

VATICAN TIES

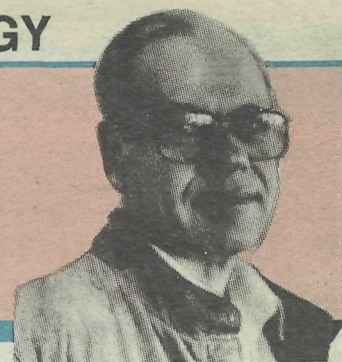


U.S. establishes diplomatic relations with Vatican—Page 3

LIBERATION THEOLOGY

Scholar here says it's influencing pope, U.S. bishops and others

Page 9



THE VOICE

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Waging peace here

By **BETSY KENNEDY**
Voice Staff Writer

The Archdiocese of Miami waged its own struggle for peace last week in a series of lectures by prominent leaders, emotionally-charged public debates and a multi-media art exhibition at the Pastoral Center, in which famous national and local artists displayed their visions of a world in turmoil.

Sponsored by Catholic Community Services, the series of four lectures was entitled, "The Challenge of Peace: God's Promise and our Response" and drew keenly involved audiences which were swept up in emotional debates afterwards. An art exhibiton by "Artists Speak for Peace," a group of 100 artists who are concerned for world peace, also went on display at the pastoral center and continues through Jan. 21.

"We have a special responsibility as children of peace in the community," the Archbishop said during his lecture on Wednesday.

"The Church is now committing itself to greater action, to more resolute steps to avoid nuclear war. It has an unconditional commitment to human rights which is necessary for making peace."

Threats to Peace

He spoke of the causes of "fractured tranquility" within the local community and the root causes of disorder which branch out into violent behavior as people become angry and reactive.

"If the executive department is not doing its job... if the judicial department is exonerating people who should be punished, people react and civil rights have been violated. Discrimination in attitudes, employment, unsanitary conditions... all of these things threaten peace."

Lectures, debates, and art exhibits sponsored at Archdiocese Pastoral Center



Oil painting "The Pledge" by Nym Gautama in Pastoral Center display by Artists Speak for Peace. (Voice photo by Araceli Cantero).

The Archbishop also said that Catholics can foster peace by examining their own attitudes and eliminating the malignant ones.

"People have a fender bender (wreck) and they are ready to fight.

There is something wrong in our mentality. We don't like strangers.

"If I may quote from Vatican II, no good can come from building peace as long as there is hostility, contempt and distrust, racial hate and

unbending realities that continue to divide man and place him in opposing camps."

After the Archbishop's remarks, Rev. Bob Simms, former executive

(Continued on page 12)

Predicts Topping \$5 Million Mark

Light up ABCD, Archbishop urges

"We're going to cross the \$5 million mark," Archbishop McCarthy proclaimed at the first Archbishop Charities and Development drive dinner, at the Sheraton Bal Harbor Hotel.

Over 800 supporters attended the dinner which had as a featured speaker former Miami Dolphins defensive back Tim Foley.

Foley praised the Archbishop for his warmth and commitment.

"The whole idea is commitment," Foley said. "Somebody on the other team has to break up that wedge," he

said, comparing speaking out on religious matters to a difficult football maneuver.

"IT IS THE things that we do that show them that there is power in what we believe in."

Following Foley's speech there was a videotaped message from triumphant University of Miami Hurricanes coach Howard Schnellenberger featuring highlights from the 1983 football season which led to the national championship.

Schnellenberger, who is honorary chairman of the 1984 ABCD drive

concluded the film by saying, "the same principle of teamwork and attention to detail are the same ingredients that will make this a successful drive."

Archbishop McCarthy, who spoke after the movie, said he was concerned about whether he would "move hearts and convey a sense of urgency" to contribute to the drive.

"MAYBE I SHOULD describe how beautiful it is at Christmas when the lights light up."

"How the lights light up when

some people know they are loved," he said, speaking about the ability of Catholic Community Services to touch people's lives.

Archbishop McCarthy concluded his remarks by expressing optimism about the ultimate success of the charity drive.

He said that he hoped the drive would reach a goal as much as 10% higher than in the previous year, exceeding the "magic \$5 million."

"There are a lot of people who haven't been nudged. I ask you to spread the good news."

Migration week honors refugees

WASHINGTON (NC)—National Migration Week focuses not only on the needs of immigrants, refugees and migrant farm workers but on the grace they bring to the communities they touch, said Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the U.S. bishops' Committee on Migration and Tourism.

The observance which started Jan. 9 and ends Jan. 14, is sponsored by the National Conference of Catholic Bishops.

In a letter to fellow bishops, Bishop Bevilacqua cited the problems faced

by people whose lives have been disrupted by flight from political oppression, violence, hunger and poverty. He said that once in the United States the newcomers face exploitation, high unemployment and sometimes hostility from citizens who fear being displaced.

"As a people of faith, however, we must look at the presence of immigrants, migrants and refugees as a grace that makes us a richer community, where there is unity in diversity," the bishop wrote.

"We must also strive for just

legislation, for an awareness of the presence and needs of these marginal and voiceless groups and for concrete responses through diocesan agencies and at the parish level, where welcome and evangelization are tested," he said.

Bishop Bevilacqua urged the bishops to encourage the work of resettlement directors, offices for the Hispanic apostolate, ethnic ministry coordinators and coordinators of migrant farm workers ministry to fulfill the theme of National Migration Week: "I was a stranger and you

welcomed me." (Mt. 25:35)

The bishops also received a report on the health problems faced by migrants workers in the United States. The report was written by Robert W. Roddy, a deacon who is coordinator of voluntary and church-related assistance of the Migrant Health Program.

He cited the efforts of the many orders of nuns who for the past 15 years have worked "with a balanced focus on the health and human needs of the migrants and on the evangelical needs as priorities."



NUNS FREED—In Rome, Sr. Pilar Feilu, left, superior of the Santa Teresa di Gesu order, embraces one of five nuns released by Angolan rebels after nearly four months in captivity. (NC photo from UPI).

Finnish clergy oppose women ministers

Younger clergymen in Finland are more opposed to admitting women to the ministry than older men. According to a survey in a Finnish magazine, a total of 44 percent of the clergymen surveyed said they supported ordination for women; but only 33 percent of the ministers under 35 approved of women priests. Dr. Harri Heino of the Research Institute of the Church of Finland attributes the attitudes to the influence of theological professors and the fact that more young clergymen are coming from the evangelical wing of Finnish Lutheranism.

President disputes Baptist faculty and students

RICHMOND, Va. (RNS) — Three months after becoming president of Virginia Intermont College, James E. Martin Jr. is locked in an art, alcohol and sex struggle with students and faculty at the Baptist-related campus. The movie is called "Everybody's All-American," starring Tommy Lee Jones and Jessica Lange. In one planned scene of the plot, the hero kills himself by crashing his airplane. That scene turned off Mr. Lolley. "My basic problem is that the movie's final solution to the human situation is suicide," he said. "There is Gospel that can provide a solution to people's troubles." Instead of looking for another plot twist, Warner Bros. went to nearby Duke University, which has agreed to allow the filming to take place on its campus.

Polish cdl. tells priests, 'stay out of politics'

WARSAW, Poland (NC)—Polish Cardinal Josef Glemp of Gniezno and Warsaw urged priests to stay out of politics and called for more tolerance between the communist government and its Solidarity opponents. He issued the calls in a message made available to Western journalists. In the current situation of world tension, the cardinal said, "our country must not generate the spark that ignites the fire."

News at a Glance

Cdl. Glemp condemns missiles

WARSAW, Poland (NC) — Poland's Primate, Cardinal Jozef Glemp of Gniezno and Warsaw, has condemned the placing of nuclear missiles in Europe. "The prospects for the year which has just started can evoke a feeling of oppression, because some European countries of ancient Christian culture are equipped with missiles carrying death; the very fact of threatening humanity with missiles like these is immoral," he said in a homily at Warsaw's St. John's Church.

Pope praises Mafia-fighting cardinal

VATICAN CITY (RNS)—Pope John Paul II has condemned what he termed "barbarian" mob violence in Mafia-plagued Sicily and praised the island's cardinal for his battle against organized crime. The pope told 1,500 Sicilian pilgrims, "Your Sicily wants and has the right to live a harmonious, serene and honest life. Certain facts of barbarian violence provoking pain, shock and dismay offend human dignity." Local Sicilian tradition has it that the Mafia should never be referred to by name but the pontiff broke that rule when he travelled to Sicily a year ago. But in his speech to Sicilian pilgrims, the pope did not use the word Mafia.

Filipinos urged to boycott election

MANILA, Philippines (NC) — The Catholic Bishops Conference of the Philippines said that Filipinos may boycott upcoming elections in good conscience because of the unstable political situation following the assassination of opposition leader Benigno Aquino last August. The bishops said that traditional church teaching that Catholics have an obligation to vote applies only to normal circumstances. The upheaval since the assassination has created "far from normal" conditions, the bishops said.

ADL asks inquiry of Army ties to war criminal

NEW YORK (RNS) — The Anti-Defamation League of B'nai B'rith has asked the Justice Department to investigate the U.S. Army's employment of an alleged Nazi war criminal from Belgium for counter-intelligence purposes from 1946 to 1955. Robert Jan Verbelen was sentenced to death in absentia by a Belgian military court in 1947, the ADL says. He was convicted of crimes involving mass murder and terrorism. Using documentation it received from army files, the league says Mr. Verbelen worked for U.S. authorities in Austria from 1946 to 1955 under the name Alfred H. Schwab. The league says it has information that the army was aware of Mr. Verbelen's true identity when he was hired. The ADL call comes several months after a Justice Department report admitting that the United States Army shielded another Nazi war criminal, Klaus Barbie.

Arbitrary arrest on increase, says bishop in Namibia

A Lutheran Bishop in Namibia reports that arbitrary arrests and punishing detention have increased in that African territory. Bishop Kleopas Dumeni of the Evangelical Lutheran Ovambokavango Church says many pastors and lay leaders of his churches have been arrested and held without a charge. Churches in Namibia have frequently been the targets of raids by South African security forces. Authorities charged that the churches shelter the forces of the Southwest Africa People's Organization who are fighting against the South African occupation of Namibia. Bishop Dumeni also says that people on the way to church have been killed when their vehicles run over mines laid by both sides in the conflict.

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Previous situation called a 'charade' by envoys in Rome

U.S.-Vatican ties will make the job 'easier'

WASHINGTON (NC) — Establishment of formal diplomatic ties between the United States and the Vatican may have little practical effect except for making the job of the U.S. envoy to the Holy See a little easier.

In fact, congressional sources told NC News, the impetus for removing the century-old ban that blocked establishment of formal ties came not from Congress, where legislation ending the ban was approved in November, but from the office of the current U.S. envoy, William A. Wilson, who was nominated for ambassador by President Reagan Jan. 10.

The upgrading of diplomatic ties also is not expected to greatly alter

the work in Washington of the Pope's representative in the United States, Archbishop Pio Laghi. The pope's delegate in Washington already is treated as a full diplomat because, in addition to serving as a link between the U.S. church and the pope, he also is the Holy See's permanent observer to the Organization of American States, according to an official at the apostolic delegation.

Bills aimed at lifting the ban were introduced last summer in Congress by Rep. Clement J. Zablocki (D-Wis.), chairman of House Foreign Affairs Committee until his death Dec. 3, and Sen. Richard Lugar (R-Ind.), chairman of the European affairs subcommittee of the Senate



Pope meets with red Brigade terrorist Valerio Fiorucci in prison recently. Formal U.S.-Vatican ties considered helpful in gathering intelligence information. (NC photo)

Foreign Relations Committee.

An aide to Lugar, Richard C. Kastings, recalled in an interview that Lugar toured Europe during Congress' Memorial Day recess last spring and, while in Rome, met with Pope John Paul II and visited Wilson's offices.

While the pope did not raise the diplomatic relations issue with Lugar, Wilson's office in Rome did, according to Kastings.

"They felt they ought to be accredited to the Vatican," said Kastings. "It would make their lives so much easier."

He said the envoy's staff in Rome used words like "silly" and "a charade" to describe the distinction between a personal representative of a U.S. president and a full ambassador.

Lugar returned to Washington, Kastings continued, and a month later saw that Zablocki had introduced, with 25 co-sponsors, a bill to end the ban on full diplomatic relations.

Kastings said Lugar then checked with the State Department and the White House to see if there was support in the administration for the measure before introducing his own version of the legislation five weeks after Zablocki.

"This idea (of ending the ban on formal relations) has been run up the flagpole a number of times," said Kastings. "It certainly wasn't a Cabinet-level issue."

Another source, who spoke on condition that he not be identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador" this source said.

As merely the personal representative of the president and not an ambassador, Wilson would be notified of special events such as beatifications and canonizations but would not be officially invited, an American source in Rome told NC News last November.

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was "used to smirking" at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps while Wilson could not, the Rome source said.

Lugar's proposal to end the ban on diplomatic relations was attached Sept. 22 to a bill authorizing programs for the State Department. A House-Senate conference committee later agreed to the addition to the bill, and Reagan signed the measure into law Nov. 22.

Miami ex-envoy raps move

Miami attorney David Walters, who was president Carter's personal representative to the Pope in 1977-78 told The Voice establishing formal ties by the U.S. with the Vatican would have drawbacks.

He said it would decrease direct communication between the Pope and the U.S. president.

"For example, when there was a function at the Vatican I sat with the Pope's family (as personal representative) and the ambassadors sat over in the other side," he said.

"Another drawback is that now you will have the State Department between the President and the Pope and I don't have much encouragement about that, given the track record of the State Department."

Asked about intelligence gathering aspect of Vatican ties, he said "It (the Vatican) is probably the best listening post in all of Europe, or all the world."

However, he added, he did not get involved in such activity when he was the envoy there.

"In fact I told the CIA to get lost because as personal representative I thought my relationship with the Holy Father should be on a higher plane."

Some still hit church-state issue

NC News Service

While Catholic officials hailed the U.S. decision to form diplomatic ties with the Vatican Jan. 10, a leading Baptist spokesman called the move "a ludicrous leap of logic" that imperils American Christian missionaries in the Third World.

A church-state separation group announced plans to file suit against the move on constitutional grounds.

Cardinal John Krol of Philadelphia said President Reagan's decision gives the United States "the standing it deserves" at the Holy See.

A sharply divergent reaction, however, came from James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, an

agency representing some 27 million U.S. Baptists on questions of U.S. public policy.

Calling Reagan's move "one more evidence of massive misunderstanding on the part of this administration of the appropriate relationship of church and state," Dunn said the action was "a clear violation of the principle of church-state separation."

Dunn also called it "a dangerous and divisive precedent of government meddling in church affairs, and the occasion for practical problems for all those engaged in the far-flung missionary venture in developing countries."

The Rev. Jerry Falwell, a fundamentalist preacher and leader of

the Moral Majority movement, who supported Reagan in the 1980 election campaign, also opposed the move, saying it set "a precedent which we will regret later." He asked how long it would be before Mecca, the chief holy city of Islam, makes a similar request for diplomatic recognition.

Dean Kelly, church-state specialist for the National Council of Churches, reiterated the NCC's official policy since 1951, which he said "maintains it is improper for the United States Government to send an ambassador to any church." The NCC is an umbrella organization for U.S. Protestant and Orthodox churches with a combined membership of

40 million.

Not all non-Catholic reaction was negative, however. While a number of American Jewish organizations are on record opposing Vatican-U.S. ties on grounds of church-state separation, their response to the move was described as generally "muted" by Rabbi Marc Tanenbaum, director of Christian-Jewish relations of the American Jewish Committee.

While noting the church-state concern of Jews, he also cited an argument that in terms of Vatican diplomacy, the Holy See can legitimately be considered "a 'secular' arm of the church, conceived as a sovereign state."

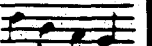
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Pope 'stars' in Vatican film project

TV cameras recording papal events for history

By JOHN THAVIS
VATICAN CITY (NC) — The Vatican's television production company is turning its cameras on Pope John Paul II in an unprecedented effort to capture the images of his papacy.

Formed in October, the company has been busy filming what until now were some of the most private papal events in an attempt to make Pope John Paul's papacy the best-

'The pope pushed this project incredibly. He's very sensitive to the use of this medium.'

documented ever.

It is the first time the Vatican has used film to record a pope's day-to-day activities. The film history is being done by the Vatican Television Center, known as CTU after its Italian initials.

While much of the filmed material is destined for archives, some of it will be used in special programs distributed to the mass media, according to CTU Secretary General Fiorenzo Tagliabue.

THE POPE'S Dec. 27 prison meeting with Mehmet Ali Agca, the Turk convicted of shooting and wounding him in 1981, illustrated CTU's new role.

Two CTU cameramen filmed the meeting from outside the cell, while one cameraman from the Italian state television RAI videotaped the encounter. The RAI videotape was the property of CTU, however, and carried the CTU logo when it was shown on Italian television.

Only after the videotape had been screened in the Vatican Secretariat of State, Tagliabue said, was it released to RAI. The Secretariat of State is the Vatican office that controls CTU, he said.

"If CTU hadn't been there, the world would never have seen the meeting," Tagliabue said in an interview.

While the videotape material was intended for immediate use on news programs, Tagliabue said, CTU took "extraordinary" shots of the encounter that are being made into a documentary designed for world distribution.

THE PROGRAM, which is expected to be edited by mid-January, will begin with the May 13, 1981, shooting in St. Peter's Square and culminate in the face-to-face meeting between the pope and his assailant last Dec. 27.

Did CTU use microphones in filming the encounter in Agca's cell?

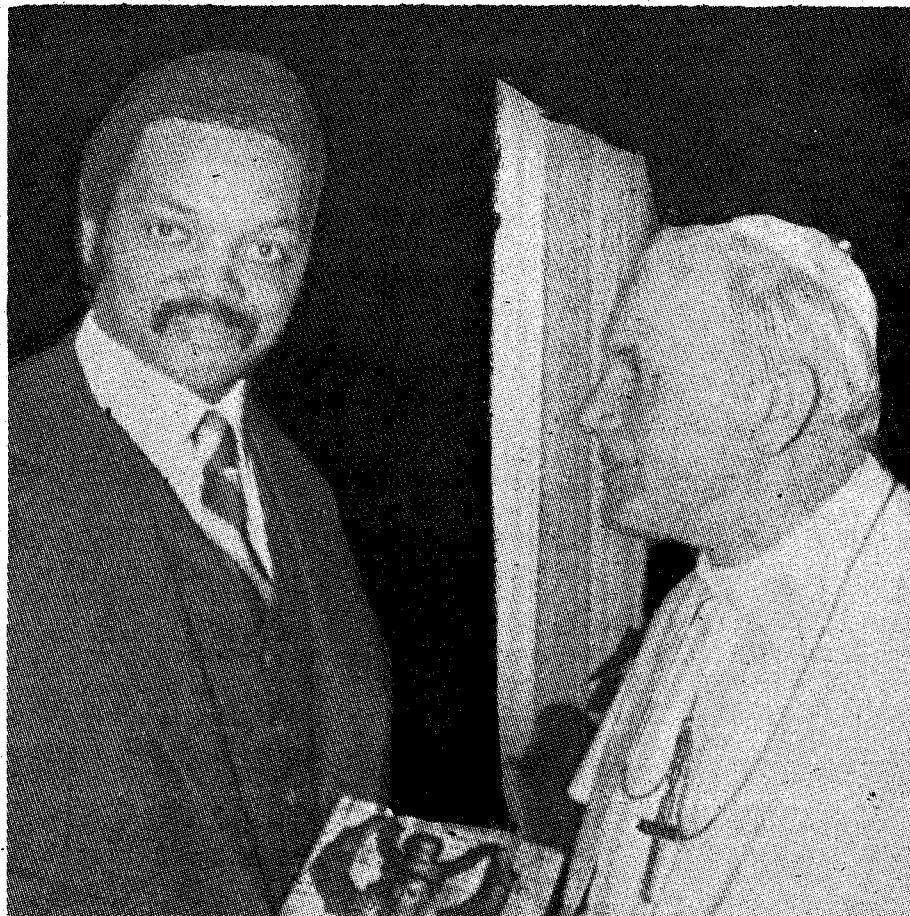
"Yes, oh yes. But I can't tell you what was said. That's top secret," Tagliabue said.

Tagliabue said CTU was filming "nearly all" papal events, including many audiences and meetings that until now have been held in strict privacy.

He said the pope's closed-door 1982 meeting with Solidarity leader Lech Walesa in Poland is the kind of event that will be documented in the future.

"Most of this material will be of historical interest, perhaps available in 15 or 20 years," he said. "But some of it will be used in a variety of special programs designed for world TV markets, home video markets and church organizations."

ONE PROGRAM in production



Papal audiences and private meetings, such as this one two years ago with Rev. Jesse Jackson, are being filmed now by Vatican cameras for eventual release to the public. (NC photo from UPI).

uses footage of the pope leading a rosary recitation, interspersed with shots of artistic masterpieces to illustrate the mysteries.

Another "very successful" service CTU is providing, Tagliabue said, is videotaping papal audiences and meetings with pilgrims.

CTU is making the videotapes available, at a small cost, so that those pictured in the meetings can show them on home video units. The official Vatican photographer has offered a similar service in still photos for years.

In late December, CTU began closed-circuit televising of Pope John Paul's Wednesday general audience talk in St. Peter's Basilica to people in the Paul VI auditorium, where two large screens are used for projection.

Because of the size, the people at the general audiences during winter months are often split between the basilica and the auditorium.

BESIDES its own production, CTU has acquired an option on world marketing rights for the French film, "A Man Called Jesus," a two-hour feature using 90 actors, because it is the kind of product CTU wants to promote, Tagliabue said.

An advisory committee has been formed in the United States, he said, to study ways to market CTU productions to the U.S. media.

Tagliabue said the purpose of CTU's undertakings is not financial profit.

"We see this as part of the church's evangelical mission," he said.

What does Pope John Paul think of all this?

"The pope pushed this project incredibly. He's very sensitive to the use of this medium," said one Vatican source close to CTU.

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Put ordination on back burner, female official counsels women

By SISTER MARY ANN WALSH
VATICAN CITY (NC) — "There should be more women in positions of responsibility and visibility in the church," but they would make more progress if they set aside the issue of ordination to the priesthood, said Lucienne Salle, a French psychologist and a member of the Pontifical Council for the Laity.

Salle, who has represented the Holy See at United Nations meetings on women, was interviewed by NC News and discussed a need to open up more

operations.

Despite the dearth of women employed by the Vatican, Salle pointed to signs of progress in the acceptance of women.

"It has now been accepted that women exist and are needed," she said. She cited the special recognition of women in Pope John Paul's World Day of Peace message and the use of the phrase "men and women" and not just "men" in many Vatican statements.

Women belong in positions of

together in the sanctuary," she said.

WOMEN should be lectors and eucharistic ministers so that there will be a "visibility of communion" at the Mass, she added.

Salle said the Vatican has participated in U.N. meetings and research on women but the Vatican has not taken a position exclusively on women's rights, although "the church includes women when it works for human rights for everyone."

Salle recommended a dialogue with men as a key element in improving the status of women.

"We have to change men's mentalities or we can't help women. Enactment of laws which prevent discrimination against women are not enough," she said.

She added that women religious, with the benefit of their theological and pastoral education, can make a special contribution to "intellectual reflection on women's issues."

"We need biblical and anthropological research on women," she added, "because it is not being done in Catholic circles."

Working for ordination to the priesthood 'will only lead to a clash because the reaction of the pope against this is very strong.'

positions in the church to women.

She predicted that women would progress further in the church if they put the issue of women's ordination aside given the opposition of Pope John Paul II.

Working for ordination to the priesthood, she said, "will only lead to a clash because the reaction of the pope against this is very strong."

Salle said the new Code of Canon Law mentions several areas where women can hold positions of responsibility, such as on parish and diocesan pastoral councils and in catechetical formation programs.

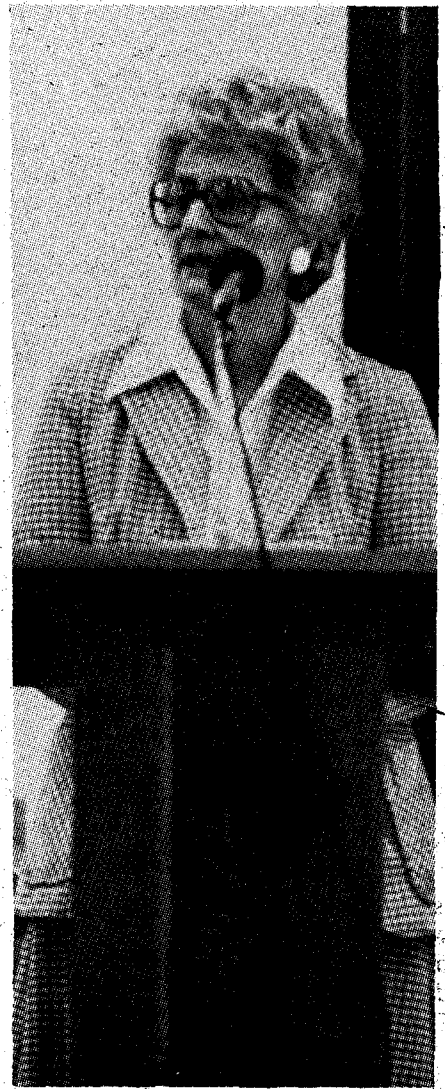
THE VATICAN does not provide a good example in placing women in visible positions, she said, because it relies mainly on priests to staff its

responsibility and visibility in the church because it would show that the entire community is present and this is especially true in the liturgy, said Salle.

"The complete community — men, women, priests — should be visibly

Group attacks Orthodox Jew divorces

NEW YORK (RNS) — Alarmed by a rising community divorce rate, an Orthodox Jewish task force has undertaken a study aimed at strengthening marriages and families. A task force of the Association of Orthodox Jewish Scientists' behavioral science and mental health section will research the possible causes for the increased divorce rate. "It appears that even among the most Orthodox Jewish circles there has been an ostensible weakening of family bonds and marriage stability at an alarmingly increasing rate," the association said. Estimates of the Jewish divorce rate range from a low of 3-8 percent to a high of 25-40 percent. Researches are setting up a questionnaire and plan to interview rabbis and people working at religious tribunals, which grant divorces.



Women can play important roles in the life of the Church without seeking ordination, a female Vatican official says. (NC photo).

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Nicaragua may help ...

Amnesty, reunion of families possible, Bishop Schlaefer says

In December exodus was made by Miskitos seeking reunion with families in Honduras, to escape from a war zone and another relocation by the Nicaraguan government, he said.

Bishop Schlaefer said he hopes to return to Nicaragua about Jan. 11, if his doctor approves. He is recuperating at his mother's home from a foot injury and parasite infection sustained on the 80-mile journey into Honduras.

Nicaragua's Sandinista government invited him to return, indicating he would be welcome.

The 63-year-old Capuchin missionary heads the Vicariate of Bluefields, which includes the entire Zelaya Province, covering eastern Nicaragua from Honduras to Costa Rica. About 52,000 of its 350,000 Catholics are Indians.

"The situation (between the Sandinistas and the Miskitos) has actually improved in the last six months," Bishop Schlaefer said. The Sandinista government recently granted amnesty to Miskito Indians accused of crimes against state security, and a general amnesty to all rebels.

"I had proposed March 4 that the government grant an amnesty when the pope visited Nicaragua. I met with the government commission and asked them to consider giving amnesty to all political prisoners. They discussed it, but decided not to," he said.

He said that "307 Indians from northern Zelaya were recently given amnesty." Moreover, "I've heard that over 60 from southern Zelaya were given amnesty Dec. 3, but I haven't been there to confirm it. Moravian Bishop John Wilson and I had written asking for their release," he added.

Bishop Schlaefer said the Miskito difficulties resulted from efforts by the government to incorporate the previously isolated Caribbean coastal Indians into the general society, without first recognizing their own cultural, spiritual and ethnic values.

"I wrote a paper in 1980 in which I suggested that the Sandinistas send 'comandantes' who would try to speak the language, and to also look for anthropologists so they could appreciate values already there," said the bishop.

"The Indians already had some of the values espoused by the Sandinistas, particularly their communal spirit. They owned property in the name of the tribe and shared a lot," he said.

"If a neighbor is sick, they give him medicine, whether or not he can pay," Bishop Schlaefer said. "There's also a strong religious and family spirit."

The Sandinistas introduced a literacy program in Spanish, which was changed to include the Miskito language after the Indians protested that the "Spaniards" of western Nicaragua were destroying their culture. When Indian leaders of Misura, composed of Miskito, Sumo and Rama Indians seeking an independent Indian nation, joined with anti-Sandinista guerrillas in Honduras, the Miskitos found themselves caught in war.

In early reports of the Miskito exodus, the Sandinista government said the bishop was kidnapped and probably killed by guerrillas, while anti-Sandinistas said he led a daring escape from the Sandinistas.

Bishop Schlaefer said his involvement was accidental.

"We were celebrating an ordinary



A Miskito Indian girl huddles behind a broken phonograph record in Simalila, Nicaragua. A bishop and two priests helped lead more than 1,000 Indians out of the region last year and into Honduras. NC photo from UPI.

WASHINGTON (NC) — Bishop Salvator Schlaefer, who accompanied 1,040 Miskito Indians on a three-day exodus from Nicaragua to Honduras in December, said Jan. 6 that, despite the experience, he sees hope for the future of Miskitos in Nicaragua.

"It depends on how the government responds now," Bishop Schlaefer said, indicating that the recently enacted amnesty law, similar to one he proposed in 1983, is part of an effort by the government to improve the situation. He also praised William Ramirez, the Nicaraguan government official responsible.

Bishop Schlaefer, apostolic vicar of Bluefields, Nicaragua, was interviewed by telephone while he was at his mother's home in Campbellsport, Wis.

"There've been very good efforts to bring the people back from Honduras," he said. "The Miskito community extends into both Nicaragua and Honduras and families want to be reunited. The Nicaraguans want the reunion to take place in Nicaragua."



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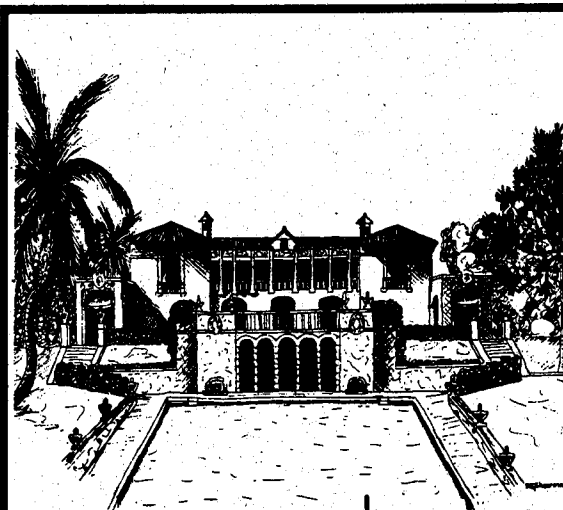
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... Indians, bishop says

mission trip. We had our services, baptism, all the different things," Bishop Schlaefter said.

"The Misura came and said the town was going to be moved to Honduras. They said we could go back along the road we came in or go along with them," he added.

"If we went back we would have had to walk a good part of the distance since they were going to blow up bridges, so we decided to go with the people," he said.

"We left at 5:30 a.m. and we walked with them for three days. During that time I don't know if we were attacked by the army. We heard some shooting but there were 1,040 of us and we walked single file through the jungle. What happened at the rear of the column I don't know," he said.

"Planes circled us twice but we didn't hear any rocket discharge or strafing," he said.

"During the course of the trek we got very tired. There were some 500 children, many barefoot, and they were having a pretty tough time. I don't believe the army made an all-out attempt to stop us," said the bishop.

Bishop Schlaefter said he went with the group voluntarily. The exodus appeared to have been pre-planned. Some probably went involuntarily, but the majority was prepared to leave, he said.



Estela Henry, 70, is helped from a canoe by other Miskito Indians as she arrives in Wounta, Nicaragua. She was returning from the bush after hiding for nearly two months during fighting between Sandinista troops and anti-Sandinista rebels. (NC Photo from UPI).

Jesuits urge Central American talks

WASHINGTON (NC) — The Jesuits in Central America have urged U.S. church leaders to work for non-military solutions to the conflicts in their countries.

"For the love of God, help us to prevent war so that in the difficult search for freedom and justice our peoples are not obligated to continue shedding their blood," said a letter from the leaders of the Central American Jesuit Province to their U.S. Jesuit counterparts.

The letter expressed concern about several volatile situations, including the U.S. military build-up in Hon-

duras, increasing tensions along the Honduran-Nicaraguan border, increasing military mobilization and the provision of arms to the Nicaraguan people, the deteriorating condition of the army in El Salvador's civil war and El Salvador's persistent violation of human rights.

"We have been witnesses to the situation of injustice which overwhelms the countries of Central America in which we serve," often leading to violence, the letter said.

"In Guatemala, El Salvador and Nicaragua above all, tens of thousands of persons have been tor-

ured, caused to disappear and murdered, among them priests, Religious, ecclesially committed lay persons and even the beloved archbishop of San Salvador, archbishop (Oscar) Romero," the letter added.

"We find ourselves extremely concerned because of the danger, which some judge to be imminent, of a military intervention in Nicaragua, an

event which could generalize war throughout Central America," the letter said.

"We recall that many states have supported the so-called Contadora Group and that Pope John Paul II also supported it in his recent allocution in Rome to the bishops of Honduras, a country in which thousands of North American troops are already found."

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But must 'behave himself' now

Anti-Catholic preacher on cable

ATLANTA (NC) — The Rev. Jimmy Swaggart's show, taken off the air by viewer protest, is now on Atlanta's SuperStation WTBS, whose programming reaches 28.5 million cable viewers nationwide.

WTBS, Channel 17, the flagship station for the Turner Broadcasting System, began carrying Swaggart's "Study in the Word" program Jan. 2 and said it will run the show as long as the TV evangelist "stays out of trouble."

Swaggart's daily, paid-time TV program on the scriptures had been cancelled by Channel 46 (WANX) and Channel 5 (WAGA) in November following complaints by Catholics that he was attacking the church. Channel 46 did, however, continue to air Swaggart's Sunday evening show.

According to WTBS president Robert Wussler, Swaggart had approached the station with a contract proposal and the station had been prepared to sell him air time, when the controversy involving Channels 5 and 46 arose. The evangelist pays local stations to run his programs, which are distributed nationwide.

After the cancellations occurred, Channel 17 was again contacted about a possible contract and an agreement was reached to air the program in an early morning time slot.

Wussler described the deal as a "standard one-year sales contract" but said it worked out to a "week-by-week arrangement" in which the shows will be "carefully and closely" monitored.

"As long as he pays his bills and stays out of trouble," he said, Jimmy Swaggart will be able to remain on

the air. And "trouble" Wussler explained, means the evangelist "saying things on the program he should not."

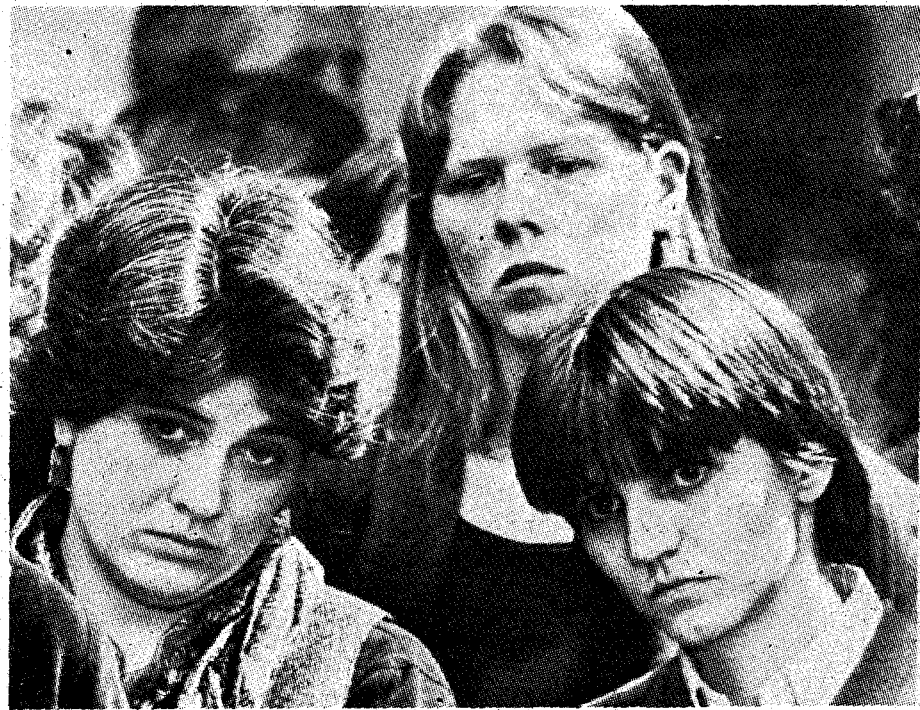
"He has promised to behave himself," Wussler said, adding that the shows will be previewed by one of three or four people in the station's programming department who will contact him if problems arise.

Msgr. Noel Burtenshaw, director of Catholic Communications in the Atlanta Archdiocese, who had raised objections to the program, said, "WTBS is known throughout the nation as a responsible communications organization. Therefore, we must presume that they will see to it that this program will be neither hurtful nor inaccurate when dealing with any individual, group or denomination."

Swaggart "has been most careless in the past," according to Msgr. Burtenshaw, but with the programs properly previewed, he said he is "confident that the whole question has now been put to rest. Like others who are Christians and use the media and the airwaves, Swaggart will simply be offering the uplifting message of the charity Jesus preached to those who watch his program."

Wussler has stated that he feels station policy is "very sympathetic to everyone's case," and, in airing the "Study in the Word" series, Channel 17 is "serving a need — (Swaggart's) and a certain kind of viewer need."

In his previous telecasts and in his monthly magazine, The Evangelist, Mr. Swaggart has condemned Catholicism as a false religion of "ignorance, superstition and sin" and said Catholics should leave their



FACING DEFEAT—Supporters of a controversial anti-pornography ordinance, from left, Therese Stanton, Nancy Carlson and Ruth Mathews, listen at a news conference as Minneapolis Mayor Donald Fraser explains his decision to veto the ordinance. The proposed law would have allowed people to sue distributors and sellers of pornography for violation of women's rights. (NC photo from UPI).

church if they wish to be saved.

Msgr. Burtenshaw said that in the shows on Channel 5 and Channel 46 Mr. Swaggart had been making comments like "priests are just leading people to hell."

In November the Georgia Bulletin, the Atlanta archdiocesan newspaper, had editorialized against Mr. Swaggart's "gospel of hate," saying "It really is surprising that TV evangelist

Jimmy Swaggart, in this day and age, would be so blatantly and disgustingly anti-Catholic in many of his programs."

Herman Ramsey, vice president and general manager of Channel 46, said that in his broadcasts Mr. Swaggart had attacked not only Catholics but Baptists, Episcopalians, Lutherans and other Christians, primarily those of "organized religion groups."

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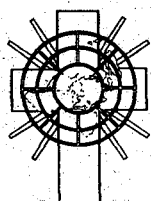
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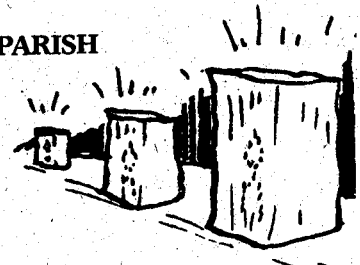
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Liberation theology

By Ana Rodriguez-Soto
Voice News Editor

"Liberation theology" may mean nothing to the average American Catholic, but Gregory Baum says it's changing the face of their Church.

When the U.S. bishops wrote their recent pastoral letter on war and peace, the former Augustinian priest said, they showed the influence of liberation theology.

In the same way, Pope John Paul II's encyclical *On Human Labor* could not have reached the conclusions it did without the guidance of liberation theology, Baum said.

The Canadian-born theologian spoke recently to nearly 300 Catholic campus ministers gathered at Barry University in Miami Shores for their 10th annual Eastern Study Week.

Other speakers included Capuchin-Franciscan author Fr. Michael Crosby (see accompanying story) and theologian Rosemary Radford Ruether.

Next week: Rosemary Ruether on feminism and the Church

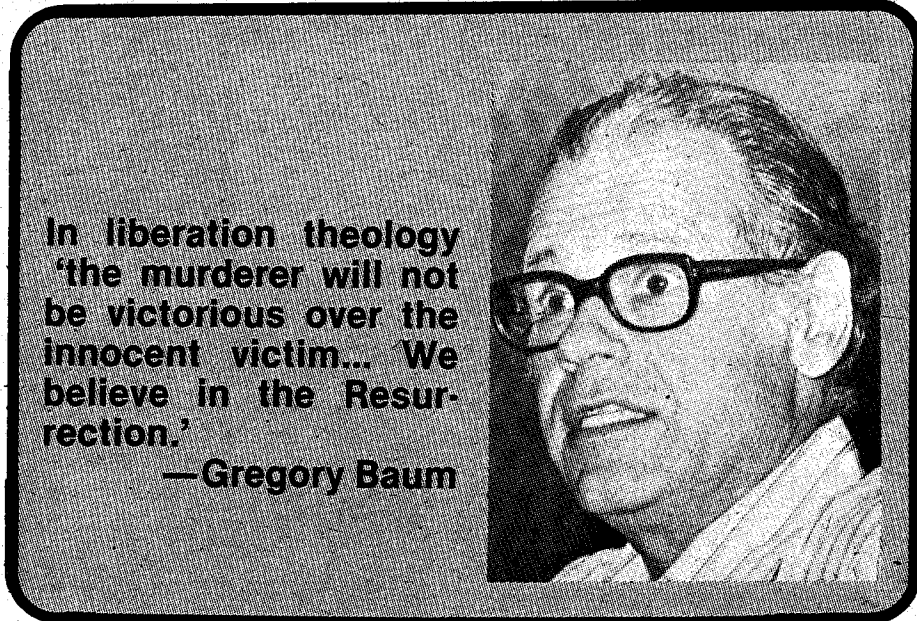
Baum, soft-spoken and impressively clear and succinct, gave a three-part lecture on "The Emergence of a Prophetic Catholicism."

He traced the roots of liberation theology to the priests and religious working with Latin America's poor in the late 50s and early 60s.

From their experiences, which Baum called intrinsically religious, arose what is now known as the theology of liberation. It holds that God wants mankind freed not only from personal sin but from the "structural" sin of injustice and oppression in the world.

Thus, the role of the priest or religious includes advocating change

Influencing whole Church, theologian says here



In liberation theology 'the murderer will not be victorious over the innocent victim... We believe in the Resurrection.'

—Gregory Baum

on the political and social level, as well as ministering to the spiritual needs of the people. The concept has involved controversy when some advocates have used it to justify violent revolution, though the Pope has rejected that interpretation.

Baum said within the last 10 years, liberation theology has begun affecting the teachings of the Catholic hierarchy in developed nations.

In 1971, he pointed out, the world Synod of Bishops issued a statement on "Justice in the World" which echoed the calls for liberation and a "preferential option for the poor" first mentioned by the Latin American bishops at their meeting in Medellin, Colombia in 1968.

Pope Paul VI later issued a pastoral letter on the topic of social justice which owed much to liberation theology, Baum said, and the Canadian bishops' documents for the past

decade have reflected the movement's tenets.

"It's a minority in the Church," Baum said, "but it is corroborated today by ecclesiastical documents."

While the movement has affected the American bishops, as evidenced by their pastoral letter, "The Challenge of Peace," issued last year, Baum admitted that a majority of American Catholics remain unaffected by the implications of the theology.

"The people who suffer from oppressive systems find it easier to accept than the people who profit from the oppressive system," said Baum, professor of theology and religious studies at St. Michael's College in the University of Toronto.

But liberation theology will "affect the education of clergy and sisters" and "slowly it will influence our people," he added.

Baum refuted charges made by conservative Catholics that liberation theology calls for a "politization" and "secularization" of the Church.

Critics also accuse liberation theologians of advocating Marxism as a socially just system and encouraging violent, guerrilla uprisings.

"No serious author" does this, Baum said. "The people who don't read (the writings) might think that . . . (Those who study liberation theology) might disagree with it, but they don't misrepresent it."

During the lecture, Baum differentiated between a purely secular, leftist, "liberal theology" and the liberation theology which is "totally within the Catholic tradition."

True liberation theology, he said, acknowledges that the struggle for social justice is "not something we do with our own muscles, but something that follows an antecedent action from God."

The "Promethean" desire of many on the left to "re-create the world . . . is really anti-Christian," he said. Those involved in liberation theology, on the other hand, he described as "shaken by God's word," "deeply touched," "empowered."

Another Christian aspect of liberation theology, he said, is that it keeps in mind that the Gospel calls for something "over and above" simple emancipation.

To illustrate this point, Baum related the experiences of a Spanish priest active in Madrid's labor movement. How are Catholic labor leaders different from Marxists, Baum had asked the priest.

He responded that one way is in how each group responds to failure.

Secular leftists measure success in terms of "efficiency," the priest had said. When plans fail, they are crushed.

Catholics, on the other hand, measure success in terms of "fidelity." They are saddened, but not crushed, by failure, because they see their actions in the broader terms of being faithful to the Gospel call.

Catholics also have a greater capacity for humor and celebration, Baum said the Spanish priest told him, because they see the labor struggle as "penultimate" to the "ultimate struggle" which is in Jesus.

"The secular left is so enormously earnest all the time," Baum said, "cheerfulness and laughter are more difficult."

The third way in which Christian liberation theology differs from secular liberal theology is in its view of those who die during the struggle, Baum said.

For secular liberals, "they are simply dead. Secular liberal movements are unable to extend solidarity to the poor who have died in the struggle," he said.

But in liberation theology, "The Good News is that in the long run the murderer will not be victorious over the innocent victim. We believe in Jesus Christ. We believe in the Resurrection."

"What's happening in the Church (today, as a result of the influence of liberation theology) doesn't fit the categories of liberal and conservative," Baum concluded, citing as an example the U.S. bishops' call for Catholics to fast and abstain from meat on Fridays as a gesture for world peace.

A rule identified with conservative Catholicism, Baum observed, became a means to a so-called "liberal" end.

"Suddenly, an old gesture is filled with meaning," he said. Liberation theology, then, is "neither liberal nor conservative. It's a new direction."

Ignoring poor is sin, campus ministers told

By Ana Rodriguez-Soto
Voice News Editor

"Good" Christians don't simply mind their prayers and ignore the poor, Fr. Michael Crosby says. If Christians aren't involved in seeking social justice, they are committing a sin.

"There is no such thing as neutrality. You are either in the process of bringing light into darkness or . . . you are not involved in the process and therefore are outside Revelation, so (God will say) 'Get out of my sight. I do not know you,'" the Capuchin-Franciscan priest told campus ministers gathered at Barry University Jan. 2-6.

In a riveting presentation on "The Spiritual and Religious Implications of Being Images of God in Today's Society," Fr. Crosby called on Christians to "re-order the face of the earth," as the Bible says God does in Genesis.

Fr. Crosby used Matthew's Gospel and church documents to make the point that Christians must actively work to eliminate poverty, hunger, racism, sexism, violence and all forms of oppression.

"When we do good, which is the re-ordering of Creation, we reveal

God," said the author of such books as "The Spirituality of the Beatitudes: Matthew's Challenge for First World Christians" and "The Our Father as a Subversive Activity."

"If we're not involved in doing good," he said, "and bringing light

'There is no such thing as neutrality... you are either in the process of bringing light into darkness or (God will say) get out of my sight, I do not know you'

—Fr. Michael Crosby

into the darkness, we are doing evil. 'Get out of my sight, you evildoers.'"

Fr. Crosby tied "authentic" spirituality and religion itself to work on behalf of social justice.

He defined spirituality as "the experience of . . . God" and religion as "the way we express our experience of . . . God."

Through mysticism and contempla-

tion, human beings can experience God, Fr. Crosby said. But if, as a result of that experience of God, groups or individuals are "not transforming society . . . it is unauthentic Biblical spirituality," he said.

"Why aren't we converting in the wealthy nations? . . . (Because) I will never give up anything unless what I give it up for . . . is better.

"Power, possessions and prestige are contemporary forms of wealth," he said. In the United States today, "you can't have anything more than we've got.

"We are preaching the Gospel to young people who don't want to give up power, possessions and prestige and who are actually in our institutions to get more . . . All we can offer them is the experience of God," Fr. Crosby said.

He recalled a statement by Jesuit Father Michael Buckley of Berkely University in California, who said, in the future everyone will be "either mystics or atheists."

"The society we live in today is against God," Fr. Crosby said. Experiencing God and transforming society through religion is the only way to avoid becoming atheists.

Students play Santa on wheels

By LISA WOLFF
and LIZ BERGER

Santa arrived by truck this year at Indiantown, where migrants benefited from the 1983 Christmas project spearheaded by the religion department of Cardinal Gibbons High School and students with good will in their hearts.

The Christmas project began Dec. 5 and ended Dec. 15 when the families of Holy Cross Missions located in Indiantown near the Everglades received their contribu-

'The best part of the day was when we were about to leave; a small girl tugged at my skirt... she gave me a large smile and hug. We were not sure if our tears were from happiness or sorrow.'

tions. The bountiful gifts included a truck full of new and used clothes, shoes, new toys and various household products collected by the faculty and student body. A check for \$1,668 was also presented to the migrant community.

The trip to Indiantown gave the Ft. Lauderdale school students the opportunity to experience the plight of the migrant workers first hand.

Upon arrival, the participants were divided into groups of ten. They proceeded to a missionary School where they visited children of the first and second grades.

The students, according to junior

Deanna Furness, ate lunch with the children, played several different games, dance and had a great time.

This excursion also included a visit to Hope Rural Community to see the living environment of the migrant families.

Many of the migrant people live in tiny, poorly constructed, one-room apartments which they share with five or six other people.

Regarding his feelings on these living conditions, freshman Richard Durr remarked, "It was pretty interesting to see how they lived. It made you think of how lucky you are."

Some of the more fortunate migrant workers live in New Hope Rural Community.

This community consists of newly constructed houses, promising better living conditions. The rent is based on the amount of money earned by each migrant family.

All of the money donated goes toward building this new community. "It is really worth while," said Deanna Furness.

"The best part of the day was when we were about to leave; a small girl tugged at my skirt; I bent down and she gave me a large smile and a big hug. We were not sure if our tears were from happiness or sorrow," Deanna expressed.

"The people at Indiantown were no different than I am. The children were adorable. They were the same as the children we see here except they weren't as well off. We shared the same loving, caring and giving," said Senior Chia Lin Chien.

Religious and lay people, headed by Fr. M. Frank O'Loughlin, are in charge of the store where the dona-



Junior David Salamone shares a story with the elementary school children at Hope Rural School. (photo by Mike Matute)

tions are arranged. Each family is required to pay a few dollars upon entering the store. The parents are then able to choose toys or other items for their children, according to Mrs. Moran.

Regarding her experience at Indiantown, Sophomore Michelle Stiegele commented, "It showed us the true spirit of Christmas— giving and receiving. I taught us to be thankful for what we have."

Two girls from Brazil also experienced the joy of giving and receiving. After recently graduating from high school, they chose to volunteer one year of their lives to help and

teach the people of Indiantown instead of accepting a graduation present consisting of a skiing trip to Switzerland, said Deanna Furness.

Mrs. Moran has a message to those who participated in the Christmas project — on Christmas night when all of the magic of Christmas has disappeared, the presents have been opened and Christmas is all over, thing of the people of Indiantown. You will feel really good about yourselves and the magic of Christmas will last all year.

"This is a really great time for someone who otherwise would not have had a Christmas," said Mrs. Moran.

Brother Paul works in 'real world'

By CHRIS BROOKS

Students at Cardinal Gibbons High School took time out from their busy holiday schedules this year to make life easier for street people. Each of them was asked to donate a can of food for Camillus House, a refuge for the homeless in downtown Miami.

Brother Paul, one of the Little Brothers of the Good Shepherd who works tirelessly to run the shelter, spoke about the otherwise abandoned people who are helped by Camillus House programs.

He continues his own never-ending

tasks because of the fulfillment he gets from helping those with needs in the 'real world,' he said.

The program started "because there was a need," according to Brother Paul, an administrator of the Miami Camillus House.

The aim of the Camillus House is to provide the necessities to sustain life. They provide food, clothing and shelter to those who are in need.

The House services approximately 1,000 people a day for six days a week. They serve food at six and ten in the morning and at four in the afternoon. The House also has a sup-

ply of beds, enough to shelter 60 people for a night.

The Camillus House is funded by private donations. According to Brother Paul, exposure is the key.

"There are many organizations and private people who are willing to give to and it's my job to reach those people," he said.

Last year it took \$500,000 to keep Camillus House in running order. In one year, they spent over \$25,000 in

"It's donations like this that enable Camillus House to continue," he explained.

The people who take advantage of the program have been rejected by society. Many have no families and no one to look to for help. Many are also mentally disturbed and have a total lack of security within themselves, according to Brother Paul.

When asked his reasons for run-



Approximately 1,000 people each day go to Camillus House for food and eat in the dining hall shown above. (Photo by Mike Matute)

'Before I thought everybody had love and a family, then I got in the real world. I then took it upon myself to shorten the gap between those who have something and those who don't.'

utilities alone. Each year they also give out approximately \$375,000 worth of food. Much of the food is donated by supermarkets from their surplus and restaurants that go out of business.

Brother Paul explained that recently he was called by the owner of the International Food Bazaar in the Omni. He told Brother Paul he could have any thing leftover in the restaurant because it was out of business.

With this in mind, Brother Paul said he took everything that wasn't nailed down to the floor and either used the items or bartered with them.

ning the house, Brother Paul explained, "I grew on a farm being sheltered and our family was pretty well off. I can remember complaining because we had steak twice a week."

"Before I thought everybody had love and a family, then I got in the real world. I then took it upon myself to shorten the gap between those who have some thing and those who don't," he added.

He also feels as if it is his job "to take care and do the work no one else wants to do."

"At the end of the day I feel good, and that's what it's all about," concluded Brother Paul.

Riding next to 'Jesus'

Sts. Peter and Paul Church takes part in annual 3 Kings' parade

By Araceli Cantero
Staff Writer, La Voz

Silver wings protruding from the back of her sky-blue tunic, 5-year-old Cristina Pena waited patiently while other children played for the Parade of the Three Kings to begin in Little Havana Sunday afternoon.

She would ride as an angel, next to the Infant Christ Child, on the float sponsored by the parish of Sts. Peter and Paul in Miami.

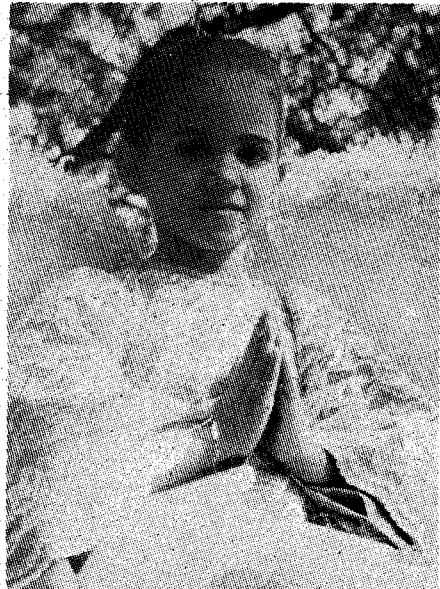
At 10 that morning, Pena and about 300 people from the parish had begun gathering at the church to complete the preparations for their minutes in the parade spotlight.

With Pena were the Boy Scouts and their families and the members of the "comparsa" troupe, girls dressed in white, ruffled dresses and boys attired in white pants and shirts with red ruffles.

Fr. Sergio Carrillo, associate director of the Shrine of Our Lady of Charity in South Miami, was dressed as well in a "rumbero's" traditional attire, as he rehearsed some last-minute moves with the teenagers.

BY NOON, more than 100 floats lined the parade route, led by the Three Wise Men, standing proudly atop the first float, sponsored by Hispanic radio station WQBA. Accompanying the Three Kings were youngsters from St. John Bosco Parish in downtown Miami, portraying a "living Nativity."

For the past 13 years, WQBA has been the organizer of the festivities,



Little 'angel' Christina Pena (left) proudly rides in the Three Kings' Parade, next to Baby Jesus, on the Sts. Peter and Paul Parish float.

(Voice photos by Araceli Cantero).

in cooperation with the Latin Orange Bowl Committee.

More than 200,000 people lined the route of this year's parade through S.W. 8 Street, the young children clapping excitedly, grown-ups remembering the old days in Cuba. Thousands more watched on television, as WLTW, Channel 23, carried the parade live.

THE IDEA for a Three Kings Parade in Miami originated in 1970, after Cuban President Fidel Castro decreed there would be no more Christmas celebrations on the island. The purpose was to keep the tradition

alive among Cubans.

In Latin countries, the Feast of Epiphany, or Three Kings, is the time when Christmas gifts are exchanged. The religious significance of the feast, however, seems to be losing out to commercial messages, judging from the majority of the floats exhibited this year.

Precisely to witness to the real significance of the Feast of the Three Kings, the parish of Sts. Peter and Paul decided to sponsor a float for this year's parade, said Fr. Federico Capdepon, associate pastor at the parish.

NO ONE could miss the church's lettering on the side of the float or the cardboard replica, framed against a blue sky, of the parish building.

Neither could they miss the "living Nativity" portrayed on the float, replete with shepherds, the Three Kings, and a young couple crowding around the Christ child.

In the midsts of them, smiling and waving at the crowd, was a blue-and-silver-clad angel who had waited patiently that morning, shunning games at the park with other children.

Christina Pena seemed rather happy, riding next to Baby Jesus.

Victory Noll Sisters meet

Biscayne College hosted a meeting of the Florida Mission Grouping of Victory Noll Sisters on November 14-16. The Sisters participated in a discernment process to assist in the selection of the new leadership Team of the Congregation.

The Victory Noll Sisters are an American missionary congregation founded in 1922 for ministry in religious education, social work, and health care services. They came to Florida in 1952 to begin training lay teachers for religious education programs in outlying areas of Punta Gorda, Sebring, Clewiston, and Belle Glade. In 1964 they transferred to Miami, where they served on the Archdiocesan Catechetical Staff until 1982. In 1970 they began parish religious education ministry in the city,

as well as community outreach among the homebound and elderly, providing alternatives to institutional care. The present North Miami Foundation is an outgrowth of a pilot project providing services to the elderly which was begun in 1970 in Holy Family Parish. Today Sister Francene Merkosky continues work in the Department of Elderly Services of the Catholic Community Service, and Sisters coordinate social and health care services at St. Andrew Towers, Coral Springs. A Sister also worked in the latter capacity in Marian Towers for many years.

Victory Noll Sisters also minister in the dioceses of St. Petersburg and Orlando. Their motherhouse is in Huntington, Indiana; they serve in 45 dioceses in the United States and in Bolivia, South America.

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Waging peace through art,

(Continued from page 1)

director of the community relations board in Miami gave a highly charged talk about cutting out the weeds of racism which threaten to choke the Miami community's progress and then lauded the Archdiocese for the efforts it has made.

"One thing about Miami is that no one claims it is their problem. When Arthur McDuffy died (slain by police) it was a black problem, when two elderly people were killed by a young hoodlum that was a white problem, and when it is cocaine, it is a Columbian problem. And 8 years ago during the Vietnam demonstrations, it was a 'hippie' problem."

Simms told the audience that "until we recognize that what happens to our brothers also happens to us we are not going to help the community in which we live... yet wonderful things have been happening... the Archbishop's pastoral letter on racism and Miami Citizens Against crime..."

In the question and answer session that followed Simms' lecture, the audience asked about a variety of topics from prayer in the schools to his heated statement about what he termed racism in lofty organizations such as the Orange Bowl Committee and the Miami Yacht Club.

Conversion

One visitor who preferred to remain unidentified said she spoke "from the heart" and had experienced a conversion in her attitude about racism and justice during her recent pilgrimage to Rome with Archbishop McCarthy and hundreds of priests from the Archdiocese.

"I'm going to go out and work for peace in this community as I never have before," she said with tears welling in her eyes.



Zena Posever, director of Artists Speak for Peace, and one of her sculptures, "Kindertransporte." (Voice photo by

Arsceli Cantero)

Although her remarks were very brief the audience broke out into applause and a few wept along with her. Afterwards she and a group of other women left the lecture room walking arm in arm and talking animatedly about their plans to work toward eliminating the threat of Armageddon which overshadows the New Year.

Whose values?

Other methods for 'waging peace' were covered in a lecture by Dr. Brendan O'Regan Chairman of Ireland Cooperation North, Inc. on

Northern Ireland, and a discussion group led by Monsignor Bryan O. Walsh on the subject of Central America.

"How do we feel about the issues at stake in Central America? When we hear something in the news, how do we react? Do we do it out of our Christian values, the values of the gospel and Jesus or according to the world's values?" asked Msgr. Walsh.

He pointed out that since the majority of people are Catholics in Central America, Catholics in the U.S. should be especially concerned with the injustices that plague those countries.

Citing recent criticism of some posters at the Pastoral Center art exhibition as being "Anti-American," Walsh said that some people must become upset in order to maintain peace.

"Without justice there cannot be peace, and justice involves some kind of change, that change can be very threatening."

Dr. O'Regan brought the audience up to date on attempts for peacemaking in Ireland and said "Both peace and war have origins in the heart. The voice which speaks to the heart is pleasing to the King of Heaven."

Dr. O'Regan also introduced them

to the objectives of the organization he helps spearhead, Ireland Cooperation North Inc. It is a non-governmental non-political organization established in 1979 in Ireland by banking, industrial and community leaders for the purpose of promoting a climate of good will and understanding between people of different traditions. A U.S. counterpart has been established.

Recently through the efforts of the organization, 30 Protestants and 60 Catholics were brought together to eradicate their differences.

They ended up singing songs together and "we also got the editors of the North and South to write about each other. We involved extremists of both sides."

O'Regan intends to "open the doors of communication" and help end the conflict in Ireland which is costing more than \$2 million a day and untold cost in human life.

He also spoke of the resolution of violence in the Irish community much the way the Archbishop spoke of it in relation to Miami, blaming hate, fear and unemployment for much of the problem.

"The Irish reject violence. There were massive marches 7 years ago involving 500,000 people from 100



David Kennedy seems fascinated by Arthur Cormier's "The Plow," on exhibit at the Archdiocesan Pastoral Center. (Voice photo by Prentice Browning)

Exhibit creates co

By BETSY KENNEDY
Voice Staff Writer

On one wall there is a poster depicting photos of Mother Teresa, winner of the 1979 Nobel Peace Prize, and Lech Walesa, the Polish union leader who won the same prize in 1983. The central focus is a simply drawn crucifix between the photos.

On the other side of the poster is a dramatic painting entitled, "The Day After... beyond imagining," based on the film of the same name. It shows a family standing at the end of arched hallways, gazing out at rockets which are speeding toward some unknown destination. Images of Shakespeare, Lenin, the Statue of Liberty, Mickey Mouse and others symbolize mankind's journey.

BOTH OF THESE artworks speak on peace, yet both represent a controversy which has erupted over the art exhibition by "Artists Speak for Peace" currently on display at the Pastoral Center of the Archdiocese. Raphael Hernandez, who works in the accounting department of the Archdiocese, is the creator of the religious poster and the leader of a group which has protested some of the artworks on view.

"There weren't enough symbols of real people reaching for peace. There weren't enough religious symbols... I saw criticism of the U.S... bombs falling down with American flags on them, anti-American things like symbols of Lenin, drug abuse. Uncle Sam used in such a way that it suggested

t, talks

villages and towns. Ireland Cooperation has come out of the groundswell of the peace movement and we plan to go forward..."

Opposing Camps

Following a lecture in Lebanon on Friday by Anthony Abraham, Lebanese Consul, emotions erupted.

Abraham delivered an impassioned plea for justice in Lebanon and chronicled his own flight from that country on a small boat packed with 130 people while gunshots flew past their heads. He expressed his belief that Lebanon needs to survive and peace cannot be achieved at the expense of Lebanon's "stature, independence and territorial integrity."

"When the U.S. committed the marines they were concerned about their own strategic interests in the free world.

Listener Jim Mullin rose angrily from his chair and confronted Abraham on the accuracy of his history and his statements on the current conditions in the country.

"You don't know what you are talking about," he challenged Abraham. "Lebanon has been an entity for 40 years. Syria did not invade. The Maronite Christians let them in..."

"They should have separated the Phoenicians from the Moslems in Syria and the Phoenician Christians in the two countries. But they put the Moslems and Christians in the same valley and set up over there. The French had a mandate. After World War II they created an artificial entity which could not exist... the fighting has been going on 2,000 years," said Mullin.

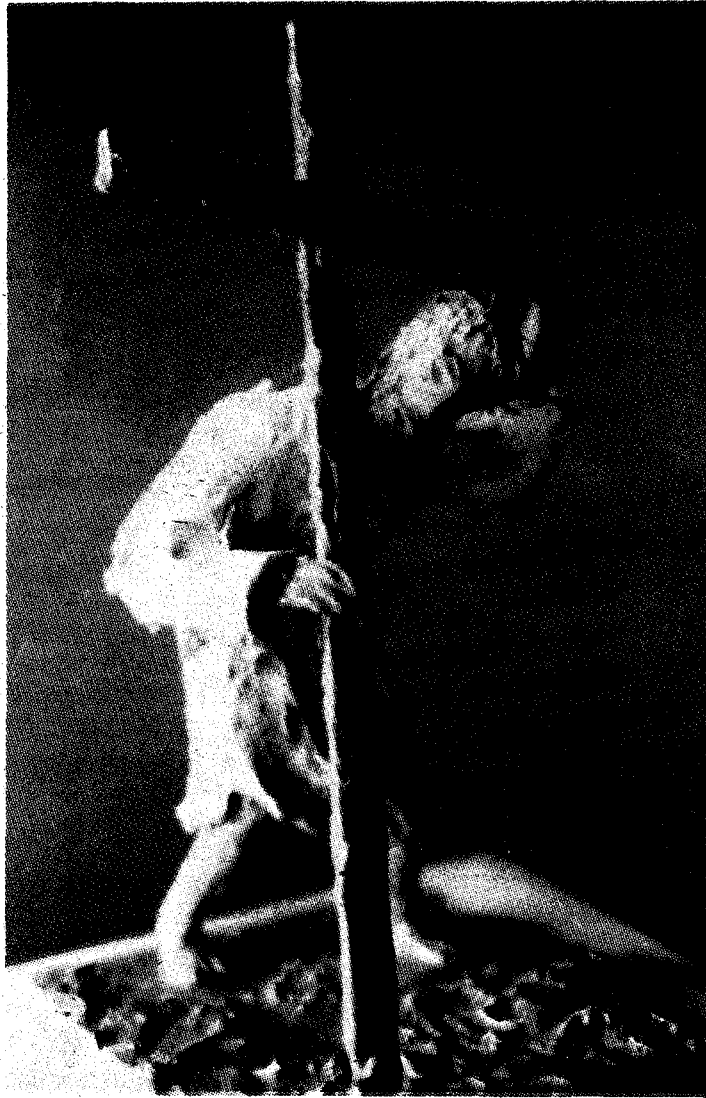
Mullin's opinions in turn were challenged by both Maronite Father Wadih Peter Tayah, pastor of Our Lady of Lebanon Church, and Nabir Achkar, assistant to the Lebanese Consul.

"This is... untrue that there have been killings for thousands of years... the only times there have been killings are when there have been foreign fingers... we have the same phenomenon today — the shock between the U.S. and the Soviet union translated to its surrogate... Israel on the side of the U.S. and Syria on the side of the Soviet Union," said Fr. Tayah.

Despite the flareup of anger, the debate still ended on a peaceful note when Msgr. Walsh reminded everyone that the vital issues of peace cannot be resolved without freedom of expression.



Arthur Cormier's "The Obscenity" depicts a Cruise missile (above) in paper mache. Right, Leonard Baskin's "Man of Peace." Below, a clay sculpture by Karl Jacobs titled "The Last Mile." (Voice photos by Araceli Cantero and Prentice Browning)



Controversy at Pastoral Center

the U.S. system wants war."

Hernandez and Terry Ochoa, also of the accounting department noticed one poster titled, "Equal Rights for Women" which had the words, "Cuban Communist party," inscribed at the bottom.

Zena Posever, director of the exhibition said the poster was donated by the peace museum of Chicago and she had not noticed the inscription.

In regard to Hernandez complaints she said, "When artists give their feelings in this country it is a democracy. We do not impede free thought or the artist's perspective. We don't mean to be unAmerican in any way either."

ALTHOUGH THEY were not ask-

ed by the Archbishop or anyone else in charge of the event at the Archdiocese to remove the poster, Posever and her husband Herschel felt it was their responsibility not to stir disagreements since it would only counteract the goal of making people work toward peace. The poster was taken away, along with a painting by Salvadore Campagna titled, "Freedom."

"It was felt to be objectionable because it showed the hands of the U.S. squeezing the earth. But it was only intended to be holding the earth. The painting was about the hostages in Iran — a plea for freedom," said Campagna.

Posever feels that such artists are

only trying to "get rid of hunger, depravity and other inequities in life... bums on the street, children murdered and stuffed into trashcans. We want to elevate life."

"Cubans come from under Communist rule," said Hernandez. Right away we can see something socially that is... going to the left. We didn't see anything representing both sides either. We saw criticism of the U.S., but not of Russia."

"I UNDERSTAND perfectly well that people who have suffered under a totalitarian government have difficulty with some people's artistic expression. International Communism has often taken the word peace and politicized it, thus creating confusion," said Monsignor Bryan O.

Walsh, director of Catholic Community Services which sponsored the week-long series of talks on peace at the Pastoral Center.

"What we need to recognize is that when people disagree with us we must afford them freedom of expression... when we deny freedom of expression we are hurting liberty for everyone."

Several days after the poster was taken down, Raphael Hernandez and Zena Posever met to talk over their differences.

"It was good that we could meet and share our opinions. I feel we did reach some understanding," said Posever.

As the two parted, they shook hands.

Matter of Opinion

It's about time for Vatican ties

All the hoopla over the United States establishing formal ties with the Vatican is really a kind of tempest in a teapot. The truth is life will go on as before and not much will change in this country, in the Vatican or in the non-Catholic world.

The President already has his "personal representative" in the Vatican, and that same man is now being designated "ambassador," which means he will start drawing his paycheck from the State Department. His stationery letterhead will change, and where he sits at certain functions will change. But ambassadors still represent the president as chief executive regardless of their title.

Improved intelligence gathering is given as one practical reason for making the change. Perhaps. But the suggestion that the Catholic Church has some mystic perceptions into the inner workings of governments or of totalitarian regimes is probably greatly exaggerated. The Church in some countries, such as

EDITORIAL

Poland or Central American states, probably has a certain insight into the psychological or social attitudes of the masses of people. But it is probable that the State Department or CIA already have access to such thought either informally in Rome or more directly in the countries in question. Good intelligence gathering, by nature, tends to be informal and "unofficial."

As for any remaining cries of constitutional breakage over church-state separation—well, that's pretty silly.

The Vatican/Catholic Church (yes, they are directly inter-related) is a worldwide entity dealing extensively in political and social relations on a secular level with 107 countries of every kind, including Scandinavian countries which are predominantly Lutheran, countries which are Moslem and Hindu, and Communist countries which are atheist. To suggest that having formal relations in such countries gives Catholicism some sort of elevated preference there is ridiculous on the face of it.

And to say that our having formal ties with the Vatican amounts to "an establishment" of religion is as laughable as suggesting that our having an ambassador in Tel Aviv establishes Judaism in the United States; or that having an ambassador in Moscow conveys special privileges to communism in America. What it does do is make the business of doing business with these states, as we must and should, much easier.

The situation with the Vatican until now was an irregular one, imposed by law based on nativist prejudice in Congress in the late 1800s.

Some groups have threatened to sue. Good. Let the Supreme



Court throw it out and settle the question finally.

The United States has now joined other countries in doing business the right way and in recognizing the Vatican as the most outspoken force for morality and human rights in the world today, at a time when most nations hardly dare to speak of such embarrassing matters.

Letters to the Editor

Barry U. honors pro-abortionists

To the Editor:

Recently Barry University awarded honorary degrees to 3 South Florida pro-abortion legislators: Congressmen Pepper and Lehman, and State Representative and long-time pro-abortion militant, Elaine Gordon.

Barry's action has sent our pro-abortion politicians a clear message: that legislators can vote in favor of unrestricted abortion at all stages of pregnancy, and of forcing taxpayers to pay for poor women's abortions (Medicaid) and yet remain in good graces with Catholics, even to the point of receiving honorary degrees from a Catholic University.

Most of us who work within the pro-life movement limited our protests for this act to phone calls and letters to Barry, and did not picket the university out of respect for the Catholic Church and concern for the graduates. We sincerely believed that Barry University President, Sister Jeanne O'Laughlin, did not know the background of the legislators being honored, especially the most militant pro-abortionist of the 3: Representative Elaine Gordon. However, we were greatly disappointed when Representative Gordon declared to the "Miami News," that "the sisters and Sisters Jeanne know very well

what my position is on abortion." (12-17-83).

As Father Arthur Dennison very aptly put it in his letter to the editor of the "Miami News": "if Barry university wishes to deal in educational or financial matters with pro-abortion politicians, that is one thing. But for a Catholic school to honor publicly such persons is a scandal of the first order in the local Catholic community." The fact that Joseph Farina, prominent attorney for local abortion clinics (who publicly helped to obtain for minors the right to abortion without parental consent) before he became a judge, was on the Board of Trustees at Barry University, is also a scandal.

We call on Barry University to seek help from and support legislators who uphold and defend Catholic principles upon which Barry, as a Catholic institution listed in the Archdiocesan directory, was founded.

Mrs. Magaly Llaguno

Christian TV brought her back

To the Editor:

Since I seem to spend a lot of time defending the Catholic religion to my

born again sisters and brothers, I feel I must reply to the letter in one week's *Voice* bitterly attacking Christian TV. Without Christian TV, I would never have returned to the Church.

I hadn't been in a Catholic Church since I was a 10 year old child, and the only thing that brought me back was finding the Lord and accepting Him as my personal Saviour.

I realize that many Catholics do not need to "find" Jesus, inasmuch as they haven't lost Him in the first place. But for those of us who were unable to perceive anything but absolute fear and utter guilt out of religion as children, it is truly a blessing to be able to see that Jesus loves us and is not mean, cruel and pitiless. I am happy to say that I am a born again, Spirit filled Child of God, but I don't see why that should preclude my being a Catholic.

Because I finally understand who and what Our Lord is (thanks to CBN and especially TBN) I can see all the beauty of the Catholic faith. I also watch Father Michael Manning on TBN and I've often wondered why he is the lone Catholic on the air. I'd really like to see a show composed of Catholic lay people (preferably Charismatic Catholics) telling what the Church really believes and debunking a lot of the ignorant myths that too many Protestants think is the truth about Catholicism.

If we want Protestants to accept Catholics as fellow Christians serving the same God, we are really going to have to let go of rigid, intolerant, narrow minded attitudes. It's true, as the letter writer points out, that it says in the Bible, that God won't recognize some of the people who have professed to do miracles in His name. But who are we to presume to know who is for real and who is not? I think that a far more applicable Bible verse for all of us is: "Judge not lest ye be judged." My prayer is that narrow minded Catholics and intolerant Protestants alike, will be able to rise above these petty (man made) denominational differences and begin to rejoice in the Lord together as sisters and brothers in the Body of Christ.

Annabelle La Budda
Miami Beach

Letters welcome

The *Voice* welcomes comments from our readers. Such letters are subject to editing for brevity and accuracy. To be considered, letters must contain the name, address, phone number and signature of the writer.

Send your letter to: Letters To The Editor, The *Voice*, PO Box 381059, Miami, FL, 33238-1059.

Priest and pacifist

By FR. JOSEPH CHAMPLIN

Father Robert Hovda was not born a Catholic, as they say, but became one in his mid-twenties.

His parents have been generally estranged from church, but they saw to it that he experienced some type of religious formation. Bob Hovda's spiritual journey thus began with the Minnehaha Norwegian Evangelical Church in Minneapolis, shifted to the Simpson Memorial Methodist congregation where he learned about the social implications of the gospel and later stayed for a bit in the Episcopalian tradition which gave him the vision of liturgy as a primary element in parish life.

Eventually Hovda adopted a pacifist position, was classified as a conscientious objector in 1942

BY FR. JOSEPH M. CHAMPLIN



Liturgy recognized his major contributions and honored him with its yearly award. These excerpts from the presentation summarize well Hovda's style and impact:

"None of God's blessings has he squandered:

"None of God's blessings has he squandered: high intelligence, gracious pen, ironic wit, deft persuasion through speech - all put to use in serving two relentless taskmasters, integrity and truth."

and soon thereafter joined a protest walk which brought about arrest and the prospects of a 3-5 year jail sentence. His religious ponderings in that period had led him to examine Catholicism and the night before trial he was received into the church of Rome.

A JUDGE EVENTUALLY placed him on probation. He then started studies for the priesthood and following completion of seminary training was ordained for the diocese of Fargo, North Dakota.

After 10 years of parish ministry (5 as Cathedral associate, 5 as country pastor), Fr. Hovda moved to Washington. There he taught at Catholic University and began what was to be a most illustrious career of writing and lecturing on the Church and its worship.

In 1982, the North American Academy of

high intelligence, gracious pen, ironic wit, deft persuasion through speech - all put to use in serving two relentless taskmasters, integrity and truth."

"He will not know the sweet taste of power because he cannot compromise or flatter or adapt the message to fit the hearer's ear. He is busy about other things, and has been for some forty years; witnessing to peace and social justice; urging a Church to be what it might be and should be; caring passionately about the Church at public prayer."

FATHER HOVDA put all of those blessings to work in Marquette, Michigan last fall as he spoke at that diocese's annual renewal institute for those involved in any type of ministry. Among other points made in his enthusiastically received presentation, this author/lecturer urged:

•"Those in ministries not to see themselves in competition, but rather in communion, each using unique gifts to build up the Church."

We can slip into the dangerous attitude of viewing different functions - for example, eucharistic distributor, lector, musician, server, greeter, sacristan, person in the pew - on a vertical basis which makes some appear more dignified or important than others.

HOVDA, IN his sharp, forceful manner, repudiated that concept and, instead, cited Paul's teaching on the Church as a body made up of members with diverse, yet complementary talents. He consequently stressed a horizontal perspective which recognizes believers as individuals with simply different, not more or less significant contributions to make.

•"Those serving or being served to carry out or respond with a lively and transparent faith."

He suggests that eucharistic ministers lock eyes in mutual faith with communicants prior to offering the host and reciting, "The Body of Christ." In such a visual, silent and mutual exchange, the faiths of both servant and served are nourished and deepened.

•"Those in the pews or seats to offer their attentive interest, active support and vital faith to the worship experience."

The presiding priest, proclaiming lector, singing leader and preaching person are greatly encouraged when they look out upon attentive and faith-filled faces.

•"Those who have good intentions, but lack reading skills and/or proper training should not continue or attempt to read the scriptures." Worshipers ought not to suffer through sub-par proclamations of the Word by well-meaning, but inadequate lectors. A few superiorly gifted and formed ministers of the Word would seem preferable to an array of willing, but seriously limited readers.

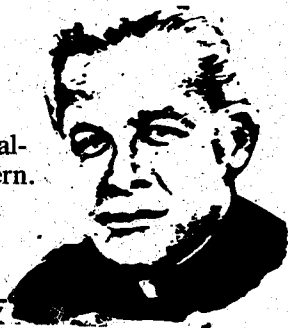
Priest reaches realization before death

(With Father Reedy's untimely death in December, this becomes his final column. Father Reedy passed Friday at age 58 after being afflicted with a bone marrow disease. Father Reedy was widely known for his syndicated opinion column in Catholic newspapers across the country. His columns were estimated to reach more than two million readers.)

The past few weeks have been for me a time of unusual highs and lows.

The lows didn't surprise me. Three weeks in a hospital, even with kind, professional care, becomes a drag — all those strange undignified things being done to you according to a schedule which could make sense only to a computer.

The high moments came unexpectedly, gradually developing into a pattern.



From the beginning, there was a steady flow of visitors: family, members of my religious community and then many friends, people with whom I have worked, people whose lives, joys and sorrows I've shared in the past.

They kept coming, usually for only a brief visit, but the intensity of concern, the things said, told me that there was something more going on than the kind-but-customary expression of sympathy.

I was deeply moved by many of these visits, but also somewhat puzzled. A friendship might go

back for many years; we had shared efforts, celebrations, griefs. A lasting warmth remains when we get together.

But this didn't seem to explain the obvious intensity of many of these people as they expressed their hopes for me, their concern and love.

Then, in the early morning hours, when I couldn't get to sleep, I suddenly realized what was happening.

These people were a recapitulation of 31 years of priesthood. Their visits were an incomplete but representative snapshot album touching all those years of my priestly life.

It has been an unusual pattern. All this time lived on one campus, in one city. Never assigned to ordinary parish duties. I had come to know most of these people as we worked together on projects we considered important....or because they came to me with particular questions they wanted to discuss.

These people, in their hospital visits, calls, notes, made reference to things I had said or done, things which had slipped from my memory or which I never saw as particularly helpful.

These men and women were and are my friends, but the pattern which emerged during these early morning thoughts made it clear that my presence to them, at special moments in their lives, had been more than the support of a caring friend.

For many, it was hard to formulate, but somehow I had represented God's presence to them through the life of the church.

This pattern of memories revealed an experience most priests have had in isolated incidents. After dealing with a painful, complicated problem in confession or direction, he will see that something he said or the way he said it had been just right for

this person at this time.

But he will be left wondering:

Where did that approach come from? I never considered it before. It didn't come from teachers or from reading.

And then he realizes, he knows, that his guidance had come from God in a special way. He knows that God had used him, as priest, to touch the life of this person.

I have long recognized and treasured such special moments in which I was convinced that God has used me as an instrument of His presence in these lives which He touches.

These visits, the memories they elicited, the tone of my friends' response to my situation, showed that the same kind of mediation took place far more consistently than I had realized. Without my awareness, in many activities and associations which I had regarded as routine, God had been touching these lives through my identity as priest.

When I finally dropped off to sleep in the hours before dawn, it was with a special gratitude for the gift which these people had given me in their visits, in their concern for my illness. Their words, their support, their friendship are very important, but this was the gift of enabling me to see all my life as a priest in a different perspective, with a consistency not dependent on my efforts and skills.

It showed me that in spite of my failures and fumbling, God had regularly used me as a channel of His presence in the lives of others.

For me, that is a profoundly reassuring conviction at this time. It links the reality of these 31 years to the hope and vision which drew me to this life.

Whatever else comes, I shall treasure this insight from my time in the hospital.

Baseball's Billy Sunday

Billy Sunday was a star baseball player with the Chicago White Sox until one day he heard a Salvation Army band playing old gospel hymns. He was so affected by it that he turned his back on baseball and became a renown preacher.

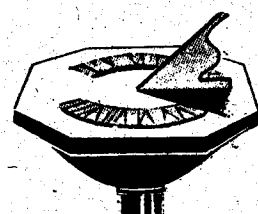
80 million people flocked to hear his rough and ready harangues against the devil and alcohol. He was probably the greatest single power in bringing about Prohibition.

Shortly before World War I, George Norton, an unsuccessful songwriter, was at a train station

waiting for the arrival of his best girl, when the station-master announced that the train would be delayed.

While the young man paced up and down the platform, a musical theme and the thoughts of his sweet and quiet girl began to take shape in his mind. Barely had he jotted down the final lyrics of "Melancholy Baby," when the station-master gave him the sad tidings. The train he was waiting for was wrecked and the girl was one of the victims. From that day on, George Norton never wrote another song hit.

Time capsules



Orwell's 1984

The year 1984 has a somewhat ominous ring to it. Few forget the book, "1984," written some three decades ago by George Orwell. Orwell presented a possible future that rightfully terrified us. Orwell was responding to the menace of communism and the belief that the Soviet's grand plan was to take over all the nations of the world. As Orwell portrayed it, the government would control people by continually monitoring everyone's actions. Individuali-



BY
**ANTOINETTE
BOSCO**

ty would be gone. People would become, in effect, robots of the government.

Orwell's book gave birth to the phrase, "Big Brother is watching you." I remember how we made jokes over that—to mask our fear that such an abomination could really happen.

WELL, 1984 is here. Was Orwell way off-base? We are still a free nation, or so it appears.

But my opinion is that Orwell was not at all off-base in his basic theme: We are all in danger of being taken over by forces that will destroy our individuality.

I think, however, that he made a tremendous error. He thought the subjugation would come from outside forces. He didn't see that the death of individual freedom might come from within, from more subtle forces.

That was not entirely his fault. A novelist can only work with the materials and information at hand. Some 30 years ago, most people had no way of knowing that two new spectres would soon come upon the scene—nuclear

weapons and sophisticated computers.

IF THERE is a Big Brother today, it is not a person but a technology that threatens to become the force, and an evil one at that, ruling our world.

Orwell's Big Brother had control over the way people lived. Nuclear weapons today have control over whether we have lives to live.

The monster has become so big that it makes every other kind of manipulation look relatively harmless. One release of certain buttons and there won't be anyone left to take away another person's individuality.

Assuming that the nuclear weapons stay put for a while, there is another Big Brother taking over the way we live—the computer.

Many people are beginning to fear that a giant centralized computer could be constructed with the capability to get the goods on any one simply by punching the proper entry code. Anyone who has ever had a credit check done or been called in by the Internal Revenue Service has an inkling of how much of our privacy is now public information.

COMPUTER TECHNOLOGY is even getting visual. I saw a movie recently called "Blue Thunder" about a new helicopter developed for military defense, equipped with a computer that could see through walls. It was being tried out by a cop squad, which used the computer to identify the people meeting secretly in a high-rise apartment. The film's credit lines said the technology in this film is already developed and being tested by the U.S. military.

Big Brother is watching, indeed, and Big Brother is us!

The erosion of privacy—Orwell's theme—is real. The last protection of this basic human right might be personal. In the future, it may be only within our minds that we will have private thoughts and a private life.

Unless something else develops to penetrate that last haven.

Orwell's "1984" is dated entertainment, someone said to me recently. Let's hope so. The reality of our 1984 is that we still have time to work for a world that is human and free.

But time is running out fast.

Nothing but the best

Q. What does the Catholic Church think of teen-age sex? (Colorado)

A. Several teen-agers I've checked with are certain that this questioner is asking about sexual intercourse between an unmarried boy and girl in their teens.

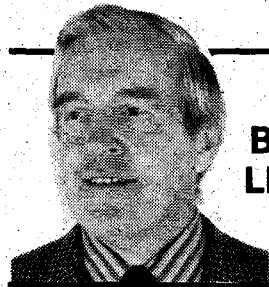
The paperback edition of the Random House Dictionary, however, does not even mention sexual intercourse when it defines the word "sex." You might like to check it out in your dictionary.

But in our modern culture "sex" is frequently used as a synonym for intercourse between anybody, married or unmarried.

So, what does the Catholic Church think of teen-age sex?

Exactly the same thing that it thinks of sexual intercourse between an adult man and woman.

IN THE CHURCH'S view, based on God's word in the Bible, sexual intercourse is one of the profound ways married people express their



BY **TOM
LENNON**

lifelong commitment to one another.

The church sees this married act as sacred, joyful, enriching, intensely pleasurable, a means of intimate union between two people and linked with the wondrous act of giving life and creating a new person.

The act of sexual intercourse is never trivial and never solely physical. It has profound psychological overtones and affects the very depths of our being.

The church teaches its members that sexual intercourse is reserved for married men and women.

But we should not picture God and the church as simply sitting down and making an arbitrary list of dos and don'ts, of good deeds and bad deeds, of sins and virtues.

RATHER, BOTH God and the church are intensely concerned about what will make a smooth-running world of genuinely happy people.

Obviously stealing, lying and killing will make a messy world and will not contribute to our happiness.

And so it is with cheap sex, with sad and fleeting one-night stands. So it is when a man or woman is treated in a sexually demeaning way or when sex is nothing but the physical satisfaction of a moment, or when, instead of lifelong commitment, there is nothing but "messing around."

God and the church point the way to permanent happiness in regard to sexual activity. And married life is seen as so sublime that it is compared to the loving union between Christ and his church.

In thus speaking of sex, God and his church want for you nothing but the best.

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

Differences, Yes; Divisiveness, No

Taking sides on contemporary issues should be done with charity and consideration.

If Jesus were walking the earth in 1984, how would He deal with those in the military? Some of the gentlest, most peace-loving people I know are in the military, and they grow more and more uncomfortable with the abuse they receive from well-intended protestors. They also suffer some understandable anxiety in trying to discern what God is asking of them. I think the Lord would deal kindly with them as He did with the Roman centurion centuries ago.



BY **FR.
JOHN CATOIR**

It's unfair of anyone in the peace movement to characterize people in the military as war-mongers. The principle of legitimate self-defense is self-evident; we need a strong defense system. Nevertheless, all parties must realize that nuclear weapons and the arms race cannot be treated on a "business as usual basis." I pray that the passion to change the present direction of our country's policies does not give rise to self-righteous arrogance on either side.

Poverty is another issue that sometimes breeds hatred, especially when Marxism is offered as a way to solve the problem.

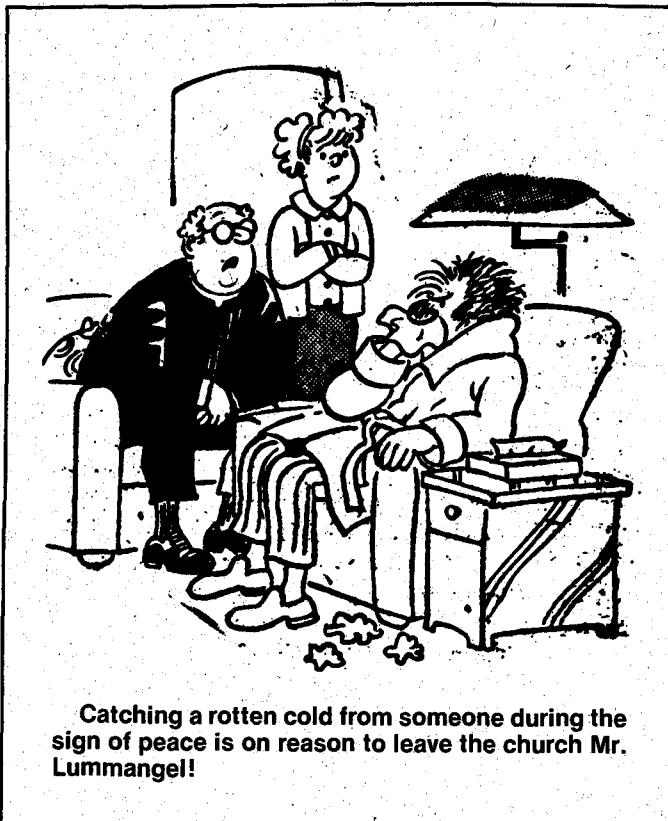
The rich and the poor are pitted against one another, and class warfare is offered as the only solution. But the church's mission is one of reconciliation and sanctification. Poverty is dehumanizing, and we are all called by the Gospel to do whatever we can to alleviate this suffering. But every rich person is not the enemy of every poor person. Some wealthy people are devoted to the poor to a heroic degree. Rich and poor alike commit sin, suffer grief, physical pain, and loneliness. There are good and bad among both groups. It's disturbing to hear Marxist

rhetoric being represented as Christian theology. Jesus never preached class warfare; He came to convert all classes to the high art of making peace.

Class struggle has been at the root of the escalating arms race. Communism has fanned these passions everywhere it could, and yet we all know there is no society more class-conscious than the Soviet Union today.

Pope John Paul II is right when he warns us to renounce violence as a means of social change.

"The wisdom that comes from God is utterly pure. It is peace-loving, gentle, full of compassion and shows itself by doing good." (Jas. 3:17-18)

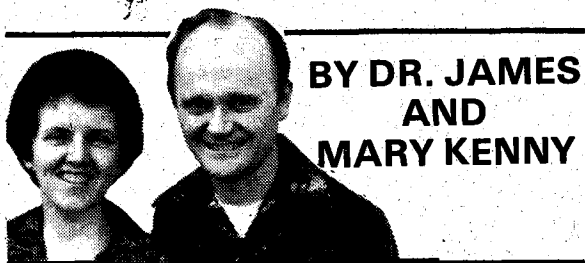


Catching a rotten cold from someone during the sign of peace is on reason to leave the church Mr. Lummangel!

Respecting the slow learner

Dear Dr. Kenny: We just had our first parent-teacher conference and our 6-year-old son is not doing well in kindergarten. The school psychologist told us that he has an IQ that places him in the fourth percentile, and also that he has special difficulty comprehending what he hears. We so want him to catch up. What can we do? We don't want him to fail kindergarten. (Ohio)

Please do not use that word "fail." What a sad and judgmental word. Better to ask, "Would it be



BY DR. JAMES AND MARY KENNY

wise for our son to 'repeat' kindergarten?"

Your son has a handicap. He is less gifted intellectually than the other children in the class. In fact, in a class of 25 students, if he is at the fourth percentile, he is likely to have the least brainpower.

This does not mean he is less human, less loving or worthless. It means that whenever you rank human beings according to some quality or skill, someone will come in last.

Although exceptions occur, IQ scores do not usually change much over the years. IQ scores are obtained by comparing your son's scores on the IQ test to the scores of other children of the same chronological age. Your son will, of course, grow in intelligence as he grows older, but so will the other children. Since the IQ is a ratio between his scores and those of his agemates, the IQ itself will generally remain the same.

Does that seem harsh? It is important that parents understand what their child is up against, what he must feel. A student of mine recently completed a study on the self-image of 10-year-olds. He asked 15 average students and 15 slower students to complete the statement "I am..." 10 times. The average students came up with 80 percent positive statements; the slower students were almost 80 percent negative about themselves.

Then he asked the parents of both groups to complete the same statement as they thought their child would complete it. Both sets of parents were 80 percent positive. That means the parents of the slower students are not even aware how much their children are hurting.

Have you ever been the poorest learner in a sewing class, an all-thumbs person? Have you ever been the worst volleyball player, picked last, if at all, for the team?

Did it help for everyone to keep urging you on?

Probably not. More likely, understanding and acceptance helped more.

An IQ in the fourth percentile at age 6 means your son has a mental age between 4.5 and 5. He will probably do better by repeating a primary grade. Generally, the earlier the repeat, the easier it is socially. Let him repeat before he experiences failure and frustration. I would be prepared to have him repeat kindergarten, waiting an extra year before beginning first grade.

Should you be so "understanding" that you expect nothing? No, that would be as unfortunate as expecting too much. You can forecast that his mental age will continue to be about 75 percent or three-fourths of his chronological age. You should expect that level of performance in school.

How can you help him? Remind him of his other gifts. He may be a good cook, an eager helper, a loving child. And tell him of times you felt left out. Maybe dad was always a bench-warmer. Maybe mom was rarely asked for a date in high school. He needs to know you understand how he feels, that it is all right to be a little slower in school and that he is very special.

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

NC News Service

Parents as matchmakers today

In a world long gone, parents took the worry off their young people by choosing a mate for them. They looked at their early adolescent and looked around their village for a person most likely to live a lifetime with him or her. Timing was crucial and so was the relationship between the two families involved. Even if the young pair seemed suited to one another, an alliance was not considered if the two families were not compatible.

Although parental mate selection is long gone, timing and family relationships still play a major role in marital success. Yet, these are areas that young couples in love often fail to consider when choosing marriage.

In an article, "The Family Life Cycle," appearing in a book called Normal Family Processes, family scholars Monica McGoldrick and Elizabeth A. Carter talk about the transition from single to married life and offer 13 factors that appear to make that adjustment more difficult. These are:

1. The couple meets or marries shortly after a significant loss.
2. One or both partners wish distance from family of origin.
3. The family backgrounds of each spouse are significantly different (religion, education, social class, ethnicity, age, etc.)
4. The couple have incompatible sibling constellations. (My note: they don't get along well



BY DOLORES CURRAN

with brothers or sisters.)

5. The couple reside either extremely close to or at a great distance from either family of origin.
6. The couple are dependent on either extended family financially, physically, or emotionally.
7. The couple marries before age 20 or after age 30.
8. The couple marries after an acquaintanceship of less than 6 months or after more than 3 years of engagement.
9. The wedding occurs without family or friends present.
10. The wife becomes pregnant before or within the first year of marriage.
11. Either spouse has a poor relationship with his or her siblings or parents.
12. Either spouse considers his or her childhood or adolescence as an unhappy time.
13. Marital patterns in either extended family were unstable.

If we want to help our young adults find

satisfaction in marriage, we would do well to study the above factors and weave them into our informal preparation for them while they're still single and considering potential mates. Unfortunately, when the responsibility for mate selection was lifted off parents, we also waived responsibility in guiding children toward wise selection themselves. With the exception of warning them about marrying too young or too impulsively, we have more or less left selection up to them.

Another couple, William and Nancy Luellen, writing in the *Chicago Catholic*, have come up with an astounding set of statistics that should be built into parental marital guidance. Using 1980 Census figures, they claim that while nearly one in two marriages fail nationally, this drops to one in 50 when the couple is married in church and continues to attend church regularly. This drops to one in 1105 among couples who marry in church, continue to attend church, and also have a prayer life at home.

If these statistics bear weight, they give us a powerful message to pass on to our children. If they want a stable marriage, they should look at how much God will be a part of it. Many of our young people believe that faith and worship are "nice" but not an important part of marriage.

Older marrieds who know better need to be more vocal on this, witnessing the significant role that faith has played in their own couple life.

Family Night

Dearest Father, as the chill of winter engulfs us outside, we thank you for our cozy home and the warmth it brings us. Bless our family this evening as we celebrate Family Night. Father, we remember those who are alone with no family; touch them with your love. Amen.

Young Family

What makes winter? Materials: 2 balls, paper, pens, tape, string (optional: book showing rotation of earth around sun). Tape string around the center of one ball for the earth's equator. Have someone hold the other ball and be the sun. Explain and demonstrate how the earth circles the sun to create the seasons of the

year. Take turns letting different children hold the earth ball and circle the sun ball. Then each write a

paragraph or draw a picture entitled, "Thank you, Father, for King Winter."

Middle Years Family

Think winter. Materials: paper, pens, scissors, tape. For fun take the word WINTER and each write as many words as possible using its letters W-I-N-T-E-R. Compare papers, see who got the most. Make a crown for King Winter and crown the winner. Then let each member of the family take a turn finishing the following for the rest to share:

- a. Winter reveals God to me by...
- b. Winter makes me feel...
- c. Winter keeps me from... but lets me...
- d. Winter teaches our family...

Adult Family

Scripture Time. Materials: Bible. Read aloud Genesis 8:22. In what way does winter seem like death? What can it tell us about our death and then after life?

Snack

Hot cocoa or snow men ice cream sundaes (vanilla ice cream, raisins, nuts, cherries).

Entertainment

Bundle up, take a short walk and make a list of signs of "King Winter."

Sharing

1. Share a moment someone felt frozen solid.
2. Each share what he likes the most about Family Night.
3. Someone share a time he felt especially loved.

Closing prayer

Suggested Prayer: Wonderful Father, thank you for the seasons of the year and how they help to reveal your majesty to us. Bless our family this week and keep us ever open to witness kindness and love to all we meet. Thank you, Father, for Family Night. Amen.

Scriptural Insights

To the edge of the valley

**READINGS: Isaiah 60:1-6 Ephesians 3:2-3, 5-6
Matthew 2:1-12**

BACKGROUND:

Next Sunday's readings for the feast of the Epiphany reflect God showing himself to his people.

The first reading comes from trito-Isaiah; it demonstrates the post-Exilic belief that God would once again

show favor to his people in a special way.

The reading from Paul to the Ephesians reminded that community that, as Gentile Christians, they were now co-heirs with the Jewish nation in God's plan of salvation.

The gospel reading is Matthew's account of the coming of the Magi, in which the Gentiles were told of the coming of Jesus. The symbolic gifts they offered to Jesus reflected their acceptance of Jesus' kingship over



them.

REFLECTION:

Wow! I want to get this all down while the sweat is still on it; before the hide and the hooves have had a chance to dry out. I've had my own personal Epiphany during this past

'I've had my own personal epiphany this past week, on several different levels.'

week, on several different levels. I've walked up to the Edge of the Valley. And I've taken a good hard look down inside.

As I indicated to regular readers of this column a week ago, a recent checkup with my surgeon indicated the presence of two small brain tumors in my head, both of which were operable. Had their presence not been discovered, it seems unlikely that I would have survived the school year.

But the Lord showed himself to me

in many different ways in all this. He was present in the bishop and the priests who came to visit, as they attempted to raise my spirits. He was there in the gracious concern of the sisters, the doctors and the nurses who tended to my specialized needs.

The Lord was present in the chaplains who spiritualized my days here by bringing me the sacrament of the Eucharists, as well as their gentle healing ministry.

My stay was not without its sense of excitement. I awakened one morning only to find myself in a straight-jacket. The nurse had the good sense not to tell me why. I had the good grace (I hope!) not to ask. Some things are, after all, better left unsaid by all concerned. But ladies, if you should read this, I AM sorry!

The point of all this is that God chose to show himself to me in ways during Christmas week that were unimaginable to me at the time. An all along, I really thought I had been ready for the Lord's coming.

A question of inter-faith marriage

Q. I know a lovely couple — the lady is Catholic and the man is not — who plan to be married. The man was married before. He was never baptized in any faith, and does not want to



**BY FR.
JOHN
DIETZEN**

join one now as far as I know, but attends Mass regularly with his fiancée. His first marriage was in a Jewish synagogue.

They talked to some priest and he told them it would be necessary for them to go before the bishop, something which frightened both of them. They tentatively plan to be married in a judge's office.

I hate to see them married out of our faith. Is there anything you can suggest? (Missouri)

It is true that, because of his previous marriage, a marriage case would need to be completed before

their marriage in the Catholic Church. However, if you have given me all the pertinent facts, the procedure would be a relative simple one.

Please ask the couple, or the woman alone if they prefer, to talk with the same priest a little more in detail. Or perhaps they could go to another priest in whom they have confidence.

Please ask them to do this quickly, and not make definite plans until they have discussed the matter with a

'If you have given me all the facts, the procedure would be a relatively simple one.'

priest, or with the tribunal of her diocese.

Whatever type of case it may be, the individuals need not appear before the bishop. The entire procedure is handled by the office established in each diocese for this purpose.

Q. A religious goods store in our city is advertising a small dish (paten)

which they say people can use to receive Communion more reverently. Apparently the priest is supposed to put the host on the paten which people hold and then they receive the host later. Is this permissible? (Massachusetts)

A. No. There is no provision whatsoever in our liturgical rites for Communion for such a practice.

I know of similar promotions already in various parts of the country. It's obviously a gimmick to make money, but the suggestion that use of such a paten is somehow a holier or more reverent way to receive the Eucharist is ridiculous. The hand — or, for those who prefer it, the tongue — is still the proper and reverent way to receive Communion.

The American bishop's Committee on the Liturgy has called attention to another danger in this kind of offbeat practice. "The concentration on holding the host betrays a disturbed eucharistic piety; the communicant is not meant to hold the host but rather to consume it immediately and reverently. Such patens, therefore, will only lead to abuses and incorrect devotional practices." (BCL Newsletter, 1983)

The use of such dishes is unauthorized and unnecessary.

Q. In reading the dictionary I found that in the Roman Catholic

Church, basilica is a title conferred by the pope on a church giving it certain privileges and honors. Will you please explain what these are all about? (Illinois)

A. Numerous famous, and not so famous, churches in the world have the title of basilica. Your question is a common one among Catholics who visit them.

In both ancient Greece and Rome, Basilicas (from the Greek word "basilikos," kingly or royal) were important government buildings where official and commercial business took place. The plan was usually the same: A rectangular building, with columns dividing it into aisles, and an apse, or rounded area at one end where the leading official sat. (already you probably recognize that this is what most of our traditional Christian churches look like.)

Later, Christians began to move their worship ceremonies out of homes, around the time of the Emperor Constantine near the beginning of the fourth century. Naturally their assembly structures would follow the basilica plan. It was what they were accustomed to for "official" business and the arrangement admirably suited their needs for the celebration of the Eucharist.

In time, certain churches were honored with the title of major or minor basilica not only for their structure but because of their importance and dignity for the church as a whole or for the Catholics in a particular country.

In all there are 11 minor basilicas in Rome. Many other churches have been so designated through the centuries to honor people or events in every part of the world.

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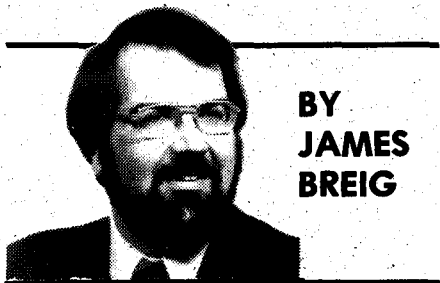
Are Mr. T. and Automan taking over? (stay tuned, cartoon fans)

What's one to make of all the comic-book series proliferating on the tube?

I'm in the business of assuming that one can make something out of them, of finding in trends a hint of some sense (or nonsense) and of blowing the whistle when I believe your attention needs to be directed toward some alarming situation.

But I'm at a loss when it comes to these series. You might say that there is no pea in my whistle. I just don't know what to say about such shows.

You know the shows I mean. The granddaddy of them all is "the A-Team," but there are now several



BY
**JAMES
BREIG**

others: "Hardcastle and McCormick," "Airwolf," "Mickey Spillane's Mike Hammer," "Riptide," "The Master," "Legmen" and "Blue Thunder." Each of them carries the distinctive marks: car chases, thugs, fist-fights, automatic weapons, extraordinary vehicles (helicopters, vans, motorcycles), exotic villains; outlandish plots, curvaceous women who are also helpless.

The networks like to call them "action-adventure" series, but they are really comic books brought to life. Mr. T of "The A-Team" even has his own cartoon show on Saturday mornings, which is when you will find many similar programs. Superheroes, magic guns, flying cars—those are the stuff of cartoonland. At least, they used to be. Now adults are switching to them.

But I still don't know what to make of them. I know what I don't like or what I have reservations about. For instance, why do so many cars have to crash so spectacularly? And why is

no one ever hurt in the crashes? The chase scenes all look the same now; no one has come up with a new way of overturning a jeep. But still they go on, threatening to make our highways into speedways.

I would guess that the source of those scenes is the video game craze where cars zoom, squeal and flame-out with no damage done. One of the action-adventure shows, "Automan," is an obvious video game brought to flesh and blood (and can anyone explain to me how the computer-generated man in that series has a real head?).

Another problem I have with such programs is their fascination for weapons. I watched all 13 episodes of "Vietnam: A Television History" on PBS and saw what bullets and bombs can do to human beings. On "The A-Team," bullets are sprayed all over with reckless abandon and very few people get hit. Innocent bystanders, of course, are never wiped out by the careening cars or ricocheting bullets. Wouldn't it be different to have an episode of an action-adventure show where one of the heroes accidentally kills an infant playing in a stroller?

Too real. Which leads me to another complaint I have: the shows are so unreal. They take place in fantasyland. That would be okay some of the times for television, but the networks seem to want us to live there all the days of our lives.

And what about the mentally disturbed character on "The A-Team?" His name is Murdock and he is routinely sprung from a mental war to help the gang shoot up a neighborhood. Have mental health organizations objected to his character?

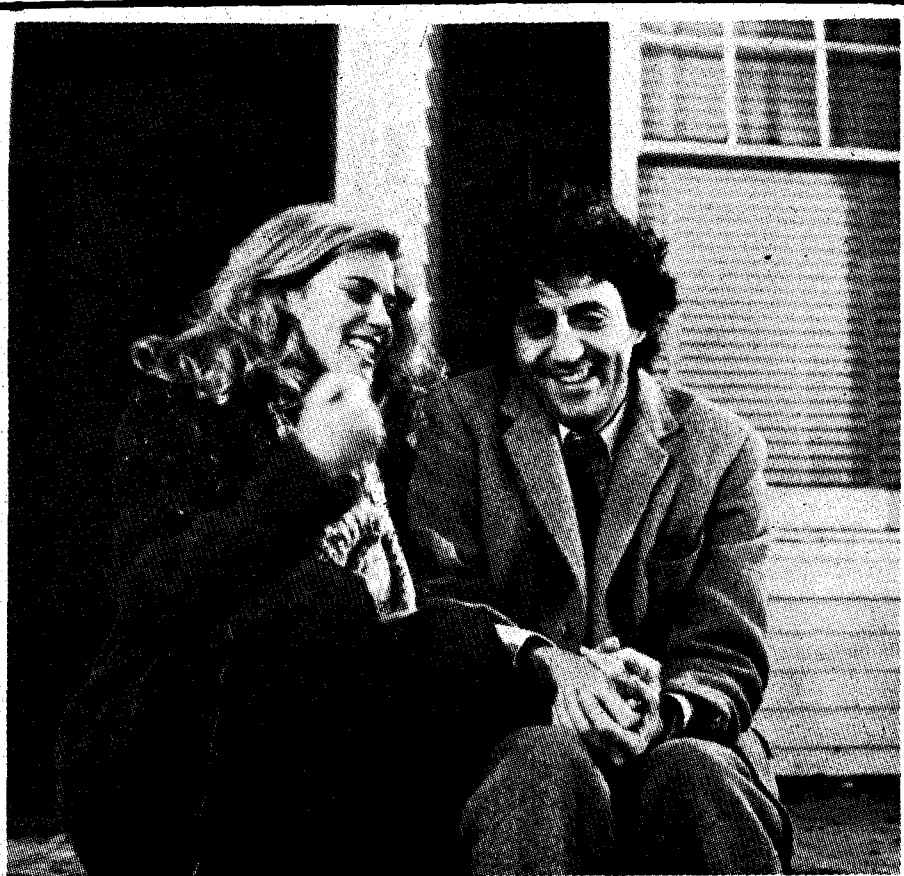
I don't mean to concentrate so exclusively on "The A-Team." It just happens that I have seen it recently and that it has a longer record than the series which are just now premiering. So let me turn to "Airwolf," which will debut with a two-hour movie on Jan. 22 on CBS.

"Airwolf" is, to quote the network, "the attack helicopter of the

future, an awesome aerial weapon that can travel faster than sound" (see also "Blue Thunder" on ABC). The series stars Jan-Michael Vincent as "a reclusive helicopter ace"

television. I don't know what to make of the fact that Hawke's brother (missing in action for 14 years) is named St. John.

All of this encapsules why I have a



FATAL OBSESSION — Tom Conti plays Gowan McGland, an alcoholic, womanizing Scottish poet living off a bit of earlier successful writing by reading poems to adoring women's groups and stealing tips his wealthy hosts leave behind in restaurants, in 'Reuban Reuban.' (See review below). (NC photo).

named—get this—Stringfellow Hawke. That's straight out of comic book territory.

In the initial episode, Hawke is sent by The Firm (read: CIA) to recover the chopper which has been stolen by its inventor for deliver to "a foreign country unfriendly to the Western powers" (read: Russia...come to think of it, maybe it's France).

The Firm is headed by Michael Archangel; one of his spies is names Gabrielle. That sort of cutesy, backward slur at religion is typical of

problem with these shows. They are silly and unreal; they ask us to admire warfare, especially vigilantism; they celebrate xenophobia and machismo. My only consolation is that several similar series have died, including "Maniman," "Rousters" and "Tales of the Gold Monkey."

Well, I started out saying that I didn't know what to make of these shows. But it turns out I do. If I may paraphrase a catch-line from one of the series, "I love it when a column comes together."

Local priests profiled in show Sunday

"A New Frontier," a 30-minute look at the priesthood today produced by the Radio and Television Department of the Archdiocese of Miami, will air this Sunday, Jan. 15 at 7 a.m. on WTVJ, Channel 4 in South Florida.

The program, originally developed and shown for the priest's Convocation '83 in October, profiles Archdiocesan priests who describe their experiences in the ministry and reflect on the meaning of their vocations. The production includes an interview with the late Fr. James Kreitner, who died of cancer last November.

Reuben has muddled morals

REUBEN, REUBEN (R) A-III

An alcoholic, womanizing Scottish poet who has achieved early fame but not written a line in six years ekes out an existence in a posh, chic Connecticut town by giving poetry readings to adoring women's groups and stealing the tips his wealthy hosts leave when they take him out to dinner. Tom Conti is Marvelous as Gowan McGland, sponger and Exploiter par excellence, but DeVries' wit is more sour than scintillating and director Robert Ellis Miller and veteran script-writer Julius J. Epstein (whose credits include "Casablanca") don't seem to have been able to make up their minds on how to take McGland. Its

muddled moral outlook and its use of blasphemy for a couple of cheap laughs make it decidedly unsuitable for younger viewer.

THE KEEP (R) O

A Nazi unit guarding an ancient fortress in Romania runs into some odd events in this arty, pretentious and thoroughly muddled drama of the supernatural written and directed by Michael Mann. Because of a vicious rape scene and some graphic sex, it is not recommended by the U.S. Catholic Conference.

UNCOMMON VALOR (R) A-III

A wealthy Texas oil man (Robert Stack), whose son is an MIA in the Vietnam War and held in a prison

camp in Laos, hires a Marine colonel (Gene Hackman) to recruit a group to go in to rescue him and his comrades. What follows is the conventional action film we've seen in all its essentials many times before, most notably in Richard Burton's "The Wild Geese," where it was done far better. Hackman is very good, as usual, and so is Fred Ward as one of his men, but this and a fairly literate script do not lift it above the level of the routine. One interesting point, indicating a certain limitation to the moral outlook and bringing to mind the Arab proverb, "The enemy of my enemy is my friend": a native bigwig in the drug traffic is heroically depicted since he gives his all and more for the team effort.

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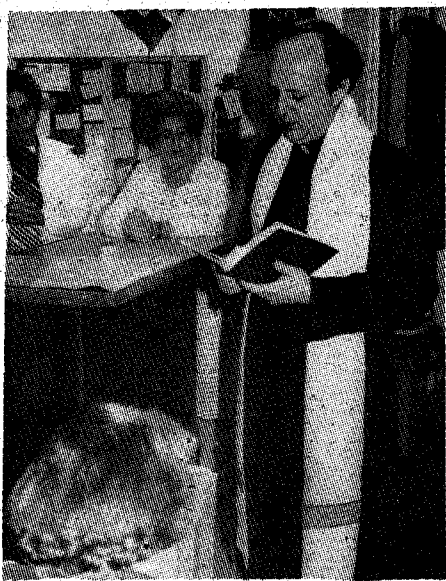
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Fr. Daniel Kubola, Director of the Respect Life Apostolate, last Sunday blessed the recently opened St. Anne's Thrift Shop. The shop, located at 2115 Hollywood Boulevard, in Hollywood, is a part of the Respect Life Ministry and is directed by Anne Termini and staffed by volunteers. The Thrift shop has already been able to make cash contributions as well as donations of clothing to several local charities to further their work. (Photo by George Kemon).

Lector workshop

The Office of Worship and Spiritual Life will present a workshop in Spanish for lectors on Saturday, January 21 from 10:00 A.M. to 3:00 P.M. at St. Stephen Church, 6044 SW 19th St., Miramar. Fee for the workshop is \$4.00 per person, including lunch, and may be paid at the door. For reservations (most necessary!) please call the Office of Worship and Spiritual Life, 757-6241, Ext. 351 and speak with Mrs. Blank or Mrs. Vandenberg.

Contact holds volunteer classes

Contact Teleministries, a Christian helpline service, is holding a training session beginning on Feb. 13th at 7 p.m. and continuing for 6 successive weeks. The classes will be held at the Radar Methodist church (87th street and 2nd Ave.) in Miami Shores. Persons interested in Saturday classes may call Contact administrative offices at 754-3364.

Weekly Mass for the deaf in Broward

Beginning this Sunday, Jan. 15 and continuing every Sunday, the 8:45 a.m. Mass at St. Vincent Parish in Margate will be interpreted in "Sign language" for the deaf, in cooperation with the Ministry to the Handicapped of the Archdiocese of Miami.

It's a Date

Spiritual renewal

The Office of Lay Ministry will hold their Broward County District monthly meeting at Jan. 28th from 9:30 a.m. until 11:30 a.m. at the Holiday Inn at 4900 Powerline Rd. Tickets are \$7 and must be purchased by Jan. 20th. More information call Sharon at 721-8486.

St. Jude in Tequesta will hold a scripture study class at 10:30 a.m. Jan. 19th in the Parish Center conference room at which the speaker will be Page Schreiber, a convert to the Catholic Faith. Mr. Schreiber, a former scripture teacher at Miami Bible Institute, will speak on "Justification: a key theme to the book of Romans." Luncheon will follow at noon. For reservations call as soon as possible Gloria de Vito at 746-0073 or Kathleen Lake at 746-0895.

The church will also be holding their annual day of recollection at Jan. 18th from 10 a.m. to 2:30 p.m. Round table discussion. Luncheon. Newcomers welcome. Call Kathleen Lake by Jan. 16th.

The Cenacle Retreat House will hold a retreat for widows and widowers on Feb. 3rd-5th. Suggested offering \$55. Registration Friday evening. Conferences directed by Fr. Greg Comella, C.P.P.S. and Cenacle sisters Barbara Young and

Modern Theology courses at St. Catherine

Modern theology course offered at St. Catherine of Siena.

"Christian Faith in the 1980's," a five-week course in modern theology will be taught by Hugh Clear, Administrator of St. Luke's Center. To be held on consecutive Wednesday evenings at 7:30 p.m. from January 18 through February 15 at St. Catherine of Siena Parish, 9200 SW 107th Ave., the course will cover the following topics:

Jan. 18, The Scientific Revolution and Its Impact on Faith.

Jan. 25, The Age of Secularism.

Feb. 1, How Can Faith Survive.

Feb. 8, A Theology of the Modern World.

Feb. 15, Christian Life in the 1980's.

Hugh Clear is a member of St.

Right-to-life skates for life

The Palm Beach County Right to Life League is happy to announce that we are sponsoring our first "Skate for Life" Sunday, January 22, 1984. All the proceeds will be given to the Neo-Natal unit at Saint Mary's Hospital here in West Palm Beach.

There will be two locations where "Skate for Life" will be held.

South End: Atlantis Skateway, 3100 Jog Road, West Palm Beach.

North End: Trail Skateway, 8031 North Military Trail, Lake Park, Florida.

Atlantis Skateway will have skating from 1 to 4 and Trail Skateway one may skate from 1 to 9.

Tickets will be \$3.00 per person and may be obtained by calling Sharon at 848-8485. The Youth Group which sells the most tickets will be awarded a \$50.00 check from Right to Life.

Sr. Mary Diesing

A Mass of Christian Burial was concelebrated in Holy Rosary Chapel of the Dominican Motherhouse in Adrian Michigan for Sister Mary Irene Diesing, O.P. who died on Jan. 2 at the age of 58.

A victim of cancer, Sister Irene had been a member of the faculty at Rosarian Academy, West Palm Beach, in the early 60's and from 1964 to 1970 taught at Cardinal Newman High, West Palm Beach. Following a two-year assignment on the staff of St. Thomas Aquinas High, Fort Lauderdale, she became a teacher at Broward Community College as well as Fort Lauderdale College.

The first young woman to enter the Adrian Dominican Community from Miami's Barry University, she was a teacher in Tampa for several years.

Burial was in the Motherhouse cemetery.

Catherine's Parish. He holds a Master's Degree in Religious Studies from Catholic University of America, Washington D.C.; has been a lecturer

at Barry College; and has conducted many educational programs throughout the Archdiocese of Miami.

Parish management course offered

St. Vincent de Paul seminary in Boynton Beach will be offering a parish management course beginning Tuesdays on Jan. 17th from 10 a.m. to 12 p.m. taught by Dr. Edward Rapp, a recently retired professor of the University of Chicago. Dr. Rapp has

taught business courses for senior managers at both Harvard and the University of Chicago. The course will use the case method including a recreation of an actual parish council meeting.

The course is open to clergy.

R.C.I.A. workshops set

Workshops on the implementation of the Rite of Christian Initiation of Adults in the parishes are set:

Palm Beach/Martin: January 21, 1984 (10 A.M. - 2 P.M.), St. John Fisher Catholic Church, 4001 North Shore Drive, West Palm Beach Mrs. Connie Cooley.

Broward: February 4, 1984 (10 A.M. - 2 P.M.) St. John the Baptist Catholic Church 4595 Bayview Drive.

Ft. Lauderdale, Rev. Michael Driscoll O. Carm.

Dade/Monroe: January 21, 1984 (10 A.M. - 2 P.M.) St. Louis Catholic Church, 7270 S.W. 120th St. Kendall, Rev. George A. Garcia.

Dade (Spanish): January 21, 1984 (10 A.M. - 2 P.M.), St. John the Apostle Catholic Church, 451 East 4th Ave. Hialeah, Rev. Alfonso Esteve.

St. John's nursing seeks volunteers

Recreation and patient assistance volunteers are needed at St. John's Nursing & Rehabilitation Center located at 3075 Northwest 35th Avenue, one-half mile east of State Road #7 along Oakland Park Boulevard, according to Director of Recreational Activities, Suzanne Broucek.

Patient assistance volunteers work with patients on a one-to-one basis visiting, writing letters, reading to them and helping in small ways. Recreation volunteers work with staff members in developing a wide variety of therapeutic, educational and social activities.

St. John's, a 180-bed facility, is a

service of the Archdiocese of Miami and offers care to persons of all faiths. Opened in 1980, it is the only not-for-profit comprehensive nursing and rehabilitation center in Broward County.

Interested persons should contact Terry Cooney, Coordinator of Volunteers at St. John's, 739-6233.

The entrance examination for 8th Grade students desiring to attend Archbishop Curley-Notre Dame High School will be given on Saturday, February 4, at 9 a.m. at the school, 300 N.E. 50th Street. A \$10 testing fee is due at test time. Please call the school, 751-8367.

St. Pat Committee seeks Miss Colleen

The St. Patrick's Day Parade Committee is accepting applications for "Miss Miami Colleen" of 1984. The winner will reign over the Sixth Annual St. Patrick's Day Parade to be held in Miami on Saturday, March 17th, as well as, the Irish Festival at Bayfront Park on Sunday, March 18th, the annual Emerald Society Ball on Saturday, March 24th, and on Friday, March 16th, for the Flagler Street Green Stripe Painting and other St. Patrick's Day festivities and publicity.

Entrants must be between the ages of 18-25, single (never married), of Irish Heritage (total or partial) and work or attend school in South Florida. For Applications and further information, contact Young H. Muldowney, Collen Pageant Chairwoman, 756-1187 or 576-8322.

Deadline for applications is Monday, February 13th, 1984.

Seeking prayer Petitions

"Call to me and I will answer you," Jer. 33:3.

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

faiths welcome. Phone 653-2849, or 653-2689. Refreshments.

Entertainment

All Saints Catholic Women's Guild is sponsoring a Night at the Races to be held Saturday, January 28, 1984 at All Saints Catholic Church in Welleby, 9525 W. Oakland Park Blvd., Sunrise, Florida. Doors open at 7:30 p.m., post time, 8:00 p.m. Please come and bring a friend. Entrance fee, presale tickets \$2.50, at the door, \$3.00. Free refreshments.

Archbishop Curley-Notre Dame High drama dept., under the direction of Ms. Sanda Stant, will present *The Miracle Worker* at Barry University Auditorium January 19 through January 22. Performances begin at 8 p.m. Tickets are \$5 and can be purchased in advance by calling the school, 751-5131, or on the evening of the performance.

St. Clare Parish will hold a Las Vegas Night Saturday, January 21st-8:00 p.m. to 12:00 midnight — in the Parish Hall, 821 Prosperity Farms Road, North Palm Beach. Advance tickets \$3.00 per person, \$4.00 at the door. Cash Bar — snacks provided. Play money, prizes, surprises, and a drawing for an all expense paid trip to Las

Vegas for two. Call the Parish Office for tickets 622-7477.

Potpourri

Catholic Family and Children's Services will offer Parent Effectiveness Training every Wednesday from 7:30 to 9:30 p.m. at the office of Dr. Lois Krop, 9345 N.E. 6th ave., \$40 fee. Call 932-5488 (home) or 947-3555 (office).

Holy Spirit Council, Knights of Columbus will take place on Saturday, Jan. 28th at the Council Hall — 2118 S.W. 60 Terr., Miramar (one block west of 441 behind Sonny's Bar B Q). Dinner will be served (authentic Polish Home Cooking) from 7:30 'til 8:30 p.m. with dancing to South Florida's #1 Polka Band, the George K Orchestra from 8:30 p.m. 'til 12:30 a.m. Refreshment service available. Donation is \$8 per person. For advance ticket purchase call 961-3647 or 962-7832.

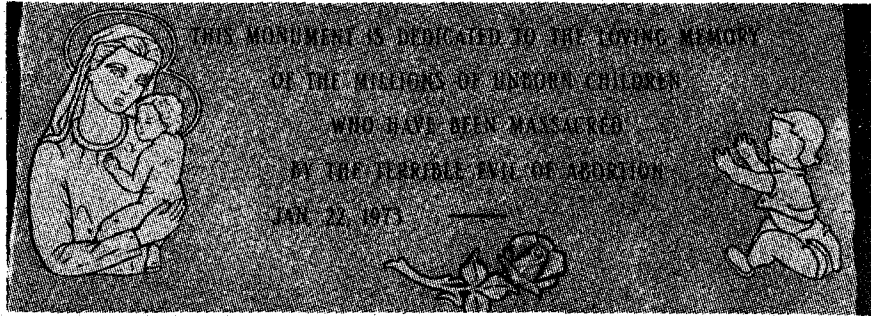
The Catholic Daughters of the Americas', Court Holy Spirit #1912, will hold its regular business meetings, on January 13th at 2 p.m. at the St. Elizabeths' Gardens Main Hall, 801 N.E. 33rd Street, Pompano Beach, Florida. Anyone wishing to transfer, or become a member please call 941-5546.

Monuments to unborn to be dedicated

A monument to the unborn children "massacred" by abortion will be dedicated at each of the three Catholic cemeteries in South Florida on Saturday, Jan. 21, at 11 a.m., the eve of the anniversary of the Supreme Court decision legalizing abortion on demand.

Each monument is engraved with an image of the Madonna (mother and child) and a small child representing the unborn, as well as a long-stem rose, symbolizing the Respect Life Apostolate.

The inscription on each says: "This monument is dedicated to the loving memory of millions of unborn



Replicas of this monument will be dedicated at each of the three Catholic cemeteries.

children who have been massacred through the terrible evil of abortion." Broward Monument, Inc., owned

by Mr. and Mrs. Larry Kovalcin of Fort Lauderdale, donated the three engraved monuments because of a

personal commitment to Respect Life.

All Right to Life and Respect Life promoters are invited to attend the dedication ceremonies. The cemeteries are located as follows:

- Our Lady of Mercy, 11411 NW 25 Street, Miami;

- Queen of Heaven, 1500 South State Road No. 7, Fort Lauderdale;

- Queen of Peace, 10941 Southern Boulevard, West Palm Beach.

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<p>3-CEMETERY LOTS FOR SALE</p> <p>Have moved, must sell 2 burial plots. St. Patrick's section. Dade Memorial Park. Bahmann, Rt. #8, Box 224, Live Oak, FL 32060</p>	<p>5A-NOVENAS</p> <p>Thanks to St. Jude for favor granted. Publication promised. D.B.</p>	<p>12-CHILD CARE</p> <p>Complete CHILD CARE CENTER, 24 Hrs. day, 365 days year. Day care, over-night, baby sitting 754-4599</p>	<p>34-ROOMS TO SHARE</p> <p>Retired Irishman with home to share. \$140 mon. or furn. room to rent \$25 weekly. Would like to meet another Irishman. 649-6726</p>	<p>For Fast Results READ and USE THE WANT ADS REGULARLY!</p>	<p>54-REAL ESTATE SERVICES</p> <p>AFFORDABLE Buying is cheaper than renting! Call Betty Lasch to help you buy your own home. Lasch Realty Inc. Realtor 757-4509</p>
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'YOU'RE FIRED'

God's strange method of 'promoting' human hearts

By MONICA CLARK
NC News Service

There must be some mistake, I thought. My head was spinning, my body numb, as I leaned against the doorway of my supervisor's office in a church-related social service agency. We had been discussing a major grant I had just negotiated. It would ensure continuation of one of the agency's programs.

Elated that my success would help make life easier for the poor in a rural community, I was unprepared for his words: "The board reviewed the budget last week and is recommending cut-backs. Since your job is not really necessary, next Friday will be your last day."

Somehow I managed to return to my office, pick up my jacket and purse and, amidst tears and fears, walk outside carrying with me grief, anger, self-doubt and a strong determination.

AN EVENT like this — unemployment, fami-

'The Chinese symbol for crisis represents danger. But it also represents opportunity. A decade later, I've come to appreciate how the loss of that job would mean that I would experience opportunities to grow and mature. It was a time of grace.'

ly relocation, a ruptured relationship, personal illness, the death of a loved one — hurls a person into crisis. For most of us, it is difficult to embrace the crisis willingly.

The Chinese symbol for crisis represents danger. But it also represents opportunity. A decade later, I've come to appreciate how the loss of that job would mean that I would experience opportunities to grow and mature. It was a time of grace.

Psychiatrist M. Scott Peck, in his book "the Road Less Traveled," speaks of grace as a promotion, a call to a position of higher responsibility and power as one who carries God's love. But it is hard to see loss as gain.

There is a gospel paradox about losing one's life in order to find it. Unlike the rich young man Jesus admonished to sell all that he had, I

was having my "wealth" ripped away. Yet the call was the same. It was a call to relinquish — to give up — something.

FOR ME to respond to that call first meant crossing over from external security to internal responsibility. I had to let go of the guarantees I had depended on and allow myself to be powerless. I had to wrestle with feelings of abandonment and failure.

I had to wrestle with the confusion of finding a new course.

I see more clearly now than I did then how my experience, in some small way, paralleled the experience of Jesus who at the height of his career felt betrayed, abandoned and deprived. Then he said, "Not my will, but yours be done."

But his surrender was not passive.

With all his strength, Jesus made the active choice to die. In doing so, he brought freedom to us all.

In a similar way, we have to take responsibility for our lives. If I am to become whole and holy I must make the full-free choice to find and be found by God.

While loving myself enough to take charge in the search for a new job, I also took an important step in spiritual growth. That step meant allowing God to love me on God's terms. We argued about my being led into arenas I had not planned.

"This isn't what I had in mind," I complained.

The answer came back, "Trust me."

BUT IT WASN'T easy to feel weak and broken. Then I discovered the real hurdle for grace: my reluctance to let go of my status quo, my fear of extending into new territory, of making new commitments and forming new relation-

Know Your Faith



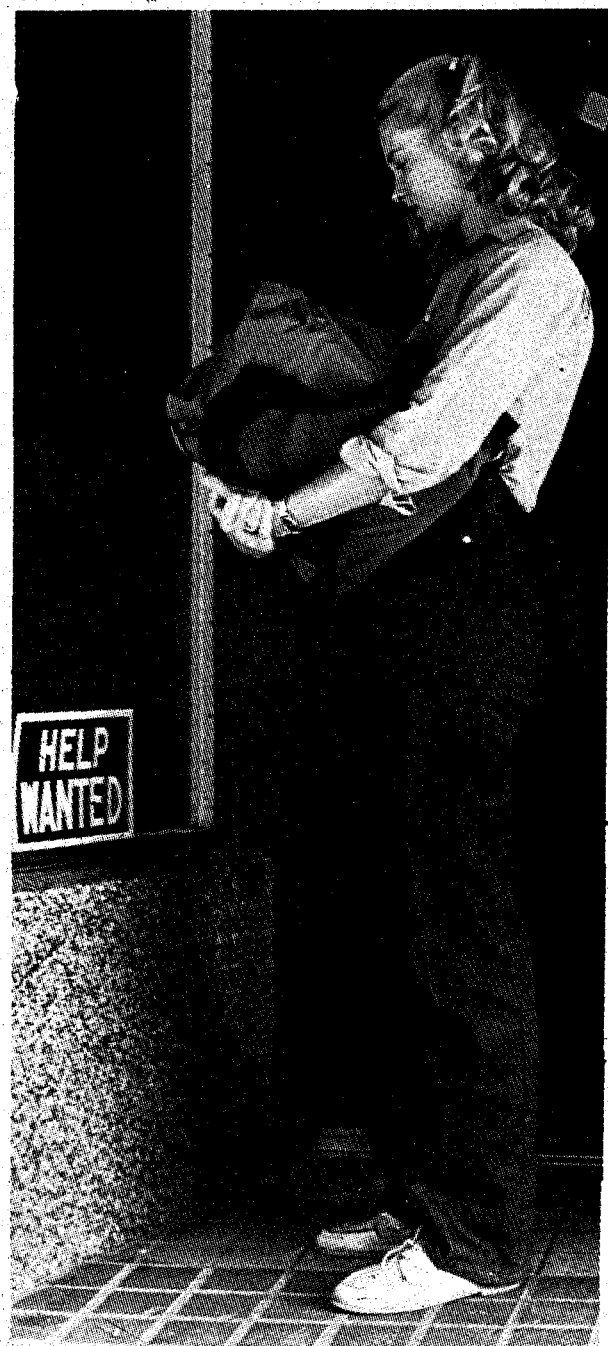
By FATHER JOHN J. CASTELOT
NC News Service

"When I was a child I used to talk like a child, think like a child, reason like a child. When I became a man I put childish ways aside" (1 Corinthians 13:11).

In the context of Paul's first letter to the Corinthians, the pointed reference of those words to childishness is quite deliberate. For it is precisely immaturity in the Christian life that people in Corinth are displaying, to their own detriment and to the detriment of their community.

Several influential members of the community have come to think that they possess a superior sophistication. Among other things, they are so enthusiastic about the eloquent Apollos that they look down on Paul as quite pedestrian. The trouble is that their infatuation with his brilliance actually blinds them; they are not coming to grips with reality, not growing up.

THIS WAS JUST one manifestation of their annoying immaturity. It led Paul to remark rather sadly: "Brothers, the trouble was that I



The loss of a job frequently comes without warning. It catches us unprepared. For Monica Clark, it was difficult to let go of the past and venture out on a new path. Ultimately she began to see the crisis also as an opportunity to travel into unknown territory to do God's work. (NC Photo)

ships.

It would have been far simpler to find a way to make a settlement with comfort and no longer be disturbed.

But life is a series of disturbances. God nudges us out of complacency. God asks us to expand or rechart our maps of reality.

When I can see a crisis not just as a danger, but also as an opportunity, I can venture into that unknown where God waits.

My departure from that job in a social service agency set me on a new path. Sometimes since then I've wandered haltingly in the barren desert. Other times I've shared in the wonders of the Promised Land and run with joy.

But since that afternoon 10 years ago when my neat, protective world cracked open, I've begun to learn about the real meaning of the dyings and risings in the Christian's life.

could not talk to you as spiritual men but only as men of flesh, as infants in Christ. I fed you

Maturity and Corinth

'There are many adults, many very smart people, who are unwilling or unable to face reality, taking refuge instead in all sorts of distracting escapes, including, tragically, chemical addictions. Their alternatives then are quite ghastly: insanity or death.'

with milk, and did not give you solid food because you were not ready for it. You are not

GOD in the Human Situation

Starting over at 95

By DAVID GIBSON
NC News Service

At the age of 95, an elderly gentleman I known very well sold his farm and settled down in a retirement home not far from the fertile Midwestern acres he had worked for nearly 70 years.

His wife died years ago and he had outlived his three children. His grandchildren and great-grandchildren remained. But they were part of the mobile, modern world. He was determined not to leave the countryside he loved in order to live with them in the city, which he could never love.

So, circumstances having made a move necessary, some of his grandchildren gathered about and helped him initiate yet another phase of his life. It was a move they had dread, fear the devastating effect a departure from his old home might have on him. But they couldn't help noticing how well he handled this difficult turning point in his life.

"**THERE ARE** moments when he is said about selling the farm," someone remarked. "But he is certain he is doing the right thing, and he isn't depressed."

When I last spoke with him, the man was watching a football game on television. A week earlier he had taken an overnight trip with a grandchild, which he had enjoyed immensely.

The story of this man — who is hard-of-hearing and who finally has given up driving his car, but who still is alert and intent on managing his own affairs — is a reminder that life is filled with turning points and new beginnings. People end one phase in life, only to begin another.

Is one ever finally, and completely, mature?

Even babies experience turning points in life. When they're first born, you love them intensely. But while they'll squeeze your finger, when you hug them they don't really hug you back. It's a turning point and a new beginning when a baby really hugs you. Then you know that the baby's world has expanded.

And the baby's world will keep right on expanding. In fact, the child faces a lifetime of perspectives that will be modified and refocused. Its parents hope maturity will be the outcome 20, 25 or more years down the road.

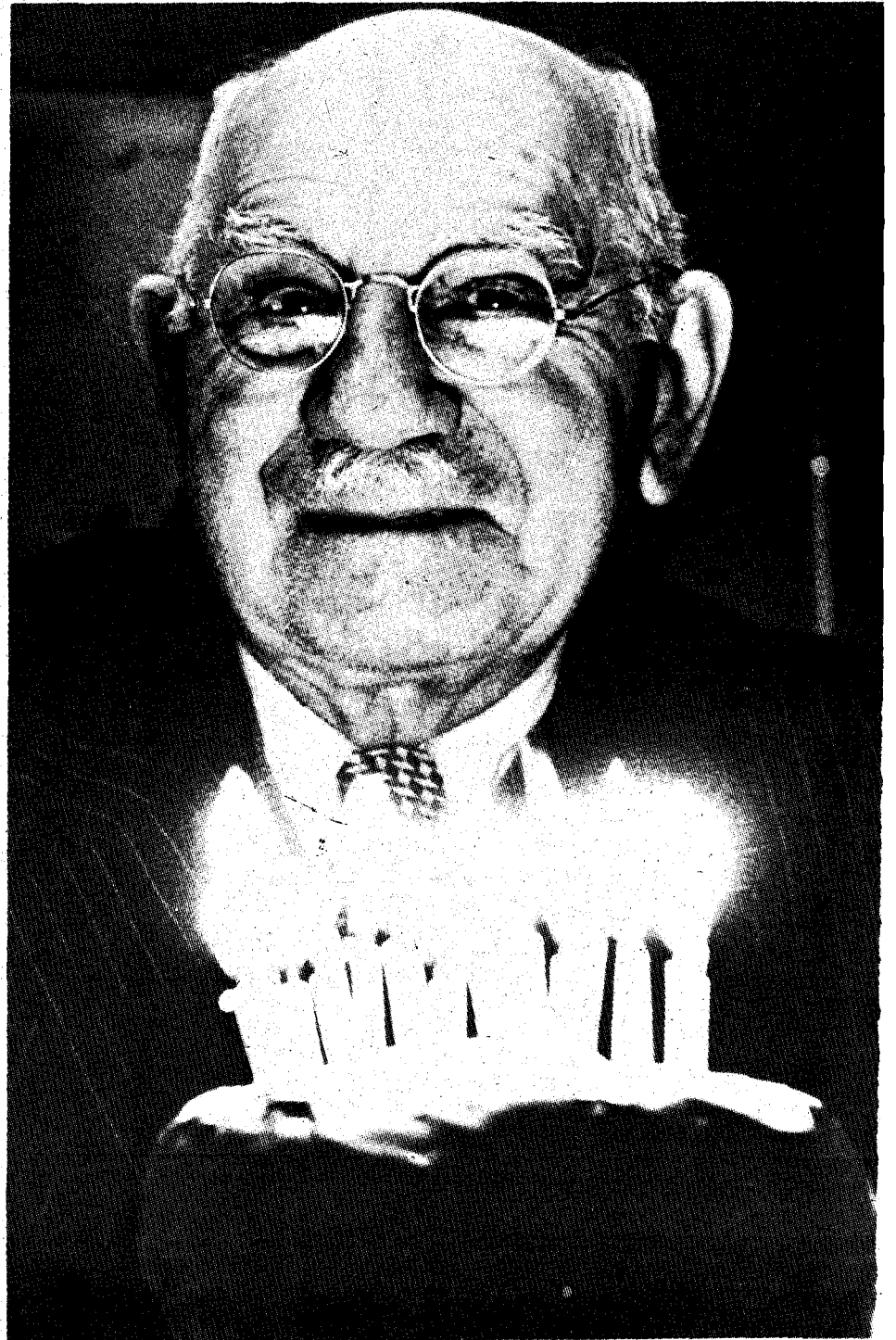
But how, exactly, will they know when the child is matured?

SOME PEOPLE define maturity as the ability to make decisions. By making a decision, one takes hold of life. To consider alternatives and to decide on a best course of action, is to take one's life seriously and to act responsibly at each of its beginning points.

But is that all there is to maturity? I believe that the recognition of one's own limitations is part of what maturity implies. To identify not only one's talents, but one's talents, but one's limitations, is to achieve self-understanding; without that, it is difficult to expand along the path that is best for you.

There are people who believe maturity exists when a person can act independently, not relying excessively on others. But independence is important too — the ability to work with others to make a new beginning in life.

And, life involves many encounters with people who have needs. It would be difficult for a Christian to discuss maturity without singling out sensitivity to the needs of others as an important quality. For it plays a role —



At 95, a man sold his farm and moved to a retirement home near the Midwestern land he had worked for nearly 70 years. It was a major decision for the widowed farmer and he considered it carefully before accepting the move with dignity. It is a reminder that life is filled with turning points, David Gibson writes, and we never stop maturing, even in the "mature" years. (NC Photo)

like yeast — in expanding one's universe.

THIS ARTICLE began with the story of an elderly gentleman. The farm he sold was situated at the crest of a hill. From his house, he looked out across a great valley; The eye could reach points 20, 30 or more miles away before touching the horizon.

For years and years the man looked out across that expanse, and loved it. Away from home, even for a day, he couldn't wait to return.

I always considered him a great lover of his own land. In time, however, I came to regard him as a profound and contemplative lover of God's creation. He couldn't stop eyeing its beauty and admiring its worth. A mature quality, in my opinion.

Now he was a difficult, new beginning. At 95, he is still maturing.

ready for it even now, being still very much in a natural condition.

"For as long as there are jealousy and quarrels among you, are you not of the flesh?...When someone says, 'I belong to Paul,' and someone else, 'I belong to Apollos,' is it not clear that you are still on the human level?" (3:1-4).

One can sense his frustrated desire to scream: "For crying out loud! Fan clubs may be all right for teeny-boppers, but not for Christian adults."

There are many adults, many very smart people who are unwilling or unable to face reality, taking refuge instead in all sorts of distracting escapes, including, tragically, chemical addictions. Their alternatives then are quite ghastly insanity or death.

IT IS TRUE, relatively speaking, that very few people ever reach full maturity. It is a long, hard process of growth. But sooner or later, if one wants to become a fully authentic human being, one must come to grips with the

facts of life, with one's own imperfections and those of the world, with truth, with reality, with God.

The disciples were outstanding examples of

'Eventually, of course, reality caught up with the disciples, as it does with everyone. But the sooner we accept it and live with it, the sooner we become mature, well-balanced, secure, happy humans beings.'

this slow, painful process of growing up — and they were all grown men. Especially as portrayed by Mark, they showed an incredible resistance to the harsh reality of the Cross.

In the second part of his Gospel, Mark has Jesus make three predictions of his Passion, and the disciples' response is one of appalling denseness. After Jesus' first prediction, Peter "took him aside and began to remonstrate with him."

Jesus had to reprimand him sharply and then went on to spell out the implications of his prediction. He began, "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps" (8:32,34).

After the second prediction of the Passion, the disciples were afraid to face reality. They sought escape, arguing like little boys about which of them was the most important. And after the third prediction, James and John had the effrontery to ask Jesus for privileged position of his kingdom (10:37).

Eventually, of course, reality caught up with the disciples, as it does with everyone. But the sooner we accept it and live with it, the sooner we become mature, well-balanced, secure, happy human beings.

Banker, fifth grader fight nukes

By CORI FUGERE

BRATTLEBORO, Vt. (NC) — Ten-year-old Sean Palmer and 25-year-old Omar Resende are from two different parts of the world, yet they agree on at least two things: the arms race must be halted and they are glad they met each other.

PALMER, A fifth-grade student at St. Michael School in Brattleboro, met Resende during an exchange program at the school in May. The Brazilian had the opportunity to observe classes, talk with students and see what education in Vermont is like when his class of nine from the Experiment in International Living visited the elementary school.

While other groups of students from the two schools talked about family, jobs and language, Palmer and Resende discussed their feelings about the arms race — and agree.

"I think we (mankind) would be OK if some of these morons would stop this nuclear stuff," the fifth grader said. "Many countries are not in the arms race, and I don't think it's fair that they would get killed if there was a nuclear war between two countries that were fighting."

RESENDE SAID his country spends \$20 billion yearly on the production of nuclear arms and power, yet people there go hungry. "It's terrible," he said. "It's dumb," said Palmer, agreeing.

Palmer suggested the United States "junk all the nuclear weapons and put the money to help other countries like Brazil...countries that need the money."

Resende like his new friend's solution, noting that "it is almost impossible for Brazil to pay its debts," which he said are about \$90 billion yearly.



(NC photo by Cori Fugere).

FOREIGN EXCHANGE—Sean Palmer, left a fifth grader at St. Michael's school in Brattleboro, Vt., listens in class with his new friend, Omar Resende, a Brazillian Banker studying English at the Experiment in International Living.

He said poor countries such as his own need more opportunities in world trade and economics, while developed countries need to "pay a good price" for the products of poorer nations.

RESENDE STUDIED economics and political science in Brazil before going to Brattleboro to learn English in

'Many countries are not in the arms race, and I don't think it is fair that they would get killed if there was a nuclear war between two countries that were fighting...'

preparation for work in a Brazilian bank in New York.

He and the other foreign students in his class — including students from Japan, Venezuela, Syria and Switzerland — are in the United States for four months to study English in the Brattleboro program, associated with the School for International Training.

the Saints *by Luke*

FELIX WAS THE SON OF HERMIAS, A SYRIAN WHO HAD BEEN A ROMAN SOLDIER. HE WAS BORN IN NOLA, NEAR NAPLES, ITALY. ACCORDING TO EARLY ACCOUNTS, FELIX GAVE HIS INHERITANCE TO THE POOR, WAS ORDAINED BY BISHOP ST. MAXIMUS OF NOLA AND BECAME HIS ASSISTANT.

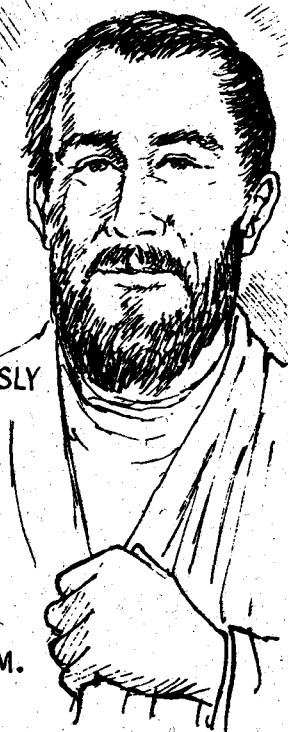
WHEN MAXIMUS FLED TO THE DESERT AT THE START OF DECIUS' PERSECUTION OF THE CHRISTIANS IN 250, FELIX WAS SEIZED IN HIS STEAD AND IMPRISONED. HE WAS REPUTEDLY RELEASED FROM PRISON BY AN ANGEL, WHO DIRECTED HIM TO THE AILING MAXIMUS, WHOM HE BROUGHT BACK TO NOLA.

EVEN AFTER DECIUS' DEATH IN 251, FELIX WAS A HUNTED MAN BUT KEPT HIDDEN UNTIL THE PERSECUTION ENDED.

WHEN MAXIMUS DIED THE PEOPLE UNANIMOUSLY SELECTED FELIX AS THEIR BISHOP. BUT HE DECLINED THE HONOR IN FAVOR OF QUINTUS, A SENIOR PRIEST.

FELIX SPENT THE REST OF HIS LIFE ON A SMALL PIECE OF LAND SHARING WHAT HE HAD WITH THE POOR AND DIED THERE JAN. 14, ABOUT THE YEAR 260. WHEN ST. PAULINUS BECAME BISHOP OF NOLA OVER A CENTURY LATER, HE WROTE ABOUT HIS PREDECESSOR AND IS THE SOURCE OF INFORMATION ABOUT HIM. THE FEAST OF ST. FELIX IS JAN. 14.

ST. FELIX OF NOLA



Do's and Don'ts for sitters

By Hilda Young

AT CAFFEINE CLUB this morning, we decided that we could make a mint if we published preprinted instruction forms for baby sitters.

For one thing, they would save a lot of time. I've been known to leave more instructions for my baby sitters than my will contains. Suzanne admitted she is known as the "James Mitchner" of baby-sitting rules.

WE WOULD HAVE lines for the standard kind of things:

Telephone and name of place we would be, an emergency number, number of the doctor, names and ages of the children, time they should be in bed, name of TV programs they are not permitted to watch, time the dog should be let out, time the dog should be let in, time limit on long-distance calls to a foreign country, locations of cough syrup, name and number of plumber.

Of course, it would also be nice to have lines spelling out the contractual agreement between employer and employee!

THINGS LIKE agreeing they did not get paid more per hour than the

president; that the sound of the door shutting as we leave is not the gong starting a shopping spree in our freezer; that if one of the children disappeared for more than an hour or two, the baby sitter probably should look for him or her; that groups of 10 friends or more could not be invited in for dinner without prior approval.

After two cups of straight caffeine-free coffee with no cream, my friend Betty suggested we should include a fine print section with her own little private house rules.

LIKE POINTING out that sticking gum to the refrigerator door and leaving it there is frowned on; that cutting pictures out of the encyclopedias for a history report makes the kids' father uptight; that if neighbors from the end of the block call about the stereo volume, it's probably too loud.

Finally, that locking oneself into the bathroom with a telephone and three days of food is something we only allow the children's mother on Mother Day.

I'll bet we could find a publisher. (Copyright (c) 1984 By NC News Service)