  
Bombay — 400008, INDIA

The request is for four-to-six-pound packets of used Social/Christmas cards, light clothes, common medicines, and vitamins, to aid social projects.

Oriol Pujol, S.J.  
Bombay, India

### Let Congress do it?

To The Editor:

This will refer to the House of Representatives 411-0 vote prohibiting the Federal Government from helping anti-Sandinista guerrillas overthrow the government of Nicaragua.

Since this action by the House of Representatives will tie the hands of the Administration, I believe President Reagan should inform the Congress that he will forget all about Central America and turn the entire problem over to that body with the following statement, "Don't blame me if the Communist Forces over-run all of Central America and Mexico and take over the Panama Canal."

Donald A. Pruessman  
Miami

## End of the semester

The semester is over.

The midnight oil has been burnt, the caffeine stained cups cleaned and the ashtrays emptied. And parents are bracing now for the return of their college-age offspring.

As professor of Education 161 at Catholic University in Washington, D.C., I also closed my books for a bit at semester's end. As I set them aside, however, I wondered:

What did they really learn?

**WOULD THEY** have been better off entering the business world instead of the university? Most students are likely to be re-educated anyway by the business they choose after graduation.

What good did it do them to take my course, "Foundations of Education"? The course began with the early Greeks and how they planted the seeds of education.



BY FR.  
EUGENE HEMRICK

before a video camera. My students wrote papers and we visited various schools to make the connection between what we had studied about educators and what educators were actually doing. Discussions abounded.

Yet I find myself wondering what lasting value these efforts produced.

**"Perhaps learning the history of education is not the most important part of my class. Perhaps the more important part is learning to capitalize on the precious moments when students are enthusiastic and creative in applying what we are studying."**

There were the Sophists, for instance, who believed a student should be skilled in grammar, rhetoric and logic. Those skills enabled one to use words cleverly and persuasively, to argue intelligently.

My class also took a big leap to 19th and 20th century U.S. educators. The students studied the philosophical and social thought of William T. Harris and industrialization; Bishop Spalding and Americanization; Jane Addams and immigration; Francis Parker and Progressive Education.

STUDENT PRESENTATIONS were recorded

As a young student I too burnt the midnight oil frequently, studying philosophers. Today I am lucky if I can recall the names of the philosophers, let alone their fine points. The memory I cultivated was so fickle. When the pressure was off, the material so carefully memorized blew away like leaves in the wind.

How I loved to discuss the intricacies of an abstract idea. Today, the business of the moment dictates that I be practical and concrete and save my philosophical interests for leisure hours that never seem to come.

**FURTHERMORE**, I find that without my notes it would be impossible to recall all the important facts I emphasized with the students.

Is it any wonder I worry about the real influence a university professor has on his students?

Nonetheless, some memorable moments stick with me.

I remember how one student disagreed with a chapter I had assigned and offered a creative response that made the author's point of view look ridiculous.

Another student used her ingenuity to hold us fascinated throughout an entire class with her presentation.

There was another time I reveled at the improvement of a slow starter and, without a word being spoken, our eyes met and expressed our mutual approval.

After reading a paper in which the student expressed herself poorly, I remember the delight I felt in locating the problem and expressing it as best as I could in my written comments.

Perhaps the value of education is not so much in how many facts a student learns and retains as it is in these moments which arrive unexpectedly — moments which could not have happened if young students and their parents had given up on a college education.

Perhaps learning the history of education is not the most important part of my class. Perhaps the more important part is learning to capitalize on the precious moments when students are enthusiastic and creative in applying what we are studying. One day, these qualities could make history.

Many people offer theories about the value of education. This is just one that keeps me wondering.

(NC News Service)

## How to make a resolution

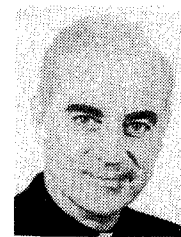
May I give you a few friendly tips on bringing your New Year resolutions from the dream stage to reality? There is a three-step technique I use for each resolution I make; it may also help you.

First, take a few minutes and write down an overview of your life goals. What do you want to achieve in life? Next, write a few of your objectives for the next three years. Then, in one minute, write some of the things you'd like to accomplish in the next six months. Your New Year resolutions should be included and quite a bit of overlapping will undoubtedly take place. Now choose three of these goals or resolutions which are your primary concerns.

IT'S IMPORTANT to remember that, in them-

**"It's important to remember that, in themselves, goals are 'un-do-able' things. Only when you begin identifying the activities required to accomplish your goal will you be able to move beyond the dream stage."**

selves, goals are "un-do-able" things. Only when you begin identifying the activities required to accomplish your goal will you be able to move beyond the dream stage.



BY FR.  
JOHN CATOIR

For instance, if you want to improve your relationship with a family member, you have to figure out not only what your general attitude

toward that person is, but why you react the way you do to him or her. To gear yourself toward a new style of behavior, it's necessary to know yourself better.

Now let's get down to business. Take three pieces of paper and draw a circle in the middle of each one. Then write one resolution in each circle. Suppose your first goal is "to be kinder to my spouse." Let's work on that one. Draw lines or spokes coming out from the circle's edge and write on each spoke whatever comes to mind as a necessary action for achieving your goal. For instance, on the first spoke you might write, "be more affirming and less critical"; on the second, "prepare myself mentally each day to be more tender and loving." Then get more specific. From spoke one, as branches from a trunk, write the actions needed to achieve the objective of being more affirming; for instance, "listen," "be positive," "express approval."

**ONCE YOU** identify a number of activities needed to turn your dream into reality, list them in order of importance. Do this with each resolution. Now you're ready to make a daily "to do" list. On that list you write five or six things you must do each day to fulfill your resolutions.

To summarize: 1) List your resolutions for the coming year. 2) Identify the activities necessary to accomplish each goal. 3) Create a daily "to do" list to translate your resolutions into action. And don't forget to pray for the grace to know God's will, and the courage to do it.

(Fr. Catoir is Director of the Christophers.)

# Opinion

## A healing priest

If anyone had asked me a few years ago how I felt about a priest conducting public healing services in churches and halls around the country, I would have said, "Bah, humbug!"

I am a scientific person, after all.

But this was before my family's experience with Father Ralph DiOrio. I have never met Father DiOrio, who is famed for his apostolate of prayer for healing.

About a year and a half ago my 3-year-old niece had open-heart surgery scheduled. Hearing of Father DiOrio's ministry, my brother and sister-in-law decided to take the child to a service he was conducting at a church nearby.



BY  
ANTOINETTE BOSCO

**THEY WERE** late, however, and the church was crowded to standing room only when they arrived. Father DiOrio, preaching from the altar, could not have seen them enter the church. However, apparently he felt them.

He started to speak of a child with something wrong in the chest. And he walked down the aisle directly to where my family was, put his hand on my niece's chest and assured her parents she would be healed.

A few weeks later, the operation was performed successfully and the child is just fine now.

The part that remains unexplained for me is not the priest's prediction that she would get well, but that he felt her illness as the family walked into that church.

Then, a few weeks ago, another brother and his wife, skeptics like myself, went to meet Father DiOrio at a rectory in Utica, N.Y. My sister-in-law explained their problem simply

and directly: "My husband has had leukemia for 10 years and I've had cancer for five."

**THE PRIEST** then blessed her and she seemed to faint briefly. Moments later, in response to his question, "How do you feel?" she said, "Very comfortable."

Father DiOrio then looked at my brother, started to bless him and then stopped, saying with a smile: "You don't need me. You're already full of the Holy Spirit."

That struck a chord in me, for I have truly believed since last spring that my brother, who was given six months to live in 1973, is healed, because of his faith and determination, backed by the prayers of a large, loving family.

Later, at a public prayer service, Father DiOrio spoke about how my sister-in-law was healed and asked her to step into the aisle and tell what she was seeing. "A man," she answered, "with black pants." And putting her hands to her now aching head, she added, "There's something wrong with his head."

**FATHER DIORIO** called out for anyone whose head was in pain. A man in black pants, who said he had a brain tumor, rose. The priest then asked my sister-in-law to bless the man. She did and they both lost consciousness momentarily.

Then Father DiOrio said that the Holy Spirit had healed that man through my sister-in-law.

There is no doubt in my mind that an unusual phenomenon occurred on those occasions that cannot be explained in scientific terms. Since the incidents involved my own family, I know they were not set-ups.

It is important to note that Father DiOrio does not claim any personal powers. In an interview with *The Long Island Catholic*, a diocesan newspaper, Father DiOrio explained the purpose of his ministry "is not to heal, per se, but to do the work of the church — to preach and to teach and to proclaim the faith."

His public services are meant to "create an atmosphere of faith . . . faith in the person of Jesus," he added.

(NC News Service)

## The simmering Bishops' pastoral

The bishops' pastoral, "The Challenge of Peace: God's Promise and Our Response," is going to simmer from now until May. Then at a meeting in Chicago the bishops will consider the final draft, make whatever revisions are acceptable to the majority and then, by the assenting vote of all, offer it to "the Catholic faithful and the wider civil community."

It is good. It allows the bishops to consider even more carefully what they wish to say. It is unlikely there will be any substantive changes but there were places that need clarification,



BY  
DALE FRANCIS

tion, there were things not said that should be said and the bishops will have time to consider the full impact of what they will say.

The bishops' meeting, without the intention of the bishops, became a media event. Never have the bishops received so much attention from the news media nor so much praise. But it must have occurred to the bishops that some of the praise was coming from media sources that ordinarily have no praise for anything the Catholic Church does and that should make them wonder.

**IT DIDN'T** take long for the bishops to realize their statement would have international implications. A few days after the meeting, a senior government official in West Germany, speaking for Chancellor Helmut Kohl, offered an unprecedented public reaction to the meeting by saying the positions taken by the Catholic bishops could have an effect on the strategy of defense in West Germany. There is a strong neutralist movement in West Germany that would have Bonn side neither with Washington or Moscow. The movement's strongest argument is that the United States cannot be trusted to provide defense for its NATO allies. It is easy to see how

some of the things said by the bishops might strengthen that neutralist position.

One of the things being done now by the U.S. bishops is consultation with the hierarchies of those nations that might be affected by what is said in the pastoral. The bishops are not just stating moral principles in a vacuum but in a real world where freedom is at stake. It is important that they consult with other bishops whose people may be affected.

The simmering period will allow the bishops to get used to their changed position. A syndicated columnist had some fairly mild criticism of the bishops and their proposed pastoral. A vigilant nun wrote to a newspaper that carried the column, saying the bishops were writing on moral issues, suggesting it wasn't proper to criticize them as if they were writing on political matters. That simply won't work. The bishops are convinced they are speaking to moral issues and not political but having addressed their letter to "the wider civil community" they pass on the judgment of whether their statements are political to those who receive them. To use Harry Truman's figure of speech, they have entered the kitchen. Having entered the kitchen, they must face the heat.

**ONE OF** the faults in the second draft was that the bishops did not give attention or weight to the efforts of the present U.S. government to bring about reduction of nuclear arms. When William T. Clark sent a letter to the bishops, asking they consider these efforts, some bishops responded aggressively, denouncing our government for pressuring them. Anyone who has read that letter knows that was not the spirit of it. The government is, by the election of the people, called to a responsibility in this area but some of the bishops spoke as if it was the duly elected leaders who were intruding. If the bishops give the impression they think they alone have moral concern, they seriously err. Fortunately Archbishop John R. Roach, president of the bishops, noted it was an area not given sufficient attention so this will be likely corrected.

It is important that the bishops speak against the evil of nuclear armaments, call us all to work for peace. It is a responsible work in the tradition of the Church. It is important that it be done with full understanding of all its implications, too. That will be the task of the bishops in these next five months. (Dale Francis is a nationally syndicated columnist.)

## A Strip-O-Gram

**Q.** My dad retired last week and all of us children gave him a big surprise retirement party at home. I wanted to play a joke on him at the party. So I sent him a Strip-O-Gram with the name of the sender not given.

I told the lady not to strip all the way, because that would offend my parents. The lady came about 11 p.m. that night and took off a lot of her clothes. I thought it was really funny. But my parents didn't. They found out I was the one behind it and they really bawled me out.

Why are old people so uptight about sex anyway? Why can't they take a joke? (Ohio)



BY  
TOM LENNON

**A.** My guess is that your parents are not "uptight about sex" and that they can take a joke. They just don't want their family room turned into a vulgar strip joint, even if you meant it only as a joke.

A Strip-O-Gram is, at the very least, in bad taste. It cheapens human sexuality and demeans not only the performer but also any willing viewers.

Our bodies are temples of the Holy Spirit and that's hardly the message contained in a Strip-O-Gram.

Indeed, your dad might have misinterpreted your joke. Could he possibly have gotten a sad message like this: "Hey, dad, get out and live a little. Kick up your heels. There are other women in the world besides mom."

Your joke was infantile and reflects the paganism that pervades our society.

But in a sense you may not be entirely to blame for what you did. Young people (and us oldsters too) are being bombarded with a pagan view of sexuality. Magazines, songs, television and movies all promote sexual values that are not in accord with God's plan for our happiness.

To resist the cheap and widespread views of sexuality requires a forceful personality and a strong will.

True, marital sex is meant partly for fun, for entertainment, for relaxation and for sheer joy.

Sex is also a gift from God, one connected with powerful forces of life and love. One is tempted to say that it is the loveliest of God's earthly gifts to us.

How sad that it is so often cheapened and presented in a demeaning way.

One other angle must be considered. I suspect a Strip-O-Gram is not inexpensive. Couldn't the money have better been given to the poor, in your dad's name? Surely he would have been deeply touched by such thoughtfulness for others.

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

(NC News Service)

## Parents aren't responsible forever

Dear Mary: My son is 42-years-old. I love him very much but last week I had to tell him to leave our house and rent a room, which he did. Ten years ago he went to California to form a band. He was one of the best guitarists ever.



BY DR. JAMES  
AND  
MARY KENNY

He got into drugs; came home and joined a cult for eight years; left about two years ago and came back home, a nightmare for me.

He said he is dedicated to Christ but he is a fanatic. He sleeps on the Bible every night, puts religious signs on his car and all over the house, and says terrible things to me like I am no good and something terrible is going to happen to me. I can't live with his lifestyle.

I know the drugs and the cult did something to his mind, but I cannot live with him the way he is. I tried to help him but I see I can't. I feel I did the

right thing by telling him to leave our house. What I want to know is, do you think I did? (Ohio)

I certainly do. Your letter reflects well a difficulty in the relationship between parents and their adult children. Parents are not responsible for the behavior of adult children.

At the same time, when an adult child has serious problems, parents suffer perhaps as much as the child. They suffer first out of love and sympathy for the child, and second, from their own inability to help. You understand well this double suffering.

Your son's religious commitment seems to be a part of his illness. As Scripture shows us, Jesus was a kind and loving person. People were eager to be with him. About the only people who angered him were hypocrites, those who tried to make money off sincere worshipers, and those who harmed little ones.

**FOLLOWERS OF** Jesus are known by the same fruits of kindness, love and compassion. Your son's cruel and critical treatment of you belies his commitment to Jesus.

We cannot judge or blame your son. His behavior indicates that he needs psychological help, but he apparently does not think so. You have tried to help by providing for him, and it has

made the situation worse.

You are not responsible for your son's support or behavior. Since you could not live comfortably with him in your house, you were certainly justified in telling him to leave. This may be the most loving thing you can do at this time.

Most parents do not wish to give up completely on a child. You might try to keep some ties alive so that you are available when and if your son seeks a better relationship with you.

Keep in touch with your son by such ordinary gestures as inviting him over for a meal, giving gifts for birthdays and holidays, perhaps treating him to something you know he enjoys. Do not criticize his religious views or his lifestyle.

**CRITICISM HAS** not worked. Instead, model sincere Christian love and care through your own life.

It is difficult to be so helpless when a loved one has serious problems. However, by being loving and patient, you are doing all you can at this time.

(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)

## The last one chosen

Several years ago when our boys were shorter than I am, one of them came home from elementary school dejected and not hungry. So I knew something had gone wrong at school and I asked, "What's wrong, Steve?"



BY  
DOLORES  
CURRAN

"Nothing," he answered so quickly and emotionally that I knew indeed he had a problem. I also knew enough not to press him so he eventually offered me his suffering.

"I was the last one chosen today," he said.

**SUDDENLY THE PAIN** of childhood came back to me in full force. Remember being the last one chosen? Maybe you weren't, but I was usually the last one chosen in any game requiring speed, be it football, pom-pom pull-away, or tug-of-war.

I figured it wouldn't help much to share my story with Steve because I'm Mom and mothers aren't expected to have played ball well but I was

wrong. I did tell him and it did help. He laughed when I told him my four brothers would force me to play ball because they needed a team but then none of them wanted me on their team.

And the side that got me usually added the ultimate humiliation by wailing, "Do we have to take her?" They put me in the least significant spot and assigned me to chasing balls while they rested between hits. Great family sport.

The reason my story helped Steve was that he realized, perhaps for the first time, that I did know how he felt — unvalued, awkward, and unliked. That was several years ago and this now-fast and tall son of mine would probably laugh over that day but I like to think that someday in the future he, too, will draw upon the remembered pain of that bleak day when his own child is the last one chosen.

**I'VE REFLECTED** since that we are all the last one chosen in some areas of life but we are also the first chosen in others. I was the last chosen in childhood sports, maybe, but the first chosen to write a play or a pep assembly. A friend of mine was never chosen in an election but she was the one everyone went to for ideas on prom themes and gym decorations. Some first-chosen athletes complain that they aren't even considered for academic achievement, even though they are bright.

Often we parents neglect to let our children

know that we failed as children, thinking in some unfathomable fashion that if they discover we weren't always on top of life, it might give them permission to let up. Yet, this might be what they need most to know — that their parents are human and struggling just as they are.

Our failure to admit our weaknesses, failures and experiences gives rise to perfectionism, a sure way to promote failure in kids. Who can compete with the perfect parent, or more accurately, with the parent who was the perfect kid?

I see this problem most evident in faith/value conflicts in our Christian families today. Parents of youth who question the value of God, Mass or faith often give the impression that they never had faith doubts. They fear that if their young people discover their own doubts and faith struggle it will put them on the road to losing their faith.

**YET THE SPEAKERS** to whom youth listen most intently are the very ones who speak of an earlier life without faith, the ones who tell of their hunger for meaning in life, the ones who share their struggle and eventual joy in finding a personal relationship with God. Athletes, convicts, and businessmen today are telling their faith stories and young people are listening.

We parents are the first ones chosen to tell these stories to our children. Why don't we?

Alt Publishing Co.

(Contributed by Mimi and Terry Reilly)

### OPENING PRAYER

Dear Lord, thank you for this wondrous week with the birth of Christ, your only Son. Keep our hearts open to him as our Lord, Brother and Savior. Bless our family this evening and all your families everywhere. Open us to this coming New Year and fill it with your presence and love. *Amen.*

### ACTIVITY TIME

Tonight, with the New Year almost here, it's time for us to take stock of ourselves as individuals and as a family. For most of us, there is thanksgiving in our hearts for this past year with the

many joys it has brought us. There were struggles too — maybe a job loss, a car wreck, someone ill, even a death of a friend or loved one. Now a New Year is beckoning, waiting to greet each of us, and it is full of surprises.

Choose one or more:

1. Inventory Time. Each of the family take a turn finishing the following for the rest to share:

- the best thing about last summer . . .
- the most joyful time on our family vacation . . .

- the biggest crisis . . .
- the most interesting person I met . . .
- the hardest thing I had to do . . .
- this New Year I would like our family to: be more . . . do more . . . go more to . . .

2. Read aloud Ecclesiastes 3:1-8 and 2 Timothy 1:9-13. Take next year's calendar and mark one day a month to be a family time for prayer and discussion of family needs.

### SHARING

- Share something each would like to

see happen this coming New Year.

- Share a special joy from the past couple of days.
- Share a time when someone felt alone or left out.

### CLOSING PRAYER

—Suggested Prayer: Dear Lord, thank you for this past year and all it meant to our family. Let us shine forth your love this coming year like a bright candle does in a darkened room. May your light shine in our hearts and may joy be written on our faces. Bless this coming, year, Oh Lord, and bless us in your service. *Amen.*

# Entertainment

## Top Catholic reading of '82

By Richard Philbrick  
NC News Service

Among the more than 100 books NC News reviewers appraised during the year, at least 10 stood out. Some were notable for their subject matter, others for their style and other qualities.

Possibly no book was more timely and more forceful than "The Fate of the Earth" by Jonathan Schell (Knopf, \$11.95). It was quoted frequently and at length at the bishops' meeting in November during the shaping of a pastoral letter on nuclear warfare.

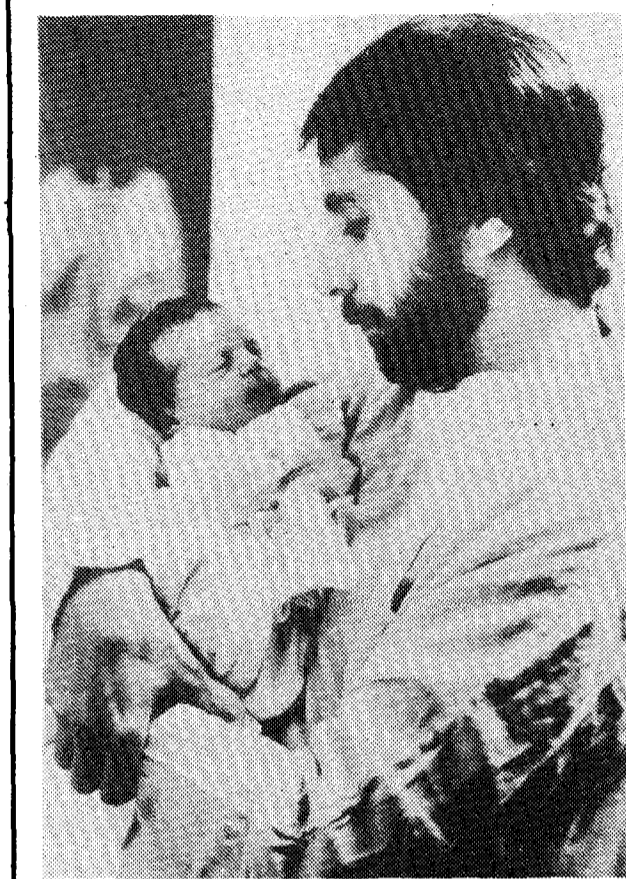
A quite different but also powerful book is "Compassion" by Fathers Donald P. McNeill, Douglas A. Morrison and Henri M. Nouwen (Doubleday, \$12.95).

Of this small volume, subtitled "A Reflection on the Christian Life," NC reviewer Father Augustine P. Hennessy said, "Sometimes a little book, like a little bomb, is packed with so much explosive power that it might very well start a revolution. This is that kind of a book."

ANOTHER LITTLE book with solid impact is "The New Subversives" by Daniel Maguire (Continuum, \$9.95). The author, a widely known ethicist, presents a strong argument that the so-called Moral Majority or New Religious and Political Right is a significant threat to this nation's freedom. The volume is notable for its clarity, logic and vigor.

One of the big books of the year both in length and in what it reveals is "Courier From Warsaw" by Jan Nowak (Wayne State University Press, \$24.95). This eye-witness account of behind-the-scenes activities of the Allies during World War II is a valuable and substantial footnote to the histories written by better known authors, the NC reviewer said.

A major figure in the history of the social justice movement in the United States, Dorothy Day, is the subject of one of the best received biographies of the year. William D. Miller, author of "Dorothy Day: A Biography" (Harper and Row, \$18.95), used extensive research and great care to write a book which, in the NC reviewer's words, "will soon become a classic."



TENDER LOVING CARE — "Right from the Start," airing Jan. 10 at 10 p.m. on PBS (WPBT, Channel 2 in South Florida), explores the importance of infant-parent relationships during the critical days following birth, the pros and cons of hospital and home delivery and problems encountered by premature infants who are immediately confined to incubators. Actress Sada Thompson narrates. (NC photos)

With wit and kindly firmness, a nun has fashioned a large, quiet response to the nonsense that has been peddled recently about life in convents. Though it is a novel, "An Accidental Grace" by Ursuline Sister Irene Mahoney (St. Martin's Press, \$14.95) portrays realistically the experiences of a woman who returns to a restricted atmosphere she once shared.

Much as it resembles a novel, "Raoul Wallenberg: Angel of Rescue" by Harvey Rosenfeld (Prometheus Books, \$19.95) is a factual account of a Swede who volunteered during World War II for a mission to rescue Jews in Budapest, Hungary, from the Nazis. Wallenberg's selfless, heroic efforts made him, as an NC reviewer put it, "a legend of humanitarian love the world over."

THE LATEST and one of the better books telling Americans where they are going from here is "Megatrends, 10 New Directions Transforming Our Lives" by John Naisbitt (Warner Books, \$15.50). The author likens the directions he identifies to parades. The NC reviewer commented that, while Naisbitt "may not show the exact route of any parades, (he) does show how they arrived where they are and the landscape ahead of them."

A book by Jesuit Father Avery Dulles is always an event, and his latest, "A Church to Believe In," (Crossroad, \$14.95) shows him at his best. The most constructive of the 10 chapters in the book, in the opinion of the NC reviewer, are those on the issues of papal infallibility and the magisterium, the church's teaching authority. The work, said the

reviewer, "represents a provocative statement of Catholic teaching in the best sense of the term."

The 70th anniversary of Our Sunday Visitor, a national Catholic weekly newspaper published in Huntington, Ind., was marked by publication of a collection of articles which have appeared in it, "Seventy Years of Our Sunday Visitor," edited by Robert P. Lockwood (Our Sunday Visitor, \$7.95). Together they constitute impressive evidence that the weekly "has tried with a high amount of success to offer intelligent, readable articles to Catholics," the NC reviewer said. "It has done what too many Catholic publications have not, and it has been rewarded with a large readership."

Bookstores should have most of these books in stock. If not, the stores can obtain them easily.

## CATHOLIC RADIO, TV SCHEDULE

Catholic radio programs can be heard every Sunday morning on the following stations and times:

Panorama Catolico — *Super Q*, Miami (FM 108) 5 a.m.  
*WCMQ*, (AM 1220 and FM 92) 6 a.m.

The World of Religion Today — *WAFC*, Clewiston (FM 106.3) 6:45 a.m.  
*WKAT*, Miami (AM 1360) 7:45 a.m.  
*WIRK*, Palm Beach (AM 1290 and FM 108) 8:15 a.m.

The televised Mass can be seen every Sunday morning on *WPTV*, Channel 5; in Palm Beach at 7:30 a.m. and *WPLG*, Channel 10 in Miami at 8 a.m. (English); and on *WLTV*, Channel 23 in Miami at 10 a.m. (Spanish).

The Catholic newsmagazine "Real to Reel" airs on cable stations throughout South Florida on the following days and times:

Sundays — *Dynamic Cablevision* (Channel 13) 5:30 p.m.  
*Storer Cable* (Channel 0) 6:30 p.m.  
*Hollywood Cable* (Public Access) 7:30 p.m.  
Mondays — *Broward Cable* (Channel 2) 5:30 p.m.  
Wednesdays — *Hollywood Cable* (Public Access) 5:30 p.m.  
*Dynamic Cablevision* (Channel 13) 9 p.m.  
Thursdays — *Broward Cable* (Channel 2) 5:30 p.m.  
Fridays — *American Video* (Channel P) 1 p.m.

The program can also be seen on *WCKT*, Channel 7 in Miami every third Sunday at 7:30 a.m. Its next scheduled airing is Jan. 9.



# It's a Date

**St. James Catholic Church** on New Years Eve starting at 11 p.m. Prayer presentation. Quiet time. Fellowship. Coffee and Donuts. B.Y.O. Bible. St. James is located on N.W. 7th Ave. and 131st St.

**The Catholic Widow and Widowers Club** of Broward County will have a social gathering on Jan. 3rd at 7:30 p.m. at the K. of C. Hall, 3571 N. Andrews Ave. in Ft. Lauderdale. For information call 772-3079 or 561-4867.

**The Dade Catholic Singles Club** will have their New Year's Eve Party at 9 p.m. at Margie's, 819 N. Greenway Drive, Coral Gables. Music by disc Jockey. Admis-

sion \$5. All Catholic singles, ages 20 to 39 are welcome. For more information call Frank at 553-4919.

**Queen of Peace Fraternity of the Secular Franciscan Order** will meet Sunday, January 2, 1983, at St. Richard Parish Center, 7500 S.W. 152 St., Miami, Florida. Formation will be at 1:00 p.m., Benediction at 2:00 p.m., followed with the regular meeting and fellowship. All professed members of the Third Order of St. Francis of Assisi and all those aspiring to membership are invited. Visitors are welcome.

**Father Solanus Guild** — Meeting will be held Sunday, January 9 at Blessed Sacrament Parish Hall, 1701 East Oakland

Park Boulevard, Fort Lauderdale, Florida from 2:00 - 5:00 p.m. Rosary starts at 2:00 p.m.

## St. Monica priest's father dies

Martin McMahon, the father of Father Martin McMahon, pastor of St. Monica's in Opa-locka, died Tuesday in Buffalo, N.Y., at the age of 82. He is survived by his wife and several sons and daughters. The family's address in Buffalo is 59 Lidner Ave., 14220.

## Job service

Because of the current high unemployment rate and the hardships this entails, *The Voice* is offering free ad space for employers with jobs available in the South Florida area. Employers may send the ad by mail, 25 words or less, to *The Voice*, P.O. Box 1059, Miami, FL 33138. We must receive it by Monday for the ad to appear the following Friday.

South Florida Circulation for Leisure Reading

# VOICE

# CLASSIFIED ADS



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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. M.P.B.

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To All

# To tell the truth

Caroline's eyes quickly shifted down toward the scuffed and dirty sneakers she wore on her feet. Guilt was written all over her young face. Yet she did not answer the question that had been directed toward her. Her mother, Margaret, repeated it.

"Caroline, where did this come from?"

In her hand Margaret held a souvenir trinket of Mount Washington in New Hampshire. It was a bubble-top plastic representation of the mountain that "snows" when turned upside down.

Margaret remembered being fascinated by just such a toy when she was a little girl. She had loved to lie still and watch the snowing bubble and wait until all the white flakes had come to rest at the bottom.

CAROLINE looked up at her mother with tears beginning to fill her 4-year-old eyes. With a hand streaked from playing in the rich soil of the family's backyard vegetable garden, she pushed back a strand of blond hair that had made its way across her stricken face.

"I took it," she whispered.

"You took it from the gift shop when we were there last week, Caroline?"

**The question of truth seems to grow more complicated as we grow from the simplicity of a 4-year-old's idea of right and wrong to the complexity of adulthood.**

"Yes, I wanted it so badly," she said, and burst into full-fledged tears.

Margaret held her daughter in her arms and when the tears had stopped they talked. They talked about how good it was that Caroline had told the truth and how wrong it had been to take something without paying for it. They also discussed how important it was for Caroline not to do something like that again.

THAT STORY illustrates the simple way one parent tried to teach her child some early lessons on the importance of telling the truth. And I could wish that all problems in truth telling could be approached so easily!

But the question of truth seems to grow more complicated as we grow from the simplicity of a 4-year-old's idea of right and wrong to the complexity of adulthood.

Yet it is just as important for adults to speak truthfully as it is for children and adolescents. It is a way for us to show respect for God and the other people in our lives. We let them know that they are important to us and that we honor their ability to understand and to deal with what we are saying.

When we speak truthfully, we also invite others to trust and respect us. We are letting them know they can count on the fact that our words and the actions that follow are in agreement with each other. There is no gulf between what we say and what we do.

BUT TELLING the truth is difficult sometimes. Sometimes we have to start by first telling the truth to ourselves.

A few weeks ago my father was hospitalized unexpectedly. A strong, determined man who insists on taking full charge of all aspects of his life,



Ed Asner, in the title role as the CBS series city editor, "Lou Grant," checks over his paper for accuracy. Truth is essential in moral decision making. The continuing functioning of society relies on trust between individuals, just as an editor trusts his reporters to get the facts. (NC photo)

he entered the hospital leaning on my arm with little else in mind but the hope that somehow the pain and complete exhaustion he felt would go away.

He found the relief he sought, but his recovery had to start with admitting to himself that, at least for the time being, he could no longer take care of himself. The truth was that he needed to become dependent upon doctors, nurses, the bewildering assortment of other hospital personnel and a relatively impersonal and confusing hospital system.

That was a difficult truth to accept for someone who has prided himself on self-reliance. But it was a truth he had to tell himself.

Learning to speak truthfully to oneself is only a part of the truth issue. Yet, in many cases, it is a big first step toward being able to tell the truth to other people.

And in telling the truth to others we show them the dignity and respect God demonstrates toward us. It's a Godlike thing to do.



## The times of the prophets

By Father John Castelot  
NC News Service

The prophets of Israel fall into a unique category both as people and as preachers.

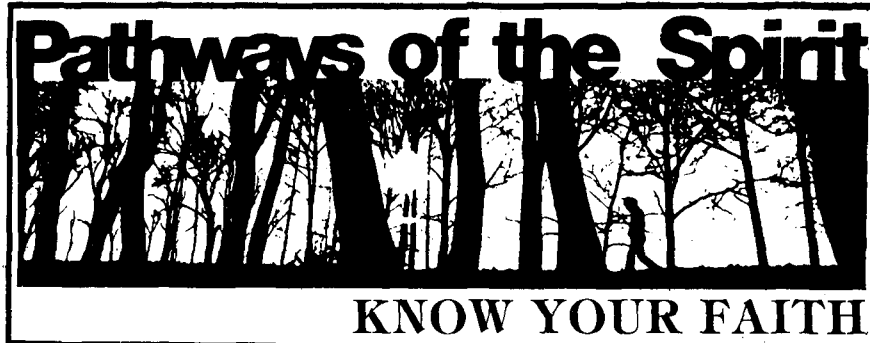
It is extremely important to know just what the biblical prophets were, what their role was in the plan of salvation, how God directed them, and how they responded to the divine direction.

The prophets were people of their times. Keenly aware of the importance of their nation in God's plan, they could be indifferent to nothing which concerned that nation, whether on the domestic or international levels.

Backed by a divine mandate, the prophets threw themselves headlong into all the affairs of their people, sacrificing everything to direct those affairs in accordance with the will of Yahweh.

IT STANDS to reason, then, that some knowledge of what was going on in the times of

**We all know that playing loose with the truth is common. And this is a problem — for people exploit each other this way, or damage good relationships, or create a climate in which fear gains the upper hand or in which no one trusts anyone.**



## Is any lie acceptable?

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

Can we tell the truth? Is it possible to tell the truth in this world and still survive?

That might sound like a strange question coming from a priest. After all, Jesus told us not only to tell the truth, but to let the truth of our statements shine forth like a beacon's light.

We all know that playing loose with the truth is common. And this is a problem — for people exploit each other this way, or damage good relationships, or create a climate in which fear gains the upper hand or in which no one trusts anyone.

But we also know that there are many evils in our world. What is it that sometimes makes truth telling complex?

To introduce a possible answer, I want to draw two pictures.

**A YOUNG COUPLE** I was preparing for marriage went looking for an apartment. They found one, and only one, which they could afford and which also was close to her work and his school.

"Are you planning to have any children?" asked the grim-looking landlord. "I don't want any kids in my place."

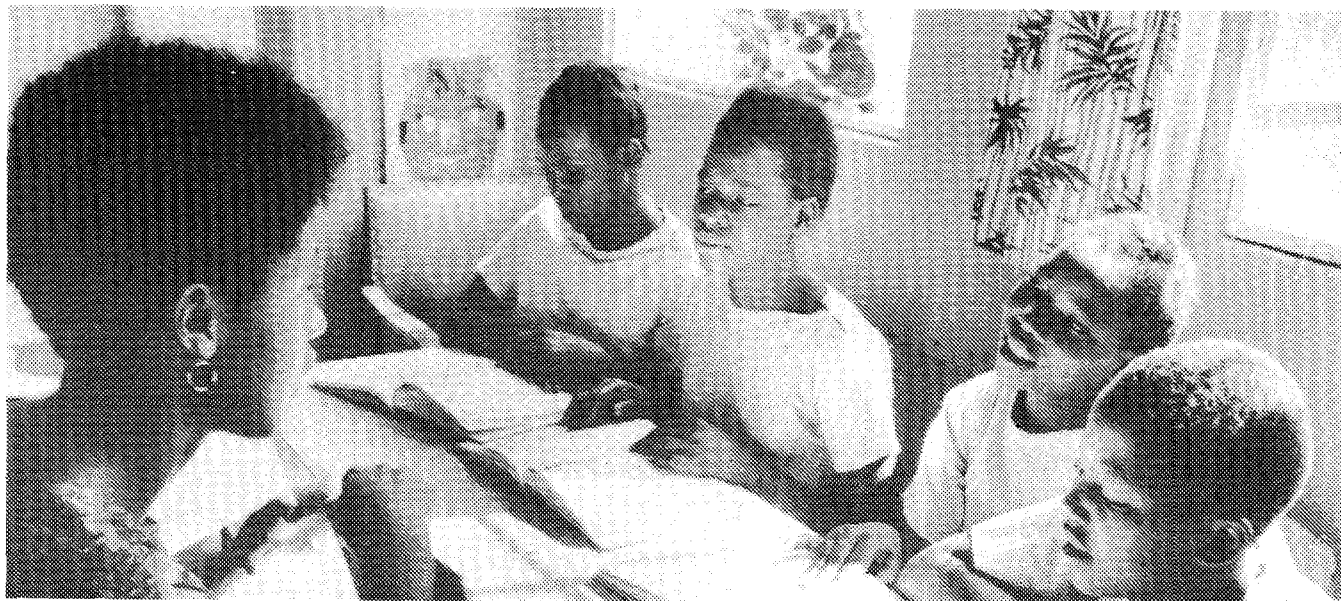
"What did you say?" I asked.

"She told him that she wasn't planning to have children," the young man said with a look of disbelief.

"Of course," she smiled, "we're not planning to have children. We're just not planning. We're going to see what happens."

"And I'll give you one guess who is going to be calling you for a baptism in about a year," the young man said to me laughingly.

In a very different situation, one



**A missionary in Africa teaches children about the truth and about being truthful. The Church has made it clear that we are to try to build a world in which telling the truth will be the rule and not the exception. Establishing a climate in which deceit and trickery will have no place is a prime Christian goal. (NC photo)**

with no element of humor in it, an old Jewish friend told me of her escape from the gestapo in the first days of the war. Fleeing Austria she found refuge in France, only to have Hitler's armies occupy the town she was in. She was hidden by the nuns in a convent where she had begun to attend Mass.

**THE POLICE** became suspicious and came looking for her. "There is a woman, a Jew, who came to your town. She has disappeared. Have you seen her?" the officer asked the sister who answered the door.

My friend described the situation to me, for her hiding place was not only within sound of the door but permitted a view of it.

"The old nun looked so tiny in the ancient stone doorway. And I could

see the silhouette of the soldier towering over her. She looked up at him, said 'no,' stepped back, and with both hands swung the heavy oak door shut right in his face. Then she turned away from the door, saying to herself, 'They have no right to be here. And they have no right to ask such questions.'"

Theologians sometimes reflect on the complexity of truth telling much the same way that the old sister probably did. They point out that there are situations in which no one expects that questions will be answered fully, that the questions themselves are only a charade.

**THE SISTERS** who sheltered my friend were not about to turn her over to the gestapo by answering the questions posed to them. Furthermore, the gestapo obviously had no right to

be in the French village.

And some theologians also say, just as the old nun said, that some questions should not be asked. There is no right to ask them.

The young couple's landlord had no right to ask about their family plans, not only because children are a natural right but because, in our town, that kind of discrimination against children and parents is illegal as well.

Such considerations help to show what makes truth telling a complex matter at times.

Still, on a more fundamental level, the church has been clear that we are to try to build a world in which truth telling will be the rule, not the exception. Establishing a climate in which deceit and trickery will have no place is a prime Christian goal.

the prophets is essential for even a rudimentary understanding of their message.

After the death of the politically inept king named Solomon, his equally inept and arrogant son, Rehoboam, failed to placate the alienated 10 Israelite tribes of the north. They promptly seceded and formed the northern kingdom of Israel.

The first 50 years after the split between the two kingdoms were years of instability, violence, civil strife and general uneasiness, especially for the northerners. Then, with Omri's accession in the north in 885 B.C., things settled down appreciably.

Omri established peace with the region of Judah in the south, built a glittering capital at Samaria and founded a dynasty which had a relatively long tenure.

But disintegration followed on the heels of this auspicious beginning, thanks at least partly to the lies of Jezebel, and in spite of the heroic

efforts of the prophets, Elijah and Elisha. Finally the bloody coup engineered by Jehu in 843 B.C. brought a savage end to the house of Omri and a new era began.

**THE FIRST HALF** of the eighth century finds the dynasty of Jehu still in firm control in the person of Jeroboam II, who reigned a full 40 years, from 785-745 B.C. Assyria had forced Jehu to pay annual tribute. But there was at the moment a lull in that nation's rise to imperial domination, and both Israel and Judah took advantage of the respite to build up and enjoy a strong economy. Economically both kingdoms were at their peak.

But it was a one-sided prosperity and never had social injustice been so unfeelingly cruel. Merchants grew fat on excess profits, and the fatter they got the greedier they got.

For inability to pay a trifling debt, merchants would sell a hapless creditor, a fellow Israelite, into slavery! They gobbled up real estate, furni-

ture, clothing, anything they could get their hands on. As they got richer, the poor got poorer.

And the poor had no redress. The judges who held court at the city gates were a corrupt lot who based their decisions on the size of the bribes they were offered. This, of course, gave the rich an unbeatable advantage.

Religion at the time was a sham, a cover-up for vice and licentiousness. The people practiced religion, to be sure, in the sense that they went through the motions of sacrifice and ritual.

But for many people they were empty motions made in the superstitious hope that they would keep Yahweh happy in spite of their dispositions.

And then "Yahweh roared" (Amos 1:2). And to carry the message of his wrath to Israel he chose a farmhand from Judah, Amos by name. We shall have more to say about this fascinating character.

# Father Conductor

NC News Service

For Father Alphonse Stephenson, the chance to pursue a career as a musical director came as a once-in-a-lifetime opportunity.

A graduate of the Manhattan School of Music and former principal conductor of New York's National Chamber Orchestra, Father Stephenson said he had seen "too many priests who sit around and fantasize, blaming the system for what they could have done. I didn't want to blame anybody but myself."

**'You learn quickly here that when people in your audience or congregation start coughing, you're boring.'**

So when Bishop Frank J. Rodimer of Paterson, N.J., offered him an indefinite leave of absence "to get this out of my system," he leaped at the opportunity. Within a week of receiving the leave of absence from the bishop in July 1980, Father Stephenson had the job of musical director for the national tour of the musical "A Chorus Line."

**ADMITTING THAT** it is very rare in these days of dwindling vocations for a bishop to give up the services of a priest for a while, Father Stephenson credits Bishop Rodimer's openness in allowing the leave of absence.

"I'm still a priest in good standing. I just have a very good bishop." Bishop Rodimer considers the welfare

of his priests to be his "first and foremost" priority, said the 33-year-old priest-conductor. "He's allowing me to pursue both vocations," he added.

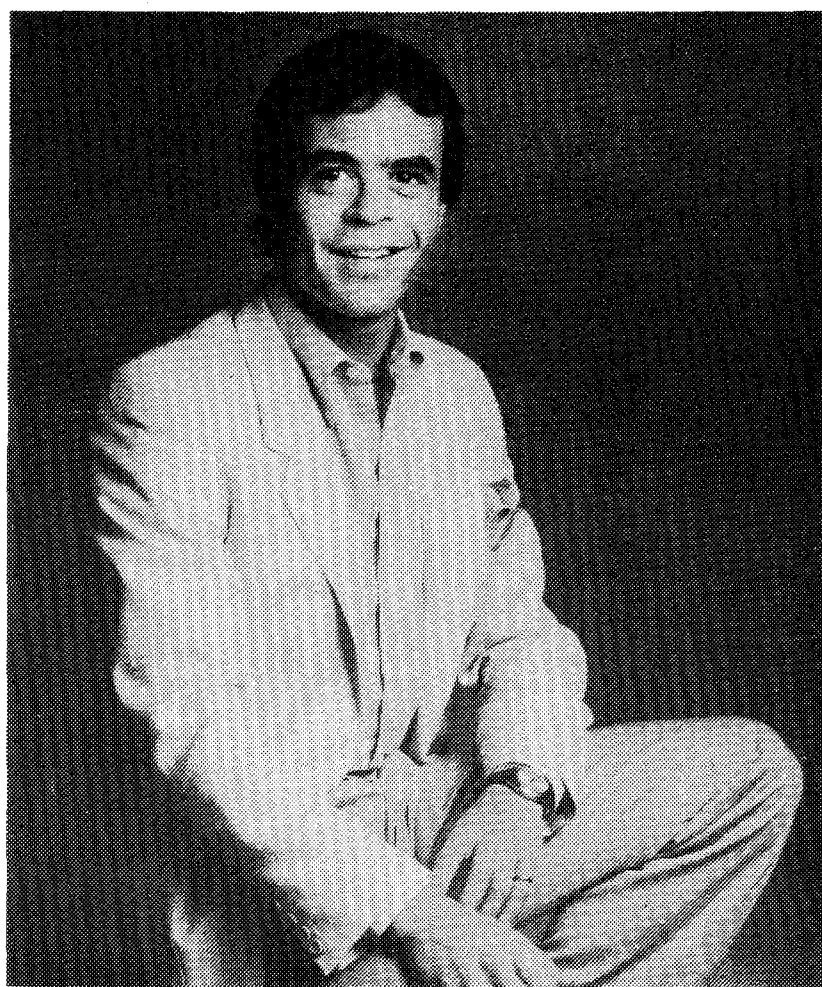
Ordained to the priesthood in 1975, he had studied music as an undergraduate at Montclair State College in New Jersey. In 1978 Father Stephenson began his position as principal conductor of the National Chamber Orchestra. At the same time he served as associate pastor and musical director at St. Malachi's Parish, known as the Actors' Chapel, in New York.

It was after leaving those two positions in 1980 that he approached Bishop Rodimer about the leave of absence. The director of "A Chorus Line," Michael Bennet, was looking for a musical director at that time, and the priest applied for the job. He has been on the road with the company ever since.

**HIS EXPERIENCE** with the show has strengthened his conviction that priests need to become more involved with the communication arts, he said. "Good liturgy has to be good theater. You learn quickly here that when people in your audience or congregation start coughing, you're boring."

He said that theater works so well because of the great preparation that goes into performances. The lack of preparation for most liturgies is deadly to the priest's mission, he added, because "where you are going to hit most of your people is in the church on Sunday morning."

Commenting on his role in the national company of "A Chorus Line," Father Stephenson said that he is in no way the "company chaplain," but



Father Alphonse Stephenson took a leave of absence from his duties as a priest to take on the job of musical director for the national tour of the Broadway hit, 'A Chorus Line.' (NC photo)

at times he does "feel under the microscope."

He is, however, able to witness to the others in the production that there is more in life than "where I get my next job," a prominent theme in the play.

**"MY FAITH** witness is in trusting that the Lord has led me here," said Father Stephenson.

Explaining that he took the leave of absence because he "didn't want to

compromise either field," he said, "When I return it will be as a parish priest."

But, he added, "I'm not tired of this yet."

He will, in fact, be looking for another musical project, but has been relaxing at his parents' house in New Jersey doing "the things normal people do for a while" since "A Chorus Line" closed in early October. "I've been living out of two suitcases for two years," he explained.

## Hazards faced by a volunteer mother

By Hilda Young  
NC News Service

Everybody gives the late Cardinal John Spellman of New York credit for the famous saying, "There are no atheists in foxholes." I have it on good report, however, that he actually paraphrased a parish volunteer who said, "There are no atheists among classroom moderators."

She's right, of course, if I may assume the volunteer was a she. I do because the only male classroom moderator I have ever heard of was an elderly gentleman in Kalispell, Mont., who inadvertently stumbled into a CCD classroom and was tied to a tiny chair by three 7-year-old boys who had woven a rope from the purple cords on their bookmarks.

Anyway, as any veteran moderator will tell you, the cutting edge of moderatorship is taking care of children in a classroom before and/or after their class has done its schtick for the Thanksgiving, Christmas, Easter, etc., school program.

**I FORGET** if it was a crafty school principal or a CIA specialist on terrorism who some time ago figured out there must be ways to prevent an 8-year-old from bursting back into the school gym after his performance yelling: "Grandma, did you see me? Did you see me wave? I saw you!"

Naturally he totally drowns out the fourth-grader currently on stage with eyes bowed to a mongoose-like microphone trying to recite the 10 lines he has sweat blood over for the past three months. Next, the upstaged future Richard Burton's mother jumps up and demands the invading 8-year-old be excommunicated and shot before a firing squad.

Anyway, one way this is prevented is to gather the offstage entertainers in a soundproofed room and entertain them with what are now standard offerings:

films, puppet shows, martial arts displays, hog calling competition or tiger training lessons.

Volunteers are selected by the democratic process — blackmail, peer pressure, guilt and innuendo.

**THEY GOT ME** this year by promising it would be my last and that after this stint they would retire my jersey and seal my locker in perpetuity. It wasn't until later that I realized I don't have a locker or a jersey.

I was assigned the third- and fourth-graders, which was relatively nice because they haven't learned yet how to detonate the heater, nor turn the sink into a water cannon.

Actually, things went quite well for me if you consider that Mrs. Zimmer's insurance won't pay because she didn't list her moderating duties under "unusual or hazardous activities."

**BENNY FITZ** didn't fool me one bit when he said he had brought along a 30-foot rope just to practice his lassoing lessons on the light fixtures. I knew he was planning to put up a trapeze and I told him so.

The kid with the big teeth in front just about pulled one over on me when he said Sister Eloise had given them permission to roast marshmallows over a fire in the garbage can. But I knew she never let them burn the math books.

A funny looking youngster dressed as a tree did fool me though when he asked permission to go to the bathroom and never returned. I learned later that he burst into the gymnasium and embarrassed his whole family.

"How'd he get out," my spouse asked me later as he rubbed liniment on my neck.

"Hey," I told him. "He's your son, too."