

ON THE RECORD



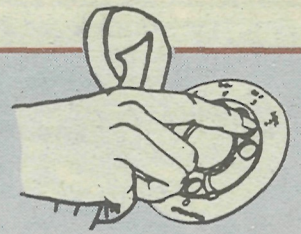
Young 'D.J.' puts God at the top of the charts

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Contact Teleministries answers when others won't

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THE VOICE

Largest weekly newspaper in Southeastern U.S.

Catholic Archdiocese of Miami

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Nukes, hunger threaten world — Pope

VATICAN CITY (NC)—Pope John Paul II culminated a series of peace pleas Jan. 1 by asking for a resumption of East-West talks on limiting the weapons of war.

The pope made his appeal during a New Year's Day Mass in St. Peter's Basilica celebrating the church-sponsored World Day of Peace and the feast of Mary Mother of God.

It was the sixth time during the Christmas season that the pope had warned of war and pleaded for peace.

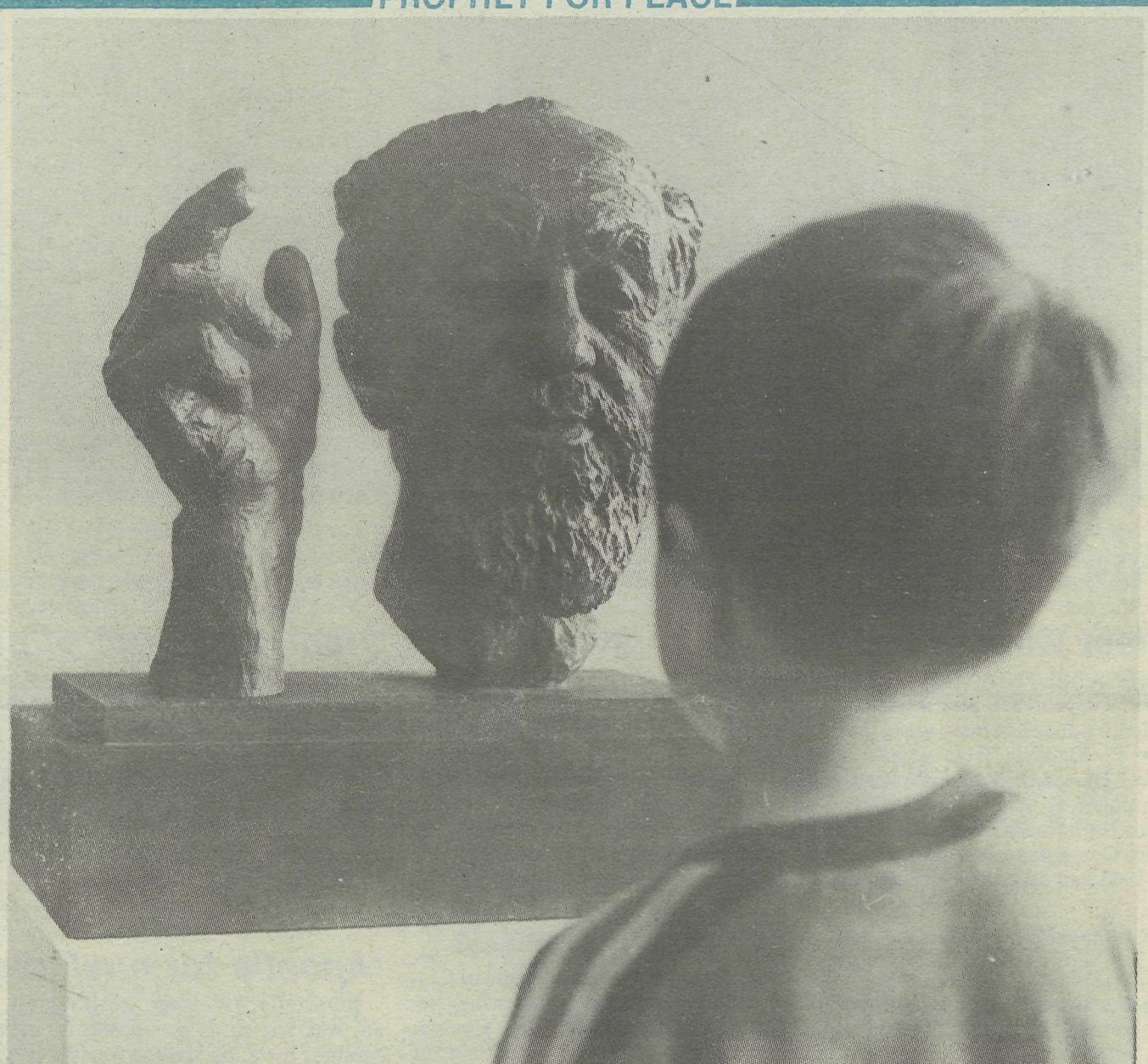
TALKS between the Soviet Union and the United States on the limitation of medium-range nuclear missiles have been suspended since the Soviet pullout from negotiations in Geneva in mid-November.

In addition, agreement has not been reached on a starting date for resumption of discussions on conventional weapons in Europe. Last October the pontiff wrote to U.S. President Ronald Reagan and Soviet President Yuri Andropov, imploring them not to break off talks.

Ten thousand people inside St. Peter's Basilica heard the pope in his new year's homily say: "The relations between East and West have reached a radical opposing of positions, with

Continued on page 3

PROPHET FOR PEACE



This sculpture, titled "The Prophet Speaks for Peace" and created by local artist Zena Posever, seems to be communicating at least with one little boy who visited the art exhibit on the theme of peace being presented at the Archdiocese of Miami Pastoral Center, 9401 Biscayne Boulevard, through Jan. 21. Organized by Artists Speak for Peace, the exhibit features more than 100 works including watercolors, sculptures, graphics and photographs. Under the auspices of the Ministry of Christian Service, the exhibit was accompanied this week by a series of lectures on the theme of "World Peace, Brotherhood and Justice." Speakers, including Archbishop Edward A. McCarthy, discussed "Peace in Our Community," Central America, Lebanon and Northern Ireland. The exhibit is free and open to the public. Complete coverage in next week's *Voice*. (Voice photo by Prentice Browning).

Catholic Evangelist

'Joyful' lay woman spreads 'Good News' door-to-door, through national magazine

By JANELLE D. SCOTT
Voice Correspondent

Sue Blum, writer, editor and lay minister, says a personal relationship with God is a "happy, joyous affair." And she wants everyone to know it.

Filled with energy and enthusiasm, she will speak, write, listen, knock on doors — whatever it takes — to spread the Good News of the Gospel. Last year, she and others from St. Joan of Arc parish in Boca Raton decided it would take nothing less than a national magazine.

The result was *The Catholic Evangelist*, edited by Blum, published in Boca Raton and distributed to sub-

scribers in all 50 states and 17 foreign countries.

With virtually no advertising or promotion, the magazine has gone from 700 subscribers for its first issue in January 1983 to nearly 6,000 at the end of its first year.

The publication received national acclaim in November when editor Blum received the 1983 Paulist Fathers' National Award for Catholic Evangelization at the National Catholic Lay celebration of Evangelization in New Orleans.

Blum also was honored with the Pro Ecclesia et Pontifice Medal, the

highest papal award given to lay women in the Church.

'God's hand'

Sitting in her cramped offices in a corner of a Boca Raton printing business, Blum can only shake her head in disbelief at the accomplishments of the past year.

"Publishing experts tell us now that no one starts a national magazine without at least \$500,000 in the bank. We howled at that. We had \$783 in the bank when we started.

"Yet here we are one year later
Continued on page 12



Sue Blum: Magazine was logical next step

Cdl. calls for probe in death of U.S. nun

LOS ANGELES (NC)—Cardinal Timothy Manning of Los Angeles called for an investigation by the Peruvian and U.S. governments into the death of Columbian Sister Joan Mary Sawyer, killed Dec. 14 while a hostage in a jail break attempt in Lima, Peru.

In Peru, however, following an investigation by a judge, the government announced that charges of negligent homicide had been filed on Dec. 26 against two top prison officials and seven police officers in the death of Sister Sawyer.

THE CARDINAL made his plea in a homily at a Mass he celebrated with 30 priests in Our Lady of Guadalupe Church in memory of Sister Sawyer, a U.S. citizen who was born in northern Ireland. "At the same time, we pray also for the gift of forgiveness for those guilty of this deed," he said.

Sister Sawyer was killed after she and three other American nuns involved in prison ministry were seized as hostages by inmates attempting to escape from a Lima prison. Sister Sawyer, riding with the others in a van driven from the prison by the escapees, was killed when police began shooting at the vehicle. Eight prisoners also died.

Peruvian President Fernando Belaunde Terry said after the nun's death that the shots fired at the escape vehicle were unauthorized and that those responsible for the

shooting would be disciplined.

JUDGE BENJAMIN Madueno, who investigated the case, said prison officials and police were responsible for the shooting of Sister Sawyer. Charges were filed against Peru's national prison director, the inspector general of prisons and seven police officers. A trial was not expected for several months.

Cardinal Manning said that Sister Sawyer "died the death of a martyr."

"She did not seek that. She did not know that when she died," he said. "She was no more concerned with martyrdom than were the Holy Innocents. But the end of the equation by which she gave her life contained the decision to serve the poor, to give her life if necessary. That decision was accepted. Her life was expended for the poor. She qualifies for a high-level of holiness."

THE CONGREGATION at the Mass consisted of 200 sisters of various communities as well as Mexican-American parishioners served by the Columbian Sisters in the East Los Angeles parish.

At a Mass for Sister Sawyer in Boston Dec. 19, Auxiliary Bishop Thomas Daily of Boston called the dead nun "the rose of Lima." He said Dec. 14 should be recognized in future years as the day when "Sister Joan's perfect love" was demonstrated. It must "always be remembered as a holy day," he said.



KIDNAP VICTIMS — With a pistol to her head Anna Bulgari Callissoni and her son Giorgio, 16, are shown in this photo released by their kidnapers. Kidnappers sent a severed ear to the family, claiming it was the boy's and demanding ransom. Found with the photo was a letter from the mother begging the pope to intervene. The pope has urged their release. (NC photo from UPI)

News at a Glance

Priest wins award—20 years later

PHILADELPHIA (NC) — Twenty years ago, Msgr. John J. O'Neill convinced a despondent man who had barricaded himself in his apartment to surrender to police. The man, upset that police in Dallas had not protected President John F. Kennedy from assassination, had vowed revenge on Philadelphia police. The recent anniversary of the Kennedy assassination reminded Philadelphia police officials of the incident, so they gave Msgr. O'Neill, now 82, an award for heroism. The award, a replica of the Liberty Bell, was presented by Police Commissioner Morton B. Solomon, who as a police inspector in November 1963 had asked the priest to do what he could to prevent bloodshed.

Fr. Conlon vows to carry on in Grenada

CINCINNATI (NC) — Father Ed Conlon, a priest of the Archdiocese of Cincinnati assigned to two parishes in Grenada, is trying to carry on after the "recent trouble" because "I love the people and the priestly work." Father Conlon, in a letter to Catholic Telegraph, Cincinnati archdiocesan newspaper, said the U.S. troops' invasion was welcomed by Grenadians. "The vast majority of our people are happy with and appreciative of the help the U.S. armed forces gave," he wrote.

Vatican to support underground church

VATICAN CITY (NC) — The Vatican is willing to support an underground church in Czechoslovakia if the church is hindered in its public activities, said a Vatican official. "The Vatican's business is the church, whether or not the church is clandestine is irrelevant," said Polish-born Msgr. Mariano Oles, staff member of the Vatican Congregation for Bishops. Msgr. Oles, in an interview with NC News Service, commented on criticisms of the Vatican made by Vladimir Janku, Czechoslovakian minister of religious affairs.

Missionhurst priest named bishop

WASHINGTON (NC) — Pope John Paul II has named Missionhurst Father Jan Schotte a bishop, Missionhurst announced Dec. 20. Bishop-designate Schotte also was named vice president of the Pontifical Commission on Justice and Peace. He had served as the commission's executive secretary since 1974.

'Hamburger out of people'

SIoux FALLS, S.D. (NC) — A vacuum in agricultural policy creates a moral dilemma that makes "hamburger out of our people," said Father Leonard Kayser, Sioux Falls diocesan director of the National Catholic Rural Life Conference. "Family farmers always get ground up in the violence of land and food policy abuse," he said. In hearings held by a congressional committee in Sioux Falls, Father Kayser said that family farmers are losing their land to agribusiness and that whoever controls the U.S. breadbasket region will control not only the people of the area but world markets and the socio-economic status of literally billions of people.

'Apostle for rural' dies

ROME (NC) — Msgr. Luigi Ligutti, who died Dec. 28 in Rome at the age of 88, was known as an apostle for rural people. As a diocesan priest of Des Moines, Iowa, he was the founder of the National Catholic Rural Life Conference in the United States during the 1930s. From 1949 to 1970 he was the permanent observer of the Holy See to the Rome-based Food and Agriculture Organization of the United Nations. Msgr. Ligutti died after a 10-day stay in Rome's Pius XII Clinic. A funeral Mass was scheduled for Dec. 30 at Rome's Basilica of St. Mary Major, where he was a canon. Another Mass was to be celebrated in Des Moines' St. Ambrose Cathedral Jan. 2 and a Mass of Christian Burial was scheduled for Jan. 3 in Granger, Iowa.

Lutherans and Orthodox discuss unity

NEW YORK — Bishop David Preus, president of the American Lutheran Church, says he is discovering common ground between his church and the Orthodox churches. He made the comment following the latest dialogue between the two groups. Lutherans and Orthodox have had occasional meetings in the United States since 1969, but did not issue any specific recommendations. Both groups have different theological emphases, but participants in the talks see a common strain in both traditions, since both broke with the Roman Catholic Church over issues related to authority and papal primacy. Another meeting is scheduled for December of 1984.

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IRA violence 'immoral'

N. Ireland bishop also calls it counterproductive

VATICAN CITY (NC) — Bishop Cahal Daly of Down and Connor in Northern Ireland has called the Irish Republican Army's use of violence immoral and counterproductive, Vatican Radio Reported Jan. 3.

Bishop Daly also appealed to British Prime Minister Margaret Thatcher for a negotiated solution to the Northern Ireland conflict, said Vatican Radio.

Bishop Daly made his criticisms in a 14-page statement released two weeks after a Dec. 17 bombing in the London department store Harrods killed six people and injured nearly 100.

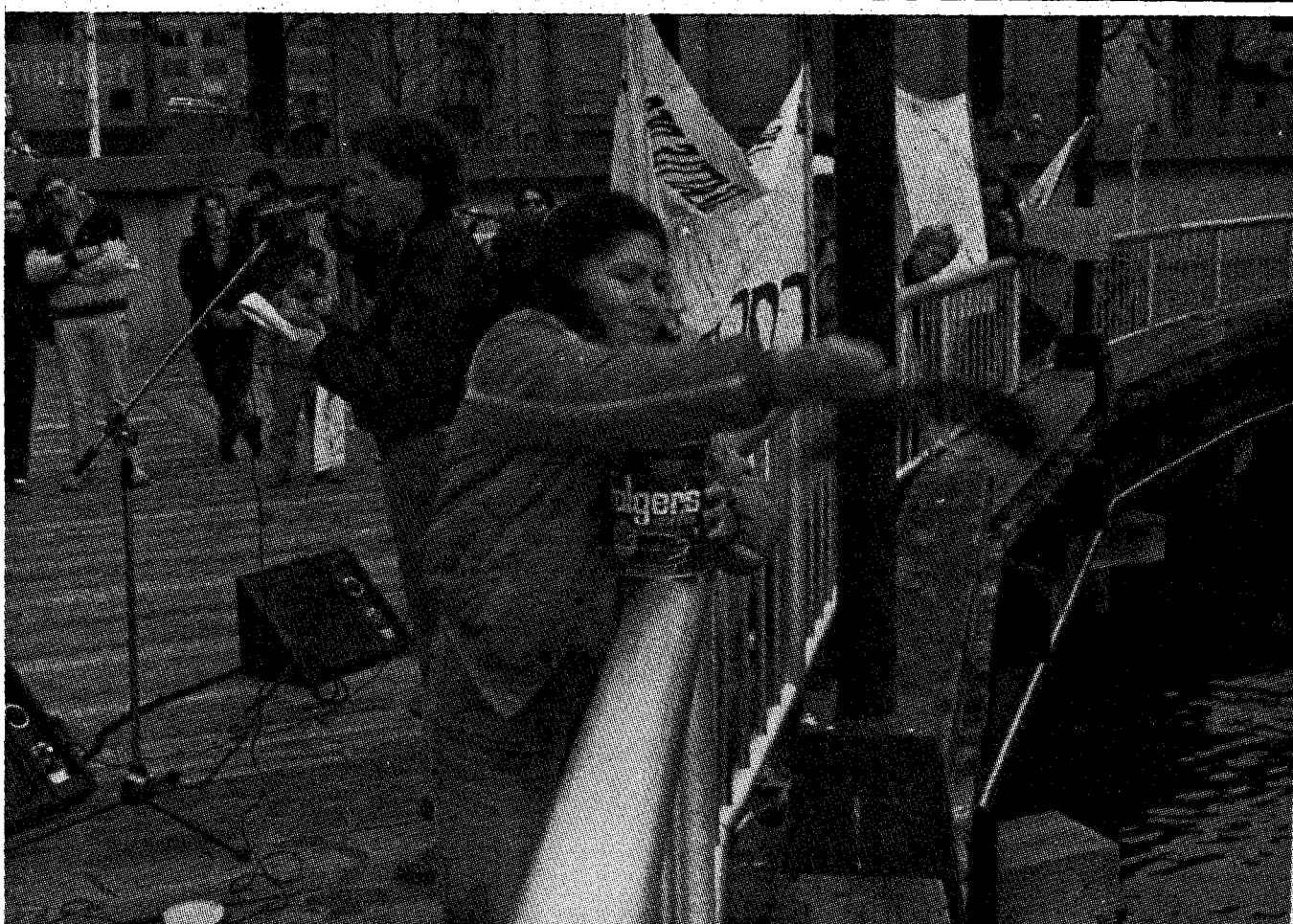
VIOLENCE by the IRA during the past 14 years, the bishop said, has gravely damaged the cause of Irish nationalists in world opinion.

He said the IRA campaign was immoral, even in the light of the church's traditional theory of the just war.

The IRA, an outlawed guerrilla group, opposes British rule of Northern Ireland and favors union with Ireland. Part of the just war criteria says that military actions cannot be aimed at the civilian population.

Bishop Day said that the IRA has conducted a bloody war with only negative results.

Of all the methods available to find a solution to problems, violence is proven to be the one that has not had and will never have success, he said.



COFFEE PARTY—In a protest based on the Boston Tea Party, Salvadoran refugee Alejandra Rivera empties Folger's Coffee into Seattle's Elliott Bay as Robert Gordon reads off the names of Americans and others killed by death squads in El Salvador. Gordon, executive director of the Committee for Justice in El Salvador, said Proctor and Gamble, manufacturer of Folger's, is one of the major users of Salvadoran coffee bean in the United States. The committee has organized a nationwide boycott of the product. (NC photo).

Pope: Resume arms negotiations

Continued from page 1

the interruption—which we all hope is temporary and as brief as possible—of the negotiations on the reduction of nuclear and conventional weapons.”

Meanwhile, added the pope, local conflicts have grown more bitter, and “various nations, some of which are very small, are daily stained with blood.”

Alongside the arms race the pope cited a second threat to peace, the

economic disparity between the nations of the North and those of the South.

“**BETWEEN** North and South, the gap that separates the rich countries from the poor countries, already serious for many years, has been further widened with the recent economic crisis,” the pope said.

“The most worrisome feature is represented by the resulting contrasts in the condition of humanity,” he ad-

ded. “In the rich countries health and nourishment improve, whereas in the poor countries the means of nourishment improve, whereas in the poor countries the means of nourishment for survival are lacking and the mortality rate soars, especially among infants.”

‘The threat of nuclear disaster and the plague of hunger appear on the horizon as terrifying as the deadly horsemen of the apocalypse.’

The pope quoted recent UNICEF statistics which reported that every day 40,000 children under a year of age die in the Third World.

Dramatizing the twin crises, the pope said, “The threat of nuclear disaster and the plague of hunger appear on the horizon as terrifying as

the deadly horsemen of the apocalypse.”

The pope recalled that the theme of his World Day of Peace message was, “From a new heart, peace is born.”

THE BASIC cause of the world's problems, said the pontiff in his homily, is that “the awareness of the fundamental brotherhood of individuals and peoples is being lost.”

The awareness of brotherhood depends on acknowledging God as the father of all, he said. “The more we lose, or try to eliminate, the awareness of this fatherhood, the more we cease to be brothers and sisters, and, consequently, the more we remove ourselves from justice, peace and love of neighbor,” he said.

The pope repeated his plea for peace immediately following the Mass to a crowd of some 30,000 who were standing in the warm sunshine of St. Peter's Square. In seven languages—Italian, French, English, Spanish, German, Portuguese and Polish—he greeted visitors with the phrase, “Peace to all people of good will.”

OFFICIAL

ARCHDIOCESE OF MIAMI
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE VERY REVEREND RONALD PUSAK, V.F. - to Pastor, St. Augustine Church, Coral Gables, effective January 11, 1984.

THE REVEREND FRANCIS LECHIARA - to Pastor, St.

Thomas More Church, Boynton Beach, effective January 11, 1984.

THE REVEREND MONSIGNOR JOHN McMAHON - to Pastor, St. Joan of Arc Church, Boca Raton, effective January 11, 1984.

THE REVEREND JOHN VEREB - to Pastor, St. John Fisher Church, West Palm Beach, effective January 11, 1984.

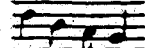
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U.S. President Ronald Reagan and Soviet leader Yuri Andropov: Kids' letters urge them both to end the arms race NC photos.



'Don't blow us up,' kids urge Reagan, Andropov in letters

By NC News Service

Catholic school students in Beechview, Pa., and Butte, Mont., want peace. They've passed the word along to President Reagan and Soviet President Yuri Andropov.

In Butte, part of the Diocese of Helena, Mont., students at Central Junior High School, a Catholic school, wrote in an Advent project about 150 personal letters of concern to President Reagan. They sent Reagan the letters accompanied by 1,000 paper pink, blue and yellow cranes, birds of which the Japanese are fond.

The cranes were inspired by the true story of a Japanese girl, Sedako, who was burned in the bombing of Hiroshima and wished desperately for world peace.

Remembering the Japanese legend which says that anyone who makes 1,000 paper cranes will have a wish granted, she began making cranes. She completed 900 before she died. A group of Japanese schoolchildren, hearing of her efforts, finished the last 100.

THE BUTTE school used the Japanese art of paper-folding to make the cranes. Before being sent to the president, they were displayed at the school.

Meanwhile, in Beechview, a suburb of Pittsburgh, some 300 intermediate and junior high school students from St. Catherine of Siena School wrote letters to both Reagan and Andropov as part of a Thanksgiving project.

'If you want to blow something up, just blow yourself up, not me.'

Their messages were often direct and clear.

"I'll get right to the point," Gary Harkins told Reagan. "We keep spending millions upon millions of dollars on missiles and fighting arms for protection. But when it comes right down to it, the only thing we're succeeding in doing is possibly dooming the world."

David Florian, another student, addressed Andropov: "Please don't have another war, and try to make peace with us," he advised. "I'm sure, for the sake of our countries, if you're willing to make peace, he (Reagan) is also. All I'm asking is let everyone live and don't be a cruel

human. I'm not saying it'll be easy, but just try. For the sake of you, the Russians, the Americans, and everyone, make peace."

EXCERPTS from the students' letters expressed their deep concerns:

"Some nights I can't sleep because I am so scared about nuclear war," said one. "Death will be the victor."

Dwayne Romano reminded Andropov of the 22 million Soviets killed in World War II. "Just think of what a World War III with nuclear arms could do," he said. "Why are we making these weapons that kill God's best creation—us?"

"If you want to blow something up, just blow yourself up, not me," another student told Andropov. "You don't have the right to kill me."

Another student asked Reagan, "Why do you want to blow up Russia, anyway?"

"I don't want to die young," still another writer appealed to Reagan. "You have lived a long time. I want to live a long time also. We should make peace."

And some asked Reagan how he could oppose abortion and yet support nuclear weapons development.

As one wrote: "Think of all the babies that may not ever be born. Also of all God's creation—even you."

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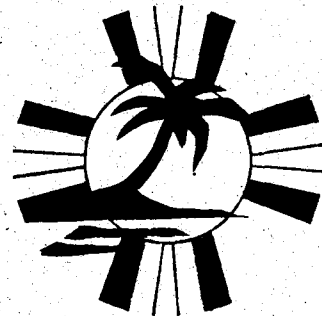
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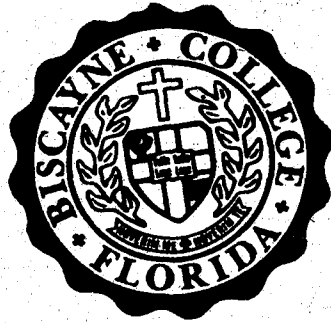
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DEAR FRIENDS:

With the enthusiastic support of Reverend Dr. Patrick H. O'Neill, President of Biscayne College, I am working on a major grant which integrates total religious education, media, and inter-family learning teams into a process entitled, "PASSING ON THE CATHOLIC STORY IN A MEDIA CULTURE."

The goal of the project is to design a total catechetical and media resource by which the Catholic Story can be communicated in a systematic way and to integrate this project into our M.A. Program in Pastoral Ministry with Father Pierre Babin, Director of the Vatican sponsored International Catechetical Media Training Center, Lyons, France.

Other members of the project Team include: Sister Mariella Frye, Coordinator of Catechetical Ministries, U.S.C.C.; Father John Geaney, President, UMDA / USA; Maureen Gallagher, Editor Paulist Family Program; Father Anthony Scannel, President Franciscan Communications; and Dr. Mercedes Iannone of Biscayne College.

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We already have 200 families, pastoral leaders, and parishes throughout the U.S.A. who have volunteered to help develop and pilot the project. If you want to be involved — call us!

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January 11, 1983 is registration for our next semester. Some of our courses are: SPIRITUALITY-and COUNSELING with Father Greg Comella; EDUCATING and PARENTING FOR PEACE AND JUSTICE, with Dr. Jim and Kathy McGinnis; YOUNG ADULT MINISTRY with Father John Cusick and Susan Klein; MORAL THEOLOGY / MEDICAL ETHICS, with Reverend Dr. James McCartney, O.S.A.; CANON LAW with Cecelia Bennett; and COMMUNITY BUILDING with Frank McGarry and Sister Carmelita Centanni and the rest of Pastoral Ministry faculty.

NEW SUMMER PROGRAM

This summer, Father Pierre Babin will initiate our new summer M.A. Program with his course, "MEDIA AND CATECHESIS IN A MULTICULTURAL CHURCH" (June 4-8, 1984); followed by Father Richard McBrien, author of *CATHOLICISM*, who will teach ECCLESIOLOGY AND CHURCH COMMUNITIES (June 10-14, 1984). Then, Dr. Mercedes Scopetta, specialist in spirituality and family therapy, will teach "FINDING GOD IN YOUR FAMILY STORY" (June 18-22, 1984). Drs. Mercedes and Joseph Iannone, pastoral theologians, will teach THEOLOGY OF MARRIAGE AND FAMILY (June 25-29, 1984).

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Joseph A. Iannone, Ph.D.

Director of Graduate Pastoral Ministries Program

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Rev. Dr. Patrick H. O'Neill, O.S.A.
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Church groups back Kennedy on hunger

WASHINGTON (NC)—Church and voluntary groups joined Sen. Edward M. Kennedy (D-Mass.) in urging the federal government to increase federal funds for anti-hunger efforts.

increased burden borne by religious and voluntary groups as hungry individuals and families hurt by recession, unemployment and cutbacks in federal assistance programs flock to breadlines. The groups said that

ed by Catholic Charities organizations nationwide increased from 500,000 in 1981 to 1.8 million in 1982, said Walter Grazer, USCC staff specialist on food and energy issues, at a press conference with Kennedy and other agencies.

"While the church will continue to do its utmost with our limited resources to continue to serve those who are hungry, we simply do not have the resources to meet the need or fill the gap created by the budget reductions enacted in the federal food programs over the last two years," he said.

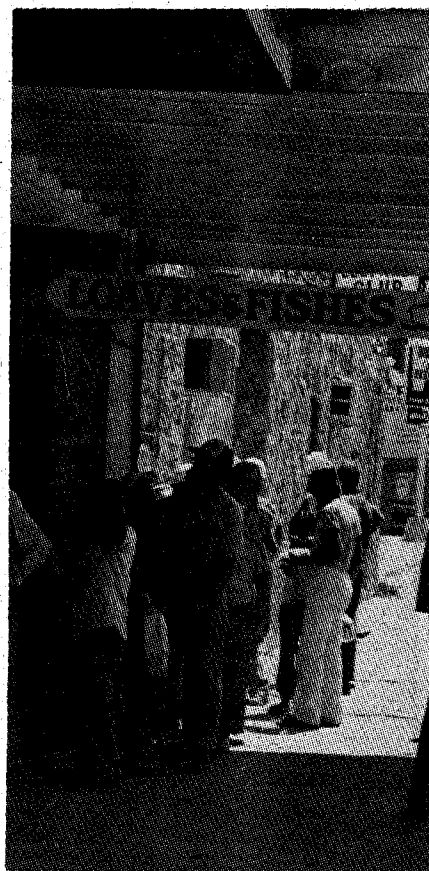
"The federal government has an essential role and the capacity to make the necessary resources available to meet this need on a national scale," he added. "We need, and we support, the efforts of Sen. Kennedy and others to strengthen the federal food programs financially, and administratively so that these programs can serve those in need."

Kennedy recommended increasing the federal food stamp benefit by 10 percent (many poor people told him they run out of food before the end of the month as their benefit is used up); increase a family's assets-level for food stamp eligibility from \$1,500 (set by President Nixon in 1971) to \$2,500; reinstate a measure sponsored by then-Rep. Margaret Heckler (R-Mass.), now secretary of Health and Human Services, to allow low-income working parents to deduct more child care expenses from their incomes when food stamp eligibility is computed; expand programs of home-delivered meals for the elderly; and other steps.

ALLUDING to a remark by presidential aide Edwin Meese and supported by President Reagan that many people go to soup kitchens because the food is free, Kennedy said Meese should "go where I went." Before Thanksgiving, Kennedy toured soup kitchens in five cities.

"At this Christmas season, there is clear, undeniable and authoritative evidence of widespread and increasing hunger in America," he added.

He said the \$2.5 billion he proposes



Hungry transients wait in line outside the Loaves and Fishes, a soup kitchen sponsored by Corpus Christi, Texas, churches. Sen. Kennedy and church groups say private groups alone cannot meet the needs of the hungry in America. (NC photo).

to spend annually is "only one-twentieth of the \$50 billion increase the defense department" wants for military spending next year. Moreover, he said, "there is no such thing as fighting hunger on the cheap."

"The religious community is not an arm of government programs and should not be seen as a substitute for a government unable to be generous in the face of human need," added the Rev. Paul Kittlaus of the United Church of Christ, chairman of the Interfaith Action for Economic Justice, which includes such Catholic groups as the Maryknoll Fathers and Brothers, Jesuit Social Ministries and Network.

"The issue is not whether the church should be a caring and sharing institution. Of course it should be," Kittlaus said, backing Kennedy's plan. "The issue is whether responding to human need is an option of charity or an obligation of justice."

'The religious community is not an arm of government programs and should not be seen as a substitute for a government unable to be generous in the face of human need.'

The U.S. Catholic Conference and other church agencies backed a 16-point program, described by Kennedy as a "modest proposal" costing \$2.5 billion yearly, to fight hunger.

The agencies cited statistics on the

government must do more to feed the hungry because the private sector cannot do it alone.

THE NATIONAL Conference of Catholic Charities has discovered that the number of emergency meals serv-

Judge: Undocumented can't be barred from work

LOS ANGELES (NC)—A federal judge has issued a preliminary injunction against a new rule which forbids suspected illegal aliens from working while on bail.

The new Immigration and Naturalization Service regulation, which took effect Dec. 7, forbids the aliens from working while on bail, trying to prove their legal rights to remain in this country, said Peter Schey, attorney for the National Center for Immigrants' Rights, which sought the injunction.

Schey called the INS rule "short-sighted, ill-conceived and brutal from a human rights standpoint," because aliens are required by INS to prove they are self-supporting.

U.S. DISTRICT Judge David. V. Kenyon ruled that "there is sufficient

evidence of the possibility that the INS regulations will impose irreparable harm to those who fall within the purview of the no-work condition."

"The court believes that the immediate hardship to the plaintiffs clearly outweighs the hardships to the government caused by a reasonable delay in the implementation of these regulations," the judge said.

Schey said the ruling "upholds and recognizes that all people, including people trying to legalize their status in INS proceedings, have a constitutional right to work, to support themselves and their children."

U.S. attorneys said they would seek a stay of the injunction, but that INS officials in Washington would decide whether or not to appeal.

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Survey: Most Catholics are satisfied with Sunday sermons

Magazine offers readers' tips on preaching

CHICAGO—Catholic preaching is terrible, according to conventional wisdom.

Not so, according to a readership survey by *U.S. Catholic*, the national magazine published by the Claretian Fathers and Brothers.

More than half of those surveyed rated the sermons they experience as "good" (35 per cent) or excellent (20 per cent), and a healthy 62 per cent rated the sermons they hear as "helpful."

Moreover, 89 per cent said that priests do *not* talk about money too much; 62 per cent denied that sermons are too long; and 58 per cent disagreed with the statement, "Priests do not prepare enough to speak."

THERE ARE bad sermons, of course, but 76 per cent said a poor sermon does not spoil the Mass for them.

Based on the readers' written comments, editors were able to put together a list of preaching tips.

Be brief. "Why can't priests learn that one good point made is more valuable than a lot of words?" asked Mary Lumb of New York. "You would think they were getting paid by the hour."

The vast majority of readers thought sermons should be between 5 and 15 minutes long. Beatrice Moore of British Columbia recalled one short-and-sweet sermon: "A lady had a flat tire in a tunnel. Many passed her without stopping. Finally, a motorist stopped to give assistance: The Good Samaritan. After this, the priest turned around and continued with the Mass."

• Be prepared. Sister Helen Cuillier of Louisiana advised priests to "tape and listen to themselves, pray before preparation, prepare in a place where they have the least distractions." Added a New Jersey man: "Not all priests can be inspired speakers. However, adequate

preparation is essential. To ad lib or speak extemporaneously week after week is an insult to the congregation."

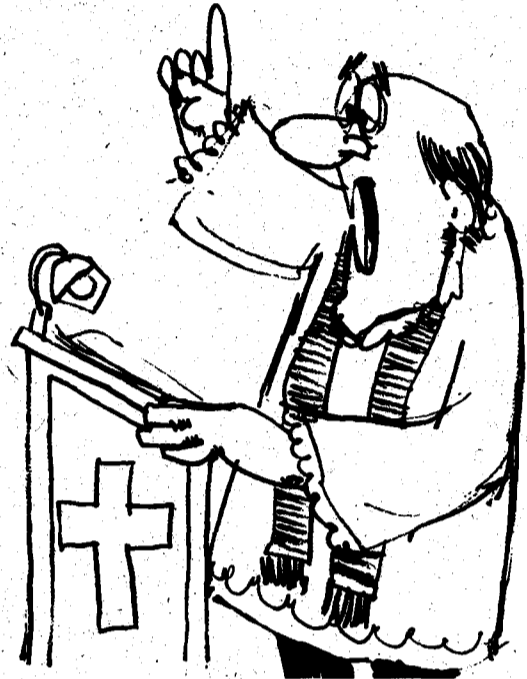
• Be yourself. "The best sermons seem to be the ones that come from the heart," said Marian Leblanc of Massachusetts. "When our pastor shares himself and his family with the people, his sermons are extraordinary."

came up with a trayful of sundries: abortion, mortal sin, hellfire, birth control, money, the Old Testament, saints, how bad young people are, confession, Catholic schools, nuclear war, the Rosary, sex, love, letters from bishops—and what an Ohio man described as "why the people who aren't at Mass should be."

THE READERS listed as models to be emulated preachers who made

"The congregation expects too much," said Father Henry Fehrenbacher, who writes for homily services. "Years ago, it was an event to go to Mass; and if the priest didn't preach 20 minutes, they got mad. Now so much entertainment is available through TV, it takes more of an effort to attract and hold attention. People are accustomed to getting entertained passively. Too often,

Contrary to conventional wisdom, more than half of those surveyed rated the sermons they experience as 'good' (35 per cent) or excellent (20 per cent) and a healthy 62 per cent rated the sermons they hear as 'helpful.'



• Tell stories. "Catch attention with a story," said Anne Mercer of Maryland. "That's what Jesus did."

• Be practical. Said Sister Marianne Mader, S.P.: "Apply Scripture readings to the lives of today's Christians, i.e., regarding issues: drugs, alcohol, gluttony, use of free time. How do I make my religion work for me?"

Asked to complete this sentence, "One thing I never want to hear another sermon on is," the readers

their mark on television: The Rev. Billy Graham, Bishop Fulton J. Sheen, Jesuit Father John Powell, Norman Vincent Peale, and Father John Catoir, director of the Christophers.

But two preaching experts said television creates part of the disappointment congregations feel with their sermons.

they expect to be entertained at Mass, and a lot of priests haven't got it, especially 50 or 60 times a year."

Father John Burke, executive director of the Word of God Institute, agrees: "Americans are very shaped by commercials. They like short sentences, catchy phrases, and instant gratification. They want their problems solved in 30 seconds."

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'TV or not TV'

SCRANTON, Pa. (NC) — University of Scranton junior Peggyanne Reilly won \$200 in a television contest. She didn't win by being on TV, she won by not turning the TV on.

For five years, Roger D. Wallace, associate professor of communications at the Jesuit University, has bet his students \$200 that they can't stay away from television for one year.

So far, only Reilly, an advertising major from Westtown, N.Y., has collected.

SHE WENT cold turkey on television viewing for a year, starting Nov. 1, 1982, to collect the \$200 bet from Wallace.

"Actually, I held off watching any

TV until two days after the one year deadline," Reilly said.

The rules were simple. Reilly was on her honor. If exposed to TV, even by accident, she was to turn away as quickly as possible.

College student gets \$200 for not watching

In issuing the challenge, the professor told his classes that television is so addicting that people simply can't kick the habit. He said the American lifestyle is so strongly linked with television that those who try to live without it face intense social pressures . . .

"Knowing Peggyanne, I am completely satisfied that she met the terms of our agreement," Wallace said.

Instead of watching television, Reilly said she "read, saw movies, listened to the radio and stereo, worked on hobbies and tried to learn to juggle."

She also worked longer hours at part-time jobs, walked a lot and did some running until an injury ended that activity in July.

In issuing his challenge, Wallace told his classes that television is so addicting that people simply can't kick the habit. He said the American lifestyle is so strongly linked with television that those who try to live without it face intense social pressures and eventually turn back to the screen.

WALLACE still believes his theory

is valid. "TV is almost impossible to avoid. More than 99 percent of all homes have it," he said.

In the spirit of breaking the addiction, in Farmington, Conn., 17,000 residents were asked to turn off their television sets for one week in January. The school board and Library Council asked people to sign pledge cards promising to leave their television sets off.

"We see television as something passive and there are so many other activities available," said librarian Pamela Bombara. The library has planned story-telling hours, hobby demonstrations and games.

For Reilly, television will become part of her work life. She begins an internship in January—in a graphics department of a local television station.

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Teen 'D.J.' keeps her faith

By Betsy Kennedy
News Staff Writer

When you're 17, beautiful and headed for stardom, it might be easy to forget that you're also a Catholic.

But Linda Emery, who has the glamorous job of disc jockey for Y-100 radio station, says she could never forget her faith. And even the secular world of show business won't tune out her close relationship with God.

Emery attends St. Bernard Parish in Sunrise every Sunday. If she can't attend at the same time as the rest of the family, she goes on her own.

"It is just a part of my life. No matter how tired or busy I am, I will always find an hour to go to Mass. After all, God gave me many gifts, especially my talent, and it is the least I can do for him."

Although Emery is a student at Piper High School in Ft. Lauderdale and has never attended a Catholic school, her discipline as a practicing Catholic evolved at home, where "my mother and father taught me to be dedicated to the Church. I owe them so much."

'Searches' helped

Her years of CCD training helped bring out a natural talent.

"I was a talker. I always asked



Linda Emery, Y-100 D.J., says radio fame won't change her close relationship with God. (Voice photo by Betsy Kennedy).

Piper to let her audition for training classes.

"They only thing I knew how to do was turn a radio on or off."

The instructor was so impressed with Emery's voice he called her the following day and told her she could not only attend class—he wanted her

beach with other teenagers. It is often a challenge to moral values.

"There is no reason why you have to make dirty suggestions on the air. I could never do that nor is it expected of me," Emery says.

Now her life is a mind-boggling kaleidoscope of schoolwork, church activities, quick stops at Burger King and long hours in the control booth at Y-100.

God close-by

The pressure doesn't unsettle her, she says, because God feels so close each day. Although she has never had her faith challenged by a very serious tragedy, she feels she is mature enough to deal with whatever comes.

"When I was shuffled between the two radio stations and my sister

Teresa was very sick, facing another operation, I went to church every night and lit candles. That is where I draw my strength, from God and His church."

Although she becomes very shy when asked to describe herself, Emery feels comfortable in the fast-paced world of broadcasting, where egos can be Goliath-sized and moving up the ladder can mean stepping on others along the way.

"My work is fun to me. But I act like myself. I don't go on the air acting like a 'personality,' that says, 'Hi, this is Big Bubba Brown.' I don't try to be pretentious and convince people that it will be a perfect day even if it's raining outside."

She is hopeful that her talent will take her to the heights of success someday and a career in television as a "female Johnny Carson."

"I think he has the best job in the world. Just imagine, he can break pencils or do anything he wants to do on the air," she laughs.

And what about the temptations of that kind of lifestyle, the trappings and the power?

Nothing, says Emery, could entice her to change her Christian beliefs, or indulge in drug use, or forget her family. And even if she does someday catch a rising star to the top, she is certain God will be with her.

'No matter how tired or busy I am, I will always find an hour to go to Mass. After all, God gave me many gifts, especially my talent, and it is the least I can do for him.'

why. I would drive the CCD teachers crazy with questions like, 'if God created man, who created God?'"

Before the family moved from Miami to Ft. Lauderdale, Emery was a member of Christ the King Church in Perrine. It was during those early years, she says, that she found herself.

"I belonged to the youth group. My sister was vice president. I went on Searches and retreats. I asked myself, what will happen for me? God gave me a talent and I wanted to learn how to use it."

As a bright, pint-sized performer at home, Emery thought someday she would become a journalist. But during a brief stint on a high school newspaper she realized, "After an interview I wouldn't have hardly any notes, because I had done all the talking."

'Flashdance' life

Although she had no broadcasting experience, she convinced a teacher at

to be on the air for the high school station.

She was hired not long after that by I-95, (WINZ-FM). Conflicts at that station motivated her to call Truman-ti Watts of Y-100, (WHYI-FM), who hired her right away.

Because of her youthfulness and inexperience, management at the station put her on the late-night shift, from 7 p.m. to midnight. She is quick to say the sacrifices are worth it.

"I told my friends that someday my hard work would pay off. And now it is beginning to."

On the up side, the radio business is a "Flash Dance" kind of life where dreams come true. It is the excitement of hearing your own voice, spinning out into the air for thousands of people to hear. It is also an opportunity to become an example of Christian faith to other teenagers.

On the down side, the business is long, lonely nights isolated from family and friends. It is turning down dates and sunny afternoons at the

why. I would drive the CCD teachers crazy with questions like, 'if God created man, who created God?'"

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Dying for water

Drought, diseases ravage people of West Africa, but local pastor finds their spirit intact

By Janelle D. Scott
Voice Correspondent

For 12 days in November, Msgr. John McMahon found himself transported back to the days of the Old West, where water is scarce; cattlemen vie with farmers for land; windmills, irrigation and wells are the latest technological advances, and woman haul water for miles for their families.

Father McMahon found the Old West in West Africa, in Senegal and the Gambia, where Catholic Relief Services (CRS) is helping provide food and economic self-help to a drought-stricken area.

As Archdiocesan director of Catholic Relief Services (CRS), Fr. McMahon, also regional director of Catholic Community Services and pastor of St. John Fisher Church in West Palm Beach, participated in a study tour of the area.

He expected to see a pitiful people, crying out for water in the desert, numbly standing in food lines. Instead, he met a proud, generous, dignified people who, with the help of CRS and others, are coping with the worst drought in 20 years.

Catholic Relief Services, the overseas aid agency of the American bishops, began as a disaster relief organization, coming in after a war, an earthquake or a flood. In West Africa, it works against something less dramatic, but just as devastating—a long-term drought.

'Chinese torture'

"The drought works more subtly, more quietly, but consistently," Father McMahon noted. "It means being forced to drink water out of stagnant ponds and dying of dysentery. It means your child growing up brain-damaged from lack of nutritious food. It means members of your family being more susceptible to malaria.

"It means spending months walking five, ten hours to get water.... to come back and water a plot of land you call a garden. And one week away from harvest, the pond is dried up."

He likened it to "Chinese water torture, one drop at a time, busting your spirit."

The group traveled 2,000 miles by van, visiting about 50 villages, all participants in CRS' food-nutrition program. Some areas were so remote that little children ran away from the tour group, frightened of the first white persons they had ever seen.

In every village, they were greeted warmly by townspeople blowing whistles and stomping to the beat of drums in a traditional West African welcome. Mothers proudly showed off children to be photographed and village leaders shook their hands in gratitude.

The visitors met women in brightly colored garb and head gear who carried water for miles from the nearest river, pond or well. Each day, they carry at least 35 quarts, weighing 75 pounds, back to their families.

Ideally, a family needs 300 quarts, weighing nearly 700 pounds, for good health and cleanliness.

They met men eking out a living in near-desert conditions, digging wells, caring for a small plot of hard land in hopes that vegetables will grow.

Generous

In one village, despite, the fact that

In Northern Senegal, Msgr. McMahon is greeted by the villagers of Fass Ngom. Below, a Senegalese woman sits before a bowl of cereal provided by Catholic Relief Services as a supplement to an otherwise meager children's diet of mother's milk. Below right, monthly weigh-ins and educational programs help to ensure that young children do not die of malnutrition.



the CRS food delivery was four days late, a family scraped together a meal of precious eggs, chicken, rice, peanut sauce, onions, olives and fruit to share with the CRS delegation.

Each family pays 12.5 cents for a child's monthly food supplement (about one quarter of the cost), usually cereal, milk and cooking oil, and hears a presentation on proper nutrition, food preparation and health care. The food comes from the U.S. government, transported by the local government and CRS administers the program, sets the price and draws up guidelines.

The family also agrees to submit any children under 5 years old to a monthly weigh-in. If the child is below 80 per cent of the average weight of an American child of the same age, food is provided on a weekly basis. If the weekly routine doesn't increase the child's weight, the child is examined for other health problems.

The survival of children under five years old is an uphill battle against bad water, lack of food, dysentery, measles—and culture.

"Traditionally the father eats first and the youngest last because the survival of the whole family depended on such a system," Father McMahon pointed out. "The men needed the strength to perform their survival duties."

But the educational programs and the weigh-ins have had their effect, he said. In one village he visited, out of 180 families participating, only 5 had a child consistently below the nutritional standard.

Many projects

A CRS goal is to have an economic development project tied in with every food-nutrition program if money and technical assistance are available. The CRS visitors were bombarded with suggestions for projects, Father McMahon said.



'He expected to see a pitiful people, crying out for water in the desert, numbly standing in food lines. Instead, he met a proud, generous, dignified people who, with the help of Catholic Relief Services and others, are coping with the worst drought in 20 years.'



"The villagers would surround us, express their thanks to CRS and suggest self-help projects such as wells, pumps, silos, or deepening a well that had gone dry or providing a seed pressing machine from which they get oil for cooking."

In one village, an older man worked with young people in a farming project, in an attempt to keep them from migrating to the already overcrowded cities. In another area, a CRS-sponsored rabbit farm provided both meat to eat and a source of income.

In the coastal areas of Senegal, CRS sponsors fishing industries. In many towns, villagers dig wells (they must dig 90 to 120 feet to hit water), using cement provided by CRS. Fences bought with CRS money keep grazing animals out of crops.

"It's like our Old West in many ways, but without the rich resources we had in this country," Father McMahon noted.

It is a pre-industrial area, untouched by so much of 20th century technology. A seed-pressing machine, something that would have fascinated

our great-grandparents, is a source of great wonder and pride to the West Africans, according to Father McMahon.

He said he brought home with him a desire for the Archdiocese to participate more fully in CRS Projects (supported by CRS and Operation Rice Bowl annual collections).

Kept dignity

But above all, he said, he brought home an admiration for the spirit of the people he met.

"In all the places I've traveled I've never seen such a sense of community, sharing and dignity that I found among the people of Senegal and The Gambia.

"I saw what the people had and the willingness they had to share with each other and with us.

"There was a certain dignity about them. They didn't sacrifice their values or self-respect. They were proud of who they were."

In the end, Father McMahon said, he left with more questions about

Continued on page 12

'More often than not it's not what you said, it's just that you listened.'

Sharon Sbrissa,
volunteer

Love on the line

Contact Teleministries' volunteers answer when no one else will

By Prentice Browning
Voice staff Writer

In a world of specialized services performed by highly credentialed professionals, they may elude rigid classification.

They are not social workers. They are not an information office or a church.

And yet Contact Teleministries of Miami, a non-denomination telephone helpline service, is a little of all these things.

Mostly, they are a friendly voice available after hours and on holidays and weekends, a place to call when you're troubled or confused or just need someone to talk to.

Operating out of a room behind an office garage in Miami Shores, they exist not because of an expensive foundation grant but thanks to the contributions of both time and money of a small number of dedicated volunteers.

The volunteers, many on two four-hour shifts per week, man a telephone helpline, a teletype message-relay system for the deaf, and a Cheering service where the homebound receive cheerful telephone calls.

"It has been only through the grace of God that we have been able to survive," says Sharon Sbrissa, administrative board chairman of Contact in Miami. "Each month money flows in from some of the most interesting sources."

Religious approach

Though there are other helpline services in Miami, Teleministries, which opened in 1979, offers a more religious approach and is able to take the time to talk longer to people who may not be facing an immediate crisis.

Their general policy is not to introduce religion in a conversation until the caller brings the subject up himself.

Sometimes, callers are encouraged to join a church or participate in church activities. For many callers, spiritual problems are part and parcel of the general feeling of hopelessness in their lives.

Some fallen-away Catholics or Protestants, who would not talk to a priest, find it comfortable to gripe about the church to the lay person answering the phone.

"Some people call up who say that they have no use for the church," Sbrissa, a United Methodist, says.

"We're really in the reconciliation business, either to the faith, family, or friends," she adds.

This means being a good listener,

but not necessarily a psychologist.

"We're not problem solvers. We help them find the resources around them to take care of their problems," she says.

Wider network

Teleministries keeps files on people who call so that another volunteer can become familiarized with the caller's situation.

Many of those who use the service are repeat callers, but Teleministries tries to discourage a dependence on any one volunteer.

The organization is part of a nationwide network of 100 telephone helplines under the umbrella of Lifeline International started in 1959 by renown theologian Dr. Alan Walker.

Staff shortages have forced the Miami office to cut back on what is usually a 24-hour service, closing during the early morning hours. It operates on a staff of 28, but staff members estimate they need 100 people to offer around the clock service.

Many of their former volunteers have moved away or have experienced burnout, Sbrissa says. "When we experienced financial difficulties, many wanted to throw in the towel."

'Your nightmare isn't true,' she says, 'absolutely not. It won't go away because something is bothering you and... it's something... from your time way back, nine years ago, when you were abusing substances. You're going to be O.K.'

Things got so bad that in February of last year they voted to disband. Not wanting to allow the service to simply dissolve, Sbrissa and a small group of volunteers reorganized Teleministries. Since then, volunteers have been very giving of their own financial resources to keep Contact going.

"I really felt it was important (to continue the service) in a city with such problems as Miami," Sbrissa says.

Desperate callers

The center is a place of last resort for many people during weekends or holidays when most local and State agencies are closed, including agencies that offer services to the deaf. Volunteers make calls for the hard of



Emily Brion, director of operations for Contact Teleministries, Miami, soothes a caller's worries. (Voice photo by Prentice Browning)

hearing after receiving the messages to be transmitted over a teletype.

While the helpline survives from month to month, many of the callers are just struggling to make it to the next day.

The director of Center Operations, Emily Brion, a Catholic from St. Rose of Lima parish in Miami Shores, helps to sustain a girl in her mid-20's who has had problems with drugs, including flashbacks from earlier use of LSD.

Manning the phones during an interview, she reassures the girl, who

Something in his tone of voice convinced them he was very serious.

"He had lost a job. The judge was pressuring him for alimony and he couldn't get work," Brion says.

While the man talked, the volunteers had the phone company trace the call.

"We kept him talking until his girlfriend came home."

Eventually, they referred the man to an employment agency. They later learned he had found a new job.

Taking over the phone from a new volunteer one Friday night, Sbrissa calmed down a man who wanted to murder a state official.

Though new volunteers may not be ready to field such crises, they undergo 50 hours of training that includes lessons on how to be a good listener and lots of role playing.

"The best volunteer," Sbrissa says, "is someone who is sensitive. People are sometimes astounded that you are here on a Friday night. More often than not it's not what you said, it's just that you listened."

Ecumenical

The volunteers are from a variety of Christian faiths and sometimes introduce religious tenets into critical situations, a fact which has made the service ineligible for federal, state and local government funds.

People who call asking for the number of an abortion clinic, for instance, are referred to sources that offer alternatives to abortion, such as right-to-life agencies.

Despite varying religious backgrounds, Sbrissa says, "one thing I've discovered as we have grown in our faith is that we are more alike than different."

The volunteers seem to have in common the belief that their work at Contact has helped them to deal with other areas of their lives more positively and more creatively.

"When you serve others through Christian service," Sbrissa says, speaking for herself and the other hard-working volunteers, "you end up being served the most."

has been experiencing nightmares.

"Your nightmare isn't true," she says, "absolutely not."

"It won't go away because something is bothering you and like I said, if it's not anything that bothered you when you were a little child then it's something that's going to come from your time way back nine years ago when you were abusing substances. "You're going to be O.K.," she says in soothing tone.

Such calls are fairly routine, but both Brion and Sbrissa can remember their share of tense moments.

Suicide, murder

Suicide calls are not uncommon. Brion recalls a recent case when a man called who said he had a gun and was going to shoot himself.

Boca Raton magazine, editor dedicated to evangelization

Continued from page 1

with nearly 6,000 subscribers and operating in the black.

"I really see God's hand in this every step of the way."

There have been several happy events throughout the year:

- When the magazine offered to pay a Connecticut artist to use his artwork on the cover of the first issue, he turned down the money and has donated a cover illustration every issue since.

- In February, a Delray Beach man donated \$10,000 to the magazine and offered to pay the editor's salary.

- This summer, a copy of each issue was presented to Pope John Paul II by Archbishop Edward McCarty.

"I found myself sitting at my typewriter addressing a cover letter, 'Dear Pope,'" Blum laughs.

Spiritual success

The success that matters most to Blum is reflected in the letters she receives. Readers tell her *The Catholic Evangelist* has brought them back to the Church or closer to God or their families.

"The success of evangelism cannot be measured," Blum points out. "But we do know we are planting seeds."

The stated purpose of *The Catholic Evangelist* is "to invite all readers to a deeper faith in God, realizing the fullness of Christ within the Catholic Church."

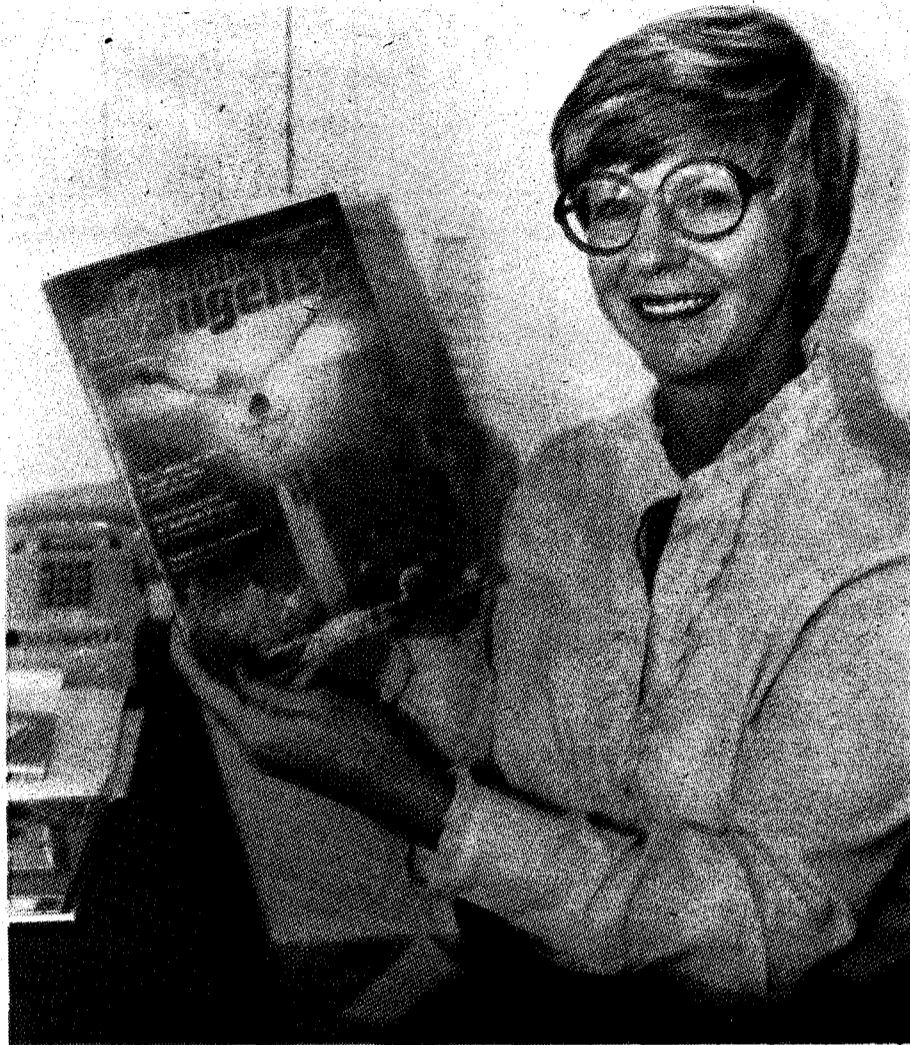
But the publication also serves as a practical, step-by-step tool for evangelizers and a reminder to all Catholics that they are called to evangelize, Blum says.

"Jesus gave us the command to go forth and make disciples of all nations. For a long time Catholics thought that was something Protestants did, or priests and nuns. But we are all called through Baptism to spread the Gospel of Jesus."

The Catholic Evangelist, published bi-monthly, is a 50-page, full-color magazine packed with articles on bringing God into one's daily life and reaching out to others. Blum likes to call them "down-to-earth" articles.

Some of the recent offerings are "Christmas Ghosts" (about those who attend Mass only on Christmas), "Go After the Missing One," "Five Steps to Personal Evangelism," "Bringing Students Closer to Christ," "Imagery Prayer," and others on prayer, healing and spirituality.

One of the most popular features is a column, "Dear Father, I Was Raised Catholic But... A Forum for Inactive Catholics," which answers questions about the Church.



Sue Blum, editor of *The Catholic Evangelist*. If secular magazines use high-quality paper and color photos "a magazine celebrating the Good News of Christ should, too." (Voice photo by Janelle Scott).

High quality

High-quality paper and color photos and illustrations are used, despite the cost.

"We feel strongly that if secular magazines like *Playboy* and others that celebrate secularism were high quality productions, a magazine celebrating the good news of Christ should be, too," Blum explains.

'Publishing experts tell us now that no one starts a national magazine without at least \$500,000 in the bank. We howled at that. We had \$873 in the bank....'

The magazine struggles to pay the high production costs and salaries of a designer and a full-time office assistant. (All the articles are donated.)

The Catholic Evangelist grew out of a need for Catholic printed materials. Members of St. Joan of Arc Parish's evangelization committee, going door to door, wanted materials to hand out (partly to prove they were Catholics).

The committee organized Catholic Evangelism Press, Inc., in 1981, with Boca Raton printer Bill Glass as president and Sue Blum as vice president.

Glass donated his presses and expertise and the group began publishing pamphlets. Soon, requests for the materials poured in from all over the country.

"We realized then that there were other Catholic evangelists out there with very little support, and what was needed was a good national magazine," Blum recalls.

Blum, a free-lance writer, former English teacher and chairman of the parish's evangelization committee, became editor. The first issue came together on her kitchen table. Later,

she moved into office space donated by Glass's firm.

A "Mass of Thanksgiving" was celebrated after the first issue came off the presses in January. Mailbags full of labeled magazines were hauled to the altar and blessed.

Sharing joy

Blum, wide-eyed, eager, energetic, says nine years ago she had a "personal faith conversion experience" which deepened her relationship with God. It brought her such joy, she feels compelled to share it.

The joy and peace of Jesus has seen her through good times and bad, she says, including her husband's heart attack and the everyday challenges of raising four teenagers.

"I don't know how anyone can be a parent of teenagers without a deep faith in Jesus," she says.

Her work on the St. Joan evangelization committee taught her that people are hungry for spirituality.

"They want to talk about it. When we first started knocking on doors, we were so afraid we would have doors slammed in our faces and that they wouldn't let us in. Now we worry that they will never let us out," she chuckles.

Blum still knocks on doors, every Tuesday night. "I guess I have such joy in me, that I wish everyone could have it.

"I look around sometimes at Mass and really don't see much joy there. So many Catholics have received the sacraments and have learned about the faith, but have not really been evangelized.

"They have the intellectual knowledge of the Church, but in many cases, have not appropriated for themselves an intimate, deep relationship with Jesus Christ as their own, personal Lord and Savior.

"The Good News is that Christ died for us. 'I came so that you may have life and have it more abundantly.' They are not taking advantage of this. They're not taking the Bible's promises seriously."

Looking back over the past year, Blum believes more than ever in God's promises.

"I've seen God's power enacted in my life in so many concrete ways. And a good example is this magazine."

CRS projects help West Africans

Continued from page 10

CRS in West Africa than he came with. It would take "two lifetimes," he said, to get complete answers. And some questions may never be answered:

- How can we continue to improve the quality of life, as well as the quantity?
- How can CRS avoid becoming embroiled in U.S. and African

foreign policy and still fulfill its mission to the people?

- How can an area like West Africa make economic progress without harming the environment or destroying a culture?

- How can CRS keep administrative costs low (now at 3 per cent) and still maintain quality and provide enough technical assistance?

- How can we fulfill the mis-

sionary mandate and still maintain respect for others' faiths?

"Many of these are rudimentary questions we deal with ourselves, only under different circumstances. They are hard questions. Life is full of ambiguities.

"But the situation in West Africa can help us become aware of these complexities—to know that there are no simple solutions, that some solu-

tions may lead to more questions," he said.

The trip convinced him that Catholic Relief Services performs a vital service.

"If we recognize that God is the Father of all of us, then we must respond to our brothers and sisters. They have an inherent dignity and should have access to the world's resources. CRS is trying to help give them that access."

'PATCHED' KIDS

First Lady Nancy Reagan pays a visit to South Korean youngsters Lee Kil Woo, 4, and Ahn Ji Sook, 7, at St. Francis Hospital in Roslyn, N.Y. She gave each of them a Cabbage Patch Doll for Christmas. In November, the Reagans brought the children from Korea aboard Air Force One for open heart surgery at the hospital.

(NC photo from UPI).



POPE'S HOUSE



The Catholic Church has acquired the house where Pope John Paul II was born in 1920 in Wadowice, Poland. The former home of Karol Wojtyla in southern Poland will become a museum of the pope's life and works. (NC photo).

BREAD BASKET



Denin Benavides, a Salvadoran refugee now living in Harrisonburg, Va., is helped by Ella May Miller as he shows off some of the bread he baked at the Park View Mennonite Church in Harrisburg. In an ecumenical spirit, members of a Presbyterian, United Methodist, Catholic and four Mennonite churches purchased holiday breads from the young baker to give him an opportunity to practice his trade. (NC photo).

News at a Snap

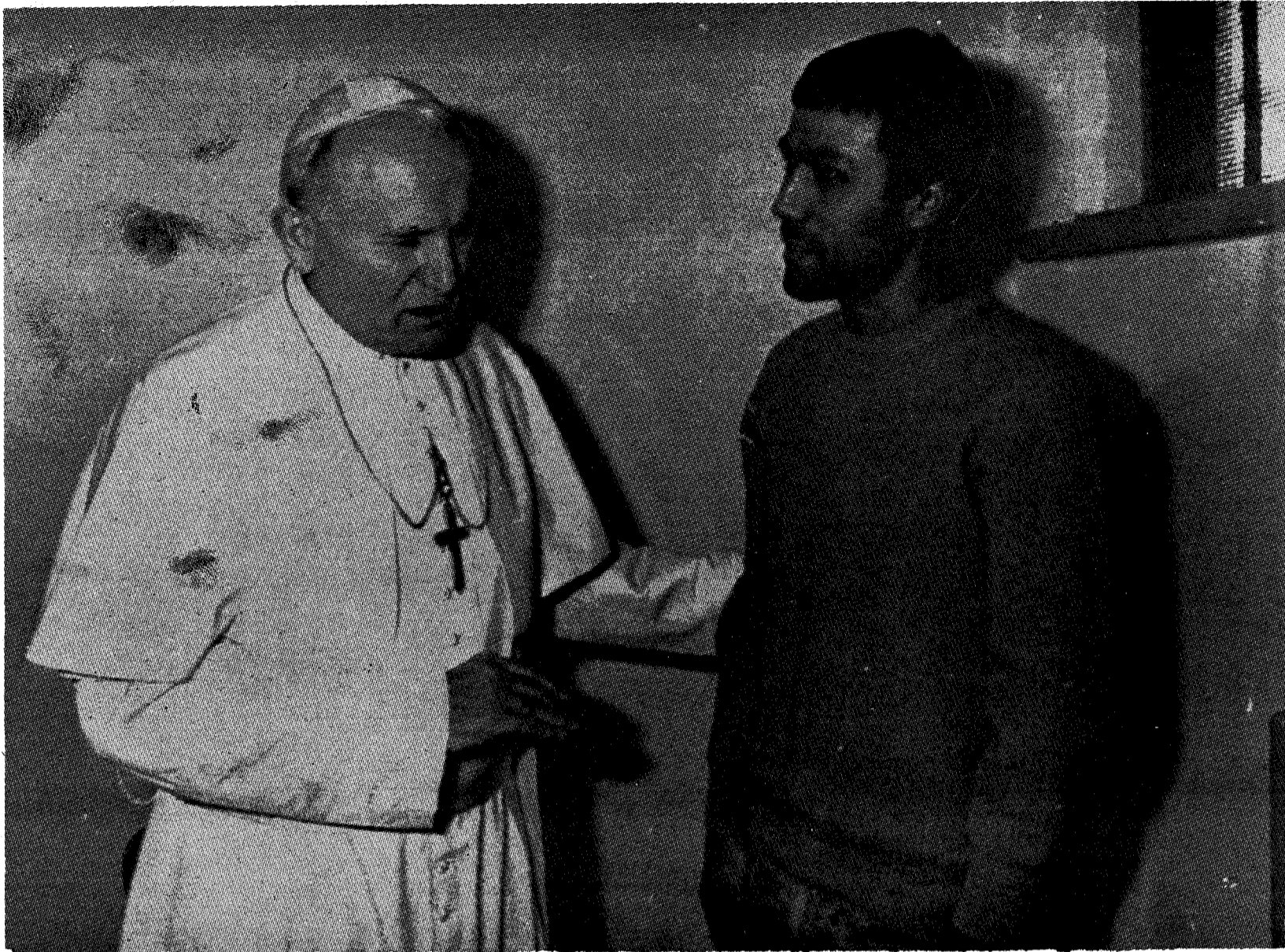


PEACE TREK

Twenty Bethlehem Peace Pilgrims who have marched nearly 7,200 miles in their campaign against nuclear arms arrive in Jerusalem's Old City on their way to Bethlehem. Among the pilgrims, who started in Bangor, Wash., in the spring of 1982, is fr. George Zabelka, 68, who was a chaplain to the Hiroshima and Nagasaki atom bomb crews. (NC photo from UPI).

Matter of Opinion

PHOTO EDITORIAL



'You have heard the commandment, "An eye for an eye, a tooth for a tooth." But what I say to you is: offer no resistance to injury. When a person strikes you on the right cheek, turn and offer him the other... My command to you is:

love your enemies, pray for your persecutors. This will prove that you are sons of your heavenly Father, for His sun rises on the bad and the good, He rains on the just and the unjust...'
Matthew, 5:38-39, 44-45

Letters to the Editor

Bosco view on Grenada ridiculous

To The Editor:

The vicious, irresponsible and utterly ridiculous attack by Antoinette Bosco on President Reagan in her "Creeping militarism" (11 / 25 / 83 VOICE) requires a response.

Her theme was the "reeling madness of... the U.S. invasion of Grenada," the "massacre of our sons in Lebanon," and in general "the militarization by Reagan of our precious democracy," with "A MOST DEVASTATING decision" (her emphasis) being the "barring" of the media from the invasion of Grenada, plus the failure of Reagan to consult Congress and the American people before sending troops to Grenada, her thesis being that "military solutions... are outrageous and alien actions in a democracy."

She obviously sides with that insignificant one per cent of the American bishops who, during the drafting of their recent pastoral letter on justice and peace, recommended America's unilateral disarmament in a world in which armed nations gobble up unarmed ones at every opportunity, especially when the aggressors are what a Pope once called the "armed atheism" of communism, which renders its victims the abject slaves of the tyrannical Communist Party, victims who have no more rights than dogs.

She ignored the fact that the legitimate governments of Lebanon and the Organization of Eastern

Caribbean States called on America--not to wage war but to obtain peace in those troubled areas. Not to have answered that call would have been a gross violation of the law of brotherly love, the law of the Good Samaritan.

Her biggest gripe is that the media were not informed about Grenada until the morning the troops landed in it. That is a ridiculous complaint. The most powerful weapon in a military operation is "surprise" (Pearl Harbor is a classic example of that).

It is foolhardy to think that, if reporters of our newspapers, radio stations and TV stations had been informed of our plans regarding Grenada, the secret could have been kept from Castro, who would have quickly air-lifted troops to Grenada to augment the ones already there, with countless American casualties resulting.

Nevertheless, she decried the "news blackout" as a violation of "freedom of the press," which she evidently deems more important than American lives.

Finally, Bosco declared that "military solutions... are outrageous and alien actions in a democracy." I suggest that she consult four authorities who do not agree with her: George Washington, Abraham Lincoln, Dwight D. Eisenhower and Pope John Paul II.

The Pope declared vigorously that a nation has a grave duty to defend itself militarily against an unjust aggressor, and assuredly protecting

Grenada from Cuban-Russian aggression was an act worthy of the Good Samaritan.

Douglas McCabe
Lt. Col., USAF Res (Ret)
Fort Lauderdale

Church 'no choice' for modern women

To the Editor:

The debate on vocations reminds me of a vocation poster I saw not long ago in the rectory. It read:

Jesus Christ wants YOU!

Married Deacon

Diocesan Priest

Religious Priest

Religious Brother

Sister.

Why should the men have four choices and young women only one?

Why should I be interested in being so limited? I'm not!

You wonder why there's a vocation crisis among women? There's why.

Pat Mills
Tampa.

Change justice system

To The Editor:

In regards to the Sullivan case, people should be more concerned about the victims of crimes and their families, and what is done to help and aid them, rather than the criminal, who

many times ends up looking like a martyr.

The editorial in *The Voice* of December 2 stated that Church leaders who urge life imprisonment rather than killing are not unmindful of the feelings of the victim's loved ones. A problem with life imprisonment is that many times those criminals do not serve the full life sentence. They are paroled and in some instances go out and commit another crime.

What is needed is a change in our criminal justice system. One can realize this by visiting criminal court and seeing what goes on according to the current law.

Kathryn M. Rader
Miami

Stop encouraging 'children'

To the Editor:

Regarding the recent articles about the value of life and the Church's duty to lead in the search for quality of life, I must respond.

It is imperative that the Church cease to allow simple, basically good but unsophisticated people in over-populated areas to have child after child. Such "ignorance" by the Church results in pain, hunger, poverty and yes, Communism.

As a result, you may have no Catholics left in the future to continue the good works we can do. Please, stop this insanity. The Church must change and now!

Dick Carter
Miami

Monks and the modern world

During 1983 I spent nearly a month at the Benedictine Blue Cloud Abbey in South Dakota and the Trappist Holy Spirit Abbey in Georgia. I was there not to explore the possibility of becoming a monk, but to direct priests' retreats at the comfortable renewal houses connected to each monastery.

The extended experience in that monastic climate prompted some reflections within me about what these men may have to teach those on the outside about Christian living.

On routine. At Blue Cloud a fire alarm like buzzer breaks the silence at 6:30 every morning and at Holy Spirit the abbey tower bell clangs at 3:45 a.m., both summoning their monks to prayer fifteen minutes later. Throughout the day and day after day, those sounds echo around the monastery calling these committed men to worship or work.

BY FR. JOSEPH
M. CHAMPLIN



when natural boredom from repeated duties or schedules sometimes oppresses my spirit.

On God as our first priority. While the 6:30 or, more, the 3:45 rising hour might seem to some as the most challenging element of monastic life, the fact is both communities retire much earlier than

is a choice made by a believer which establishes God as the first priority in one's life. Most are not called to imitate a monk's specific self-abnegating deeds, but all have been summoned to make the Lord our top priority.

On self-knowledge. Ordinarily when we become a bit weary of ourselves, others or our routines, we seek some escape - food or drink, movie or trip, change of job or vacation away. In effect, we divert attention away from the weariness or seek to block it out.

Naturally, the monks can do that as well, but they have fewer avenues of escape. Their existence almost compels them to face themselves and come to grips with who they are. As one abbot mentioned, by bringing under some kind of control those unruly appetites for sex, food and drink which demand so much attention, their life style enables members to confront other disorders within them which need healing.

Such self-knowledge will be humbling, even disheartening, but it also can lead the monk (and us) to a deeper dependence upon Christ for salvation.

On reverence. The slow recitation or singing of psalms or prayers, the silent pauses and the profound bows communicate a keep awareness of people standing humbly before an awesome but loving God. They speak words and perform deeds with care and meaning, a lesson for all of us whether we recite the Liturgy of the Hours, say the rosary, proclaim scripture passages or distribute communion.

On Mary. At that Trappist monastery in Conyers, Georgia, the day concludes with a moving hymn to Our Lady. Spot lights illumine a unique stained glass window of the Virgin and a few candles burn near the altar of the darkened church while monks face the image and chant their final loving tribute of the day to Mary.

'These monastic men appear to relish the routine and to have discovered deep peace and contentment within it.'

Most of us have our own regular routines or patterns of daily living which probably become more rigid as we grow older. Nevertheless, we ordinarily possess greater freedom to break the monotony of our existence. The monks do have changes built into their schedules and liberty within each day itself, but overall they follow a course of much more intense sameness. Some communities even require a vow from members to remain in the same monastery until death.

Regardless, these monastic men appear to relish the routine and to have discovered deep peace and contentment within it. Their example inspires me

we normally do. Consequently, they enjoy the possibility of a customary amount of sleep. On the other hand, there are certain other freely chosen sacrifices built into the life style of both communities.

The Trappist-monks keep silence, eat meatless meals and in various ways follow a simple, penitential existence. The Benedictines have similar self-denial practices, but they are not so dramatic or well publicized.

To give up voluntarily and forever in Christ's name some of the ordinary, legitimate pleasures available for humans amounts to an act of faith. It

The bishops on economics

The Catholic bishops are preparing another pastoral letter, "Catholic Social Teaching and the American Economy." There's no doubt that it has the possibility of becoming controversial.

Business Week, the leading magazine of the nation's business, sounded an alarm in its December 19th issue.

The alarm is a little early. The writing of the pastoral letter hasn't yet begun. The first draft won't be made public until November, after the election. Archbishop Rembert Weakland of Milwaukee, who has the role in relation to this letter that Archbishop Joseph Bernardin had to the pastoral letter on war and peace, has warned against making assumptions about what the final version will be.

That's a fair thing to do. You can't very well criticize a pastoral letter that hasn't even been started. You can remember the origin of this letter. Back in 1980, the late Bishop Joseph McNicholas headed a committee that prepared a study on Marxist Communism. Like anything done under the leadership of Bishop McNicholas, it was thoroughly done in a scholarly manner. It was critical of Communism but in no way a diatribe against Communism. There were those, strongly opposed to Communism, who complained it was too easy on Communism.

But when it was brought before the bishops, the only real complaint came from a few bishops who said that if the bishops were going to offer an unfavorable study of Communism, then they should do the same for Capitalism, which they said was no more acceptable to the Church.

BY
DALE FRANCIS



That's where this pastoral letter began, as a request of some bishops that the bishops offer a study of Capitalism similar to the study on Communism. The focus has changed. While surely there will be attention given to capitalism, it will be in the context of the subject, "Catholic Social Teaching and the American Economy." The importance has been up-graded. This will be a pastoral letter, on the level of the pastoral on peace and war.

Business Week, acknowledging that nothing has been written and that the first draft will not appear until late 1984, added: "Yet based on the issues it will address, the experts who have been chosen to write position papers, and the makeup of the bishops' committee that will draft it, the final document could sound a lot like the 1984 Democratic Presidential platform. It will probably support some form of industrial policy, increased welfare spending, and the idea of government as employer of last resort. Some people fear that the document could go further and harshly criticize the capitalistic system."

Business Week, later in its discussion, said, "A de facto endorsement of the Democratic Party platform by Catholic bishops could restore some of the Democrats' waning clout with Catholics..."

Business Week is, of course, only guessing about what the bishops might say in their pastoral. Since the chief economic consultant for the committee is Charles K. Wilber, a Notre Dame economist who advocates government economic planning, the guess may be educated. But the surmise about the Democratic Party platform and what that might mean misses some important facts.

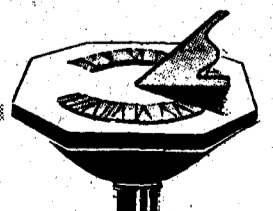
First of all, precisely because the bishops do not want to be involved in the political situation, the first draft will not be released until after the election. This is a responsible action on the part of the bishops. What they must guard against is a leak of the contents of the first draft before the election. That could happen and it must not.

But it is a mistake to think that if the bishops were shown to be in support of a political party that this would influence the Catholic people. They respect their bishops but the Catholic people will not accept partisan political direction from them. If the people ever got the idea the bishops were trying to tell them how to vote, the party they were told to support would be harmed and the credibility of the bishops irreparably damaged. But the bishops know that and they wouldn't do it.

(Dale Francis is a Nationally Syndicated Columnist).

by Frank Morgan

Time capsules



Returning the salute

When George Bernard Shaw, the author of the play, "St. Joan," was asked by a clergyman's wife as to which denomination he belonged, he replied fiercely, "Madame, I am an atheist and I thank God for it!"

On June 19, 1898, two months after the

Spanish-American War began, Captain Glass, Commander of the U.S.S. Charleston, began shelling the Spanish occupied island of Guam. The Spanish commander, unaware that a state of war existed between Spain and the United States, sent his apologies to Captain Glass for not returning

his salute. He gave as his reason the lack of ammunition on the island.

Captain Glass informed the Spanish commander of the situation that existed and Guam surrendered the following day.

Reflections on traditions

The beginning of a brand new year always reminds me of the importance of tradition. It is the carrying on of traditions that brings families and communities together in the holiday season that has just ended.

In thinking about this topic, I can't help but remember the Broadway musical, "Fiddler on the Roof." That play put tradition in lights for theatergoers. When the father, Tevye, sings about the customs that characterize his Jewish people, he does so with humor but no one misses the message: These traditions are the force that hold a people together.

The same is true for us Christmas. We too have traditions that bind us together.



BY
**ANTOINETTE
BOSCO**

Following a festive parish meeting not long ago, I spoke with Sister Maureen Hurley, who is involved in a renewal program at a retreat and spiritual center called Wisdom House. Sister Hurley works on a team with another nun and a priest.

THE TEAM had planned a renewal service that Sister Hurley hoped would serve as a time of quiet reflection for people worshipping together and voicing their concerns in the presence of the Lord. This was during the weeks before Christmas. I asked whether the service was a new idea. And she responded that while the form or the title might be new, the spirit of coming together at that time of year was traditional.

We got talking about tradition and I asked Sister Hurley how she would explain what tradition means. She said it is the celebration and the symbol of an action, an experience or an expression of a truth that happened once, but deeply touched basic human values and needs shared by all people.

And so, Sister Hurley continued, what happened once transcends the moment and lives on, played out again and again by successive generations.

"We continue the action to keep us linked with that original, valid experience," she said. The religious educator pointed out that the way people practice a tradition today "might take on different colors from the original." But, in essence it does not differ.

SISTER HURLEY had no hesitation about why tradition is needed. "For rootedness," she said, "especially in times like today when people are so mobile. Tradition gives us roots with the past and our ancestors," she said. "Because of our traditions, we have a sense of not being alone, of being part of a people. They make us remember there's a larger picture—and this gives us a certain security."

We talked about how traditions are associated only with family, God and country—the trilogy that provides the context for how to live a productive and loving and joyous life.

Then, as we talked, I had a flash remembrance of a jail chaplain telling me once about a young man arrested for a brutal crime. "He's a loner, no roots, no family, no traditions, and so he doesn't belong anywhere," said the priest. He added that he suspected the young man committed a crime so he would be sent to jail—in hopes of finding a place where he could finally belong.

The holiday season just ended put a focus on those traditions that have made us all part of the family of the Lord.
(NC News Service)

New life ahead

Q. What would you do if you did not want to tell anyone that your boyfriend is on drugs and you are shy, and because of him you got hooked on drugs too and you like him a lot? (Georgia)



BY **TOM
LENNON**

A. You need to ask yourself: What are the ingredients of happiness and of a good and lasting friendship?

Next, let it be said loudly and clearly: Drug addiction is an ingredient of sorrow and of friendships that are usually fleeting, shallow and even tragic.

But it strikes me that the key word in your question is the three letter one, "Shy."

Did your shyness make you lonely? And when this boy offered his friendship, were you so grateful that you were willing to walk with him into the drug scene? And now are you hooked on both him and drugs?

Your question indicates that new conflicts and sorrows have entered your life. What to do?

For the drug addiction, you likely need the help of a school counselor, or you may prefer to make a phone call to one of the friendly agencies listed under "Crisis Intervention" in the yellow pages of your phone book.

At the same time, begin to think about solutions to your shyness. You are not alone with this problem. Recently CBS Morning News informed us that 40 percent of all Americans suffer from shyness.

Here are a couple of suggestions for breaking down the shyness barrier:

Try to develop a more loving, caring spirit that will lead you to focus on others instead of yourself.

Keep always in mind that the person you are trying to make friends with may also be shy.

Try to broaden your interests. Read some newspapers, magazines or books to get fuel for conversation.

Be willing to take risks. If in an attempt to make a new friend you fall flat on your face, get up immediately and try, try again. Progress may come slowly, but come it will.

And what of the boyfriend who got you hooked on drugs? Did he do you a favor in getting you addicted? Are you a better, happier person now?

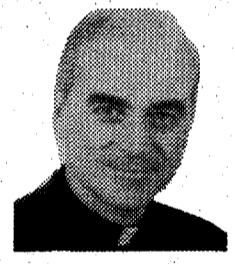
Can you say goodbye to him? That may be the hardest thing you have ever done.

But what awaits you is a new life and the clear possibility of happiness and of new, good and lasting friendships.

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

Look for the nuances

Lots of people love to tag you with a label if you express any opinion at all. But who likes to be labeled? I know I don't.



BY **FR.
JOHN CATOIR**

For instance, I'm opposed to euthanasia (mercy-killing) but I don't think God would want us to prolong life through medical procedures which are so extraordinary that they frustrate a natural death. However, the minute I speak of "death with dignity," I attract the moral outrage of people who see the issue only in terms of black and white.

Also, I am active in the peace movement. I do not believe it's possible to insure peace by escalating the arms race. Sooner or later we'll blow the world to bits. On the other hand, I don't agree with those who recommend unilateral disarmament. In my judgment, that would not only be unwise, but possibly immoral. The cruelty of communist tactics in the subjugation of whole nations gives any sane person reason to pause. Gradual, verifiable arms reduction is the only solution, but even here we seem to be dependent on the good will of Moscow, a terribly discouraging reality. However, when I speak up for peace, even mentioning these reservations, there is a strong knee-jerk reaction from some who hold a different view.

The racial issue in America has concerned me for many years. I marched with Martin Luther King, Jr. in Selma and was called a "nigger-lover" many times, which is fine with me. However, while I'm not blind to the shortcomings of individuals - white or black - I do dislike sweeping generalizations which are unthinking characterizations of me or my views, or of any group of people.

I've been writing this weekly column for more than 15 years, and I love it. I enjoy my critics. We may not always

agree, but more often than not, when they take me to task for my opinion, they usually make a few-excellent points with which I can agree.

The craft of putting complex ideas in a few words has built-in limitations. There's no space to expand on subtle distinctions. That's not an excuse, it's a fact. All I ask is that you give me a full and fair hearing.

And one other thing which is more important - please pray for me from time to time. I value your support and friendship very much.



The illusion of love

Dear Mary: Seven years ago I fell in love with Larry. We dated while he was in law school and planned to marry. However, he failed the bar exam and was shattered. He called and said he didn't think it would work between us. He went off to work in another state.

Then I met my husband, Don. I started going with Don just to keep busy. He treated me well, but I didn't love him. For some reason I accepted



BY DR. JAMES
AND
MARY KENNY

his proposal, but it wasn't what I really wanted. I tried to postpone the wedding, but no one seemed to understand.

I called Larry to tell him I was to be married. He said if I went through with it, he didn't want to know.

It has been three years. Sometimes I feel good about being married, but I slip back into depressions when all I can think about is what it really means to be in love.

Now my husband wants to start a family and I'm frightened. I don't know if it would hurt or help.

Where do I go from here? Can you learn to love someone? Should we start a family? Should this marriage end? I'd like some inner peace.—Delaware.

Three years is a long time to suffer such inner turmoil. There are many kinds of love. The love you long for is a wonderful kind of love. It is the kind that makes one hear bells and see fireworks and break out in poetry.

There is also the love that says I take you for better or worse. That love carries two people from the joy of buying a first home to the strain of paying the mortgage, from the wonder of a child's birth to the pain of a troubled adolescent.

You recall the best moments of your life with Larry and long for the bells and fireworks it produced. Since the relationship now exists only within your own mind, it is perfect. It is unobtainable, subject to none of the disappointments and hurts which life entails. And it is unreal.

A part of reality you appear to ignore is that Larry left you. Failing his bar exam, he chose to go it alone rather than seek out your comfort and

understanding. When you told him of your plan to marry Don, he did not respond to your unconscious plea to return.

You have created an illusion, and you compare the real Don to the romanticized Larry. It is unfair to compare Don to anyone. In doing so, you deprive yourself and him of the chance to experience any kind of love. You are missing the real happy and sad experiences of your life with Don. By dwelling on your illusory Larry, you are missing out on everything that is real.

I do not know whether you can experience bells and fireworks with Don. But you cannot possibly do so unless you give your relationship with Don a try.

I do not know what life decisions you should make. But before you make any life decisions, I think you need the courage to leave your world of illusion and get to know the man you married. Focus on him, pay attention to him, plan things you enjoy together. With all its pain and disappointment, the real world is much more rewarding than the world of illusion.

(Reader questions on family living or 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)

Beginning again

"I knew in my first year of marriage that I had made a mistake," she wrote. "There were beatings, drinking and infidelity that were a whole new way of life to me. How could I tell my loving parents that I had failed them after all they had taught me about the permanence of marriage?"

"So I suffered for seven more years. I had two babies and blamed myself for my husband's behavior. If I were more patient, prettier, or a better housekeeper, he wouldn't drink or treat the children so badly. I lived eight years of guilt and hell. I gave up on God who wasn't answering my prayers. I stopped going to church. I hated my friends who were happily married.

"One night my five year-old said to me, 'Mommy, maybe if we drink stuff with Daddy, he will like us better and not be mean anymore.' I knew then I had to end my marriage.

"To my surprise, I found my parents and my church a source of great support... to me, a divorced Catholic. They knew of our misery though I tried so hard to hide it. My parents' pastor told them about a weekend called **Beginning Experience** and it saved my life and my sanity. Why isn't this better known? There must be many others living the hell I did and thinking there's no help. Please tell them about **Beginning Experience**."

I am happy to do so and I apologize for not let-

BY
DOLORES
CURRAN



ting readers know about this valuable gift earlier. The **Beginning Experience** (B.E.) is a weekend program designed to help widowed, separated and divorced persons make a new beginning in life. Although the program was designed by and for Catholics, it has been open to persons of all faiths from the first.

An especially trained team leads participants through a simple program consisting of presentations by the team followed by personal private reflection and dialogue in small groups. The weekend is quiet, reflective and spiritual but, because of the intensity of the program, also exhausting.

Why the need for such a weekend? In addition to the normal trauma of separation events, many divorced persons see themselves as standing on the

periphery of the church like unwanted and unloved children. The B.E. helps them deal with the psychological grief process and also offers an opportunity for turning pain into grace.

B.E. began in 1973 and has spread across the land. It is designed to be a time of closure on the past and a new beginning in the present. Persons who come should be beyond the initial feelings of anger and despair which usually follow the loss of one's spouse. They should be at the point of desiring a new beginning and ready to work to make that desire a reality.

B.E. has programs in all states and most dioceses and has a national director, Rev. Guy Gau. An exciting offshoot is the growth of three B.E. weekends for the children of divorced and widowed parents: one for children, one for young people 12 to 17, and one for young adults over age 17.

Many Catholics are unaware of these opportunities because dioceses or individual pastors do not publicize them, perhaps feeling they give approval to divorce. But, if you are the parents, siblings, or friends of a divorced or widowed person, you might save his/her sanity, self-esteem and faith by letting them know about **Beginning Experience**. More information: Rev. Guy Gau, O.S.B., 3100 W. 41st St., Sioux Falls, S.D. 57105. (Alt Publishing Co.)

Family Night

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 already 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 jobs 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:
 - a. the best thing about last summer...
 - b. the most joyful time on our family vacation...
 - c. the biggest crisis...
 - d. the most interesting person I met...
 - e. the hardest thing I had to do...
 - f. 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.

3. Each make a list of four ways he has grown this year and then one way the family has grown. Share together.

Snack

Salted nuts, pretzels and cold drinks.

Entertainment

Charades. Take turns acting out famous movies or books.

Sharing

1. Share something each would like to see happen this coming New Year.

2. Share a special joy from the past couple of days.

3. 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 new year, Oh Lord, and bless us in your service. Amen.

Scriptural Insights

Reconciliation: Hallmark of faith

READINGS: Exodus 32:7-11, 13-14, 1 Timothy 1:12-17, Luke 15:1-32

Because Fr. James Black is still recovering from surgery this week, the following is one of his previous scriptural insights columns.

BACKGROUND:

Reconciliation is one of the hallmarks of the Christian faith. It is in the process of reconciliation that we fulfill the command of Christ to love one another.

The first reading is a passage from the Old Testament book of Exodus. It tells of the "golden calf" incident at Mount Sinai. In the account, the people had violated the first commandment by making an image of God. Moses pleaded with God on their behalf, imploring him to withhold his wrath from the people. The people repented, and God turned away from the punishment he had threatened to inflict upon his people.

The author of the first letter to Timothy, claiming to be Paul, echoes the same idea. The passage in question is the author's "confession" of

sinfulness, followed by his subsequent conversion. The author states that Jesus came into the world to save sinners.

The gospel passage from Luke is the account of the prodigal son. It continues the theme of reconciliation by demonstrating the father's love for his younger son, even though that son had done much to hurt him.

REFLECTION:

Many Catholics will hear next Sunday's readings and then decide that they are inapplicable to their situation. Reconciliation, after all, is for others. In general, their families are at peace; their lives are stable and routine. They get along fairly well with everyone.

But most of today's theologians claim that our greatest sins are sins of omission—what we fail to do. How well do we fare against that criterion?

Is everyone treated fairly where you work? What are the politics like in your city or town? Is anyone trying to give the poor and the needy a

GOD
IS
RICH
IN
MERCY

square deal?

Are you environmentally conscious yet? Do you pollute or waste the resources that God entrusted to us?

Do you do anything to protect our air or water?

Have you contributed to the arms race lately? Have you opposed it?

The people of the world can be divided into two groups: those who need help and those who are able to help others. Do you ever reflect on the fact that, if you have more than enough of this world's goods, someone else must have less than enough? Does it bother you?

In short, do we see problems, or do we close our eyes?

I'm only trying to stimulate your thought. Perhaps we need reconciliation more than we realized. My questions may offend your sensibilities or seem myopic. What questions do you think Jesus might ask?

The problem isn't that we need reconciliation. The real problem is that we don't think we've done anything wrong. In the final analysis, it's difficult for us to see any need for reconciliation once we've lost our sense of sin.

Is the Eucharist still Christ?

Q. I have heard somewhere that the Catholic Church has changed its teaching concerning the Holy Eucharist, that it is not the actual body of Christ, but is only a symbol. Is there anything to this? (La.)

A. The Catholic Church still believes, as it always has, that the living, risen Jesus Christ is present in the Holy Eucharist. This faith is attested to by St. Paul: "Is not the cup of blessing we bless a sharing in the blood of Christ? And is not the bread we break a sharing in the body of Christ?" (I Cor. 11:16).



BY FR. JOHN DIETZEN

IT IS STILL attested to by each of us as we receive the Eucharist when we say, in response to the words, "The body of Christ," "Amen"—it is true, I believe it.

This belief in the real presence of the Lord in the Eucharist is so essential to the Catholic faith, as well as to many other Christian denominations, that the church is

inconceivable without it.

This is not to deny, however, that the Eucharist is other things as well. Particularly is it a symbol, a sign, of the saving death and resurrection of our Lord—"Do this to remember me"—and even more a sign and promise of the second coming of Christ in his final victory over sin and death and our victory with him.

"EVERY TIME," Paul tells us, "you eat this bread and drink this cup you proclaim the death of the Lord until he comes." (I Cor. 11:26)

Perhaps one reason you ask your question is that more emphasis is placed on the rich symbolism of the Eucharist than was true in times past. The fact that the Eucharist is a sign of the present and coming reign of Christ, and of how that reign should be expressed in our Christian lives, has been explored by the church extensively in the past few generations.

This in no way justifies our calling it "only" a sign, however, because the Eucharist is such a cosmic Christian symbol precisely because it is in truth the body of Christ.

Q. Is it now possible for second

cousins to marry in the Catholic Church? How about first cousins? Our newspaper said there is a change in the laws of the Catholic Church about this, and my second cousin and I are seriously thinking of marriage. (Maryland)

A. According to the new Code of Canon Law, marriages in the collateral line are invalid up to the

'Every time,' Paul tells us, 'you eat this bread and drink this cup you proclaim the death of the Lord until he comes.'
—I Cor. 11:26

fourth degree of relationship, inclusive. (Canon 1091) This would include first cousins.

FORMERLY THE relationship of second cousins was also an impediment to marriage, though it was routinely dispensed. That impediment is now eliminated.

Marriage between first cousins is far more common in some other cultures of the world than it is in our country. In such situations dispensations for these marriages are also relatively common.

Q. Recently a serious back problem forced me to have an extremely dangerous operation. It could have

left me a cripple for the rest of my life. I asked the chaplain in the hospital to give me the sacrament of the sick. It would have given me a great deal of comfort because I was very frightened.

The chaplain said he would not give it to me because it is given only in danger of death, and as long as I was in the state of grace I didn't need it. Could you explain this? It is not the way I understand this sacrament. (Pennsylvania)

A. THE INTRODUCTION to the church's "Rite of Anointing and Pastoral Care of the Sick" lists the following as among those who may and should receive the sacrament of the sick:

—those who are dangerously ill due to sickness or old age;

—those who have already been anointed but are now suffering from a different illness, or if the danger becomes more serious in the same illness;

—those who are to undergo surgery because of a serious illness (which seems to have been the case with you);

—old people who are weak from age, even if there is no dangerous illness present; and

—sick children, if they have sufficient use of reason to be comforted by this sacrament.

(Teen-agers and Mass, and what to do when they don't want to go, are among topics discussed in Father Dietzen's "The New Question Box." The book is available from Guildhall Publishers, Box 325, Peoria, Ill. 61651; \$6.95, plus \$1 postage and handling.)

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Remembering 'The Day After'

'I'm going to live life as it comes and try to change the things I can'

At the risk of incurring a lot of "enough already's" from you, I would like to return once again to "The Day After," ABC's film about a nuclear attack on the U.S. In a recent column, I invited readers to let me know what they thought of the TV movie shown in November—and a number of you took me up on the offer.



BY
**JAMES
BREIG**

So now I would like to share those thoughts. While I am thinking of it, I wish readers who write to me would put their return addresses on the letters. I get several letters a month I cannot respond to because the writers have failed to let me know where they live. Often, I can answer their question, respond to their criticism or reply in some other way, but must rely on telepathy. (I will not on this occasion go into some of the handwriting I receive.



ENDEARING DAYS — Shirley MacLaine (right) and Debra Winger star as mother and daughter in "Terms of Endearment." Despite a good performance by Miss Winger, the U.S. Catholic Conference says the comedy falls short of its serious intention and portrays a benign attitude toward sex outside of marriage. USCC rating: A-III (NC photo)

'I would much rather live under Communist suppression than have the world around me destroyed... Simply to blow up the world because we are supporting... the American way is ridiculous!'

Trying to decipher names and addresses on some of the mail is like decoding the Rosetta Stone.)

Enough about my mail woes. Here are your thoughts on "The Day After:"

- From a man in Indiana: "It contributed nothing positive toward answering the question, 'How do we prevent a nuclear holocaust?'... Unless we obtain God's help, I believe that my children will suffer more than the Japanese people suffered at the end of World War II... The best hope we have is prayer."

- From a woman in Texas: "Its advertising was overblown. What the film showed was not nearly as serious as what we already know about the results of a nuclear strike... I am in favor of a nuclear freeze while a gradual disarmament takes place."

- From a woman in Massachusetts: "Too much hullabaloo was made over that picture. It wasn't any worse than what I had already pictured if a nuclear bomb was dropped. And if one is dropped I'm not clogging up roads trying to get anywhere. I'm going to sit on my front porch and

breathe deeply.... Personally, I think the U.S. needs to be armed and ready. Who can trust the shiftiness of the Russians anyway?"

- From a reader in New York: "My husband and I watched it with our 11-year-old son and it was worthwhile for all of us. He wasn't upset by it or left with feelings of

despair and hopelessness. Our kids are watching ten times worse than this on TV during early evening hours and weekends (cartoons, MTV, 'Madam's Place')."

- From a Pennsylvania man: "It stayed within TV violence limits but still showed the horror associated with a nuclear war.... I believe the movie opened the eyes of people who took nuclear war for granted."

- From a New York woman: "Frankly, I was so disgusted with the family plots that framed the movie that my attention was distracted from the missile issue which the extensive publicity and warnings claimed that the movie would address."

A group of high school students in Pennsylvania wrote to me about "The Day After." Here are some of their comments:

- "The movie wasn't scary or even mildly terrifying. ...To me the movie was nothing special"—Garret.

- "I am 15 and very informed about nuclear missiles. But seeing it made me feel differently as if it didn't register when I was told about it"—Vickie.

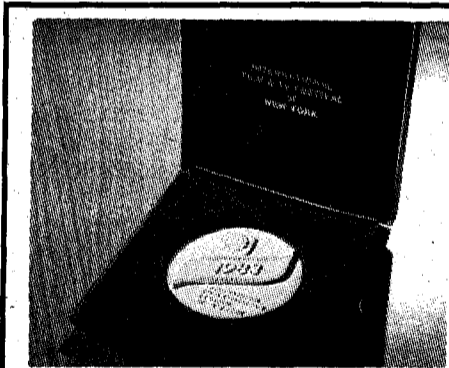
- "It wasn't the graphic violence of people dying (that should have bothered people); it was how quickly and how defenseless people were.... People looked at the movie the wrong way"—John.

- "The most shocking event to come out of this movie is not the strong emotions of fear or other

predicted psychological problems; it's the lack of emotion. I myself had no strong feelings... We are (so) constantly bombarded with wars in Lebanon, Beirut, etc. that we have become immune to it all"—unsigned.

- "I am 15 and I received information from the program that I was not aware of before. But it did not scare me that much. It did make me wonder about the future and it did give me concern for nuclear power although it did not give me a growing fear. I'm just going to live life as it comes and try to change only the things I can"—Duane.

- "I would much rather live under communist suppression than have the world around me destroyed. Any life is the most important thing. There is always hope for an enlightenment.... Simply to blow up the world because we are supporting truth and the American way is ridiculous"—Lisa.



The distinctive gold medal of the 1982 New York International Film and TV Festival was recently awarded to Real to Reel's National Catholic TV Magazine show based in Washington. (for religious programming). The program is locally produced through the Archdiocese of Miami by Carol Gallagher).

Produced all across the U.S. in 40 cities, subjects range from Mother Teresa of Calcutta to Dave Brubeck, cartoon voicer Dallas MacKenna (Elmer Fudd) to the deteriorating farms crisis in America's heartland. The general focus of the program is people doing good things—spirituality in action.

REAL TO REEL

A Catholic Television Magazine Program

Dallas McKennon, the man behind the voices of numerous Walt Disney characters, the Adam Walsh Child Resource Center, and the South Florida-based magazine "The Catholic Evangelist" will be featured on this week's edition of "Real to Reel," Sunday morning at 7:30 on WSVN-Channel 7.

Caution.
O'Sheas' can be habit forming.
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OUR 37th YEAR

Barry offers workshop preparing for holy week

Barry University, in conjunction with the Archdiocesan Office of Worship and Spiritual Life, is offering a 15-hour workshop on preparing holy week. Father John Melloh, S.M., Director of the Notre Dame Center for Pastoral Liturgy, will examine with participants the theology, liturgy and celebration dimensions of each day. Mary Beth Kunde, Director of Liturgical Music from the Miami Archdiocesan Office of Worship and Spiritual Life, will provide recommendations for the musical aspects of the celebration.

The workshop will treat the days of Holy Week as units according to the following tentative schedule:

January 13 from 6:30 to 9:30 p.m.: The Shape of Easter in the Liturgy Passion Sunday: "Preview of Coming Attractions".

January 14, 9:30 a.m. to 4:30 p.m.: Scripture: God's Word for Us; methodology for liturgical planning and preaching daily prayer during the Triduum; Gathering and Lingering in Prayer; The Great Vigil: The Climax of Celebration.

January 16, 6:30 p.m. to 9:30 p.m.:

Respect life thrift shop to be blessed

St. Anne's Catholic Thrift Shop, opened in Hollywood under the auspices of the Respect Life Apostolate, will be formally blessed on Sunday, January 8, at 2 p.m.

The thrift store, located at 2115 Hollywood Boulevard in Hollywood, opened its doors for business in July, 1983, and has recently made cash disbursements to St. Maurice Hunger Program, Hollywood Emergency Pregnancy Service Office, Broward County Adolescents in Distress, St. Joseph's Haitian Catholic Center in Pompano, St. Vincent's Home for Un-

Good Friday: The Passion and the Death of the Lord; the glorious passion; the cross of victory.

January 18, 6:30 to 9:30 p.m.: Holy Thursday: The Supper of the Lord. Eucharist as "lived mystery".

In previous editions of this workshop, parishes have found it worthwhile to sponsor several members of the Holy Week planning team.

To register send your check for \$50 to cover the cost of the workshop to the Religious Studies Department, Barry University, 11300 N.E. Second Avenue, Miami Shores, 33161 or call Sister Gertrude Anne Otis at 758-3392, ext. 481 for information about credit for the workshop.

Xavier choir at Caleb

The renown Concert Choir and Jazz Ensemble of Xavier University in New Orleans will perform this Sunday, Jan. 8 at 4 p.m. at the Joseph Caleb Center, 5400 NW 22 Avenue. Admission is \$7 for adults and \$3 for children. No reservations are necessary. The choir also will sing at the 11 a.m. Mass at St. Mary Cathedral, 7525 NW 2 Avenue, Miami.

ed Mothers, and the St. Joachim-St. Anne Building Fund.

In addition to the cash donations, the Thrift Store has boxed and sent clothing to Honduras, Camillus House, Poland, Miami Jewish Center and Naranja.

Anne Termini is manager of the store and her staff consists of all volunteers. The Board of Directors of the store are: Anne Termini, Father Daniel Kubala, Father James Quinn, Ettore DeTorres, Ray A. Schlichte, Jr., Charles Flickinger, Barbara Cruse and Nancy Carroll.

ings Chapter of Catholic Golden Age will also meet on Wednesday, Jan. 18 at 7:30 p.m. at St. Andrew Towers, Harmony Hall, 2700 NW 99 Avenue. Non-members as well as members are invited.

Famed author wins St. Louis award

One of America's foremost women of letters, Eudora Welty, received the prestigious St. Louis Literary award Dec. 4 at the Pius XII Memorial Library.

Sponsored by the Associates of St. Louis University Libraries, the award has been given annually to such notable writers as W.H. Auden, Barbara Tuchman, Tennessee Williams, Howard Nemerov, Arthur Miller and others.

Adult Bible classes will be offered beginning the week of Jan. 8, for both beginners and those advanced in scripture study. The evening classes will begin Jan. 11 from 7:45 to 9:45 p.m. The morning classes will begin the following day at 9:30 to 11:30 a.m. Call Sr. Ruth at 238-2711 to pre-register or for more information. For information on any of these events you can speak to Sr. Elizabeth Ann at the same number.

The Franciscan Center at 3010 Perry Ave. in Tampa will conduct a charismatic retreat from Feb. 3-5. \$60 per person.

St. Anthony of Padua Fraternity of Secular Franciscans will have a Day of Recollection at St. Mark Church, Boynton Beach, on Saturday, January 14, from 9:30 a.m. to 5:00 p.m. Brown bag lunch, beverages will be served. Fr. Daniel Ford, Southern Area Spiritual Assistant, will make his annual visitation. Two other Fraternities will also attend. For information call 737-7096.

St. Lucy's Women's Guild of Highland Beach will have a Day of Recollection at 9:00 a.m. on Tuesday, January 10, at the Cenacle, 1400 St. Dixie Highway, Lantana. This will include meeting, luncheon and Mass. For reservations call hostess Helen High, 487-5345 or Hilda Liptak, 368-7463.

Catechist certification course scheduled

The following is the schedule of catechist certification courses offered:

Dade North Cluster — "Introduction to the Sacraments." Place: Visitation Parish; Dates: Jan. 17-24-31, Feb. 7-14; Time: 7:00-10:00 p.m.; Professor: Rev. Paul Vuturo.

South Dade Cluster — "Introduction to the Old Testament" (Spanish). Place: Sts. Peter & Paul Parish; Dates: Jan. 23-30, Feb. 6-13-20-27; Time: 7:00-9:30 p.m.; Professor: Rev. George Garcia.

"Introduction to the Old Testament." Place: Epiphany Parish; Dates: Jan. 10-17-24, Feb. 7-14; Time: 7:00-10:00 p.m.; Professor: Rev. George Garcia.

"Introduction to the New Testament" (Spanish). Place: St. Raymond Parish; Dates: Feb. 29, March

7-15-21-28; Time: 7:00-10:00 p.m.; Professor: Rev. George Garcia.

"Teaching Religion in the 80's — Part I" (Spanish). Place: St. Benedict Parish; Dates: Jan. 9-16-23-30, Feb. 6; Time: 7:00-10:00 p.m.; Professor: Sister Rosa Monique, O.P.

"Teaching Religion in the 80's — Part I." Place: St. Kieran Parish; Dates: Jan. 24-31, Feb. 14-21-28, March 6; Time: 7:00-9:30 p.m.; Professor: Sister Rosa Monique, O.P.

North Broward Cluster — "Introduction to the New Testament." Place: St. Vincent Parish, Margate; Dates: March 1-8-15-22-29; Time: 7:00-10:00 p.m.

West Palm Beach Cluster — "Introduction to the New Testament." Place: St. Joan of Arc Parish; Dates: Jan. 11-18-25, Feb. 1-8-15-22-29; Time: 7:30-9:30 p.m.; Professor: Sister Immaculata Murphy, RSM.

Miss Welty is the author of such highly praised books as "Delta Wedding," "The Ponder Heart," and "The Optimist's Daughter," for which she received the 1973 Pulitzer Prize.

Food, clothing drive for migrants

Miami:—The Florida Department of Labor & Employment Security (LES) and the South Fla. Chapter of the International Association of Personnel in Employment Security (IAPES), in cooperation with the Governor's Disaster Preparedness Committee are launching a food and clothing drive to collect emergency assistance for migrant farmworkers. The collected food, blankets, sweaters and coats will be distributed to needy migrant farmworkers who have lost their jobs due to the recent freeze and continuing severe cold weather in Immokolee, Central Polk County and Belle Glade, Florida. The drive will continue until January 20, 1984.

The LES and IAPES are asking for donations of canned goods, blankets, sweaters and coats for adults and children. Drop-off centers in Miami are:

Catholic Service Center-130 N.E. 62nd Street: ask for Margarita E. Seixas.

Urban Ministry Office of the Riverside Church - 985 N.W. 1st Street: ask for John Power or Marilyn.

If you need further information, please call Mrs. Carolyn Rollins, Monitor Advocate, LES at 325-3149.

Enrichment evening for remarried couples

The Family Enrichment Center and the "Arco Iris" Group invite all remarried couples to an evening of information and reflection directed by Fr. Willie Pena. This evening of Enrichment will take place in the Activities Room of Blessed Trinity Parish, 4020 Curtiss Parkway, Miami Springs, on Jan. 11 at 8 p.m. For more information, call Elaine Marro Syfert at 651-0280.

Regional seminary offers theology courses to public

St. Vincent de Paul Regional Seminary in Boynton Beach, in the interest of being of service to the whole church, men, women, lay, and seminarian, is offering evening courses this spring in theology for outside students.

St. Vincent's is a graduate school of theology offering a Masters of Arts in Theology degree in both English and Spanish. Classes are also open to qualified students not seeking a specific degree. Classes are scheduled both during the day and at night.

Courses offered include American Catholicism, Introduction to the Law of the Church, and Fundamental Moral Theology. For a full list of courses and more information contact registrar Pilar Aurenzanz at 732-4424. The fee is \$45 per credit hour. Registration fee is \$15. Scholarships available for degree candidates.

It's a Date

Spiritual Renewal

St. Martin de Porres in Jensen Beach will offer each Sunday beginning Jan. 8 until Feb. 26, video tapes shown on a giant screen T.V. of several well-known religious speakers including Fr. John Bertolucci and scripture scholar Fr. George Montague. Deacon Jack Raisch will moderate the talks on how to pray, study and obey the bible.

The Dominican Retreat House, 7275 S.W. 124th St., in Miami will be offering Jan. 16, an "evening for the bishops' letter on peace" from 7:30 to 9:30 p.m. with Bishop Francis Reh. The bishop who was present during the sessions held last May will offer an explanation of the letter and also devote some time to answering questions.

A study day on the Psalms will be conducted by Sr. Ruth Elsner, O.P., at the retreat house on Jan. 18. Registration prepaid is \$10.

On Jan. 20-22, there will be a weekend retreat for men and women who attend AA and Alanon meetings conducted by Fr. Val LaFrance, a priest who himself has suffered from a predisposition to alcoholism. For further information contact Sr. Elizabeth Ann at 238-2711.

The Daughters of Charity Convent will host a Lay Carmelite retreat on Jan. 14 and 15, from 9:00 a.m. to 3:00 p.m. at the convent, 500 NW 63rd Ave., in Miami. The retreat will be given by Fr. Howard Rafferty, O' Carm. For information and reservations call Alfreda Tardiff at 446-2883.

Separated/divorced/widowed

The North Dade Catholic Singles Club will conduct a home Mass and a covered dish dinner at 8:00 p.m. Jan. 7, for the Feast of the Epiphany. Call Carol at 895-5848. A general meeting of the group will take place at 7:00 p.m. on Jan. 8. Call Paulette at 895-4734.

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library, Friday, Jan. 13, at 8:00 p.m. A special welcome to the widowers. Please call 274-0244.

Potpourri

The Lourdes-Noreen McKeen Nursing Home will hold a fund raising luncheon on Jan. 18, at the Breakers Venetian Ballroom in Palm Beach. For reservations call 655-8544, Ext. 270 on or before Jan. 12.

St. Stephens' Church in Miramar will hold an Italian night dinner/dance on Jan. 14, from 7:00 to 8:00 p.m. Live music. Donation \$7. Tickets available at rectory or phone 962-4860.

The Xavier University of New Orleans, Louisiana Alumni Club of Miami, Florida, will host the Xavier University Concert Choir, Chorus, and Jazz Combo which will be in concert on Sunday, January 8, at 4:00 p.m. at the Joseph Caleb Center Auditorium, 5400 N.W. 22nd Ave. Donations for this cultural event are \$7.00 for adults and \$3.00 for students. For tickets and information contact John Andrew Smith, 235-9101, or Edward Doyle, 754-4243. Tickets may also be purchased at the following locations: Brownsville Drug Store, 4634 N.W. 27 Ave.; Cinderella Drug Store, 128 N.E. 54 St.; Service Drug Store, 1300 N.W. 3rd Ave., and Richmond Heights Drug Store, 14638 Lincoln Blvd.

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast on Jan. 15, from 8:00 a.m. til noon, at the High School Cafeteria, 4601 Bayview Drive, Fort Lauderdale. For \$2.00 you can have all the pancakes you can eat, eggs, sausage, orange juice, coffee/milk. \$1.50 for children under 12 years of age. For further information, call Sharon Hope, 491-0934 days, or 785-7356 evenings.

Letters from a common man

Dear Bess, the letters from Harry to Bess Truman, 1910-1959, edited by Robert H. Ferrell. W. W. Norton (New York, 1983). 593 pp., \$19.95.

Reviewed by Joan M. Christian
NC News Service

Without the help of the U.S. Post Office, Harry and Bess Truman might not have been able to sustain their long and happy relationship of 82 years.

IN THE EARLY 1900s letter writing was the only reliable way to "reach out and touch" long distance. Throughout his lengthy career as a farmer, businessman, soldier and

politician, Truman was often away from his home in Independence, Mo. Consequently, he engaged in an almost daily correspondence with the woman he loved. He wrote more than 1,200 letters to Bess, and about half of them are included in this work.

Harry Truman met Bess Wallace at a Sunday school picnic in 1890 and knew immediately that she would be his only love. However, they were separated for many years while Harry struggled with an unsuccessful farm in Grandview and began his army career leading into World War I. On a personal level, these early letters are

particularly noteworthy because they tell a lot about the strong-willed personality of the former president. Truman was never daunted by what he could not control. For more than 20 years he labored on the farm and engaged in various business ventures to acquire enough capital to be able to marry Bess and be a man she would respect. He was 35 by the time they were married.

HARRY TRUMAN always thought of himself as a common man. To some extent he was, for many of his letters reflect everyday concerns — worries about money,

cars, his health, his daughter and wife, and even visiting the dentist. But these letters also reveal a little-known side of the former president as he vacillates between self-confidence and self-doubt. And it is his faith in Bess and his ability to share his fears and joys with the woman he loved that see him through these difficult times.

Harry Truman claimed that he could not write an interesting letter. That was the opinion of a humble man. *Dear Bess* proves him wrong.

(Joan Christian is a teacher and free-lance writer.)

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Thanks to St. Martin, St. Joseph, Padre Pio, St. Stanislaus, St. Oliver Plunket, St. Peter, St. Anthony, St. Bernadette, Our Lady of Mt. Carmel & The Sacred Heart. B.B.

Thanks to Sacred Heart & St. Jude for prayers ans. Pub. promised. A.S.

5A-NOVENAS

PRAYER TO THE HOLY SPIRIT

Holy Spirit. You who make me see everything and who show me the way to reach my ideal, You who give me the divine gift to forgive and forget the wrong that is done to me, and You who are in all instances of my life with me, I in this short prayer want to thank you for everything and confirm once more that I never want to be separated from You, no matter how great materials desires may be. I wish to be with You in eternal glory. Amen. Thank You for Your love towards me and my loved ones. Person must pray this prayer 3 consecutive days without asking your wish. Then promise to publish this dialogue as soon as your favor has been granted. (signed) Anna S.

THANKSGIVING NOVENA TO ST. JUDE

Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glories. 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. (signed) Marian

Thanks to St. Jude for prayers answered. Publication promised. OLGA

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Balancing today and tomorrow

'Define what is most important and concentrate on those things'

By Dan Morris
NC News Service

Three recent events strongly altered my view of the future:

—A good friend, a recovering alcoholic, fell off the wagon with a vengeance;

—I saw a film about how to manage one's time;

—Our son was hit and nearly killed by a car.

I've long been intrigued by a passage in Matthew's Gospel which seems to distill Jesus' attitude toward planning the future:

"I am telling you not to worry about your life and what you are to eat; nor about your body and how you are to clothe it... Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth much more than they are? Can any of you, for all his worrying, add one single cubit to his span of life?"

THE PASSAGE is from Matthew's Chapter 6. I've tended to handle it by convincing myself it is simply a case of dramatic biblical style which the author did not intend to be taken very literally. But I've also been tempted to test Jesus on it.

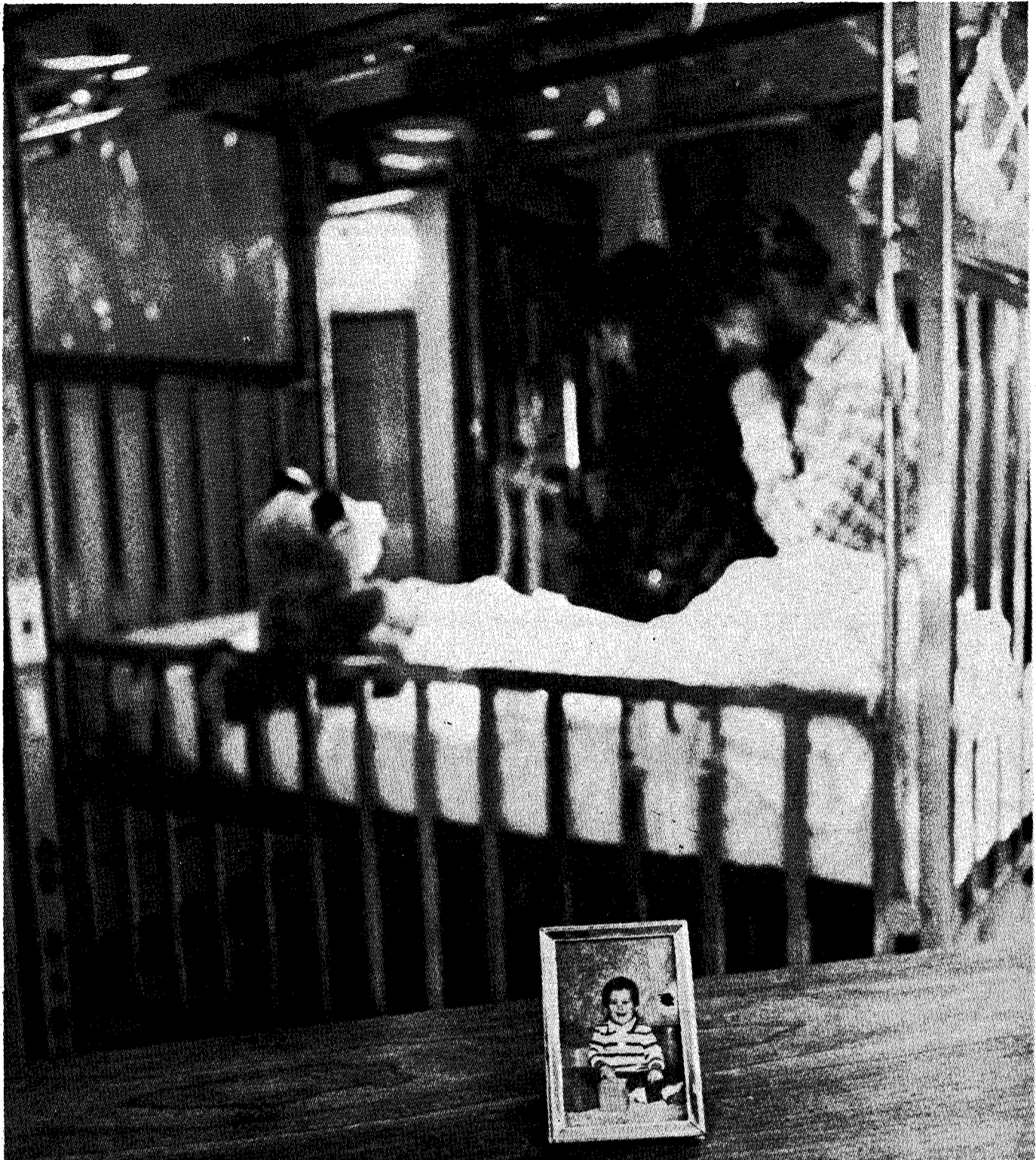
"OK, Lord," I mumble to myself, "I'll give up worrying about the bills this month. You pay them." This is particularly attractive when a month's bills arrive, greeted by only two week's salary.

Interestingly enough, I've noticed over the years that staring at the ceiling in the middle of the night didn't help much in matching available resources to current demands.

The time-management film I saw centered on setting priorities. It delivered a simple message: Define what is most important and concentrate on those things.

FOR A CHRISTIAN, knowing what is important is basic: Love God, serve neighbor.

However, knowing what is right and doing what is right can be birds of a different feather. That's where



Most people experience events in their lives that snap them to attention and force them to clarify priorities. For Dan Morris, an accident that nearly took the life of his son pushed all other matters aside. (NC Photo)

my friend's confrontation with alcoholism comes in.

The up-close weeks we shared with our friend as he battled and lost, battled and tied, battled and won small victories against the power of this disease were real eye-openers. His final victory, be it for however long, was an inspiration.

It took an awesome amount of courage and strength. Yet it was clear that he did not have a future until he controlled the alcohol overpowering his life. In the deepest of spiritual journeys, he had to become convinced he was important enough to save; that he could, with God's help, overcome alcoholism.

HIS PRIORITY would have to be each hour as it came along. If he lost his grip on today, he risked losing tomorrow.

He had to come to the bedrock

realization that his life was worthwhile, just as it was, with all its limitations, unmet goals, half-articulated dreams, wrinkles, bumps, scars and bruises.

This is where our son's accident comes in. Most people experience events in life that snap them to attention and force them to clarify priorities. The accident did that for us.

When I received the phone call from my wife that our Michael had been hit by a car, the critical staff meeting I was running suddenly lost meaning. Office concerns, car loans, pressing projects did not even come to mind. Our son's life was the total focus.

Why do we keep so focused on what our children might become rather than on what they are — incredible gifts and responsibilities to

be loved and enjoyed and nurtured now?

I'VE BEGUN to wonder! Do people invest too much time and energy on planning for that nicer car some day and next year's vacation? Can we become so focused on the future that when we reach what we've planned, we don't really enjoy it? Either we find it anti-climactic or are so geared to the next thing we can't enjoy the present.

Surely the Lord's message in Matthew shouldn't be twisted into a philosophy against all planning. Even the birds build nests and the flowers produce seeds for another day.

Yet, a proper perspective on the future does not seem possible for the Christian until he or she comes to accept the gift and potential of today.

Know Your Faith

GOD
in the
Human Situation

Laying up treasure

By Father John J. Castelot
NC News Service

Jesus recognized and acknowledged that prudent planning is a necessary ingredient of intelligent living. In Luke's Gospel we read: "If one of you decides to build a tower, will he not first sit down and calculate the outlay to see if he has enough money to complete the project?" (14:28).

However, there are right and wrong ways to approach planning. One can become so absorbed in it as to forget the old adage: "Man proposes, God disposes."

To think we are in complete control of our lives and destinies is an illusion. There are so many contin-

GOD in the Human Situation

The future is ours-- and GOD'S

By Father James Young, CSP
NC News Service

A friend of mine, Harry Fagan, tells of a woman who called him looking for help when he was chairman of the Catholic Commission on Community Action in Cleveland. The woman's problem: some fairly dangerous stray dogs on her block.

"Why don't you people come over and do something about these dogs?" she asked Harry on the phone.

"We are in the helping business," Harry said. "But we'd prefer that you take care of the dogs yourself."

'Making plans for the future, plans for our family, plans for a safer world, free of war, plans for constructing a more humane society, all these flow from trust in God.'

I'd be happy to come over and meet with you and some of your neighbors and help you develop a plan for dealing with the dogs."

The lady didn't like Harry's offer at all, and hung up. He was all talk and no action, she said.

SEVERAL DAYS later she called back. A dog had bitten an 8-year-old girl on her way home from school. "OK, I'm ready to get the neighbors together for your meeting!" she explained to my friend.

Harry met several times with the neighborhood group and helped them develop a plan of action. They soon pressed the city for help with such persistence that the city —

which previously was unresponsive — decided to take action and cleared up the stray dog problem.

Since that modest beginning at community action, the woman has become a neighborhood leader and helped her neighbors deal with some much more complicated problems.

That woman once was powerless in her community. Now she is full of plans for the betterment of her neighborhood. She has acquired the experience and skills to make a difference.

Harry could have been a nice guy and taken care of the stray dogs himself, leaving the woman alone and ineffective. By challenging her to take responsibility for her own and her neighbors' problem, he helped her discover gifts she didn't know she had — gifts for action and leadership.

PRESIDENT John F. Kennedy used to say, "Here on earth God's work must be truly our own." He recognized that God calls us to take our own lives and the lives of others into our hands and give them shape and meaning.

Many of us have seen the humorous sign which says, "The future lies ahead." The problem with the sign, as I recall, is that the final two words run off the end of it — obviously suggesting that the sign maker didn't plan ahead.

The future is certainly before all of us, but will it include a significant place for us? That depends on us.

Christians believe that God values each person. God has given each one of us dignity and value beyond our dreaming. God the creator has made us most like himself in that he has given us a real role in shaping our future. He is always with us, gently, respectfully nudging and urging us on.

YET GOD gives human beings real scope to shape their own lives

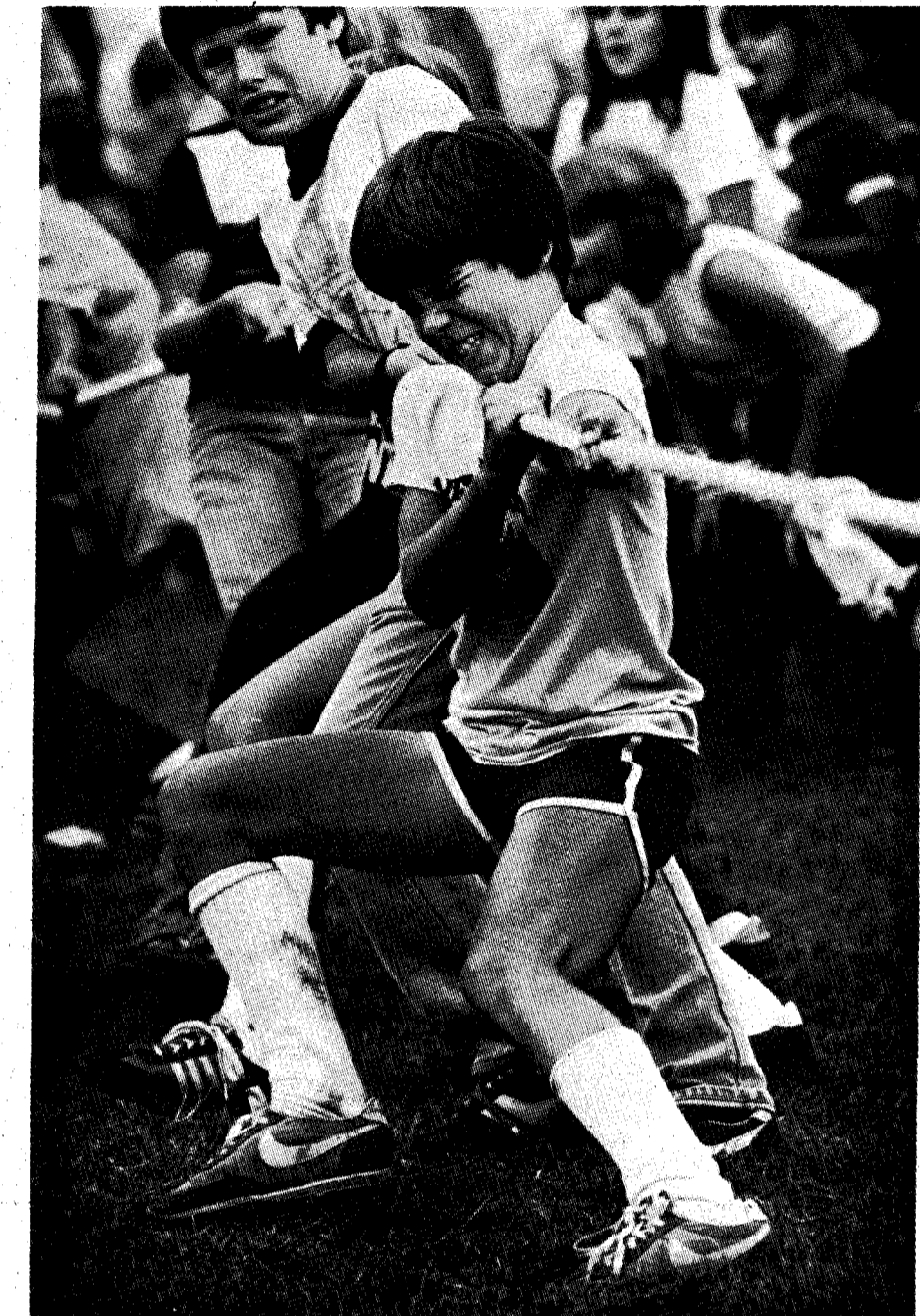
agencies beyond our control: illness, accident, financial recessions and depressions: Plan we must, but always with the realization that we need God's help to plan or to achieve, help to cope with failure and disappointment.

"That is why I warn you, do not be concerned for your life, what you are to eat, or for your body, what you are to wear. Life is more important than food and the body more than clothing. Consider the ravens: they do not sow, they do not reap, they have neither cellar nor barn — yet God feeds them. How much more important you are than the birds!"

THOSE ARE words from

Chapter 12 of Luke's Gospel where we find Jesus' very picturesque way of saying that our planning must be done with complete trust in God's love and concern. We must not be "anxious." We are to "stop worrying." Don't worry; work. If we "seek out this kingship" as a top priority, the rest will fall into place, maybe not exactly as we planned, but eventually for our best interests.

"We know that God makes all things work together for the good of those who love him, who have been called according to his decree" (Romans 8:28). This takes faith, deep trust, but, after all, it is as people of faith that we make our way in this world. God does not



Concern with the present and concern for the future often are like a tug of war pulling our lives in two different directions. If we pay too much attention to one and ignore the other our lives can become out of balance. (NC Photo)

and the world around them, at least to some extent.

God is like fresh air on a sunny day or an unexpected burst of energy; he fills out our capacities yet never coerces or forces us.

—So when we dream of becoming a doctor or a firefighter or a welder, we are doing something very Christian.

—When we go to school and gain education and skills, we are doing something very Christian.

—When we marry or choose to live a single life, when we make vocational decisions that shape our lives, we are doing something very Christian.

—Even when our plans need revision, making revised plans is a very Christian thing too.

MAKING plans for the future, plans for our family, plans for a safer world free of war, plans for constructing a more humane society, all these flow from trust in God. The same God shapes, guides and challenges us throughout the planning process, helping us build the new heaven and a new earth.

George Bernard Shaw once said, "Some see things as they are and say why? I see things that never were and say why not?"

Faith in a loving, supportive God enables us to dream boldly about ourselves and our world, and say, "Why not?"

Turning those dreams into reality, laying plans for a better future for ourselves and others draws us into God's own creative energy.

"promise us a rose garden," but he does promise to care for us.

"Do not live in fear, little flock... Wherever your treasure lies, there your heart will be" (Luke 12:32,34). If one's heart is set on the accumulation of wealth and the amassing of possessions, one is doomed to disillusionment. There is cold comfort in cold cash. "You cannot give yourself to God and money" (Luke 16:13), and only God can assure peace, security and deep-down happiness.

JESUS once told a devastating story about a man who, already rich, had an exceptional harvest. Not knowing what to do with the

surplus, he decided to build larger grain bins:

"All my grain and my goods will go there. Then I will say to myself: You have blessings in reserve for years to come. Relax! Eat heartily, drink well. Enjoy yourself. But God said to him, 'You fool! This very night your life shall be required of you. To whom will all this piled-up wealth of yours go?' That is the way it works with the man who grows rich for himself instead of growing rich in the sight of God" (Luke 12:16-21).

Work we must, plan for the future we must, but with complete trust in God. Selfish planning is self-defeating.

'Pope's Row' cultivates priests

By Cori Fugere

The small, marble-company town of Proctor, Vt., has only 2,000 residents—half of whom are Catholic—yet since the turn of the century it has sent 21 men and women in pursuit of religious vocations.

Of the 14 men and seven women, six are alive today: two bishops, two nuns, a monsignor and a priest. One predominantly Catholic area of town even has become known as "Pope's Row."

'There was a real atmosphere of religious devotion and piety in the homes,'

—Bernard J. Flanagan
Bishop

WITH THAT MANY vocations, the town is "a huge success story," said Dean Hoge, professor of sociology at Catholic University of America in Washington, D.C.

Hoge, who recently completed a study of men's vocations, said based on the current national average, 10,000 Catholics produce one priest every six years. Using those figures, a town the size of Proctor would produce one priest every 60 years.

No one can pinpoint the reason why so many persons from one town—especially one without a Catholic school—entered religious life, but many people believe devout Catholic families played a big part in fostering the vocations.

"There was a real atmosphere of religious devotion and piety in the homes," said retired Bishop Bernard J. Flanagan of Worcester, Mass. Bishop Flanagan grew up in Proctor, as did retired Bishop Robert F. Joyce of Burlington, Vt.

"VOCATIONS IN GOOD part come from family and are supported by the church and pastor," said Msgr. Paul M. Bresnehan, former director of Vermont Catholic Charities Inc. and associate pastor of St. Mary Church in Middlebury.

Hoge said his studies have found two general factors affecting men's vocations: recentness of immigration—children of first- and second-generation immigrants are more likely to become priests—and stability of family and parish life. The second factor, Hoge said, is related to how



'POPE'S ROW' — Mercy Sister Miriam Ward stands with Fr. Raymond Maloney, Jr. and his father outside the Maloney home on West Street, part of an area known as "Pope's Row" in Proctor, Vt. The town, with a population of 2,000, has produced 21 religious vocations including two bishops. (NC photo by Cori Fugere)

many times a family moves, how long a pastor remains at a parish and the amount of pleasant contact between young persons and the Religious in a parish.

porting those who chose to enter religious life were the public school teachers, said Mercy Sister Miriam Ward, professor of humanities at Burlington's Trinity College and

relationships" he had with residents of various backgrounds, he has been better able to "deal with all kinds of people."

Proctor is a small meltingpot—persons immigrated from Poland, Italy, France, Sweden and Ireland to work in the town's marble quarries and businesses.

People disagree on how Pope's Row got its name. Father Maloney said that it originated in 1953 at the time of Bishop Flanagan's consecration, when "some wit in the media" coined the term. Sister Ward thought the Sisters of Mercy originated the name.

WHATEVER ITS ORIGIN, the Religious from Pope's Row are proud of their upbringing.

"It's an honor to be part of the type of giving that has come from people who gave so much to the church throughout the years," Father Maloney said.

'No one can pinpoint the reason why so many persons from one town — especially one without a Catholic school — entered religious life, but many people believe devout Catholic families played a big part in vocations.'

Good Shepherd Sister Francis Markham, a Proctor native, agreed, crediting the Sisters of St. Joseph of Rutland who taught religion at St. Dominic Church in town.

"They meant a lot to me... they were very encouraging and supportive," said Sister Markham, who was provincial superior of her order in New York before moving to Florida to care for her elderly father.

ALSO INFLUENCING and sup-

director of its annual Biblical Institute. She said the teachers not only were "stalwart and exemplary teachers," but good Catholics who regularly attended Mass and lived in accordance with Christian values.

Throughout his various ministries, Bishop Flanagan said he has carried with him "a feeling of solidarity" which comes from living in a small town. He said because of "cordial

the Saints *by Luke*

ST. BERNADETTE



SAINTE BERNADETTE SOUBIROUS WAS BORN OF A POOR FAMILY ON JAN. 7, 1844, IN LOURDES, FRANCE. ONE DAY, GATHERING STICKS, SHE SAW A BEAUTIFUL LADY CLOTHED IN WHITE AND BLUE WITH ROSES ON HER FEET AND A ROSARY HANGING FROM HER ARM. HER MOTHER, UPON HEARING OF THIS, BECAME UPSET, AND MANY QUESTIONED THE GIRL'S SANITY. ON 18 DIFFERENT OCCASIONS SHE SAW THE LADY, ONE TIME BIDDING HER TO "DRINK OF THE FOUNTAIN." THE CHILD LOOKED AROUND BUT SAW NONE, SUDDENLY WATER SPRANG UP AND FLOWED OVER THE ROCKS. AT ANOTHER TIME BERNADETTE BEGGED: "O LADY, TELL ME WHO YOU ARE." REPEATING THE REQUEST FOUR TIMES; EACH TIME THE VISION GREW BRIGHTER AND THE LADY REPLIED: "I AM THE IMMACULATE CONCEPTION." THE CHILD KNEW THEN THAT SHE WAS THE MOTHER OF GOD. THE FAME OF THESE VISIONS GREW, DRAWING GREAT NUMBERS OF PILGRIMS. MANY MIRACLES AND CURES CAME ABOUT. OUR LADY TOLD BERNADETTE, "I CANNOT PROMISE YOU HAPPINESS IN THIS LIFE, BUT ONLY IN THE NEXT." BERNADETTE ENTERED A CONVENT, SPENDING HER LIFE AS A HUMBLE NUN. SHE SUFFERED MANY CONTRADICTIONS AND DISEASES BUT WAS NEVER KNOWN TO COMPLAIN. SHE DIED AT AGE 35, IN 1879.

Sleeping in God's palm

By Hilda Young

Please let me offer you a late and somewhat reluctant Christmas present. I say "reluctant" not because of any hesitancy in parting with this gift but because some things that mean much to me personally do not translate well when spoken out loud. Words simply can't say everything well.

With that apology on record, I simply want to share a prayer form that has helped me in recent years, especially on those nights you awake at 3 or 4 a.m. and life seems about to crush you; when the money is gone, but the month isn't; when a good friend has fallen off the wagon and you don't know how to help her.

It is a prayer form for the times when:

—YOU have doubts about God's existence, but you have to teach a CCD class the next day;

—YOU'RE worried: What if the biopsy on your mother shows malignant?

—YOU wonder: Is there anything

you can do for your son whose heart is broken because he was cut from the basketball team?

This is a prayer form for times when your daughter has been moody for weeks and you don't know why and she won't talk; the headlines give you nightmares and you wonder how much time the earth has left; yet you know that once you have had some sleep, things won't look as bleak.

YOUR mind says, "Sleep." Your heart says, "But I can't!"

I close my eyes and imagine the bedroom is God's hands and that the bed itself is his palm. I even imagine myself in different positions in his hand. I can feel his warmth, feel the folds of his skin, know the comfort of his flesh.

More often than not a sense of peace follows and so does sleep.

Sure, it might seem like a child's game. But, in a real sense, the trick is reminding ourselves we are all children in God's eyes.

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