



IN NICARAGUA:

Fireworks, but few smiles

•Bishops' meet, Pg.14

My beloved:

I am on the way home from Nicaragua where, at the invitation of Cardinal Obando y Bravo, I participated in the ceremonies opening the National Eucharistic Congress.

When I accepted the invitation some of my friends expressed concern for my safety. But all went well. As a matter of fact, the government announced that it was supportive of the Congress. When Archbishop Hannan, of New Orleans, and I arrived, we were met out on the runway, as we stepped down from the TACA airliner, by a delegation from the Cardinal. We were

'There has been tragic suffering... Yet, one meets people of deep faith among the poor and among the non-poor...'

escorted to a VIP lounge where the entry formalities were expedited.

We were asked to give an interview to a reporter from the government press. The story ran, with my photograph, in the next day's "Barricada" newspaper, including my response to the question what I thought about the government

supporting the Congress. I replied that I was pleased. I would expect that since Nicaragua is a Catholic nation such assistance would benefit not only the Church but the country.

The opening ceremony was held in Santo Domingo, a pro-Cathedral, rather than in the Cathedral itself. The beautiful, large old Spanish-style Cathedral was damaged in the earthquake of 1972. It, like many of the buildings that were not completely destroyed in the disaster, has not yet been restored.

Santo Domingo pro-Cathedral is a simple church of moderate size. It was so crowded that even all the aisles were completely occupied and the faithful

were also gathered around the outside of the church. The television and newspaper cameramen were crowded boldly at the entrance to the sanctuary obstructing the view of the congregation.

Cardinal Rossi, Prefect of the Sacred Congregation for the Evangelization of Peoples, who had come from Rome to represent the Holy Father, presided. In addition, the concelebrants included the Apostolic Nuncio (permanent representative of the Holy Father in Nicaragua), Cardinal Obando y Bravo, Archbishop Hannan, the Bishop of Zacatecas, Mexico and

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THE VOICE

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Archdiocese of Miami

Friday, Nov. 28, 1986

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Pope's longest trip

In South Pacific, Bangladesh, Pope urges wealthy to help the poor

By John Thavis
NC News Service

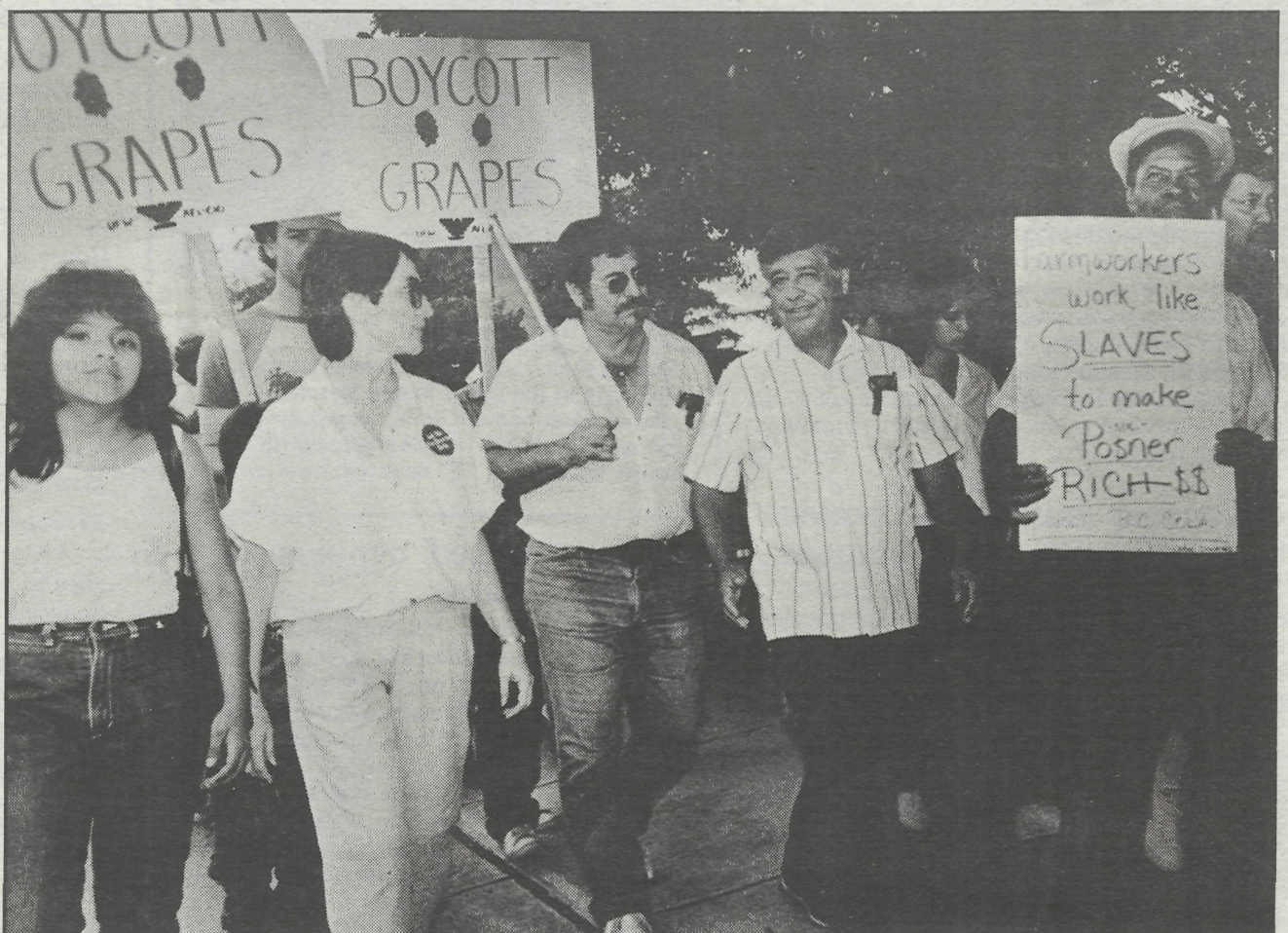
Pope John Paul II celebrated Mass Nov. 24 for 100,000 people --the biggest crowd ever assembled in the Australian capital of Canberra-- under warm spring sunshine and blue skies.

The first five days of the trip were marked by rain and small crowds.

Pope John Paul began the longest trip of his pontificate at the rate of a country a day, visiting the slums of Bangladesh Nov. 19, urging affluent Singapore Christians to help the poor and participating in tribal welcoming ceremonies in Fiji.

Before flying to Australia, he spent Nov. 22 and 23 in New Zealand, where he urged the Catholic minority to take

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Walk for Workers

More than 400 people walked in support of farmworkers during the 2nd annual Farmworker walkathon held recently in Miami. Among the walkers were Cesar Chavez (second from right), president of the Farm Labor Organizing Committee, and Patricia Stockton (second from left), director of Rural Life Ministry in the Archdiocese of Miami. See story, page 9. (La Voz photo/Araceli Cantero)

Pro-family pastoral

Bishops' letter agrees, disagrees with Reagan policies

WASHINGTON (NC)--On one key point about the economy, the U.S. Catholic bishops and the White House agree: the economy must help, not hinder American families.

Both church and state, in recent documents, make that suggestion--the bishops in their pastoral letter on the economy, approved this month, and the White House, in its Report of the Working Group on the Family, distributed last week.

For example, the White House report emphasizes that Americans must ask if any proposed government policy will be "fair, supportive and encouraging to the families of America" and "justify the financial burdens it would impose upon household income." The White House also says that "family policy must be built upon a foundation of economic growth. Sustained, vigorous expansion of the economy--with all the opportunity that flows therefrom--is an essential part of any pro-family program."

According to the Bishops, "policies and programs at all levels should support the

strength and stability of families, especially those adversely affected by the economy. As a nation," they add, "we need to examine all the aspects of economic life and assess their effects on families."

But there are places where the bishops differ with the Reagan administration. For one thing, the administration says the president's policies have led to "the greatest period of expansion and job creation in modern times" and fostered "dramatic progress during the past six years of economic reform in turning back" economic resources to the citizens.

The bishops acknowledge that "the first line of attack against poverty must be to

build and sustain a healthy economy that provides employment opportunities at just wages for all adults who are able to work."

However, the prelates also warn that currently "our economy is marked by a very uneven distribution of wealth and income," a situation they find morally "unacceptable. Furthermore, they add, "poverty has increased

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Catholics split on creationism

WASHINGTON (NC) — Catholics have lined up on both sides of the Louisiana creationism case scheduled for oral arguments before the U.S. Supreme court Dec. 10.

The 1981 Louisiana law calls for creationism to be taught in public schools alongside evolution. The 5th U.S. Circuit Court of Appeals ruled that the law, called the "Balanced Treatment Act," violates the First Amendment's prohibition against establishment of religion.

Bishop Andrew J. McDonald of Little Rock, Ark., joined with three Protestant clergymen in filing a brief stating that the Louisiana law violates the Establishment Clause and that the

theory of evolution is compatible with the practice of their religious beliefs.

But the Catholic League for Religious and Civil Rights and The Catholic Center called for a reversal of the appeals court decision saying that the teaching of creationism contributes to the school's role as a "marketplace of ideas."

The theory of creationism, or creation science, does not directly hold a religious view but does parallel the biblical view of creation, teaching that the Earth was formed suddenly about 6,000 years ago. The theory of evolution teaches that the

Earth and life on it developed slowly over millions of years.

In the past some Catholic officials have either directly opposed creationism or said the theory of evolution is compatible with the Bible. In 1983 the Louisiana bishops, while taking no stand on the state law, said that the Bible does not attempt to teach scientific conclusions.

Bishop McDonald and the three Protestant clergymen were plaintiffs in an Arkansas case similar to the Louisiana case, *Edwards vs. Aguilard*. The Arkansas law was struck down as a violation of the Establishment Clause.

Judge in creche display decision says U.S. is a 'Christian nation'

CHICAGO (RNS) — A federal judge has described the United States as a "Christian nation" in upholding the right of municipal officials to permit the display of a Christmas creche by a private group in Chicago's City Hall. In his ruling, U.S. District Judge Frank McGarr said, "The truth is that America's origins are Christian and that our founding fathers intended and achieved full religious freedom for all within the context of a Christian nation in the First Amendment as it was adopted rather than as we have rewritten it." Although the Nativity scene "may have religious meaning to some," Judge McGarr said, "its inclusion in a larger Christmas display does not constitute advocacy of a particular religious message."

L. A. Times criticizes bishop's censure of health clinics

LOS ANGELES (NC) — A pastoral letter by Archbishop Roger Mahony of Los Angeles objecting to school-based health clinics met with counterobjections from the Los Angeles Times newspaper and prompted a school-board member to offer to debate the archbishop. The Times called the archbishop's pastoral an "unwarranted intrusion into a purely secular matter." A spokesman for Archbishop Mahony said the archbishop would not take up school board member Roberta Weintraub's offer to debate because some moral issues are non-debatable. The archbishop suggested instead that Catholic parents who have children in public schools debate Ms. Weintraub. Health clinics that offer family planning counseling and dispense birth control devices are scheduled to open next year at three Los Angeles high schools.

Five dioceses launch pilot project to teach students about refugees

WASHINGTON (NC) — A four-week pilot project to teach Catholic school students about the plight of refugees is being launched in five U.S. dioceses. If successful, refugees will "stop being a category and start being individual people" in the eyes of Catholic school students, said Dava Walker, public education coordinator for Migration and Refugee Services, a department of the U.S. Catholic Conference and one of the project's co-sponsors. The pilot, titled "Flight to Hope," will be tested in six schools in each of the dioceses of Davenport, Iowa; San Jose, Calif.; and Corpus Christi, Texas; and the archdioceses of Boston and Washington.

Bishop, NOW members meet to discuss timely women's issues

SYRACUSE, N.Y. (NC) — Auxiliary Bishop Thomas J. Costello of Syracuse participated in a roundtable discussion with representatives of a local chapter of the National Organization for Women. A NOW official said it may have been the first such formal meeting between a Catholic bishop and a NOW chapter. Pay equity, equal opportunities in career and education, child care and domestic violence were among topics raised during the two-hour meeting. Bishop Costello said he wanted to avoid discussing women's ordination and the church's stand on abortion but the subjects surfaced repeatedly.



Steps for peace

Ending their 15-state, 3,700-mile journey, participants in the Great Peace March for Global Disarmament walk toward the White House. About 700 people marched the entire route, which took 260 days. (NC photo from UPI)

Lawmen 'bugged' confessional, magazine reports

NEW YORK (NC) — Catholic officials and civil rights advocates are concerned about a report that law enforcement agents might have "bugged" a Catholic confessional during an organized crime investigation. Some government officials say they doubt the validity of the report, part of a *Time* magazine story. But they have not totally ruled out the possibility that a "bugging" may have occurred, or that confessionals might legally be tapped in the future. The *Time* story cited an increase of court-approved buggings and said "agents even admit to dropping snooping devices into a confessional at a Roman Catholic church frequented by mobsters, as well as a church candlestick holder and a church men's room. All this, agents insist, was done with court permission."

'God is a loving God,' bishop tells ministers to AIDS victims

BROOKLYN, N.Y. (NC) — Bishop Francis J. Mugavero of Brooklyn called on participants in a workshop on ministry to persons with AIDS to show that "God is not a punishing God" but "one who loves." For whatever reason the person may be suffering, the bishop said, those engaged in ministry should convey the message that all are of equal value in God's eyes.

Ex-nun quits Social Services after firing two black officials

DETROIT (NC) — Agnes Mary Mansour, who left her religious order to save her job as director of Michigan's Department of Social Services in 1983, announced that she will resign from the state post. Ms. Mansour, a member of the Sisters of Mercy for 30 years, said at a press conference she is leaving in January because of continuous and "unfair" criticism of her management which she felt hurt the department and Michigan Gov. James Blanchard. Most recently she has been criticized for firing three top department officials who were accused of participating in an alleged welfare rent fraud scheme. Two of the officials dismissed are black and she has received criticism that the dismissals were racially motivated. Despite speculation that she will attempt to rejoin the order of the Sisters of Mercy, she said in an interview she has no plans to return to religious life in the near future.

Religious leaders urge Reagan to fight hard-core, child porn

WASHINGTON (NC) — Cardinal Joseph L. Bernardin of Chicago and Father Bruce Ritter of New York were among 21 religious leaders who urged President Reagan at a White House meeting to fight hard-core and child pornography. Cdl. Bernardin and Fr. Ritter, president of Covenant House, a center for sexually exploited children, met with the president as members of the Religious Alliance Against Pornography. The alliance handed Reagan a letter which asked him to mobilize federal resources to "press the fight against rape, exploitation, humiliation and degradation of the entire human family."

Bishop Ramirez: Church's role in alien program may erode trust

WASHINGTON (NC) — The church's role in the alien legalization program "could have serious implications for the church, eroding the trust and credibility it now enjoys," warned Bishop Ricardo Ramirez of Las Cruces, N.M. "The potential for misuse of confidential records is great and could actually result in a requirement to identify deportable cases," said Bp. Ramirez in a statement he presented to Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the U.S. bishops' Migration and Refugee Services Oversight Committee. The Migration and Refugee Services office of the U.S. Catholic Conference will coordinate a national Catholic effort to provide aliens with status adjustments which became possible under the terms of the immigration reform bill approved by Congress in October.

Pro-lifers denounce court ruling striking down parental notice law

ST. PAUL, Minn. (NC) — Pro-life groups have denounced a federal district court ruling striking down Minnesota's 5-year-old law requiring notification of both parents or court permission before a minor girl can have an abortion. The Nov. 7 ruling by U.S. District Court Judge Donald D. Alsop also struck down the law's provision demanding a 48-hour waiting period between the time parents receive written notification and the abortion is performed.

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 sister 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), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

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Pope: Protect life, seek justice

South Pacific trip is longest of his pontificate

Continued from page 1

at the same time, he urged Catholics to use their votes to protect life "from the moment of conception," an apparent reference to abortion and embryonic research in the country.

"We speak a common language of respect for the human person," the pope said in an address at the House of Parliament.

In a reference to heavy government subsidies of Catholic schools and hospitals, the pope lauded the way church and state institutions work "side by side" to guarantee freedom of choice and better care.

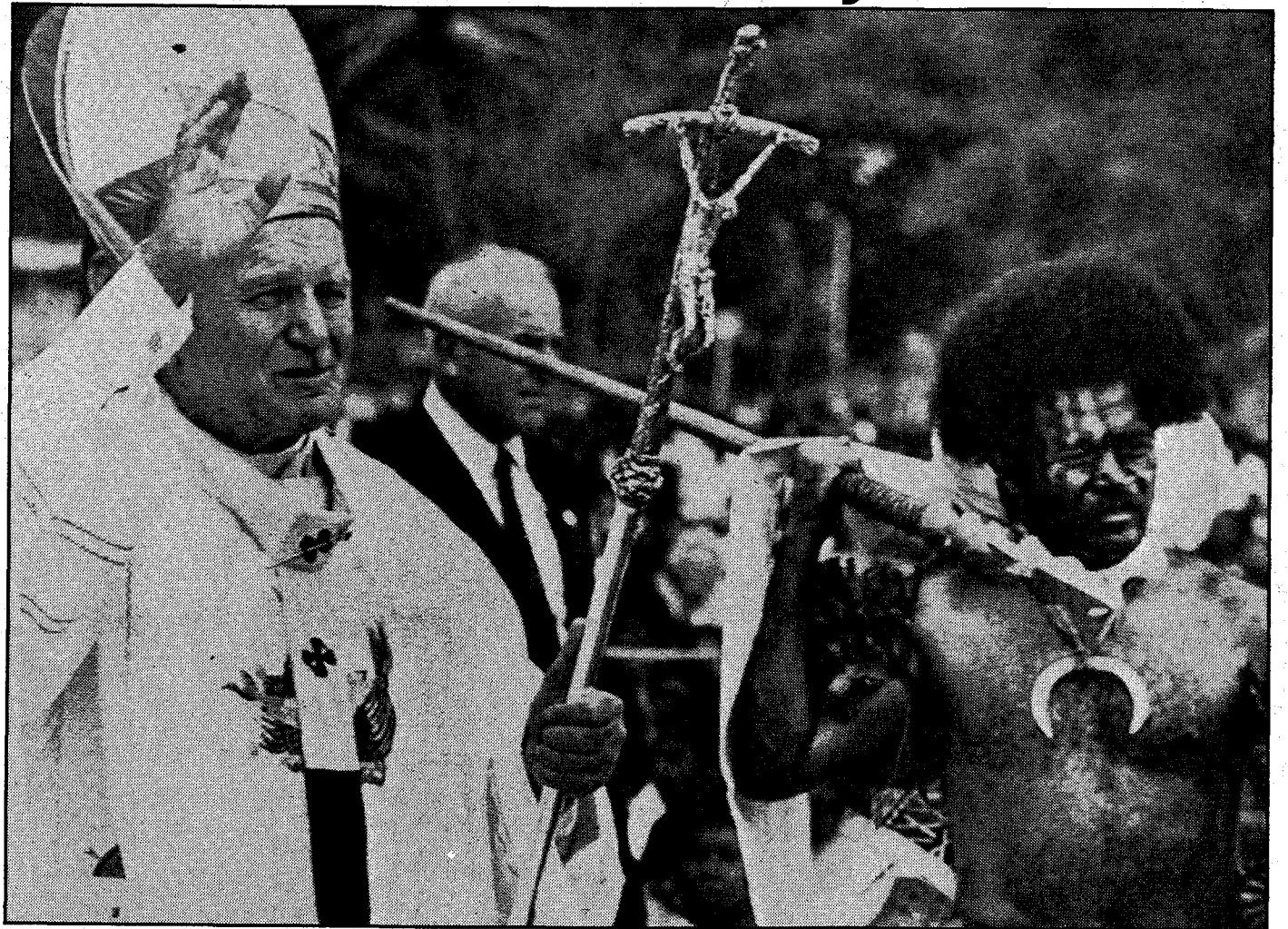
But during an afternoon Mass, the pope condemned violence against human life "in all stages of its development."

'Revere life'

He sounded a similar note in his talk to government leaders at Parliament, telling them that one basis for civilization is "reverence for human life from the moment of conception and throughout every stage of its earthly pilgrimage."

"I hope that all Catholics, and all your fellow citizens, will invite you by their voice and by their votes to ensure that nothing is done by the legislature to undermine these values," the pope said.

Australia, a leader in in-vitro fertilization research, is currently debating a legislative proposal which would protect human embryos in the laboratory and make it a crime to destroy them. Frozen embryos are fre-



Escorted by a spear-bearing Fijian warrior, Pope John Paul II blesses the crowd as he arrives for a Mass at Albert Park in Suva, Fiji. Later, about 100 men dressed in bark skirts performed a traditional war dance for the Pope. (NC/UPI-Reuter photo)

quently discarded in the in-vitro process, which has been pioneered in several state hospitals.

Abortion is allowed in Australia with a doctor's recommendation.

The pope also encouraged a strong stand against abortion during his visit to New Zealand, where abortion is allowed under certain conditions bas-

ed on the woman's mental and physical health.

To youths, he stressed fidelity in marriage and the sacredness of sexuality. To bishops, he voiced concern about declining attendance at Mass and the sacraments and said they should speak out publicly on family issues.

To all New Zealand's approximately 450,000 Catholics — about 15 percent of the population — he warned that the individual conscience is being threatened by materialism, violence and injustice.

The pope did not mention the word "nuclear" during his visit. New Zealand has taken the position that the country should be "nuclear-free," and many Catholics said they expected the pope to address the issue.

However, a Vatican spokesman said the pope stayed away from the nuclear question because it was a partisan

political issue.

The pope was welcomed in Auckland, New Zealand, by thousands of Maori tribespeople, who performed the traditional "wero" dance, sticking out their tongues to "challenge" the pope's intentions as a visitor. Their acceptance of their guest was symbolized when they pressed noses with the pope at the end of the dance.

The dance had a double meaning, said Maori spokesmen, because Maoris are challenging the pope to give them a bishop chosen from the tribe and episcopal jurisdiction specifically for Maoris.

The previous day, Nov. 21, the pope was treated to a display of South Sea hospitality by Fiji's tribal chiefs. He sipped a pepper-root beverage from a coconut shell and accepted a polished whale's tooth offered in welcome.

New Zealand bishops tell Pope of frustrations

WELLINGTON, New Zealand (NC) — In a one-hour working session with Pope John Paul II Nov. 23, New Zealand's bishops raised concerns about their dealings with Vatican congregations and suggested an expanded role for women in the church, one of the bishops said.

The bishops had requested the meeting, said Bishop Peter James Cullinane, because they wanted the pope to be able to listen as well as give speeches during his Nov. 22-24 visit to New Zealand.

Bishop Cullinane, head of the Palmerston North Diocese and secretary of the New Zealand Episcopal Conference, spoke to reporters following the evening meeting in Wellington. He said the pope showed surprising openness on all the points raised.

The bishops' dealings with Vatican congregations, the main church administrative offices, have caused some difficulty, misunderstandings and frustration, Bishop Cullinane said.

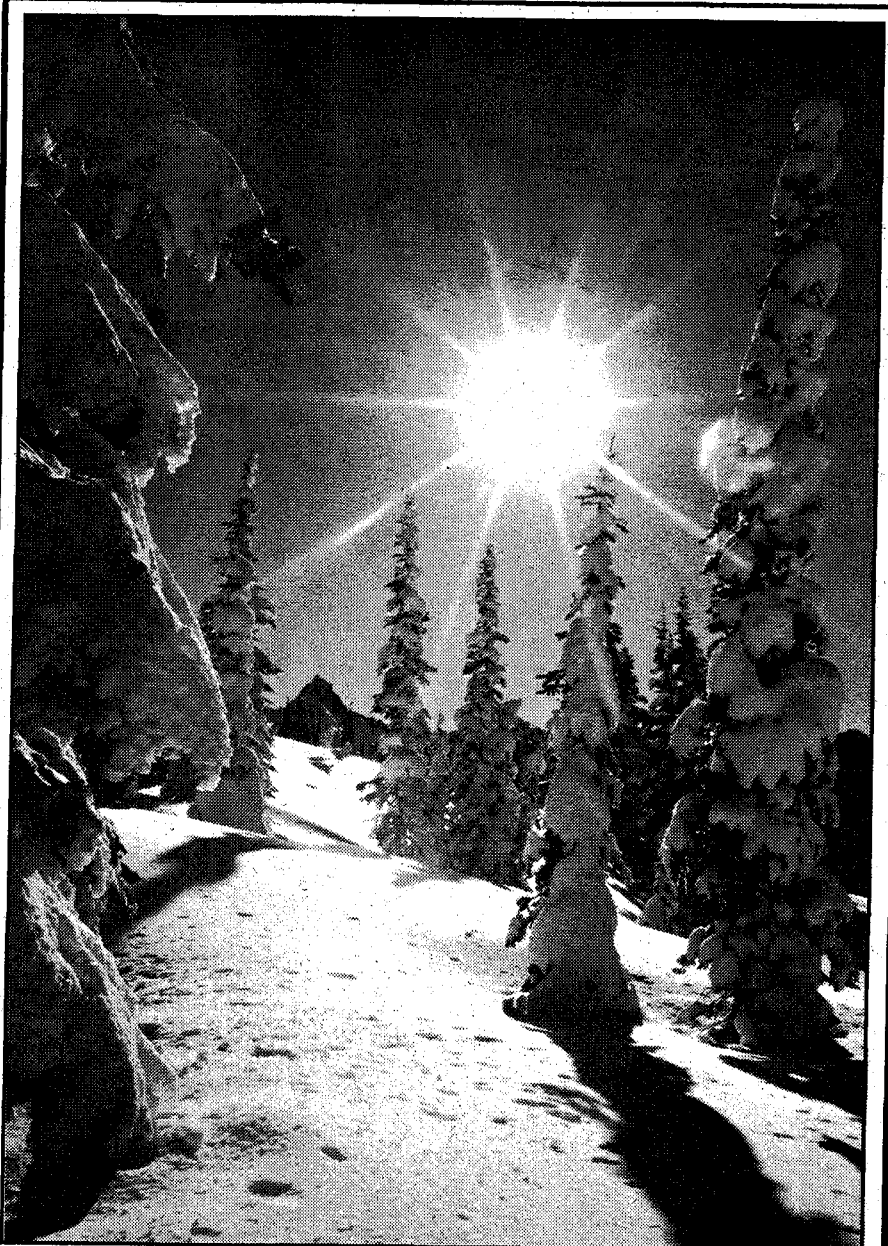
One particular area of dissatisfaction, he said, was in the Vatican's attitude toward proposed liturgical changes. He said bishops also felt there was poor quality in the translation, revision and creation of English-language liturgical texts by the Vatican.

He added that bishops thought allowing women to read the Word of God and distribute the Eucharist, now approved on an ad hoc basis, should be given more definitive approval.

"There's no theological reason why it shouldn't be," he said. The group did not raise the issue of priestly ordination of women with the pope.

The bishops also pointed out difficulties created by the Vatican's go-slow policy on processing dispensations of vows for priests.

The pope showed sensitivity to the problem, but said he was concerned about creating the "false impression" that the priesthood is something a man can opt into or out of, Bishop Cullinane said.



Season of Advent

Although winter has not hit South Florida yet, this peaceful scene at Mount Rainier National Park, near Seattle, Wash., serves as a reminder that this Sunday begins the liturgical season of Advent, when Catholics prepare themselves spiritually for the birth of their Savior. (NC photo)

Vatican opposes clergy expulsions

UNITED NATIONS (NC) — The Vatican denounced "arbitrary confinements or expulsions of bishops, priests and lay people" as examples of religious intolerance throughout the world.

Msgr. Antonio Franco, acting head of the Permanent Observer Mission of the Holy See, told the U.N. General Assembly's Social, Humanitarian and Cultural Committee recently that the Vatican also condemns prohibitions on exercising the ministry in public and on educating the faithful.

Without naming countries, Msgr. Franco protested difficulties placed in the path of appointing bishops and other local church leaders; the closing of seminaries, and the "imposed limitations on the number of candidates to the priesthood and the consecrated life."

Msgr. Franco said the delegation wanted to speak for hundreds of thousands of people "reduced to the rank of second- or third-class citizens on account of their beliefs; of all the parents who are denied the right to ensure their children an education respectful of their religious principles; of the children and young men and women who have no alternative to a type of school that aims at uprooting them from the heritage of their culture, their family and their nation."

Sources who visited Vietnam this summer said several Jesuit priests and a seminarian were arrested and a Jesuit house was closed and confiscated by authorities.

Father Jenco says release of other hostages hurt by arms shipments

LONDON (NC) — A former hostage in Lebanon and the churchman who worked for his release expressed concern that U.S. shipments of arms to Iran will hurt efforts to free additional hostages. Servite Father Lawrence Martin Jenco said it would be better for other American hostages to remain captive than be freed in return for U.S. arms shipments to Iran. Father Jenco was Catholic Relief Services director in Lebanon before being kidnapped and held 18 months by members of Islamic Jihad. He was freed July 26. President Reagan has acknowledged that he secretly sent weapons to Iran, which is at war with Iraq, but denied the arms shipments were a "ransom" or trade for the hostages.

Vatican denounces expulsions of clergy throughout the world

UNITED NATIONS (NC) — The Vatican denounced "arbitrary confinements or expulsions of bishops, priests and lay people" as examples of religious intolerance throughout the world. Msgr. Antonio Franco, acting head of the Permanent Observer Mission of the Holy See, told the U.N. General Assembly's Social, Humanitarian and Cultural Committee recently that the Vatican also condemns prohibitions on exercising the ministry in public and on educating the faithful. Without naming countries, Msgr. Franco protested difficulties placed in the path of appointing bishops and other local church leaders; the closing of seminaries, and the "imposed limitations on the number of candidates to the priesthood and the consecrated life."

South African bishops report failure of meeting on apartheid

PRETORIA, South Africa (NC) — South African bishops said no headway was made in a meeting on apartheid and political prisoners with President P.W. Botha and other government officials. "No specific purpose was achieved, nor was any objectively visible in the course of the discussion," said Archbishop Denis Hurley of Durban. The same day, the Pretoria supreme court turned down efforts to have Father Smangaliso Mkhathshwa, secretary general of the Southern African Catholic Bishops' Conference, released from detention. Father Mkhathshwa has been detained since June under state of emergency regulations and has said in written testimony that he was tortured.



Buses integrated

For the first time, whites-only buses in the port city of Durban, South Africa, are desegregated with blacks being allowed to ride any bus in the city. (NC photo from UPI-Reuters)

Mexican bishops don't seek official recognition of Church

GUADALAJARA, Mexico (NC) — Mexico's bishops emphasized church-state cooperation in education at the close of their meeting. But they repeatedly denied that they are proposing specific constitutional amendments to allow legal recognition of the church. The Mexican constitution prohibits the clergy from directly criticizing national laws and officials, and bars the church from owning property or participating in education. Despite the prohibition on education, the church runs 8,200 primary, secondary and high schools in Mexico, with the government's tacit approval. The emphasis on cooperation is a marked change from earlier times when Mexico's church saw the country heading toward Marxism and government control of education as the most dangerous element in the process.

Pope: Catholic colleges must promote Christian principles

VATICAN CITY (NC) — Catholic universities must promote Christian principles as well as scientific inquiry, Pope John Paul II told the Vatican's top education officials. The pope praised a proposed Vatican document on Catholic universities as an effort to "better underline the ecclesial significance of such academic centers." Speaking Nov. 13 to the plenary meeting of the Congregation for Catholic Education, the pope called for an energetic effort to complete the document, which he said was of great importance for the church. The proposals would give greater administrative control of universities to the church hierarchy. Many Catholic educators in the United States have said such norms would threaten academic freedom and university funding.

Ortega, Pope's envoy talk about church-state tensions

MANAGUA, Nicaragua (NC) — Nicaraguan President Daniel Ortega met with Pope John Paul II's envoy to Nicaragua's national eucharistic congress to talk about church-state tensions. Cardinal Opilio Rossi, president of the Executive committee of the International Eucharistic Congress, said the discussion was "friendly," but gave few details. The meeting, attended by at least one other government official and the apostolic nuncio to Nicaragua, Archbishop Paolo Giglio, came as about 20 foreign church dignitaries gathered in Nicaraguan parishes for the weeklong congress.

British-Irish agreement draws mixed reactions a year later

BELFAST, Northern Ireland (NC) — A year after its signing, a compact with Britain giving Ireland a consultative voice in Northern Ireland's affairs is being claimed a modest success by its supporters and a betrayal by its opponents. The British government says the compact, the Anglo-Irish Agreement, has "become an important feature of the political ... scene in Northern Ireland." The agreement established an Intergovernmental Conference in which British and Irish representatives discuss issues. The opposition comes from Sinn Fein — the legal political wing of the outlawed Provisional Irish Republican Army — and from militant Northern Ireland Protestants who, according to one news analysis, regard the agreement as a "British sell-out to Dublin."

Bishops of England and Wales relay 'compassion' for AIDS victims

LONDON (NC) — The Catholic bishops of England and Wales have expressed "deep compassion" for AIDS victims while underlining the need for sexual activity to be confined to marriage. In a statement issued after their Nov. 10-14 general meeting just outside London, the bishops noted that AIDS — acquired immune deficiency syndrome — was "beginning to assume epidemic proportions." "We know that AIDS can be contracted without moral guilt, but we extend our deep compassion to all those suffering from this condition," said a statement issued by the Bishops' Conference of England and Wales.

Pope to senators: Seek 'brotherhood' not just peace

VATICAN CITY (NC) — Pope John Paul II told a group of U.S. senators that peace efforts are "only faltering attempts, founded upon sand" without an awareness of humanity's "universal brotherhood." The pope made his remarks to the six senators and their wives immediately following his regular general audience Nov. 12. The U.S. politicians were delegates to the Nov. 13-18 North Atlantic Assembly in Istanbul, Turkey, and the pope praised efforts to bring about international cooperation. However, he warned that for such efforts to succeed they must be based on a "strong sense of universal brotherhood." "It is only through worldwide solidarity that treaties remain secure and that the bonds linking the international community are strengthened," he added.

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Stop arming Philippines, missionaries urge

WASHINGTON (NC) — Members of the U.S. Catholic Mission Association said they will push "for a new, non-interventionist U.S. policy toward the Philippines."

The mission association also pledged to "intensify educational efforts" about the Philippines and to "further promote friendship and understanding between U.S. citizens and Filipinos."

The pledges were contained in a letter to U.S. missionaries working in the Philippines who urged Americans to demand an end to military aid to the island-nation. The call was in a "Letter of Concern," signed by 50 Catholic and Protestant missionaries and mailed to more than 1,000 U.S. Christian leaders.

The association letter referred to Philippine President Corazon Aquino's recent visit to the United States. It said Mrs. Aquino presented the vision of a nation which "could achieve justice for its people through peaceful struggle, not violence."

"We are conscious that there are those within and outside the Philippines who oppose the dream set forth by Mrs. Aquino," said the letter.

"We recognize that even among

those who support the dream, there have been expressed points of difference in the analysis of what should be done to make it a reality," it added. "We are confident, however, that all

in the missionary community will welcome our pledge to do what we can as Catholics committed to the social teaching of our church and as U.S. citizens committed to liberty for all."

U.S. bases degrade Filipinos, nuns say

OLONPAGO CITY, Philippines (NC) — An organization of nuns called the U.S. naval base at Subic Bay a hotbed of immorality and injustice and a threat to the Philippines.

The Association of Women Religious in Zambales province blamed the giant base and a U.S. naval communication station in San Antonio for "sexual exploitation of women and children, drug addiction of youth, the steady increase of orphaned Amerasian children, the disintegration of family values, the spread of sexually transmitted diseases (and) the persistence of unfair labor practices inside the bases."

The association's statement was read to about 4,000 people attending a peace rally in Olongapo City, on Subic Bay, recently. The rally ended with a Mass celebrated at the base's gates. The bay is northwest of Manila, across the Bataan Peninsula from Manila Bay.

Those familiar with the situation said it was the first time the bases were publicly criticized by the sisters, who for years have operated clinics for bar hostesses and prostitutes and arranged adoptions for illegitimate children.

The nuns also said that because nu-

clear weapons are kept at the naval bases they pose a "constant threat of annihilating all Filipinos."

A Columban missionary, Father Shay Cullen, who runs a drug rehabilitation center in Olongapo City, said the economic survival of the city's 255,000 inhabitants is "based on sex for sale."

"Our conservative estimate is that there are 16,000 people involved in prostitution," the Irish missionary said in an article on Olongapo City published in Playboy magazine.



CHRISTMAS YOU'RE IN BETHLEHEM

THE HOLY FATHER'S MISSION AID TO THE EASTERN CHURCHES

OUR GIFT TO YOU This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop James J. Beltritti, will offer the Mass for the members and benefactors of this association. . . . How better can we say thank you?

In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column and respond with love. Blind boys in the Gaza Strip (not one of them Christian) are learning life-giving skills at the Pontifical Mission Center for the Blind. Victims of leprosy are cared for by native priests and sisters in India. The poor are fed, in body and soul, in Egypt, Iraq, Iran, Lebanon, and Ethiopia. The Good News of the Gospel is shared, thanks to you. . . . This season especially, won't you remember the missions in your prayers? Our priests and sisters depend on you. They ask the Christ Child to bless you always.

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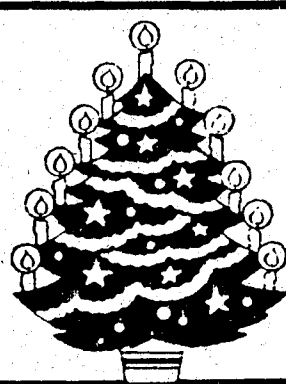
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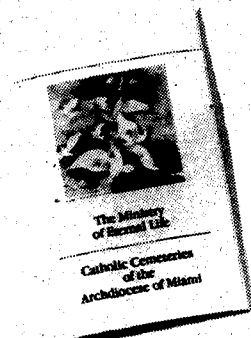
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Hunthausen — no winner or loser

WASHINGTON (NC) — "Did he win or lose?" was the question most reporters asked about Archbishop Raymond Hunthausen after the U.S. Catholic bishops spent several emotional hours behind closed doors talking about the Seattle archbishop's disagreement with the Vatican.

But a number of bishops and some other observers said win-or-lose was the wrong question. The key result, they said, was not that anyone won or lost, but that doors were opened which can lead to resolving the situation.

There was a consensus, they said, that the National Conference of Catholic Bishops had no legal authority to intervene in the matter. Bishop James W. Malone of Youngstown, Ohio, outgoing NCCB president, did the next best thing. He said the conference was ready to give "any assistance judged helpful and appropriate by the parties involved."

An invitation to help would be needed, Bishop Malone said at a press conference because "it's inappropriate for an uninvited guest to rearrange the furniture."

The NCCB's meeting Nov. 10-13, which drew more than 300 active and retired bishops to Washington, brought the national debate over Archbishop Hunthausen to a new peak. The controversy has grown since September, when he announced that under Vatican instructions he was ceding full authority over certain archdiocesan affairs to his auxiliary, Bishop Donald Wuerl.

Archbishop Pio Laghi, papal pronuncio to the United States, issued a chronology of the three-year Seattle controversy in late October, in which he said the Holy See had found Archbishop Hunthausen "lacking the firmness necessary to govern the archdiocese."

In a response released at the bishops' meeting Nov. 12, Archbishop Hunthausen said the chronology contained "allegations, findings, judg-

'It's inappropriate for an uninvited guest to rearrange the furniture'
— Bishop Malone



ments and conclusions" that he never had an opportunity to see or respond to fully.

He said the Vatican-directed division of episcopal authority is questionable theologically and "unworkable" in practice.

The division of authority has brought strong reactions across the country since it was announced.

Father Richard Hynes, president of the National Federation of Priests' Councils and an official priest-observer at the NCCB meeting, said in an interview Nov. 12 that since Sept. 4 he had met with leaders of 40 priests councils' in 11 different states around the country. In every group he met with, he said, the division of episcopal power in Seattle was one of the leading concerns.

At their general meeting, the

bishops devoted an extraordinary four out of five-and-a-half hours of secret meetings to discussing just the Hunthausen case.

One group of several bishops circulated to several others a written statement which professed a strong loyalty to the Holy See but an equal "concern that this perceived injustice is undermining the credibility and effectiveness of the papal office."

It also called for development of "a set of published procedures" for any future apostolic visitations, to help avoid future conflicts such as the one over the Seattle visitation.

Neither of those recommendations emerged as a position of the bishops' conference or Bishop Malone. But sources stressed that such possibilities were not ruled out, either.

At the start of the closed-door

discussion on the case, the bishops were given two prepared statements by Archbishop Hunthausen — one a response to Archbishop Laghi's chronology and the other a prepared speech, which he delivered only in the written form — and a prepared statement by Bishop Malone.

He stressed that the Holy See acts "carefully and charitably" in dealing with such controversies and said that the decision in Seattle "was made by proper church authorities. As such, it deserves our respect and confidence."

The fact that Archbishop Hunthausen's statements were released to the press by the bishops' conference represented a clear form of support for him, bishops said. The statements included point-by-point rebuttals of a number of elements in the pronuncio's chronology.

One bishop willing to be quoted was Bishop Michael Kenny of Juneau, Alaska. He said he dissented from Bishop Malone's statement because "I do not think the statement adequately addressed the widespread perception of injustice" in the Vatican's procedures and decision in Seattle.

After the secret sessions, Archbishop Hunthausen said he had received from the bishops "the kind of assurance I was seeking."

He said the conference's "readiness... to offer any assistance judged helpful" was a "very hopeful sign."

Bp. Malone no 'ombudsman'

WASHINGTON (NC) — The U.S. bishops were not in a position to play an "ombudsman" role in the case of Archbishop Raymond G. Hunthausen of Seattle, Bishop James W. Malone said at a press conference marking the end of his term as president of the National Conference of Catholic Bishops.

Bishop Malone said he was aware that some people had hoped "that we would become a kind of ombudsman" in the Hunthausen case and "I'm sure they were disappointed" as a result.

But, the bishop said, "when I came to the meeting it was clear to me that the conference was not competent to interpose itself between the Holy See, the Holy Father, and the local bishop. I did not entertain that as a possibility."

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Here's what bishops did at meet

WASHINGTON (NC) — As the U.S. bishops met for four days in Washington, the discussion and passage of the economics pastoral shared the spotlight with a lengthy closed-door session on U.S.-Vatican relations, with the focus on Archbishop Raymond G. Hunthausen, whose authority was curtailed by Rome.

Other highlights of the four-day bishops' meeting included:

- Announcement of plans to send a delegation of U.S. bishops to meet with the pope this winter or spring to discuss the pope's 1987 visit to the United States.

- The release of a report on a three-year Vatican-mandated study on U.S. religious.

- A report by Archbishop Thomas C. Kelly of Louisville, Ky., chairman of an ad hoc committee on the 1987 papal trip, who said limited dialogue during the visit between Catholics and the pope is possible.

- Elections.

They elected four delegates to next October's world Synod of Bishops on the laity, including Archbishop May, Cardinal Joseph L. Bernardin of Chicago, Archbishop Rembert G. Weakland of Milwaukee, and Bishop Stanley J. Ott of Baton Rouge, La. Bishop Ott is chairman of the bishops'

Committee on the Laity. As alternates, Bishop Raymond A. Lucker of New Ulm, Minn., and Bishop Ricardo Ramirez of Las Cruces, N.M., were elected.

- Liturgy and related issues.

They rejected by 121 to 112 approval of the first eucharistic prayer composed in the English language. Following approval by the bishops and the Holy See, it would have become the 10th eucharistic prayer available for use in English-language Masses in the United States. The other nine are translated from a foreign language.

By overwhelming margins they approved a new set of rites and rules for the entry of converts into the church. In five related votes, the nation's prelates set in motion a five-year plan to expand, develop and refine the revived Rite of Christian Initiation of Adults, or RCIA as it is usually called by church officials.

A uniform Spanish-language translation of the Mass was approved by a 243-to-4 vote. In a separate vote of 247 to 7, they approved the use of the more common "usted" and "ustedes" — Spanish words for "you" — in place of "vosotros." U.S. Hispanics who are primarily from Latin American nations are more comfortable with the "usted" and

ustedes" form of the word "you."

They also agreed by a narrow margin to return a statement on general absolution to their Committee on Canonical Affairs for more work.

- Human rights.

Two resolutions supporting the rights of people in two problem-plagued countries — Lithuania and Lebanon — were passed.

The resolution on Lithuania called on Soviet authorities to respect the rights of Lithuanian people. The Lebanon resolution said it was intended "to call the attention of the international community to the fragile

status of Lebanon and its need for help."

- Plans and priorities.

The bishops set doctrine, justice, education, vocations, ministerial development and catechetical ministry as top priorities for the USCC-NCCB in 1988-90 in a list of 36 objectives. The others dealt with such matters as supporting the bishops and pope, education, involvement of the laity in church life, and social justice.

They also voted to establish a standing committee and an NCCB office for black Catholics and to make their Ad Hoc Committee on Hispanic Affairs a permanent committee.

Economy must help poor

Continued from page 1

dramatically during the last decade."

Both White House and hierarchy also agree that some components of the welfare system must be revamped. One goal, they concur, should be helping the poor avoid dependency and become employable.

But the bishops also seek a minimum welfare benefit "to remedy these great disparities" found among states, some of which are far more

generous than others in helping the poor, especially families with children.

The administration says that the states that pay the highest welfare benefits have had the biggest increases in child poverty. It argues that "as the assistance increases, it becomes less effective in reducing poverty... because dependency becomes more attractive than labor and self-sufficiency."

The bishops, however, discount the notion that a woman has babies out of wedlock in order to get bigger welfare checks. Most welfare families have only one or two children, and there is "little financial advantage" in having more children, they say.

But the administration claims "there is indeed some relationship between the availability of welfare and the inclination of many young women to bear fatherless children."

In another difference of opinion, the bishops recommend "strengthening two-parent families who are poor" by making welfare "available to two-parent as well as single-parent families... so that fathers who are unemployed or poorly paid do not have to leave home for their children to receive help."

The administration believes, though, that "fathers do desert — but not so their loved ones can get welfare."

The two groups also part company on day care.

The bishops maintain that "employers, governments and private agencies need to improve both the availability and the quality of child care services."

The White House report claims such services as "state-funded day care" make taxes increase — thereby "forcing mothers into the workplace" — and reflect European methods of "socializing the costs of child-rearing" which "must be avoided here."

The White House report makes other points likely to stir debate as well.

For example, while bishops and church leaders over the last decade have described the single life as a "vocation," the administration ties being single to crime, taxes and other social ills.

The report asserts that "if increasing numbers of our children are born or raised outside of marriage, if youth drug and alcohol abuse remains at current levels, if an ever-larger percentage of adults choose not to marry or choose to remain without children, there will be staggering consequences for us all: greater poverty, more crime, ... higher taxes, worsening deficits and crises we have only begun to anticipate."

If so, "pro-family" forces in the future will have a long agenda indeed.



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Nicaraguan suffering builds faith

(continued from page 1)

myself. The faithful participated, clapping their hands and singing at the top of their voices. At the Gloria, they sang to the tune of the "Battle Hymn of the Republic." As he entered the church, the people shouted repeatedly, "Obando, Obando, Obando!" Incidentally, when I was introduced as being there from Miami, there was great applause, for many Nicaraguans have relatives in Miami. I admit I became a little nervous when I heard what sounded like gun shots during the entry procession. I soon discovered, to my relief, it was only fireworks -- a Nicaraguan custom.

I had a treasured experience in the afternoon. My gracious hostess, with whose family I stayed, is a catechist at the rural parish of San Isidro. Because of the clergy shortage, this parish is cared for by Sisters. A priest comes in only for Mass and confessions. As part of the observance of the Eucharistic Congress, children--some 10,000 all over Nicaragua--made their First Communion. I was invited to celebrate the Holy Mass and give Holy

Communion to some fifty children at San Isidro.

My brief visit gave me an opportunity to make some observations. The military is very much in evidence, as is equipment from the Communist countries. I am told the Communist countries supply the fuel. Graffiti praising the revolution appears everywhere. Religion is excluded from the schools. The radio station that had been operated by the Church has been silenced. The Church may not publish

'When I was introduced as being there from Miami there was great applause...'

a newspaper. Not only was Bishop Vega expelled, but earlier 16 priests were expelled as well and the government has refused to reconsider in this sharp conflict of ideologies.

During a Eucharistic procession, the priest carrying the monstrance with the Holy Eucharistic was attacked. A religious Sister was able to protect the monstrance. The faithful were very upset. It is not known whether this

sacrilege was the act of a crazed person. Actually, those with whom I spoke were inclined to doubt that it was an act of the government.

The people of Nicaragua seem to be suffering greatly. I noticed few have smiles on their faces. I was told that food is inexpensive but rationed and one must stand in long lines to purchase it. The average monthly wage is \$45. Salaries are frozen and employers may not pay more even if they are able and willing. Some survive by black market operations.

Many of the streets and highways are in poor state of repair. The buses are not being maintained. Those that are in service are extremely overcrowded. I was told some workers must wait two hours for a bus home at the end of the day. Medical treatment is poor as doctors are leaving the country and the quality of hospitals and medical equipment declines. Production has been reduced. Many workers are either in the military or have fled the country. One man who once employed 1,500 men in harvesting is now able to find only 500, with a consequent reduction in food production. Farms that have

been divided are often in the hands of men who do not have farming skills, nor the equipment and capital to operate successfully. Businesses that have been taken over by the government are frequently run inefficiently.

There is obviously much poverty in Nicaragua, as is evidenced by the deplorable housing conditions in many areas. It becomes worse as the poor move from rural areas to the cities. There has been tragic suffering from political and natural upheavals. The 1972 earthquake has left what once was downtown Managua a devastated wasteland. Yet, one meets people of deep faith among the poor and among the non-poor who have been deprived of their ancestral homes and their businesses. Their spiritual lives seem to have been enriched by the suffering. They find in their faith strength, comfort and hope.

They deserve our prayers.
Devotedly yours in Christ,

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami



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Hundreds march to help farmworkers

By Araceli Cantero
Editor, La Voz

Midway through the march, Tampa farmworker Gloria Reyes had to take her shoes off. She kept on walking barefoot.

Mary Benda of Miami thought being 72 years old was not a good enough excuse, so she also joined the 2nd annual farmworker walkathon held on Saturday, Nov. 15. More than 400 others did the same, walking 10 miles - from Tropical Park to St. Agatha

'Don't buy grapes. It is the best way to help us and to not poison yourself.'

Cesar Chavez,
United Farm Workers

Church on SW 107th Ave. and back-- and raising a combined total of \$5,000 for farmworkers.

Chris McGill, of St. Hugh parish in Coconut Grove, said she was there "to support my brothers in their struggle." Mary Smith of St. Louis in Kendall not only collected \$1,000 from her parish sponsors, she also made a big poster which she brandished at passers-by throughout the route.

RC boycott

"I am here so the farmworkers can receive a fair salary, decent living quarters and better working conditions," she told *La Voz*.

Nearby, Brother Joel Rolle was waving a poster critical of Miami businessman Victor Posner, owner of Royal Crown Companies, Inc. and target of a boycott by the United Farm Workers of America (UFW). The UFW wants Posner to bargain with his workers and allow them to unionize.

Cesar Chavez, president of the UFW, who happened to be in Miami for a relative's wedding, joined the march right after it started and stayed until the end when he addressed the participants.

He told the marchers, exhausted and sweaty from the walk, that "our

brothers' weariness is even stronger" and is repeated every day.

In an interview with *La Voz*, Chavez said that "one walkathon won't accomplish everything. It is only one step toward justice." He stressed that the best way to help farmworkers is by participating in their boycott against RC Cola, Arby's and table grapes, "because it is unfair that these companies won't allow the farmworkers to get together to fight for their rights."

'Wrath of grapes'

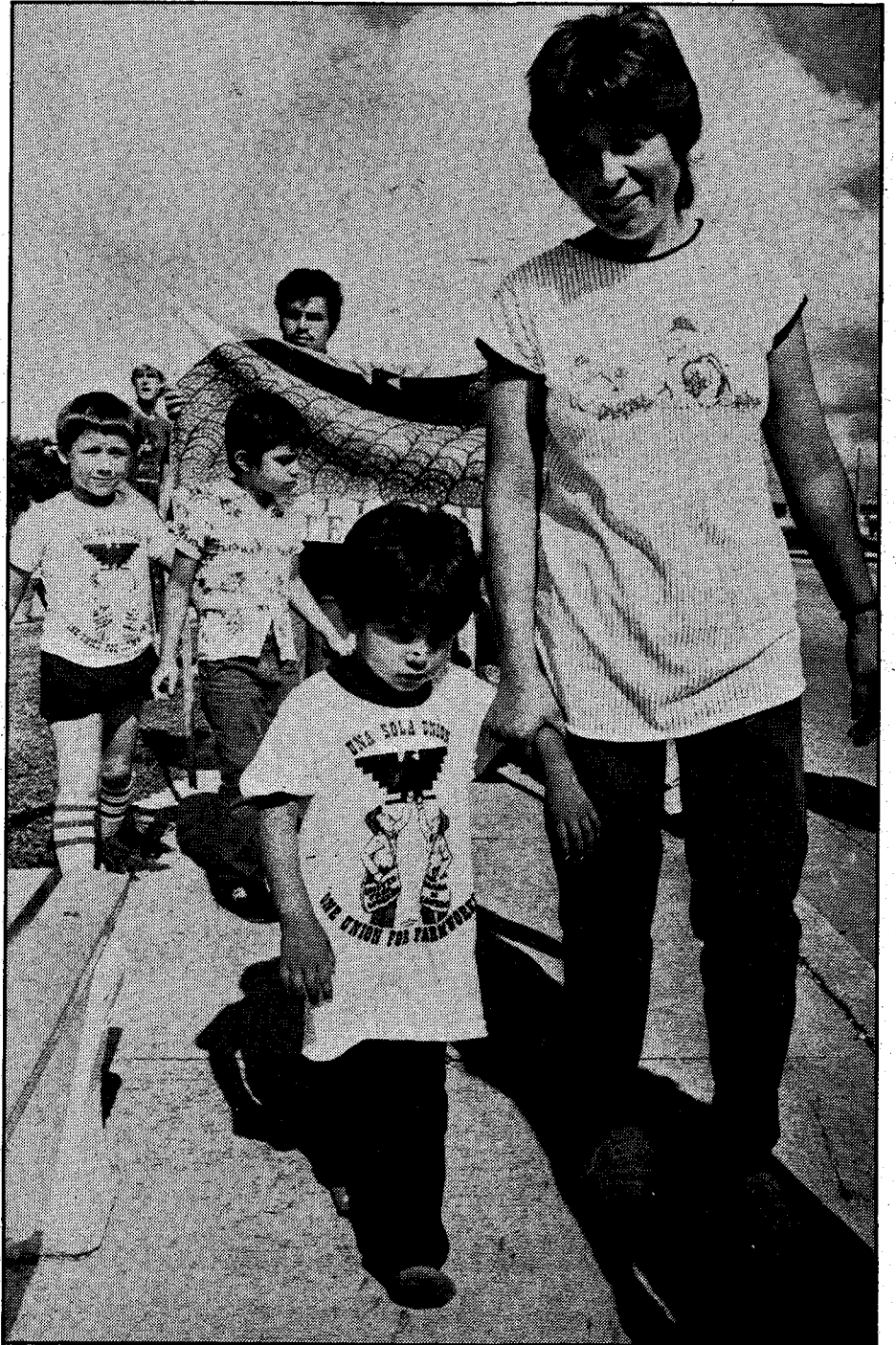
According to Chavez, one of his people's biggest concerns right now is the use of pesticides, which every year "poison more than 300,000 farmworkers."

Last January Chavez kicked off the "Wrath of Grapes" campaign, which urges consumers nationwide to boycott table grapes.

"Don't buy grapes," Chavez repeated in Miami. "It is the best way to help us and to not poison yourself."

"The walk will help us raise funds to keep up the struggle," said Arturo Rodriguez, the UFW representative who is spearheading the boycott in the mid-Atlantic states. "We know the growers are having difficulties selling their grapes," he said firmly, lamenting their refusal to negotiate. "But we are not in a hurry. We know it's a matter of time."

Fernando Cuevas agreed. In fact, he has proof that perseverance pays off. After 19 years of hard work, Cuevas, vice-president of FLOC (Farm Labor Organizing Committee), succeeded in



Tired from the walk and the all-night drive, this son of a Tampa farmworker could not muster the energy to smile for a photograph. (La Voz photo/Araceli Cantero)

signing a contract with the Campbell Soup Co.

It was an 8-year battle which included a 7-year boycott, but the agree-

ment is a historic one which affects three groups: Campbell, the growers and about 200 farmworkers. Similar agreements must now be reached with other companies, and some, such as Heinz, already have started to negotiate.

"They don't want us to boycott them like we boycotted Campbell," Cuevas said. If an agreement is reached, it would involve about 2,000 workers and all the growers will have to sign the contract.

Referring to the Campbell agreement, he said, "Everybody is much happier because they have guaranteed contracts." And consumers can feel confident that "the food on their plates is not the product of slavery and injustice."

Official

Archdiocese of Miami

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

THE REV. JAMES A. QUINN -
to Chaplain, St. Andrew Council #8838 of the Knights of Columbus, Coral Springs, effective Nov. 10, 1986.

THE REV. FRANCISCO

SANTANA -to Coordinator of Hispanic Public Affairs for the Department of Radio and Television, effective Nov. 12, 1986.

THE REV. FRANCIS LYONS -
to Pastor, St. Bernadette Church, Hollywood, effective Nov. 22, 1986.

THE REV. JOHN HANLEY,
O.M.I. -to Chaplain, Holy Spirit Council #6032 of the Knights of Columbus, Hollywood, effective Nov. 10, 1986.

Missalettes for TV Mass given colorful new look

By Betsy Kennedy
Voice Staff Writer

There are many small parts of the Sunday Mass that we tend to take for granted. For example, the missalettes.

These books, containing the liturgical rites, prayers and sacred music sung by the congregation, have reflected the major reforms of the Church since the 9th century. Like the Church itself, they also have been subject to repression. As a result of a decree by Alexander VII in 1661, the laity was forbidden to have missalettes published in their own language. This prohibition was not removed until the reign of Pope Leo XIII.

In modern times, missalettes take on a special significance for shut-ins. They enable the elderly, the chronically ill and the handicapped to follow along with the celebrant and feel really involved in the televised Mass. [Three television Masses for shut-ins currently air on Sundays: Channel 10 at 8 a.m.; Channel 23 at 9 a.m. for Spanish-speaking viewers; Channel 51 at 9:30 a.m. for English-speaking viewers.]

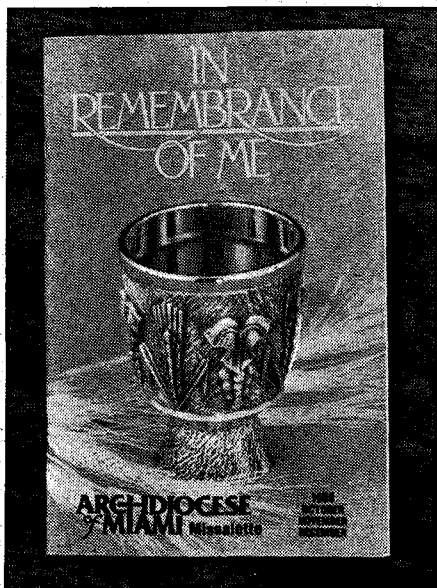
In an effort to expand the Archdiocese of Miami's ministry to shut-ins, George Lezcano, director of Communications,

has re-vamped the appearance of the missalettes which are mailed free of charge every three months to shut-ins. They are now printed in bright, bold colors on high quality paper. The readability of the print also has been improved to make it easier for elderly persons to participate.

"We're trying to enhance the attractiveness of the missalettes. We want to get the viewer to feel involved with the liturgy," Lezcano said. "We intend to reach out and increase the number of subscribers. We want the public to know that it is available to anyone who would like to receive it. We want to know the names of people out there who have lost touch with the Church because they cannot attend Mass and perhaps even their pastor is not aware of it."

Lezcano encourages parishioners to send in the names and addresses of friends and relatives who cannot attend Mass but would like to receive the missalettes regularly. Although the missalettes are sent free, they are costly to print, so donations are welcome.

Please write to: Radio and TV Office, Archdiocese of Miami Pastoral Center, 9401 Biscayne Boulevard, Miami, FL 33138.



Revamped missalettes

Interfaith dialogue

Reaching better understanding with non-Catholics is job of Archdiocesan ecumenical commission

By Ana Rodriguez-Soto
Voice News Editor

The pope makes headlines when he does it: embracing a rabbi in a Rome synagogue; preaching in a Lutheran church; praying for peace with Moslems and American Indians. In the Archdiocese of Miami, the work is carried out with less fanfare but with equal amounts of conviction.

"I want to give what's left of my life to this cause," says Sister Noel Boggs, vice-chairman of the Archdiocesan Ecumenical and Interfaith Commission.

The 75-year-old Dominican from Sinsinawa, Wis., says 50 years of work in Catholic schools taught her one thing: "As a teacher, I could not reconcile the story of Jesus with hatred toward any group of people."

The Second Vatican Council came to the same conclusion in 1965. Since then, making friends --not just peace-- with other Christians and with non-Christians has been a priority of the Catholic Church.

Local cooperation

In South Florida, an interfaith and ecumenical commission was first established by the late Archbishop Coleman Carroll in 1966, just after Vatican II's landmark declarations. Priests, rabbis and ministers have joined together often since then to talk and to act on behalf of blacks, immigrants and farmworkers.

In a less casual way, leaders of the principal churches and synagogues in Miami formed the Religious Leaders Coalition in 1983. Speaking as one body, they have led the "Just Say No To Drugs" campaign, opposed the death penalty and advised against the legalization of casino gambling.

But while the pope and bishops lead the way, some Catholics still misunderstand the purpose of ecumenical (among Christians) and interfaith (with non-Christians) dialogue --perhaps a remnant of the pre-Vatican II attitude that people of other religions were to be shunned or converted.

Combating that ignorance is the challenge for the Archdiocesan Interfaith and Ecumenical Commission, an all-volunteer group of 14 lay and Religious men and women who are appointed by Archbishop Edward McCarthy.

Msgr. Bryan Walsh, director of Catholic Community Services, is chairman of the commission, which during the past few years has carried on a Lutheran-Catholic dialogue through St. Thomas University and an Anglican-Catholic dialogue through Barry University.

Sister Noel, who has been to Israel twice, including a six-month stay in Jerusalem and Bethlehem in 1983, coordinates the dialogue with Jews.

"Dialogue is an attempt to respect the other person's position as he sees it," she explains. "There is no attempt to prove right or wrong...Proselytizing is out."

'Ecumenism does not concede any basic tenet of Catholic faith. Dialogue deepens faith...'

Sr. Noel Boggs,
vice-chairman,
Archdiocesan Ecumenical
and Interfaith Commission



The fear, of course, is that in trying to reach common ground with people of other faiths, the Church's own teachings may be "watered down." But Sister Noel says just the opposite is true.

"Ecumenism does not concede any basic tenet of Catholic faith. Dialogue deepens faith [because] by defending my faith, I'm investigating areas that I'm ignorant of."

Her own experience is proof, she says. After almost 20 years of dialogue with Jews, "I have a deeper, more tremendous, more beautiful awareness of who Jesus is." After all, "Jesus was a good Jew."

But Sister Noel says there's a more fundamental, indeed a pressing moral reason for pursuing dialogue with people of other faiths. And Jesus is at the heart of it.

"Jesus said the world will know who I am if you have love for one another. We have not let the world know who Jesus is by our very

behavior."

Pointing out that hatred, intolerance and injustice have marked every period in world history, Sister Noel adds that Catholics have done their share "of making problems for people."

But "Jesus is God," she says. "The rest of us are not. We get confused sometimes."

Only cultural differences

Still, she sees reason for hope that, one day, Christians themselves, along with non-Christians, will find a way to stop fearing each other and start loving instead.

"The things that unite us are the tremendous, wonderful things you find out through dialogue," she says. "And they are the basic behaviorisms of honesty, justice, mercy, love. All these descriptions of human behavior are common among sincere faith people."

"The things that divide us are more cultural than theological," she adds,

citing political and power struggles as the root causes of most of the schisms among Christians, and between Christians and non-Christians as well.

On the local level, Sister Noel also sees reason for optimism. Although some South Florida Catholics expressed opposition, even contempt, for dialogue with people of other faiths, the vast majority of those who spoke out at Synod hearings last fall thought ecumenism should be pursued more vigorously by the Church.

"I would say 95 percent of the responses of the Synod are for more education: why don't we know more about other religions?" said Terry Sundry, staff member of the Interfaith and Ecumenical Commission.

Another frequently asked question was, "Why aren't we doing things at my parish? Why isn't my pastor involved?" Sundry said. The answer is, "We really need to do some educating."

"The biggest need is for grass roots development," agreed Msgr. Walsh. There has to be "more activity at the neighborhood level."

Sundry envisions "a coordinated effort" of all the Archdiocesan departments --schools, religious education, adult education, lay ministry-- to not only educate Catholics but also convey the importance of establishing personal and parochial contacts with people of other faiths.

"I consider this a crucial need in the Church," says Sister Noel, adding, "God is beyond all of us. And if we think we have [the truth] all sewed up in a bag here, we are telling lies."

Scholar: Catholic education still over-simplifies Jewish beliefs

By Prent Browning
Voice Staff Writer

Gone are references of contempt, but over-simplifications and distortions of Judaism can still be found in Catholic textbooks and teaching, a noted Jewish scholar told Catholic educators recently.

Judith Banki, associate national director of Interreligious Affairs of the American Jewish Committee, praised the progress made in Catholic-Jewish relations since Vatican II at a meeting with Archdiocesan religious educators at the Pastoral Center.

"The remaining problems in terms of Christian teaching about Judaism," she said, "are no longer a question of malice but a deeply ingrained habit in Christian teaching, formed over many centuries, of making Christianity look good by making Judaism look bad."

Banki, one of the pioneers of organized interreligious dialogue and the author of many articles on the subject, reviewed "the teachings of contempt" that have traditionally stood in the way of better Christian-Jewish relations. These teachings could be found in



Judith Banki: Spoke to Catholic educators

religious instruction and/or textbooks up until 20 years ago.

The first was the idea that Judaism was already a dead and exhausted faith by the time that Jesus arrived. The premise here was that Judaism was once the true religion but the Jews had betrayed their legacy and their mission.

This belief was popular because it provided a way of disassociating Jesus from Judaism, Banki said.

"If indeed Judaism was already spiritually exhausted by the time Jesus came, then he didn't owe it anything and he couldn't have gotten his own religious values from that."

The second teaching of contempt was that somehow the Jews willfully blinded themselves to the mission of Jesus. "That is they knew he was really the Messiah but they rejected him out of hard-heartedness or malice."

The third and probably the most damaging teaching was that the Jews were guilty of deicide. This idea, which was often found in textbooks, attributed a "corporate guilt" to the Jews for the death of Christ and implied that their historical sufferings were a divine retribution.

"If you only say one bad thing about Jews in your textbook, but if that one bad thing you say is that they killed God, that's heavy stuff," Banki said. "Deicide, the archstone of Christian anti-semitism, was effectively repudiated at Vatican II."

The idea that Judaism lost its validity as a religion as soon as Christ appeared has also diminished in recent years in Catholic circles, she said.

Pope John Paul II, speaking to Jews in 1980, referred to them as "the people of God of the old covenant which has never been revoked."

"Jews have never doubted that they had an ongoing covenant with God," the religious scholar said. "What kind of a God would he be if he went back on his promises?"

Today, Banki said, what you get in a lot of Christian teaching [including Catholic education] are over-simplified comparisons of the two religions: "the religion of law and legalisms vs. the religion of love; the vengeful God of the Old Testament against the loving and forgiving God of the New Testament; justice vs. mercy; old vs. new."

Distorted ideas of Judaism arise often out of a lack of understanding of the traditions that are important to both Catholics and Jews. Sometimes the Jewish tradition is overlooked and misunderstandings arise when passages from the Old Testament are regarded literally, she said.

For instance, there is a passage in the Old Testament that prescribes the punishment of death by stoning to a rebellious son. "You can't change it. It's in the scripture. What the Jewish com-

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Arts + Crafts Show

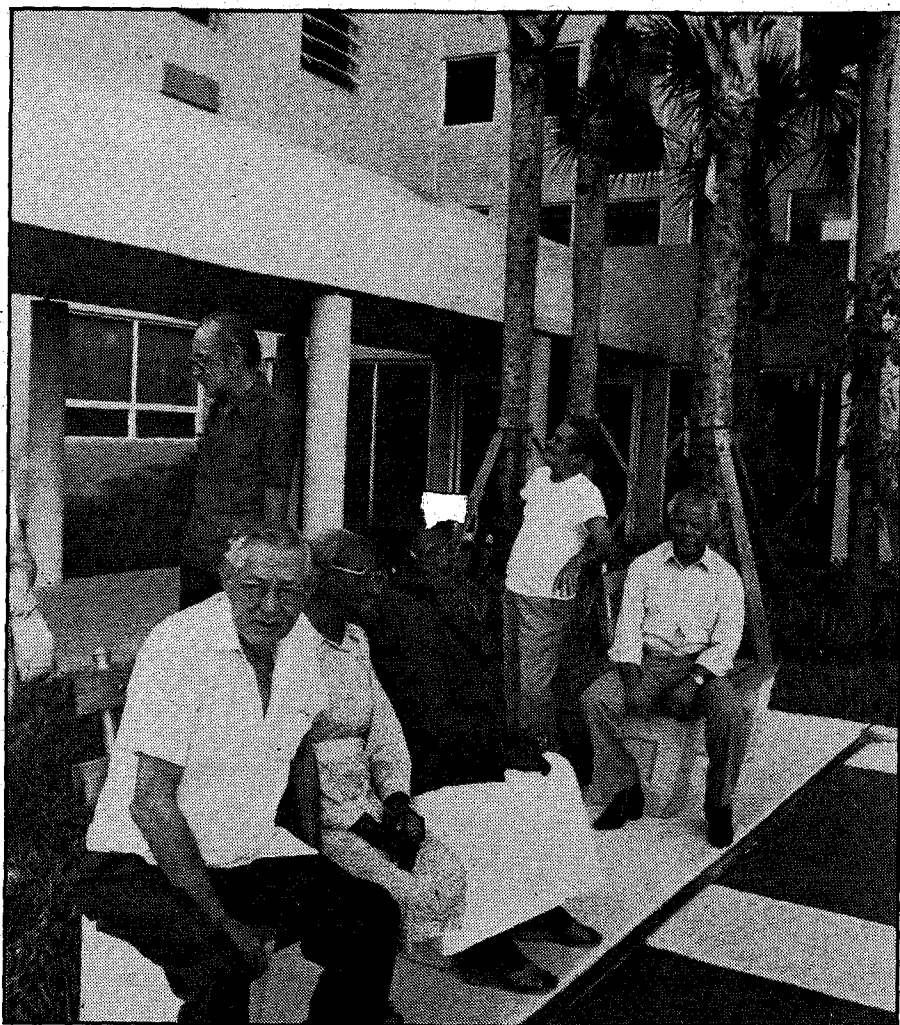
St. Louis Catholic Woman's Club

13th Annual Arts & Crafts Show

Saturday, December 6, 1986
9:00 a.m. to 5:00 p.m.

St. Louis Church, S.W. 120 St. & 72 Ave.

Over 150 artisans — Chicken Dinner available
Free Admission and Free Babysitting



IN OPA-LOCKA

Elderly get new home

The newest Archdiocesan facility for the elderly was dedicated this week in Opa-Locka by Archbishop Edward A. McCarthy.

Opa Locka Village, located at 13201 NW 28th Ave., next to Our Lady of Perpetual Help Church, has 114 apartments and currently serves as home for 136 residents. The facility was built with funds from the U.S. Department of Housing and Urban Development (H.U.D.) and was constructed under the supervision of Catholic Community Services' Office of Housing Management.

It is the first Archdiocesan housing project approved by H.U.D. in a minority neighborhood.

The Archdiocese now operates eight housing projects for the elderly with a total of 1,534 apartments and 1,830 residents. To be eligible for the apartments, applicants must meet H.U.D. eligibility requirements.

The new project is fully occupied and already has a waiting list, as do all of the elderly housing projects. The Archdiocese hopes to have three more residences completed during the next three years, continuing its long-term commitment to helping elderly and handicapped on fixed incomes meet their housing needs.

Catholics, Jews should review textbooks together, scholar says

Continued from page 10

munity did is that they surrounded it with so many restrictions that it was unenforceable."

Quite naturally, she said, Jews and Judaism drop out of Christian history after Christ. But this makes it "very easy for Christians not to realize that Judaism continues to exist as a vital community and continues to develop and change."

For their part, Jews have little time to learn anything about Christianity because of the emphasis put on teaching them Hebrew and 4,000 years of Jewish history before their Bar Mitzvah, Banki said. Christians could help in this respect by making available material that explains their religion without a view to conversion.

More in depth rabbinical studies programs, the type currently going on in many seminaries, also could be offered to Catholic students. "If we can reconceptualize [our faiths] as two branches coming out of the same tree...

We are both rooted in the same set of scriptures, although we don't read the same Bible and we read it differently."

She also recommended joint social service and social action programs for students of both faiths.

Although the traditional approach has been for religions and denominations to conduct their own self-study of textbooks to examine how Jews are portrayed, Banki suggested that it may be time to devise an interfaith method.

"I think we have reached the stage where it would be possible for religious teachers and curriculum people [of both faiths] to sit down together and read a religious textbook and look at it and say it's adequate, it's not adequate, it's good or bad."

"The Catholic Church in the last 20 years has really built up a tradition encouraging friendship. There is no question that progress has been made and the possibility for understanding has been opened up."



Educators honored

During Barry University's week-long celebration recently of its 46th birthday, three distinguished Catholic educators were lauded for their achievements. From left: Sr. John Norton, principal of St. Thomas Aquinas High School in Fort Lauderdale; Sr. Trinita Flood, vice-president of Academic Affairs at St. John Vianney College Seminary in Miami; and Sr. Ann Bernard, principal of St. Rose of Lima Elementary School in Miami Shores. During the past two years, St. Thomas and St. Rose have been cited for Excellence in Education by the federal government. Sr. Trinita has had a long and distinguished career in higher education, and served as president of Barry University until 1982. All three received the Bishop Patrick Barry Award, named in honor of one of the founders of the college. (Voice photo/Betsy Kennedy)

Parish shares Thanksgiving blessings with needy

By Ana Rodriguez-Soto
Voice News Editor

Thanksgiving is a family day for most of us. So too for the people of St. Vincent Church, except their definition of family is rather broad.

This year, for the fourth consecutive time, the Margate parish will share its holiday blessings with more than 600 guests from the surrounding community, people who otherwise would spend Thanksgiving alone.

The annual meal for the "poor in spirit" - regardless of financial status - is organized by the parish's Outreach office, but it's a project in which the majority of St. Vincent's 3,000 registered families participate.

According to Lee Abuso, Outreach director, there is never a shortage of volunteer servers, greeters and cooks for the meal, even though that means spending many hours away from home on the holiday.

Children between the ages of eight and nine welcome the guests, then teenagers from the youth group take them into the parish hall where Father William Gunther, pastor, and several other adults greet them.



St. Vincent parish in Margate has been hosting Thanksgiving Day dinners for the "poor in spirit" since 1983. (Voice file photo)

Finally, tuxedoed volunteers take them to their seats. The tables are adorned with placemats drawn by the children from the Religious Education program.

Abuso said the guests are mainly single parents, widows and widowers. Invitations are distributed by members of parish organizations, such as the Men's and Women's clubs, and some also are sent to Protestant churches in the area. In addition, volunteers deliver meals to shut-ins.

To emphasize the "hominess" of the occasion, the food is cooked by parishioners. This year, more than 200 apple, mince and pumpkin pies will be prepared. Two anonymous donors contribute all the fresh fruits and bread, including stuffing and cider.

"We ask for no money," said Abuso, but somehow "we always get enough to pay for the dinners."

A standard feature of every dinner is a prayer service thanking God for all his blessings. Abuso said the people of St. Vincent's have learned a lot about that from the Thanksgiving meal program.

"The people who work always get more out of this day than those whom we are serving," she said. "We are the ones who are truly blessed."

Jung and God

Priest-therapist bridges worlds of religion, psychology

By Prent Browning
Voice Staff Writer

Psychology and religion.

There are some people who think they mix about as well as oil and water.

Although in recent years religion has accepted and even adopted some of the concepts and vocabulary of psychology, there is still an awareness that their roots are in two separate, basically antithetical traditions.

There are still psychologists who think of religion as little more than a collective neurosis, and there are many religionists who believe that psychology reduces man to his most primitive animal desires or at best, views him as a soulless robot whose destiny is fixed at an early age by social conditioning.

Enter Father Roger Radloff.

There is at least one person, says Fr. Radloff, who is able to bridge the gap between the two worlds and his name is Carl Gustav Jung, the famous disciple of Freud who went on to create his own theories of psychology.

A Miami Archdiocesan priest, Fr. Radloff is the only priest in the country who also has a Diplomate from the Jungian Institute in Zurich and is therefore himself in a unique position to promote understanding between the two points of view.

Fr. Radloff is a nationally known lecturer on Jung and one of his favorite topics is Jung and Christianity. Jung, unlike Freud, believed that spiritual awareness was one aspect of the total fulfillment of an individual, and in his last years he felt a deep personal identification with Christianity. When the Jungian analyst is not lecturing he is seeing patients in his book lined offices in the gatehouse on the property of Carrollton High School in Coconut Grove. The rooms, representing his dual commitments, are dominated by religious symbols and artifacts and a giant 6 ft. portrait of Jung.

Fr. Radloff's interest in psychotherapy dates back to before his ordination when he was pursuing graduate work in psychology. After his ordination from 1966-72 he was the Director of Family Counseling for the Miami Archdiocese.

In the early 1970's he decided to finish his doctorate work and pursue a diplomate at the Jungian Institute and asked then Archbishop Coleman Carroll for some time off.

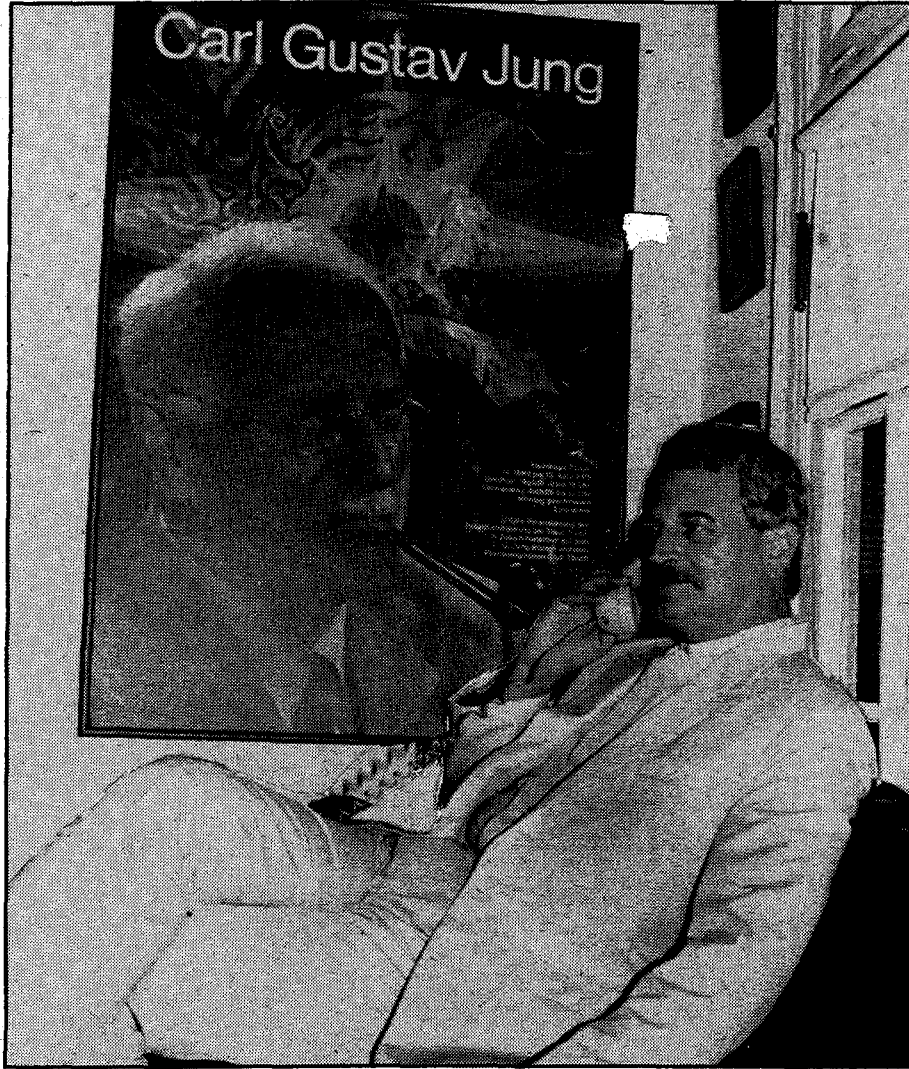
"Archbishop Carroll told me to be back in '75. I didn't tell him there was no way I could complete my studies that soon," he recalls now with a chuckle.

Fr. Radloff was one of the fortunate few who underwent the intense therapy that is required for the degree with analysts who had been analyzed by Jung himself. Part of the program included dream interpretation and the development of some form of artistic expression such as painting or sculpturing.

This emphasis on creative development was typical of Jung, who was more interested in conscious thought and expression than Freud and who ultimately ventured far beyond the scientific determinism that was the background for Freud's thought.

"Jung thought that the greatest drive is not sexual but a striving for meaning in life," says Fr. Radloff.

The struggle for emotional and spiritual growth and completion, he thought, was a more central part of man's existence than unconscious sexual drives.



Father Roger Radloff is the only priest in the country to have a Diplomate from the Jungian Institute in Zuerich. He practices in the Miami Archdiocese. (Voice photo by Prent Browning)

Jung was interested in Eastern philosophy and religion but felt that Western man, though he could learn a lot from religions like Buddhism and Hinduism, should not try to be Eastern.

"Jung believed that Christ was most representative of Western man's understanding of self," says the priest-therapist. "When you visit Jung's house there is a room where he wrote 25 volumes. Over his desk is a curtain that covers a picture of Christ. When he wrote he would close the curtain."

Although his religious beliefs were private, his interest in mysticism and parapsychology is well known and he reported some visionary experiences of his own in later writings.

"In the last years of his life he really moved towards God," says the

religion," says Fr. Radloff.

"Many psychiatrists and psychologists have an understanding of Roman Catholicism that at the very least would be Pre-Vatican II; an image of a very dogmatic and tyrannical church where it is almost impossible to be a Catholic and be an open-minded and free thinking individual. Even some ideas they have that might be right are tainted by a lack of theological knowledge."

Religious people, for their part, are often not aware of how most therapies are conducted today.

"Americans almost consider psychology to be the equivalent of Freud. Much more has happened since 1939 (the year of Freud's death)."

As a Catholic priest acting as a consultant to the Archdiocese he is

'Jung thought that the purpose of life is wholeness, not happiness. Happiness is circumstantial... We should concentrate on the wholeness.'

--Fr. Roger Radloff

'People in religion are now more open to the skills and treasure trove of knowledge that psychology offers, but people in the field of psychology are more hostile toward organized religion.'

Jungian analyst. "When he died he said, 'I don't believe in God, I know God.'"

All of this makes Jung unique in the ranks of the foremost thinkers in the field of psychology.

Most psychological theories did not as gracefully link spirituality with a study of the mind and emotions of man; some considered religion an obstacle to growth. Over the years a certain mistrust built up between organized religion and the psychology community.

"People in religion are now more open to the skills and treasure trove of knowledge that psychology offers, but people in the field of psychology are still more hostile towards organized

using his knowledge of psychology "to get priests and brothers and nuns into contact with their individual unconscious to utilize their talents to promote the word of Christ better in the world."

This integrating process Jung called "individuation." Individuation is a process of becoming whole by which one is confronted and successfully deals with elements arising from the unconscious that need to be incorporated into the conscious," says Fr. Radloff.

The mind, body, and spirit are separated in modern urban societies, he says, and sometimes analysis is needed to bring these aspects together.

"Jung thought that the purpose of life is wholeness not happiness..

Happiness is circumstantial. Since happiness is ephemeral we should concentrate on wholeness," says Fr. Radloff.

For those who serve others this quality of individuation is vital, says the priest-therapist, if the person is to be a "proper dispenser of genuine care for other people."

We cannot as Christ requested, love others as we love ourselves until we do indeed accept and love ourselves.

Sin, a sticky point in the dialogue between religion and psychology, must be overcome by dealing with it face to face, not by sweeping it under the rug.

"It's too easy to blame all evil on the devil," Fr. Radloff says.

Jung, he says, wanted people to understand their "shadow," those unexpressed, often morally unacceptable feelings.

"We should not condemn people for sin but enable them to grow spiritually and emotionally," says Fr. Radloff. "Christ said neither do I condemn thee but go and sin no more."

A person's spiritual development is accelerated after he reaches his 35th birthday when he becomes emotionally as opposed to merely intellectually aware of the certainty of his death.

"After that age, Jung thought, after crossing into midlife all problems are spiritual."

"We take a lifetime of improvement and then death is part of the process. Jung believed that if we confront death that enables us to face death gracefully..."

Perhaps, Jung's thinking extends psychological theory as far as it can go without traversing into the realm of theology. But as a Catholic priest Fr. Radloff is more than comfortable with picking up where Jung left off.

"Whereas every other psychologist," he says, "ends their model with death, Jung sees that as part of a larger picture."

Readers become 'Magi' for needy

Serafin and Saturnina will get the electric bed they so badly needed, thanks to an anonymous donor who contributed the \$1,600 to **Project Magi**.

The elderly couple's plight was profiled in the last issue of *The Voice*. Serafin has Parkinson's disease and a heart condition that keeps him bedridden, and his wife, herself suffering from arthritis, was having difficulty lifting him out of bed and into the restroom or his wheelchair.

"I looked at those people and I said, my goodness, they should be helped. It's as simple as that," said the donor, who requested that his name not be mentioned.

Project Magi also received a number of calls from people willing to donate used electric beds. St. Francis Hospital on Miami Beach and Camillus House in Miami both offered beds, as did Mary

Sumney of Blessed Trinity parish in Miami Springs.

"Giving to others is what life is all about," Sumney said.

Many *Voice* readers seemed to share that sentiment, sending as little as \$5 and as much as \$145 to help those profiled by **Project Magi**. As a result, Norma will get her bicycle and her sisters will get their outdoor climber and slide set, and Birdie's grandchildren will get some shoes and clothing.

But more help still is needed. Three more cases are profiled this week and, although the amounts needed are hefty, *The Voice* believes Catholics in South Florida are generous and will respond.

Not only individuals but families, parishes and groups could pool their resources to make someone else's Christmas a truly happy one. If everyone at Mass in a given parish on a single Sunday donated just \$1 to a **Project Magi** request, and that process were

repeated in every parish of the Archdiocese, more than enough could be collected to help not only those profiled here, but the many other needy people throughout South Florida.

As Christ said: "As long as you did it for one of these, the least of my brethren, you did it for me." (Matt. 25:40).

We can accept only money donations to be applied toward the purchase of gifts. The appropriate Catholic agency will make sure that those profiled receive their Christmas wish. Duplicate donations will be used to help other needy families in similar situations.

Checks should be made payable to: **The Voice, Project Magi**, and sent to P.O. Box 38-1059, Miami, FL, 33238-1059. Donors' names will be published unless otherwise requested.



School tuition is investment in future

"If you think education is expensive, try ignorance."

That bit of bumper-sticker wisdom is all too true for two young students of Holy Redeemer School in Liberty City.

Fourth-grader Florance Jeanoville (left) and fifth-grader Dawn Simmons (right) probably have a deeper appreciation for homework than many of their classmates, simply because attending a good Catholic school represents so great a sacrifice for their parents.

Florance's arrived here from Haiti two years ago, believing the land of opportunity would pay off quickly. It didn't, and the family --dad, mom, Florance and a one-month-old brother-- struggle every day to keep food on the table and pay the rent.

They'll do without lots of other things to buy a quality education for their daughter, who began attending Holy Redeemer last year. This year, however, fortune hasn't smiled on the Jeanovilles, and they have not been able to pay their daughter's tuition.

The same is true for Dawn's mom, a single parent who "really struggles," according to Sister Clementina Givens, Holy Redeemer principal. "She's a worker," Sister says, and on her salary alone she managed to put Dawn's older brother through the school a few years back. Dawn has been attending Holy Redeemer since first grade.

Recently, however, the nursery where Dawn's mother is employed cut back on staff and hours, and her take-home pay does not stretch enough for school tuition.

"If she gets \$10, she'll send me \$10," says Sister Clementina, but that money goes for things the struggling school itself must pay, such as books and test fees.

Florance's and Dawn's Christmas wish is one that will last forever: an education. Cost: \$850 each.

'I want to work'

"I would rather work for what I get than to have something given to me," says Viola. "If I have a job, I can make it on my own."

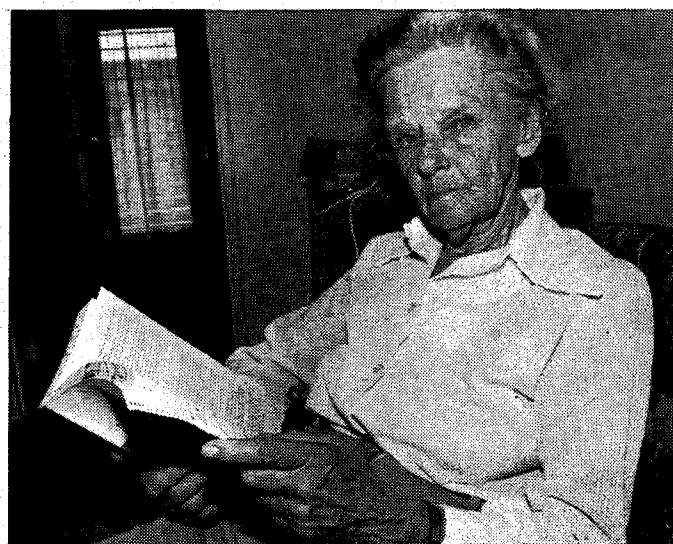
So the 63-year-old's wish this Christmas is a part-time job in the evenings as a nurse's aid, caring for the sick or elderly. She has done such work for many years, but hasn't been able to find employment for the past several months.

The job would enable her to pay the rent and utilities on her sparsely furnished, one-bedroom North Miami apartment, something she is unable to do right now with the small amount she receives from Social Security.

The part-time work also would permit her to continue attending daily classes at Lindsey Hopkins Vocational School, where Viola hopes to fulfill a life-long dream: that of becoming a Licensed Practical Nurse.

"I feel that if I'm given the opportunity, I can become a helping person," she says.

Anyone with a job to offer should call Judith Soto at Catholic Services to the Elderly, 758-8641 in Dade.



This week's 'Magi'

- Ambrose dePaoli, Miami
- Joseph Crowley, Tamarac
- Veronica Catlett, Ft. Lauderdale
- Rosemary Moseley, Ft. Lauderdale
- Mr. and Mrs. John Brown, Miami
- Luis, Monica and Francisco Javier Espallat, Sebring

- M. Cooney, Miami Beach
- Edith Harris, Margate
- Mary J. Flaherty, Ft. Lauderdale
- Neil Enderes, North Miami Beach
- Richard W. Kearney, Plantation
- Maria C. Diaz, Miami
- Eloisa Calafell, Miami

- Cleary, Coral Springs
- Cesar and Georgina Sotolongo, Miami
- Crusellas and Co., Miami
- Arthur and Beatrice Tomincasa, Pompano Beach
- Aline Quellete, Miami
- Silvia Sanchez, Coral Gables

- E. B. Weitzel, Miami Lakes
- Owen and Ingrid Pau, Miami
- Jos Vecchio, Ft. Lauderdale
- Graciela Pompa, Miami
- Anonymous donors

Devotedly Yours



Bishops showed support for Pope, unity with Bishop Hunthausen

My beloved:

Yes, I am in the air again at 35,000 feet. Today I am flying home from Washington, D.C. aboard a crowded Eastern airliner. I am returning from the annual meeting of the United States Bishops.

As I fly to home sweet home, I am reflecting that in a few days I will be away again on the way to Nicaragua (see Devotedly Yours, Page 1.) I have accepted an invitation from Cardinal Obando y Bravo, of Managua, to participate in a National Eucharistic Congress in that beleaguered country. I and a few other U.S. Bishops who have been invited are going there to show our solidarity with the suffering Church of Nicaragua. I feel I should also represent the great number of our brothers and sisters in the Archdiocese who are Nicaraguans.

Tiring, inspiring

The meeting of the Bishops was the usual tiring but inspiring experience. We met from Monday through Thursday, Nov. 10-13. I went a day earlier to hold a meeting of the committee I chair to plan the celebration of the 500th anniversary of the coming of the Gospel to the New World through Columbus' discovery of America. We are planning to re-examine the history of the role of Faith in discovering and developing the New World, to celebrate and give thanks by liturgies and pageantry, to invite those who have drifted away from their original religious heritage to reclaim it.

One delightful surprise announcement was of the invitation the Holy Father extended to the Bishops of the dioceses he will visit and the officers of the Bishops' Conference, to spend a few days with him in Rome briefing him and helping him prepare for the visit. That will be exciting.

I have visited His Holiness and had lunch with him in 1983 on the occasion of the regular quinquennial (five year) visit. But these three days in conference with him will be a rare and privileged experience and a wonderful opportunity to share with him my pride in the clergy, religious and faithful of the Archdiocese.

In the Bishops' meeting we start the day with Mass, then meet until 5 p.m. Most evenings are occupied with committee meetings. I was delighted to have Marsha Whelan, of our Archdiocesan Evangelization Office, meeting with us in our Committee on Evangelization. Marsha is the president of the National Council on Catholic Evangelization.

At the beginning of the meeting, [Miami Auxiliary] Bishop [Norbert] Dorsey and [Galveston-Houston] Bishop Enrique San Pedro (who used to work in the Archdiocese of Miami) were welcomed as new members of the Conference.

We dealt with many issues, such as the pastoral letter on the economy, a pastoral statement on the missions, the new Rite of Christian Initiation of Adults (it has converts, from the beginning of their instruction, getting to know and being encouraged by

members of the parish community, experiencing Catholic life, and being joined by the parish in celebrating various stages of their preparation).

We approved a uniform Spanish text of the liturgy to be used in all Spanish-speaking nations of the world. We elected officers and approved the complex plans, programs and budget of the Conference.

This meeting was literally overrun by TV crews and newspaper reporters. They had been especially attracted and intrigued by the prospect of the Bishops discussing the situation in Seattle, where a great number of clergy, religious and laity seem to be upset over the direction of the Holy See that the Archbishop have his Auxiliary Bishop take responsibility for certain areas of Church governance where, according to complaints, he had not been successful.

This was a unique experience. First of all, the American Bishops, from the beginning, indicated they had no authority to judge this matter, since the

corrected, and that it is most difficult now to guide a diocese with divided authority as he has been asked. He is saying that, despite evidence to the contrary, his interpretation of events was not the same as that of the officials who represented the Church. He feels that the publicity has hurt the Church as much as him and his love for the Church prompts him in conscience to seek to have it rectified.

The Bishops showed their respect for the Holy See and regard for their brother Bishop in this complex situation by long hours of discussion and by praying together for a resolution of the emotional situation. In the end, Bishop [James] Malone, president of the Conference, issued a statement that was unanimously applauded by a standing ovation of the Bishops. The Archbishop of Seattle issued a later statement in which he too accepted the statement and thanked Bishop Malone.

'Despite what the media reported, the Archbishop of Seattle in no way dissents from the teachings of the Church. Nor was he in any way using the incident to feed the hostility against the Church...He affirms that any irregularities that had surfaced in the investigation by the Holy See have been corrected, and that it is most difficult now to guide a diocese with divided authority...'

Conference neither passes judgment on an individual Bishop and affairs in his diocese, nor in his relations with the Holy See.

Ease pain

On the other hand, like any members of a family, we are looking for ways to ease the pain of a brother Bishop and to clear the unfavorable image of the Church the media has been projecting.

In the discussion, much was clarified. Despite what the media reported, the Archbishop of Seattle in no way dissents from the teachings of the Church. Nor was he in any way using the incident to feed hostility against the Church, as the media that feeds on controversy, sensationalism and gossip is implying. The Archbishop does not agree that he was dissenting from orthodox Catholic teachings and practices or was incapable of personally protecting orthodoxy.

He affirms that any irregularities that had surfaced in the investigation by the Holy See have been

Vatican process 'just'

Bishop Malone's statement indicated that, while he was not authorized to attempt to pass judgment on the individual case, he did feel it was proper to say that the Holy See did proceed in examining the with great care in an effort to be just and objective, and has the total respect and confidence of the Bishops.

The statement also expressed our sympathy with a hurting brother Bishop whom we respect. It did attempt to go beyond words by offering the services of the Bishops, if they were judged helpful, in the healing process, and also called for efforts to learn from the experience so it would never recur.

There are a number of interesting observations that occur to me. The incident did reveal both the total loyalty of the Bishops to the Successor of Peter, as well as the close unity of the faithful and the Bishops with each other in feeling each other's pain. It is interesting that conceivably the complaints against the Bishop were lodged by laity, yet it was other laity, in overwhelming numbers, who came to his support.

It is comforting as well that the incident did receive so much coverage. The lifeblood of the media is the uncommon. The prominence of this story of alleged unfairness and controversy is a recognition of the harmony and fair treatment that exists within the Church.

Please God, the experience, which was in my mind greatly exaggerated by insensitive and biased reporting, will only cause us to become more committed to each other and to our Father in the Faith, the Successor of Peter. So be it.

Devotedly yours in Christ,

Edward A. McCarthy

Edward A. McCarthy
Archbishop of Miami

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Puritans and anti-Catholics

by Kevin G. Long

When the Catholic Pilgrims aboard the *Mayflower* landed at Plymouth Rock in 1620, they dedicated the new land to the memory of the Jesuit Martyrs of their native England. Then they gathered around the *Mayflower's* chaplain to sing the *Te Deum* and celebrate the first Mass on American soil.

Well, that's not exactly the way things happened. On the other hand, this account is only a bit less accurate than the mythology about that first Thanksgiving that many Americans accept as gospel truth. There is not much about this even for which Catholics can give heartfelt thanks.

The first myth is that all the Pilgrims were Puritans. In fact, the Puritans were a small but powerful minority which managed to impose its beliefs and practices on the rest. They were actually quite fond of religious persecution as long as it was not directed against them, and especially if

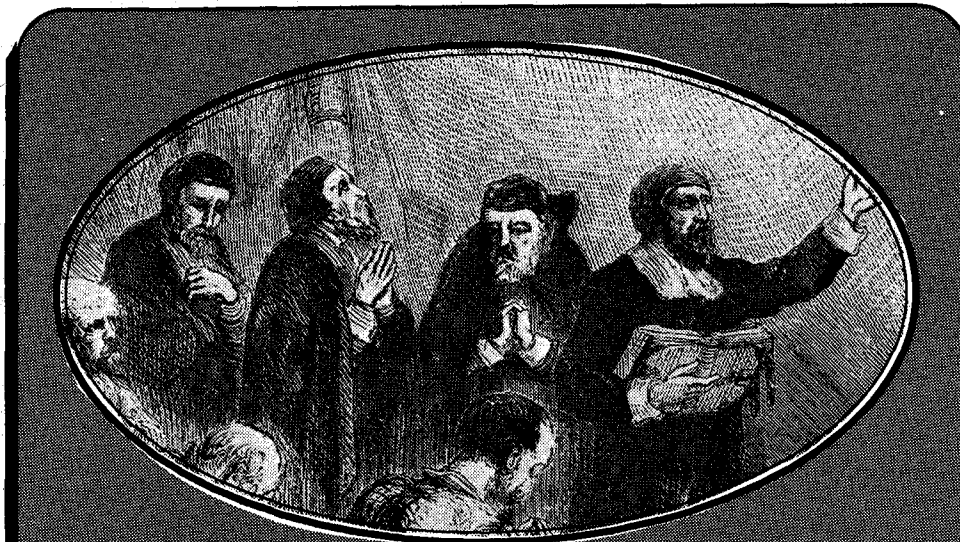
it was directed against Catholics. The Puritan view of religious freedom during this period was explained by noted clergyman known as the "Patriarch of New England", John Cotton:

"The Holy Ghost puts no difference between Popish Paganism and Heathenish Paganism...Popery is but Paganism refined; and the estate of Popish people dying in Popery is more dangerous than the estate of Pagans dying in their ignorance." Cotton, by the way, was the grandfather of Cotton Mather, famous for his support of the Salem witch-burnings. Tolerance does not appear to be one of the strong traits of 17th-century New England.

A second myth is that [the Plymouth colonists were immediately prosperous. In a sincere but imprudent attempt to imitate the Acts of the Apostles, they rejected the idea of private property in favor of communal life. As a consequence, they practically starved. William Bradford, the governor of the colony who later wrote its history, recounts the fiasco:

"The failure of this experiment of communal living, which was tried for several years by good and honest men, proves the emptiness of the theory of Plato and other ancients...that the taking away of private property...would make a state happy and flourishing."

Actually, St. Thomas Aquinas could have told them that. His political teaching, which steers a middle course between cutthroat capitalism and utopian communism, forms the basis of Catholic social teaching. The Pilgrims would have saved themselves a lot of misery if they had brought a copy of the *Summa* on the *Mayflower*.



Puritans 'were actually quite fond of religious persecution as long as it was not directed against them, and especially if it was directed against Catholics'

A third myth is that the Plymouth settlers were the first colonists in what is now the United States. A Spanish colony had been established in St. Augustine, Florida in 1565, over half a century before the *Mayflower* arrived. But efforts at colonization go back even farther than that.

In 1521, the Spanish explorer Ponce de Leon led a band of colonists into Florida, which he had discovered nine years earlier. Thus it was in 1512 that Mass was first celebrated on American soil.

In the 1530's, the explorer Cabeza de Vaca wandered through Texas and New Mexico, instructing and baptizing the Indians in the Catholic Faith. It is worth noting that the first person to evangelize the native Americans was a layman.

Later Francisco Vazquez de Coronado discovered the Grand Canyon and explored Oklahoma and Kansas. One of the Franciscan priests who accompanied Coronado, Juan de Padilla, decided to stay in Kansas to do

mission work with the Quivira Indians. But when he left that tribe to instruct a neighboring tribe with whom they were at war, some of the Quivira went mad with anger and jealousy --and decided to kill him.

When the unarmed priest realized what was happening, he faced his attackers, knelt down on the soil of the Kansas prairie, and prayed. But he did not ask God to spare his life so that he could continue his preaching. The good Franciscan knew that souls are won for Christ through the blood of martyrs. His prayer was one of thanksgiving that God had chosen him to receive this grace.

Father de Padilla is one of the more noteworthy of the 116 Catholic missionaries who were martyred during that early period of settlement. Their great example in living the Catholic Faith -- and supreme sacrifice in dying for it -- has enabled the Church to take root in America and survive several waves of anti-Catholic persecution.

Catholics may not have much in common with the folks who landed on Plymouth Rock. But that is no reason to boycott Thanksgiving. We should recall the many ways in which God has blessed us, including the privilege of American citizenship. No thanks to the Puritans, we live in a country that -- at least in principle -- recognizes our right to practice the Catholic Faith.

Kevin G. Long, Ph.D., has taught at the University of San Francisco and has written for several Catholic periodicals, both national and diocesan. He is currently director of public affairs at the Catholic League for Religious and Civil Rights, 1100 West Wells Street, Milwaukee, Wisconsin 53233.

Father Hesburg--an extraordinary priest

By Father Richard McBrien
Chairman, Theology Dept.
University of Notre Dame

The Notre Dame Board of Trustees will have announced Father Theodore Hesburgh's successor by the time this column appears in many Catholic papers.

This is no ordinary transition because Theodore M. Hesburgh is no ordinary Catholic and no ordinary citizen, for that matter. He is a man of monumental stature, vision and imagination.

Leadership fits him like a glove. He has an exceptional capacity to motivate people to do more than they think they can do, and an uncanny ability to make them feel as if they've accomplished even more than they have.

Unlike many others in important leadership position, Father Ted (as he prefers to be called) knows how to say, "Great job!" He applauds achievement, and gives credit where credit is due.

And he stands behind his people. When the going gets rough, he doesn't try to put distance between himself and difficult situations. He sticks by his decisions, unless and until it becomes clear he's made a mistake. And then he'll admit it, blaming no one else.

Father Hesburgh's world is populated with the mighty and the influential. His ideas and values have clout precisely because they are embraced and put into practice by people

of political and intellectual substance. He's not their fan he's their equal.

And yet, unlike the people he knows and deals with on an almost daily basis, his private world is one of extraordinary modesty and simplicity.

He himself enjoys pointing out, when people ask about his residence, that he lives over a dump. He does.

He has a pair of relatively small rooms, with a bath, in Corby Hall, where most of his fellow Holy Cross priests live. His suite is no bigger nor any more elaborate than any of the other priests'.

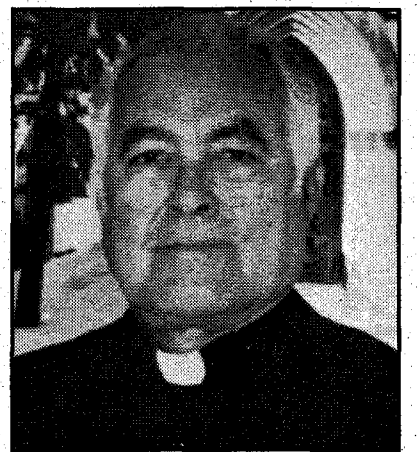
When he came to Notre Dame as a student in 1934, he was given the campus laundry number 00652. More than 50 years later (35 of which have been as president), he still has the same number.

His work schedule makes his juniors wince. The lights in his office on the second floor of the administration building burn well into the early morning hours. How else would he answer immediately (that's "immediately") all the mail and internal memos he receives?

He knows you can't exercise leadership without the necessary information at your fingertips, which makes his patience and kindness towards some of his critics all the more remarkable. In almost every instance, their attacks are based on ignorance, misinformation or outright prejudice.

There are many other things one

'He will surely continue to insist throughout these weeks and months of accolades and profile articles--that he is first and foremost a priest. Everything else is secondary'



can, and many will, say about Father Hesburgh as his final commencement nears on May 17, 1987: about his record as a fundraiser, his status as the leading spokesman for Catholic higher education in the United States, the 14 presidential appointments he has held, the service he has rendered to four different popes, his efforts on behalf of refugees and immigrants, arms control and civil rights.

But when all is said and done, Father Hesburgh insists - as he will surely continue to insist throughout these weeks and months of accolades and profile articles - that he is first and foremost a priest. Everything else is

secondary.

He should have been a bishop, and a cardinal-archbishop by now. And yet there is no bishop, archbishop, or cardinal in the United States who is equal in stature, in influence or in leadership qualities.

Ted Hesburgh is one of U.S. Catholicism's proudest boasts. He symbolizes everything we have always aspired to be. In a tradition that cherishes example (sacramentality, we call it), he provides it in the most compelling forms.

His Church should be exceedingly grateful. Those of us who know and admire him certainly are.

Editorial Page

TV affects values --when it wants to

By Donald E. Wildmon

Recently, while scanning the November 5, 1986 issue of Daily Variety, a two-page ad caught my eye. It was an appeal by Grant Tinker, former Chairman of NBC, to his colleagues in the television business asking their help in fighting the drug abuse problem in our country.

What stunned me were two statements made by Mr. Tinker in the advertisement. "If we start changing attitudes in this country," Mr. Tinker said to those responsible for our television programming, "we can start changing behavior." Two paragraphs later Mr. Tinker made another stunning statement in speaking to those in the television industry: "Through our conduct, and through the content of the product we turn out, we must sell the message that drug abuse isn't smart, or sexy, or funny, or acceptable behavior...What I have in mind is using some of our muscle...to help our country overcome drugs and to help a lot of desperate kids overcome them, too."

Now, no one in his right mind would disagree with Mr. Tinker in his premise—that is, that television can be used to change attitudes and thus change behavior. And I applaud Mr. Tinker in his appeal to the industry to sell the message that drug use is a one-way trip.

What stunned me was not the appeal Mr. Tinker made, but his plea to his fellow-workers to use television to sell the anti-drug message.

What was it stunning? On June 27, 1986 Mr. Tinker was interviewed by Bryant Gumble on an NBC special AMERICA TALKS BACK, aired at 8:00 p.m. EST. One topic of discussion was the detrimental effect the networks' portrayal of sex and violence has on our society, especially our youth. Bryant Gumble asked Mr. Tinker this question: "Should television make more of an effort to impart positive values?"

Mr. Tinker responded: "But whose values? Yours? Mine? Somebody else's? I think that is where we get into trouble, if we begin to try to influence and shape. Better that we stick with entertaining and informing."

Could this be the same Grant Tinker saying first that we should not use television to impart values, and then, less than five months later, saying television must use the muscle of their programming to impart values?

Of course this is the same Grant Tinker. What, then, is different? The medium. On network television, addressing the general public, Mr. Tinker says that television should not be used to impart values. But in a trade journal, addressing a relatively small handful of people involved in the production and airing of television programs, Mr. Tinker says television must be used values.

When talking to the masses, Mr. Tinker has one message. When talking to the industry elite, he has another. But it was the same Grant Tinker.

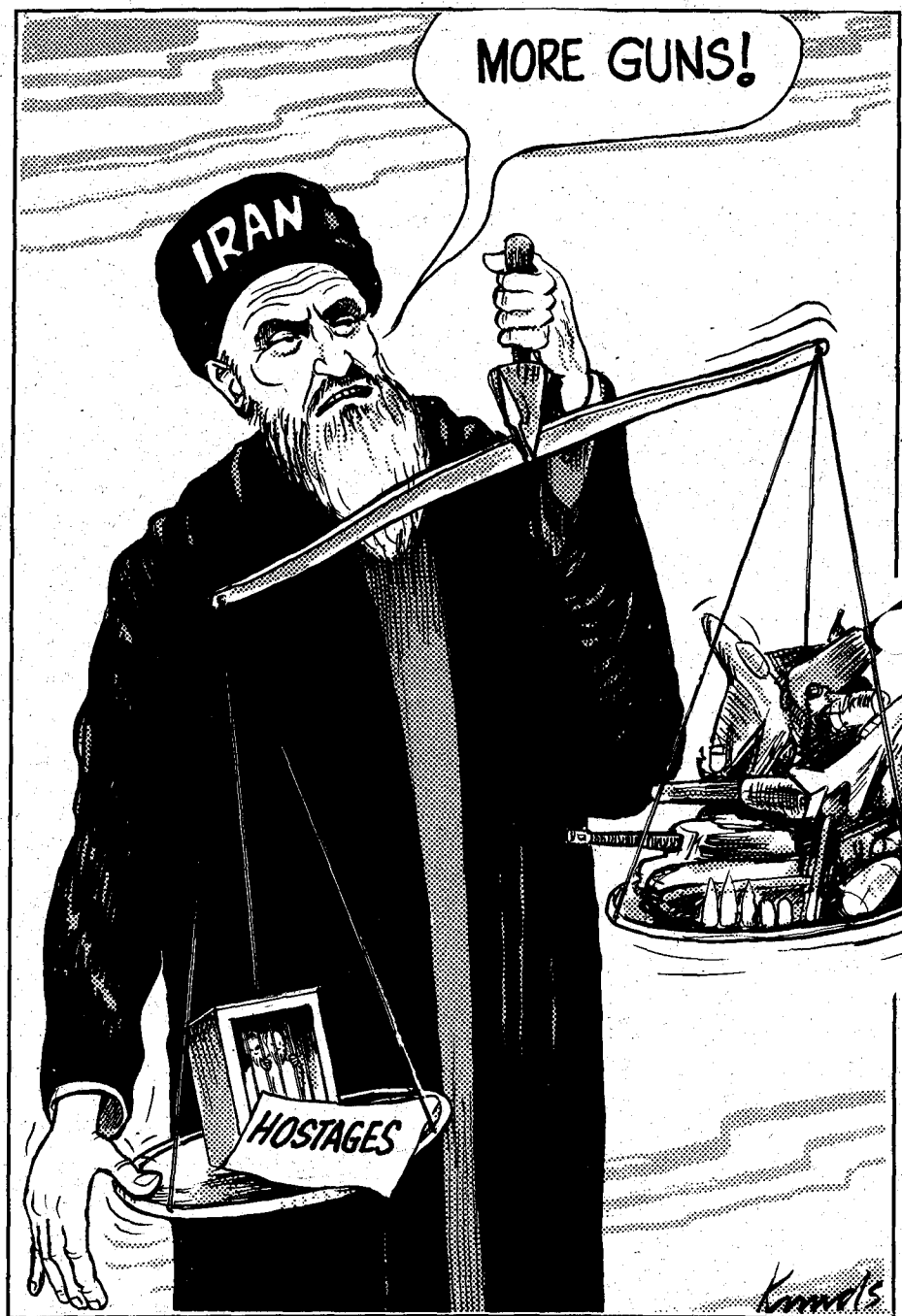
Mr. Tinker wants the American public to believe that television does not indeed should not be used to impart values. But he knows that his colleagues in the business know different. So he appealed to them from a basis of truth and fact—an approach he refused to take when dealing with the public.

This is the kind of hypocrisy with which the networks have been treating the American public for years: publicly saying that they don't, and should not, impart values; privately saying they must impart values.

That says something about the attitude of those responsible for the programs toward those in the general public. Their attitude is that the viewing public is composed of people of low intelligence who can continually be lied to without knowing they are being lied to.

And it says something about the attitude of those responsible for the programs toward themselves. They think of themselves as being intelligent and bright, perched on a higher intellectual and moral level than their viewers.

I commend Mr. Tinker for his appeal to his fellow workers, for saying that



"through the content of the product we turn out, we must sell the message that drug abuse isn't smart, or sexy, or funny, or acceptable behavior."

But the deceit practiced by Mr. Tinker and others in the television industry in dealing with those outside the industry is an abomination and an insult to the American public.

Remember this incident the next time you hear a television representative say that their sex and violence programs don't affect our society. They know they do. But they don't care.

(Mr. Wildmon is executive director of the National Federation for Decency.)

Letters

Let's hear it for Maryknollers

Editor:

They are incredible men and women, those Maryknollers.

I've seen them care for lepers, minister to the blind, house and feed Amerasian children, support workers in their quest for human rights, and inspire couples to love as a sign of God's presence among them -- all in Korea.

And I've had the immense privilege to befriend Maryknoll men and women who serve in the bleakest, most remote outposts in Latin America and Africa -- searching for people who have never heard the salvific message or who are most abandoned.

And they're unpredictable.

The vocation crunch and erosion of members through laicization affected them, just as it had severe impacts on other religious societies and congregations. So, did they retrench and cut back on mission outposts to consolidate their personnel in fewer territories?

Not Maryknoll. They expanded their commitments! In recent years, they have opened new missions in Honduras, Costa Rica, and Brazil in this hemisphere; and on the other side of the world, in Egypt, Zimbabwe, Bangladesh, Nepal, Thailand and Indonesia.

And if you know Maryknoll Fathers, Sisters and Brothers, you know that they are not merely occupying space. Father William Boteler, the

Society's superior general, describes them as "alive, squirming, moving, keeping alert. There is no dead wood."

Although Maryknoll's work is primarily overseas, Maryknollers have worked in the Chinatown sections of Boston and New York; with underprivileged blacks in Tucson, Arizona; and with Mexican migrants in Texas.

What are the specialties of the missionaries? They serve in sacramental ministry, community and family development, teaching public health, farming, lay leadership, development and refugee work. Their role as missionaries has been evolving. In some countries, for instance, proselytizing is forbidden. So they create credibility by being a living witness of the gospel, by becoming a sign of God's love for the people, according to Fr. Raymond Hill, a former superior general. As Pope Paul VI said, if you do that, the people are going to ask: "Why have they come?" And in that way you generate in them the search for the meaning of the Gospel message.

This year, the Maryknoll community has been celebrating 75 years of dedicated service to the missions. On this occasion, I invite you to join me in expressing gratitude to these courageous witnesses of Gospel living -- all 2,000 members in 30 countries! God bless.

Henry Gosselin
Editor, Church World
Portland, Maine

Push natural birth control

Editor:

I was saddened by a letter to the editor (10-17-86) from "a catholic wife and mother" who is glad that "Americans priests and bishops do not push NFP (natural family planning) more." Unlike her, I do not believe that this is "a sign of compassion" on their part, but rather a sign of the amount of misinformation and just plain ignorance there is where it concerns our church's stand on artificial contraception.

It has been proved beyond a shadow of a doubt, that contraception does not prevent abortion, but instead increases the actual number of abortions--not to mention promiscuity, venereal disease, etc.

I do agree with the writer though, in that NFP is not being pushed enough, and tragically so at a moment in history when we are fast approaching the time when there will be only three types of birth control: NFP, early abortion (by the pill, IUD, RU 486 or other abortifacient drugs now being tested), and sterilization. (As stated publicly by Father Paul Marx O.S.B., President, Human Life International--an authority on the matter.

When all else fails-- read the instructions! We should be reading the Human Life Encyclical and educating ourselves better as to why our church opposes artificial contraception, instead of "going along with the crowd." As

christians we are called to self-denial, self-control and generosity. What better way is there to learn these virtues than to learn NFP? Can we parents expect our teenagers to practice said virtues and wait until marriage, if we ourselves are not willing to do so in our own marriage?

Magaly L Laguno
Miami

Are Charismatics part of Church?

Editor:

I refer to a recent Voice, full of Charismatic fervor. It's grand, it's moving, it's "something else." But do those people follow the Church laws, or do they follow their own? Do they attend Sunday Mass and the Holy Days of obligation?

Your article would almost make us poor striving Christians feel lesser than they. Until we remember, without extreme emotionalism, without hoopla, without an audience, we too had our prayer answered. We felt humbled by a miracle, answer to our prayer. Besides that, we felt the hand of God in ours, and we feel it every day as we walk our way, obeying the laws of the Church in our own silent way.

Marianna Weigel
Hollywood

Incorruptible saints

Q. While we were on a tour of the Shrine of the Immaculate Conception in Washington, D.C., the tour guide spoke of St. Catherine Laboure. Her body, he said, was incorruptible. I have heard this of other saints and always have been skeptical. What exactly does that mean? If these saints' bodies have not corrupted I



By Fr. John Dietzen

would think the scientific community would be pounding at the door to investigate. I trust the Catholic church would permit such investigation. (New Jersey)

A. Incorruptibility as it would apply to an instance such as you mention is one of what are called "charismatic" or "mystical" phenomena that may affect the bodies of people known for holiness. Incorruptibility simply means that the normal decomposition which takes place after a person's death has not occurred in a particular instance. The body remains as it was at the time of death, sometimes even with amazing flexibility.

A few other such phenomena are bilocation, levitation (an unexplainable lifting up of the body) and stigmata (the appearance of bodily wounds similar to the wounds of Christ in his crucifixion).

More often than most people might think such phenomena have possible physical or psychic explanations. In other instances, scientists, past and present, have been unable to discover natural explanations.

The bodies of some saints have remained uncorrupted this way for centuries for reasons science has never been able to diagnose. The church recognizes the possibility of supernatural causes for this lack of bodily corruption. But, for the reasons given, the church is always cautious about attributing supernatural causes in a particular instance.

In examining the holiness of a person's life, during the process of canonization for example, the church's primary and overriding concern is how that individual lived his or her life as a follower of Christ, not what happens to the body in what might be a supernatural event.

Q. I know that Mass stipends (money given as an offering for Masses) go to the priest. But I have been intending to leave some money in my will to our church for Masses. Is that all right? (Ohio)

A. Of course that is all right. But it would not be a gift to the church or the parish. None of that money would go to the parish itself. As I explained recently, law provides that Mass stipends be given to the priest who offers the Mass or, in the case of religious with vows of poverty, to the community to which he belongs. Requests for more Masses than can possibly be said in a particular parish may be transferred to other parishes or to religious orders.

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Trying to understand

Last night I got a phone call from a distraught friend saying she had had a terrible fight with her husband and her marriage was breaking up. I did my best to bite my tongue and just listen.

A few months ago, the same friend called me with the same story. I stayed on the phone with her for over an hour and made plans to visit to see if I could help. My friends have been married for 22 years and I love both of them. I was very upset to hear that their marriage was in serious trouble and it stayed on my mind all week long.

But when I arrived at their house the next weekend, I found them laughing and kissing, music playing and dinner in the oven, their argument long forgotten.

That incident helped me to finally learn a lesson: We can't always understand other people's situations based solely on what they say during times of stress. This applies not only to people's marriages but to other aspects of their lives too.

The same thing happened to me when I called my son a couple of weeks ago.

"Mom," he said, "this is the worst day of my life." He said that he had just lost the biggest contract he'd ever had, his business was in trouble and he might not be able to make it. In typical motherly fashion, I was upset all week.

But when I spoke with my son again, all was fine. He might not lose the contract after all and the business was pretty healthy anyway.

"Mom," he said to me, "you should remember that when I talk to you I'm just pouring out the worst things. Sometimes I just need to talk but it's not the whole picture."

Well put. From now on, I'll try to remember.

I've become conscious lately how often people do this. We listen to others discuss their woes and then imagine ourselves in their situations. We draw conclusions and make judgments based on what our own reactions would be if we were in their shoes.

People tend to talk about their problems to get them off their chest. But then we feel compelled to comment, make a suggestion or offer a solution.



By Antoinette Bosco

If the person doesn't embrace our suggestion or solution, we get a little offended. After all, we're just trying to help.

The truth is we don't know what is going on in another person's mind or ever fully understand someone else's needs, fears or problems. Often when we think we are empathizing with them, in reality we are projecting our own feelings onto them and making distorted assumptions.

My daughter recalled an incident from her teen years which is helpful. "When I was a teen-ager, I thought I was the most sensitive person in the world, always rushing in to show classmates that I could sympathize with whatever was bothering them," she said. "One day as I watched the teacher humiliate a boy, I died inside."

"Later I found out that the boy wasn't upset in the least," she continued. "It taught me that I wasn't really responding to others at all but only to myself."

We need to understand and empathize with others, of course. But we have to keep reminding ourselves that we never have all the facts.

Our challenge is to find the wisdom to empathize and accept even when the other person's problems are not comprehensible through our own experience.

It requires patience and self-discipline to listen without comment or judgment. To do so, we have suspend our own egos. As difficult as that is, it is something to strive for all our lives.

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Kindness without love?

The daughter of the great composer Wagner was a personal friend of Adolf Hitler. She remained loyal to that friendship all her life. In her 80's she praised Hitler as a good and gentle man with "the kindest blue eyes I've ever seen." Hitler's legacy of evil had somehow escaped her attention. Did she really understand the meaning of kindness?

Is a trait inculcated by good breeding? Is it politeness, civility, graciousness? Is it congenial behavior toward someone you like? What about those you don't like? St. Paul wrote, "Charity is patient and kind..." Did he mean charity is kind at certain times but cruel at other times?

Obviously there is a counterfeit kindness that has little to do with the supernatural virtue of charity. Kidnappers are often "kind" to the children they capture in order to control them. Sycophants are kind to their superiors to win approval and promotion. Kindness can be used as a tool for seduction. St. Paul said, "Charity is kind..." but Jesus also said, "by their fruit you will know them." He knew that not all kindness is charity.

Charity is a supernatural virtue. It produces a form of kindness that transcends the natural order. Under its influence people are motivated to be kind in all circumstances. The saints who worked with the sick and dying endured the smell of putrifying flesh because they saw their patients as persons made in the image and likeness of God. Their love of God informed all their relationships with sweetness and strength



By Fr. John Catoir

that overcame their natural revulsion to the smell of death.

All of us are kind to a point. But human kindness has limits; we can only go so far with it. Supernatural kindness, on the other hand, is a power super-added to one's personality. It is informed by the strength of the risen Christ. "In Him we live and breathe and have our being." He helps us to turn the other cheek, return good for evil, bless those who persecute us. He enables us to forgive 70 times seven, and be a good Samaritan when we feel like running away.

In the end we will all be judged on love, not on our "kind eyes," but on our supernatural charity.

(For a free copy of The Christopher News Note, *Violence: What You Can Do About It*, send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

The saint who banished 'Nessie'

In 565, St. Columba set out from Ireland with 12 of his monastic brethren to preach the word of God to the Picts in Scotland. They landed on the small island of Iona where they established their monastery.

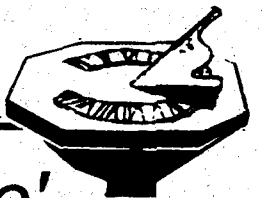
Columba is supposed to have banished a terrible sea-monster from Loch Ness to impress King Brude of Inverness. By this and other means, Columba eventually succeeded in persuading King Brude to become a Christian, after which the heathen Picts came forth in great numbers to become Christians.

His job of converting the Scots having been completed, the aged Columba went into the chapel to pray one day. Some time later, one of the monks found him dead in front of the altar and noted that the chapel was filled with an unusual, soft light.

The Book of Kells, which is a decorated manuscript of the four Latin Gospels, is thought to be the most beautiful book in the world. Some decorated initials occupy a full page. It was the work of the monks in the St. Columba's monastery in Iona, Scotland. Before it was completed, however, the monks had to leave Iona in the 8th century and return to Ireland to escape the attacks of the Norsemen.

The Book of Kells is now in the Trinity College Library in Dublin, Ireland.

And then there's the story about the two angels on a cloud. One stopped strumming on his harp, looked thoughtfully at the other and asked, "Harry, do you really believe in the heretofore?"



By Frank Morgan

The church and smoking

Dear Mary: There is so much said these days about how bad cigarette smoke is for you. Why doesn't the Catholic Church speak out against it? It must be a sin if it is as bad as they say. Is it because priests and bishops smoke themselves?

I picked up my niece from her Catholic high school one day. Her clothes smelled so bad of smoke I could hardly stand it. Couldn't they at least put a stop to it in our schools? Why is this problem ignored by the church? (Kentucky)

The reason that the church has not spoken out against smoking is that smoking has not been viewed as a moral problem. It is only in recent years that research has demonstrated how very harmful cigarette smoking actually is. Half the people who smoke today will die early as a result of their smoking.

I doubt very much that your niece's high school condones smoking. The majority of smokers begin smoking in the teen years. Teens still view smoking as a sophisticated, adult behavior. Until that image is changed, parents and schools will have difficulty preventing smoking by teens.

By Dr.
**James and
Mary Kenny**



I doubt that priests and bishops condone smoking because they do it themselves. Most clergy are humble enough to admit that they fail to live up to some of the behavior they preach. They recognize that it is the life of Jesus, not the lives of clergy, which provides the standard for Christian living.

Condemning smoking is not the best strategy for discouraging smoking. If it were, the surgeon general's report would have been sufficient to stop it.

Since you feel strongly about smoking, here are some effective ways you can help to discourage it.

1. Stop all smoking in your home. Most smokers today are sensitive to non-smokers. You can nicely but firmly ask any smoker who enters your home to refrain

from smoking while there.

2. Request non-smoking areas in restaurants, planes, any public area where available. Thank managers who provide non-smoking areas. Suggest them when they are not available and should be.

3. Write public officials when legislation concerning smoking is under consideration. Study the action being considered and voice your approval or disapproval.

Most people who are dying from cigarette smoking today smoked for many years when the dangers from tobacco were not known. When a John Wayne, a Yul Bryner or a much loved relative dies from cigarettes, most people mourn the unfortunate loss rather than condemning the sinner. Condemning smokers will not stop smoking. Educating the public and changing the image of smoking might.

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

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Teens and the part-time job

Mark, age 16, was a solid student and active in a couple of school clubs. When he told his parents he wanted to get a part-time job, they encouraged it.

At first, all went well. Mark like his job, showed greater self-esteem and made good use of his time, keeping respectable grades and remaining active at school. But gradually he began to work more hours.

With his parent's permission, he bought a car. His car payments and upkeep became more important than school activities so he dropped them in favor of more working hours.

In one school year, he went from working 15 hours to 30 hours weekly. His grades slipped a whole point. Alarmed, his parents put the brakes on and informed him he could not work more than 15 hours.

He was furious. "It's my life and my money," he insisted. "School is boring and I'm doing okay." But his wise parents held tight and he cut back. Now he is enjoying school and friends again and talks about how close he came to making his job his life.

It's a familiar pattern, much too familiar in families where the part-time adolescent job which begins as a sideline, assumes primary importance in the young person's life. Money offers greater independence, and instant gratification - pizza, tapes, clothing, concerts - is taken for granted.

Some very good research on the teen part-time job is emerging. Advantages include learning to get and keep a job, learning about the work world and how to

By
**Dolores
Curran**



get along with coworkers and employers, prioritizing time, earning and learning how to use money, utilizing excessive energy, learning a trade, and enjoying greater self-confidence.

Disadvantages include lowered grades, less interest in friends, activities, school and future, less family interaction, more drug and alcohol use, unsavory working conditions, and a dependence on cash for instant gratification.

How teens handle these drawbacks varies from person to person but the bottom line of the research seems to focus on the number of hours worked. Researchers discovered that for 10th graders, a drop in grades came when a student worked more than 14 hours a week. For 11th and 12th graders, 20 hours was the demarcation.

After that, negative factors outweighed positive in the large sampling of students they studied. In one

study, the majority of students working 20 hours weekly admitted their schoolwork suffered as a result and only 28% admitted saving any money.

The data also showed that teen workers felt less involved in school than their non-working friends, were absent more, and did not enjoy school as much. The most sobering finding was that dissatisfaction with school seemed to increase the more the adolescent worked. These were not students who disliked school in the first place but those who had a positive attitude toward it before they began their jobs.

All of this doesn't negate the value of the part-time job. Research found that young workers learn to cope with the unexpected at work which transfers into other areas of life. They also learn how to get along with a variety of adults. "I get along with my parents a lot better now," one young man admitted. "Especially after seeing what nerds other grownups can be. I really feel lucky."

If teens don't have to work to help the family, then, the guidance parents can offer so that advantages outweigh disadvantages lies in controlling the number of hours and the use of earnings. Often adolescents will fight them on both issues.

But guidance is part of parenting and it's easier to fight the battles before the war is lost and teens lose interest in school and future. Once that interest is dead, parents don't have much power to change things.

(C. 1986 Alt Publishing Co.)

Family matters

by Linda DiPrima,
Director of Marriage Preparation

At a recent marriage preparation session, engaged couples were asked to break into small groups and brainstorm on the question, "What are the three key ingredients for a successful marriage relationship?" These particular couples had been married before and, due to death of spouse or divorce and annulment, were seeking remarriage in the church. So they had prior experience and definite expectations about really "making it work this time."

Each group came up with various necessary components for a good marriage, but, by far, the most repeated element was communication. Many of the couples had experienced ineffective or no communication in their previous marriages and were keenly aware of how fragile a relationship can become without frequent and healthy "relating."

We read and hear a great deal in our culture about the value of good communication skills. It is the hub around which the marriage wheel turns or fails to turn.

Each of us learns to communicate early in life. We observe our parents and implicitly model our communication style after their methods and manners. Prior to marriage, each person has experienced thousands (millions?) of interpersonal exchanges in which he or she learns and practices the style of

communication that will take shape in a marital relationship and with one's children.

The problem arises when two people in a marriage relationship have entirely different experiences and styles of communicating, not to mention different temperaments.

Tom and Lisa have had a stormy marriage and the reason seems to be their lack of ability to communicate with each other. Tom tends to be aggressive while Lisa is defensive. Tom enjoys talking at great length while Lisa doesn't like to get involved in long conversations. Lisa makes decisions quickly and knows at any given point what her thinking is on an issue. She dislikes turning a subject over and over and looking at all the angles. To Tom, Lisa seems blunt and abrupt. Neither seems to understand or appreciate the different personality tendencies or communication style of the other and this leads to frustration.

We are *always* communicating something, even when (sometimes especially when) we are saying nothing. When my husband notices my slower walk or slumping shoulders, punctuated occasionally by a sigh or two, he can assume that I am either depressed, tired or angry. The important thing for him to do then is to check it out-- to tell me what he is noticing and to ask what I am feeling. We emit many signals to one

another during a given day--our facial expression, the position of our bodies, the twinkle or lack thereof in our eyes, clinched tight fists, nervous tapping of feet or folded arms across our chest.

It has been said that *most* of married couple's communication is non-verbal. The danger lies in the incorrect assumptions about what the other is thinking or feeling. God did not endow us with mind-reading abilities. It is vital for each of us to make the emotional investment into disclosing what I am thinking, feeling and needing at any given time. Sometimes that is risky and makes us feel vulnerable, but it is only through that effort that intimacy, warmth and closeness can be realized.

Honest sharing of the "true self" is usually contagious-- once we take the risk to expose ourselves we create that "safe" environment for our partner to do likewise. And if we can listen, with the heart as well as with the head, to not only the verbalized information, but also to the meaning behind the words then we will "connect" with each other in a significant way.

It sounds easier than it sometimes is, particularly when strong feelings distract us or prevent us from really understanding each other. At these times it may prove helpful to take a "time out" and agree to resume the discussion at a certain time later that day.

NCTV study reveals:

Christian TV airs violent shows

If your teenage child is looking for an example of irony to use in a high school course, consider the following:

The National Coalition for Television Violence (NCTV) has

By
**James
Breig**



recently studied a network and found its shows to have scored high on the NCTV scale of violence. Who's the culprit? The Christian Broadcasting Network (CBN), which bills itself as "the family entertainer."

It isn't the religious programming on CBN that caught NCTV's eye and ire; it was the old TV series which CBN has started to run, like "The Man from U.N.C.L.E.," "Rifleman" and "Gun-smoke." NCTV analyzed those shows for two weeks and found them not only violent but antithetical to the Christian tenets of "love your enemy," and "do good to him who persecutes you."

Here are some of the negatives from the NCTV study:

- CBN programming averaged almost five instances of alcohol consumption per hour.

- In 15 episodes of "Man from U.N.C.L.E." the two heroes killed 48 of their enemies, attempted to kill another 14 and knocked 61 unconscious. This series was singled out as a prime example of gratuitous violence.

- These programs made no attempt to teach to love one's enemy or to resist evil with good...CBN's most popular programs teach that violence is almost always needed to resolve conflicts and that it works very well.

- A spokesman for CBN told the National Catholic News Service that the study "lacks credibility. Westerns are part of Americana...The Rifleman' has many touching episodes where (the hero) teaches his son how to relate to people--and teaches him moral values."

Regardless of whom you believe in that particular dispute, there is

increasing evidence that watching violent programs on any network has an effect on you. The folks at the Annenberg School of Communications at the University of Pennsylvania have been analyzing for two decades and their latest study found that watching four or more hours of TV daily leads people "to express a heightened sense of living in a mean world of danger and mistrust..."

The results are not difficult to understand. If you see enough TV people being mugged, slugged and plugged, you can easily begin to wonder when your turn is coming. The study found that viewers see 16 violent acts, including two murders, during each evening's primetime viewing.

'An in-depth education in intense and sadistic violence has become a standard part of growing up in America.'

--Dr. Thomas Radecki

If you can get your kids away from the TV, don't breathe a sigh of relief. NCTV is also critical of Garbage Pail Kids and Madball trading cards which feature "decapitated girls, axe-murdering boys, a young female being pulverized in a blender..."

NCTV also objects to war toys and other products, such as toy laser guns, camouflage sheets, "A-Team" cereal and lunch boxes featuring Rambo.

"An in-depth education in intense and sadistic violence has become a standard part of growing up in America," said Dr. Thomas Radecki, NCTV research director. "This year, the average four-to-eight-year-old will watch 250 episodes



DISNEY CLASSIC—Brer Rabbit stars in Walt Disney's classic live action and animation fantasy, "Song of the South" being re-released for the holiday season. The film, was originally released in 1946 and marked Disney's first venture into film-making (NC photo).

of war cartoons and 800 ads for war toys. This is equivalent of 22 days of classroom instruction in exciting pro-war entertainment."

As you choose your child's entertainment--and Christmas gifts--you might want to consider what NCTV has to say.

(Two examples of Catholic-oriented programming: "The Lives of Saints" and "The Answer Is Love." The former are videotapes about such saints as Francis, Anthony and Teresa of Avila. For information, write to: "Lives of the Saints," St. Jude Chapel, 1521 Main St., Dallas, Tx. 75201.)

Father Greeley bares his soul

CONFESSIONS OF A PARISH PRIEST: AN AUTOBIOGRAPHY, by Father Andrew Greeley, Simon and Schuster (New York, 1986), 587 pp., \$18.95. Reviewed by Joseph R. Thomas

Humility, it is clear from this entertaining biography, is not one of Father Andrew Greeley's virtues, though he lays claim to many of them--and gifts including clairvoyance.

Had the leadership of the church listened to him back in the '60s and '70s, the widely known church sociologist implies, it would not now be in the kind of mess he believes it will take a century to clean up. The church as an institution, he says, "has reached the bottom of the barrel."

However, the church not only ignored Fr. Greeley and his survey findings, it more or less, "forced" him to exist on the periphery, and then he turned to story-telling and self-hypnosis as a way of sorting out questions that plague him.

The engaging nature of Fr. Greeley's book is a point to be noted, although this is not his best book by

any means. It is of interest because the author bares his soul in assessing his own work, because he has achieved a certain level of fame or notoriety, because controversy seems to have followed him most of the days of his precarious clerical, parochial and academic life, and because he knows how to put bite in his words as well as anyone writing today.

And what about his controversial novels? Are they indeed on themes inappropriate for a priest? Or are they "theological novels, stories of God, comedies of grace" as Fr. Greeley describes them? He offers a strong defense of his fiction toward the end of his autobiography, and the marketplace has made a judgement of its own not necessarily in accord with the author or his critics.

Here, on these pages, is Catholicism's counterpart of Howard Cosell.

Here is Fr. Greeley, in roles as varied as the colors in a paint store: priest, sociologist, novelist, genius, doomsayer, savior, scholar, prophet, victim, friend of teenagers, jolly good fellow, psychologist and knight errant.

Clearly, Fr. Greeley longs for acceptance, especially by his fellow

priests, by his archdiocese (although it must be on his terms), by friends from the past. He is searching for community and in part has found something akin to it at the National Opinion Research Center, among teenagers and at the University of Arizona, where he teaches. But community has been a fragile thing in his life and rejection...real or imagined...has dogged him and hurt him only as the sensitive can be hurt. That explains why Fr. Greeley, unwilling to shackle the drives that have set him apart--appears to be doomed to wander on the fringes of the church--carrying...grievances on a shoulder.

Clergy vs. drugs

The problem of alcohol and drug abuse and how the clergy are responding to it will be the topic on "Viewpoint," Sunday, November 30, at 5 p.m. on WPBT/Channel 2.

Among the local experts scheduled to join host Rodney Ward for a discussion of this issue are Fr. Jim McCartney, of St. Thomas University, Rabbi Carl Klein, Hallandale Jewish Center, and Fr. Sean O'Sullivan, Executive Director of the Substance Abuse Division of Catholic Community Services.

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Dion Dimucci

Dion to perform for hunger programs

Christian singer and musician Dion Dimucci, who gained fame in the world of pop music as "Dion and the Belmonts", will present a benefit concert for area churches' Hunger Program Sunday, Dec. 7 at Florida Atlantic University Center Auditorium.

The concert, titled "Touch a Hungry World," will be at 7:30 p.m.

Proceeds will be used to support such groups as Camillus House, Daily Bread Food Bank, Lutheran Co-op Feeding Program, migrant workers in Belle Glade, Indiantown, Immokalee and LaBelle, Christian Children's Fund,

Catholic Relief Services, International Mission of Hope in Calcutta, India and many others programs that help feed the poor. The money from the Hunger Program is used only for food.

The Hunger Program concert is sponsored by the following Catholic churches: St. Joan of Arc, St. Jude, Boca; St. Maurice, Fort Lauderdale; St. Andrews, Coral Springs; St. Elizabeth Seton, also of Coral Springs, and St. Isidro, Pompano Beach.

The Hunger Program is a unique organization with no administrative costs that makes sure money is given

directly to the hungry and impoverished through communication with assigned project leaders. After intensive investigation, projects are funded without regard to race, creed or nationality. When there is no need for money, the funding is stopped.

Tickets for the Dion concert will be \$10 and \$12, and are available at FAU's ticket office, 393-3758., 9 a.m. to 6 p.m. Monday through Saturday. Tickets also may be purchased by sending a check and a stamped, self-addressed envelope to Touch a Hungry World, P.O. Box 2490, Boca Raton, Fla. 33427-2490.

St. Louis hosts arts and crafts show Dec. 6

The St. Louis Catholic Woman's Club will hold its 13th Annual Arts and Crafts Show on Dec. 6 from 9 a.m. to 5 p.m. on the church grounds at S.W. 120th st. and 72nd Ave in Kendall. The

show presents over 150 South Florida artisans and will feature all types of paintings, sculpture, pottery, needlework, jewelry, handmade toys and homemade food.

Proceeds from the show go to support such local projects as Camillus House, the Children's Home in Perrine, and the Migrants' Mission in Naranja in addition to overseas charities.

Chicken dinner is available. Admission is free and free babysitting is available.

Mother Teresa's order seeks donations

The Mother Teresa's Missionaries of Charity, 724 N.W. 17th st., are seeking donations of clothing and non-perishable food to go to the "poorest of the poor" in Miami for Christmas. For more information contact Mary Gomes at 687-4338.

Regional seminary offers courses

St. Vincent de Paul Regional Seminary in Boynton Beach (732-4424) offers a Master of Arts degree in theology for lay and religious students.

Registration for the spring

semester will be on January 8-9, 1987. All courses are available in Spanish and English and are offered in the mornings, afternoons and evenings to accommodate work schedules.

Presbyterian church donates to CCS day care

Miami Shores Presbyterian church recently donated \$3,000 to the Notre Dame Day Care and Neighborhood Center, a Catholic Community Services

day-care program located next door to the Haitian Center in Miami. The funds will be used for the renovation of a kitchen.

Supplement III to arrive in December

Supplement Three for the audio-visual catalog will be ready for distribution in December. Schools will receive their copy through the Dept. of Schools; parishes will receive their copy through the consultants for the Dept. of Catechists. If you have not received your copy by the middle of January please contact the Catechetical Center at 757-6241. The complete catalogue will now consist of: '83 original ed. (white pages); '84 Supp. I (green pages); '85 Supp. II (pink pages); '86 Supp. III (blue pages).

It's a Date

Bazaars

The Schott Memorial Center for Deaf and Handicapped, 6591 S.W. 124th Ave. in Ft. Lauderdale, will host a Christmas bazaar on Nov. 29 from 10 a.m. to 8 p.m. Crafts and food all day. For more information call 434-3306. (T.T.Y./Voice)

Marianettes of Marian Council, K of C 3757, hold a flea market and bazaar at 13300 Memorial Hwy., N. Miami, on Dec. 7, 8 a.m. to 4 p.m. Rental spaces available call Florence at 688-2151 or Terry at 681-2083.

Our Lady of Mercy Christmas Bazaar on Dec. 6 from 9 a.m. to 2 p.m. and Dec. 7, from noon to 1:30 p.m. White elephant. Crafts. Jewelry. Children's booth. Decorations. For information call Joan Hannan at 782-5165.

Annunciation Church will hold their annual Christmas bazaar on Dec. 6 and 7th in the Parish Hall at 3781 S.W. 39th st. in West Hollywood. "Granny's Attic", arts and crafts, plants, baked goods.

Visitation Women's Club will hold their annual Christmas bazaar in the social hall, 100 N.E. 191st St., on Dec. 6 from 8 a.m. to 7 p.m. Handcrafted items. Christmas decorations and gifts. Baked goods.

St. Bartholomew Women's Club will be holding its Christmas Bazaar on Dec. 7 from 9 a.m. to 4 p.m. in the parish hall. Tables available call 435-7647 or 431-3176.

St. Mary Magdalen's Women's Guild will hold their fifth annual Christmas Bazaar on Dec. 6 from 9:30 a.m. to 8 p.m. and Dec. 8 from 9:30 a.m. to 3 p.m. at the parish hall, 17774 No. Bay Rd, Miami Beach. Christmas crafts and gifts. Baked goods. Food and refreshments.

St. Kieran's Craft Club will hold their annual Christmas Bazaar on Dec. 6-7 from 9 a.m. til 5 p.m. on the rectory patio at 3605 S. Miami Ave. in Miami. Handmade gifts and decorations. Shawls, lap robes and a bake sale.

Concerts

Florida Atlantic University Center will be the location of a concert to benefit area churches' hunger programs by Christian singer Dion Dimucci on Dec. 7 at 7:30 p.m. Tickets for the concert by Dion, formerly of famed pop group *Dion and the Belmonts*, are \$10-\$12 and are available at FAU's ticket office 9 a.m. to 6 p.m. Monday through Saturday. Tickets also available by sending stamped self-addressed envelope to Touch a Hungry World, P.O. Box 2490,

Boca Raton, Fla. 33427-2490.

Annunciation Catholic Church, 3781 S.W. 39th St. in West Hollywood, presents Christian rock group *Metanoia* in concert on Dec. 5 at 8 p.m. For more information call 651-6007.

St. Gregory Church, 200 N. University Dr. in Plantation will host a concert by the *Palm Beach Symphonette* on Dec. 7th at 5 p.m. The Symphonette includes 11 string players who will perform a lyrical concert featuring among other works the Pachelbel Canon and a Christmas Concerto by Manfredini. Admission free.

St. Kieran Church (3605 S. Miami Ave.) will host a concert by the *Celebrant Singers*, an internationally known Christian singing group, on Dec. 2 at 8 p.m. Music includes gospel, choral arrangements, and worship choruses.

Holy Family Church will hold an evening of Christmas music on Dec. 6-7 at 8 p.m. in the parish hall, 14500 N.E. 11th Ave. in North Miami. Adult choir, children's choir and folk group. Donation \$5 adults or \$1 children.

Spiritual renewal

The Dade Women of Light will host their monthly Bible brunch on Dec. 13 and the 2nd Saturday of each month at the Sheraton Riverhouse, 3900 N.W. 21st st., in Miami. \$8 per person includes brunch, scripture teaching, music and a personal witness of faith by a guest speaker. For information and reservations for future brunches call Norma at 266-3585 or Irene at 264-3591.

The Dominican Retreat House, 7275 S.W. 124th St. in Miami, will hold an Advent Day of Renewal for men and women on Dec. 6 beginning with 9 a.m. registration. Day closes with Mass at 3 p.m. For more information or to make reservations call 238-2711.

The Cenacle in Lantana will host a compulsive overeaters retreat on Jan. 9-11. Call/write: Cenacle, 1400 So. Dixie Hwy., Lantana, Fl. 33462. 582-2534.

Single/divorced/widowed

The North Dade Catholic Support Group for Separated and Divorced will host a "Wine and Cheese" party for those interested in joining group or just to learn about it on Dec. 5 at 8 p.m. at the St. Rose of Lima Conference Room, 418 N.E. 105th St. in Miami Shores. For more information call 885-6129.

Happenings Singles is having an Outstanding Singles Party on Dec. 19 at 9 p.m. at the Diplomat Hotel, 3515 S. Ocean Drive in Hollywood. Dancing, Live Band, Continuous Hors D'Oeures. Admission \$6. For more information call Sharon Silver at 385-1255.

St. Andrews Single Again (Divorced, Separated and Widowed) are holding a Christmas Dance on Dec. 6 in the St. Andrews Hall at 9950 NW 29th st. in Coral Springs. Tickets at door \$5. Music by D.J. King James.

St. Timothy Separated and Divorced Ministry meets every Monday night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave.

Dinners/dances

The St. Vincent de Paul Society will host a benefit Christmas banquet on Dec. 12 from 8 to 10 p.m. at the Dupont Plaza Hotel, 300 Biscayne Blvd. Way, Miami. Tickets \$15.

The Archbishop's Young Adult Council will host its second annual Christmas dance on Dec. 6 from 8 p.m. to 1 a.m. at St. Joseph's parish Hall, 8625 Byron Ave. in Miami Beach. Tickets \$4 in advance, \$5 at door. For info call Jennie at 866-1495 or Victor at 221-5479.

The Daughters of Isabella, Our Lady of Perpetual Help Circle No. 884, will hold their annual charity benefit dinner dance in the Knights of Columbus Hall, 270 Catalonia Ave., Coral Gables on Dec. 6 from 7:30 p.m. till midnight. Music by *The Music Makers*. For more info call 595-5035.

St. Henry's Church is having a New Year's Eve Party on December 31st at 9:30 p.m. at St. Henry's Parish Hall, 1500 S. Andrews Ave., Pompano Beach. Buffet. Big Band Orchestra. Tickets are \$40 per person or \$80 per couple. Reservation necessary before Dec. 20. Call 785-2450 Mon.-Fri. from 10 a.m. until 3 p.m.

Miscellaneous

The St. Andrew's Women's Club is sponsoring its second annual Holiday Arts and Crafts Fair on Dec. 13-14 on parish grounds, 9950 N.W. 29th St., Coral Springs, 9 a.m. to 6 p.m. Breakfasts and lunch. Dancers, acrobats, pony rides, petting zoo.

The St. Louis Women's Club will hold its Annual Arts and Crafts Show on Dec. 6 from 9 a.m. til 5 p.m. on the

church grounds at S.W. 120th St. and 72nd Ave. The show presents over 150 artisans. Paintings, sculpture, pottery, needlework, jewelry, handmade toys. Admission free. Babysitting available.

Our Lady of Lourdes Catholic Church will host a "Novemberfest '86" festival on Nov. 28-30 on the grounds of Boystown at 137th Ave. and 120th st. in Kendall. Rides. American, Spanish and Chinese food. Game booths. Advance tickets \$1 call the parish office 386-4121.

St. Hugh parish announces classes for Catholics interested in furthering their faith knowledge or for those seeking to become Catholics every Tuesday at 7 p.m. in the faculty lounge, Office Bldg., 3460 Royal Rd. Coconut Grove. No reservations necessary.

St. Lucy's Women's Guild of Highland Beach will have an annual Christmas luncheon on Dec. 8th at 11:30 a.m. at Boca Del Mar Country Club, 6200 Boca Del Mar Drive, Boca Raton. Christmas carols and entertainment by Roni and Jerry. Gifts asked for children age 3-5. For reservations call Ginger Girardin at 278-7213.

Jacar Caravan 228, International Order of Alhambra will hold its monthly luncheon meeting Dec. 21st at 2 p.m. at the parish hall of St. Sebastian Church, 2518 Barbara Drive, Ft. Lauderdale. They work with mentally retarded children. Canned goods for poor accepted. For information call 432-0083 or 961-3647.

St. Thomas Aquinas High School, will host an open house on Dec. 7 from 11 a.m. to 12:30 p.m. St. Thomas is a coeducational Catholic school, winner of the "Exemplary Private School Award", with grades 9-12 and an open admission policy of non-discrimination.

Madonna Academy Drama Dept. and the "Theatre Machine" will host a "Merry Medieval Christmas" on Dec. 12-13 at 8 p.m. in the auditorium of Madonna Academy, 3600 S.W. 32nd Blvd. in Hollywood. (There will be other performances Dec. 13-14 in George English Park). Tickets at door. \$3.50 with group rates available. For more information contact "The Theatre Machine" at 523-0717 or Madonna Academy at 989-7600.

Archbishop Curley-Notre Dame high school, 300 N.E. 50th St., will hold an open house on Dec. 7 at 1 p.m. A presentation of the school curriculum will be given as well as a guided tour of the school facilities.

Centered prayer- a way of living

CENTERED LIVING: THE WAY OF CENTERING PRAYER, by M. Basil Pennington, OCSO. Doubleday (Garden City, N.Y., 1986). 204 pp., \$15.95.
Reviewed by William Droel
NC News Service

Spoofing a sex survey, popular Chicago newspaper columnist Mike

Royko conducted this survey: Which do you do more often, have sex or go bowling? The results were preordained. But there is something that Americans do more often than go bowling or have sex. They pray. Yet many fervent Christians ask: How do I pray? What kind of prayer? How can I deepen my prayer life? "Centered Living" provides one answer. Twice a day for 20 minutes, alone or

with others, the Christian should "sit relaxed and quiet, then move in faith to God dwelling in our depths," explains Father Pennington. After a few minutes "take up a love word and let it be gently present." He suggests several love words in his meditation: choice, cross, Father and others. Above all else, he says, "keep it simple."

If asked, before reading this book, I

would have equated Centering Prayer with Yoga breathing. They are not the same, but I can't get hung up on the differences. "Centering will not be everyone's way," Fr. Pennington graciously admits. The important thing is to acquire a prayer discipline. The form is secondary. The form, in this case Centering Prayer, can, however, help the discipline. If we do our part, God will do the rest.

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ST. JUDE NOVENA

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Thanks to St. Jude for favor granted. Publication promised. L.M.F.

PRAYER TO THE HOLY SPIRIT

Holy Spirit you who solve all problems. Who light all roads so that I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised.

Pat & Dee

5A-Novenas

Thanks to the Sacred Heart and St. Jude for prayers answered. Publication promised. S.C.

Thanks to St. Jude & The Holy Spirit and the Blessed Mother for prayers answered. Publication Promised. N.F.

Thanks to St. Jude for prayers answered. Publication promised. G.J.

Thanks to St. Jude and Jesus for favor granted. Publication promised. E.B.

Thanks to St. Jude etc. for prayers answered. Publication promised. A.H.

Thanks to St. Jude for favor. F.G.P.

Gracias al Espirita Santo por favor recibido.

A.M.S.

Thank you God, Blessed Virgin Mary, St. Thomas Aquinas, St. John Bosco, St. Jude, St. Joseph. N.L.C.

Thanks to St. Jude for prayers answered. Publication Promised. N.D.

Thanks to St. Jude for prayers answered. Publication Promised. D.S.

Thanks to St. Jude for prayers answered. Publication Promised. M.G.

Thanks to St. Jude, Jesus, and Blessed Mother for prayers answered. Publication promised. L.B.

Thanks to The Holy Spirit for given favors. Publication promised. M.E.P.

Thanksgiving Greetings



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Thanks to St. Jude & Blessed Mother for prayers answered. Publication Promised. A.C.S.

THANKS TO ST. JUDE AND ST. ANTHONY FOR ANSWERING MY PRAYER SINCERELY, C.C.F.



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From womb to tomb: Put people first

By Debbie Landregan
NC News Service

Cardinal Jaime Sin left a recent group of listeners in Dallas, Texas, with more than a nice statement when he urged them to go home and give their babies "a flying kiss from the cardinal" and to "wipe the tears from the eyes of the old people in your homes."

Those remarks by the archbishop of Manila, the Philippines, illustrated two modern problems that threaten life at both ends of the spectrum - abortion and euthanasia.

Protecting the sanctity of life from womb to tomb has been a concern of the church since the time of the apostles. Then, believers were urged to reach out to those less

How can a person be consistent in applying the consistent ethic of life? The U.S. bishops try to answer two central questions in all their pastoral letters: 'What does it do to people? What does it do for people?'

fortunate than themselves, from orphans and widows to lepers and the poor.

Today this focus is sometimes called the "consistent ethic of life" or the "seamless garment" of life.

The work of the U.S. bishops to cultivate a consistent ethic of life in the church and in society has taken various shapes. Since 1972 the bishops have sponsored the annual Respect Life Program in parishes to heighten awareness within the Catholic community of the "sanctity of human life and the many threats to human life

in the modern world, including war, violence, hunger and abortion."

Many Catholics have no problem accepting the bishops' premise that the sanctity of life be preserved and protected in all instances. Where problems arise is in applying the ethic consistently.

Consistency is hard to achieve even in the simple things of life, such as following a recipe for beef stew, maintaining an even pressure on a car's gas pedal or being fair in disciplining or rewarding children. How much more difficult, therefore, is it for a person to be consistent in matters of life and death, particularly when time and resources are limited. One risks the temptation to isolate an issue, such as abortion or nuclear warfare, without looking for its link to other life issues.

How can a person be consistent in applying the consistent ethic of life?

Perhaps the U.S. bishops have outlined a way in their pastoral letters by focusing on people.

Cardinal John J. O'Connor, archbishop of New York, told 1986 graduates at The Catholic University of America in Washington, D.C., that the U.S. bishops try to answer two central questions in all their pastoral letters: "What does it do to people? What does it do for people?"

"What those questions do," he continued, "is remind us that the sense of the sacred, the reverence for creation, for the human person, is too often the missing calculus in our studies of war and of peace, of wealth and of poverty, of abortion, of euthanasia, of medical ills and living wills, of drugs and violence and child abuse, of marriage and divorce, and ambition and goals of individuals and cities and states and nations."

A Dallas priest actively involved in many social justice activities came to the same conclusion. "Seeing the person in every instance can help in applying the ethic consistently. Then it's not so abstract," suggests Father Tim Gollob, pastor of Holy Cross Church in Dallas, a multicultural parish in a low-income neighborhood.

Father Gollob says he tries to seek out the personal dimensions of each situation he finds himself in - whether a county jail, a local hospital, a job bank, an abortion clinic or a food pantry.



Mother Teresa of Calcutta helps Charlie Kelly to the table for a meal at the mission for destitute aborigines she founded 16 years ago in New South Wales, Australia. The Nobel Peace Prize winner travels the globe speaking on the dignity of human life. She speaks often about the need to provide food for the poor, to protect unborn life and to care for the dying. (NC/UPI photo)

One life for all

What is the main interest of Mother Teresa of Calcutta? As she travels, her words against abortion and on behalf of the unborn have become well known.

Well known also is Mother Teresa's work in Calcutta among the poor who are dying. And her efforts for children caught in a Middle East war zone were widely publicized.

Of course, Mother Teresa speaks often of the need to provide food to the poor. But what she says about this seems almost always to be joined with the advice that in giving one will receive -- that the poor have a way of getting a message across to those who are better off about what it really means to share.

Mother Teresa is a tiny woman with a large message. But how does one sum it up? Is it about abortion, or hunger, or children's needs, or the dying?

It is about life and about Christianity; that much is certain.

Mother Teresa is a woman who makes many connections that she considers important -- not just plane connections as she jets around the globe, but connections regarding the scope of Christian action that serves life.

Should others try to be as much like Mother Teresa as possible -- directly involved in so many areas of concern? Mother Teresa is Mother Teresa. Most others probably cannot be just like her; if nothing else, their circumstances will often differ too much.

But it is interesting to note how the connections Mother Teresa makes in living out her Christianity have captured the public imagination. She has become known as a peacemaker, winner of the Nobel Peace Prize. And why?

The Nobel committee chairman said she deserved the award "because she promotes peace in the most fundamental manner -- by her confirmation of human dignity."

When she accepted the Nobel award in December 1979 she said she did so "in the name of the hungry, of the naked, of the homeless, of the blind, of the lepers, of all those who feel unwanted, unloved, uncared for throughout society."

"I have come more and more to realize that it is being unwanted that is the worst disease that any human being can experience," she added.

Scriptures

Casting the first stone

Jesus teaches a lesson in human dignity

By Father John J. Castelot
NC News Service

The hubbub in the temple court came to a sudden stop and all heads turned in the same direction. What caught the eye was a group of leading citizens practically dragging a disheveled woman toward the spot where Jesus was addressing a group of people. The men were obviously indignant, with that special indignation which springs from offended self-righteousness.

As for the woman, she was terrified, like a defenseless animal being led to the slaughter. Her shame and embarrassment were painful. Every shred of humanity had been torn from her.

They pushed her in front of Jesus and informed

him that she had just been caught in the act of adultery. There was no mention of her partner; after all, a man had his rights!

According to the law, the woman, and she alone, was liable to death by stoning. Well, what did Jesus think? Should they kill her or not?

It was a clever trap. If Jesus said she should not be stoned, he could be accused of contempt for the Law of Moses. If he said she should be, there went his vaunted reputation for mercy and compassion.

It was such an obvious trap that Jesus simply ignored it. He showed his contempt by doodling in the dust, saying nothing.

Infuriated at the rebuff, the woman's persecutors persisted. Finally Jesus answered, in

Know Your Faith

Don't tear 'seamless garment'

Respect for life is a vision that encompasses many causes

By Father Herbert Weber
NC News Service

A college graduate, six months into the work world, came for a visit. She indicated how happy she was with her job, how much she was enjoying the independence of a steady income and how quickly she had adjusted to the role of career woman.

Then she sighed and said, "The only thing I miss is a cause -- something to put my extra energies into."

There are many who espouse causes and plenty of issues that need someone to champion them. My response to the young woman, however, was not about how to pick a cause. Instead I suggested that she look for a vision that could underlie a cause.

Causes may be won or lost; but a vision has a staying quality that can be applied to many individual concerns.

A particular vision that Cardinal Joseph Bernardin of Chicago has championed is known as the consistent ethic of life. It states that many life-and-death issues -- many causes -- have a common starting point: an awareness of the full value of life.

In any parish, much of what is done daily focuses on life. New life is celebrated, the dying are visited and those who are grieving receive consolation.

Within most communities there are also reminders of specific life-threatening issues. Hospitals struggle with questions of when to allow terminally ill patients to die; violence is found in homes as well as on the streets; friends and neighbors cancel European travels because of a fear of terrorism. Even as I wrote this article, someone phoned and talked for an hour about her fright in facing an unwanted pregnancy.

A consistent ethic of life addresses all those issues by providing an underlying vision that holds all life sacred.

Sometimes it is easy to see how much life is valued. This spring I spent days consoling a woman whose fiance was stationed on the carrier Saratoga in the Gulf of Sidra off the coast of Libya.

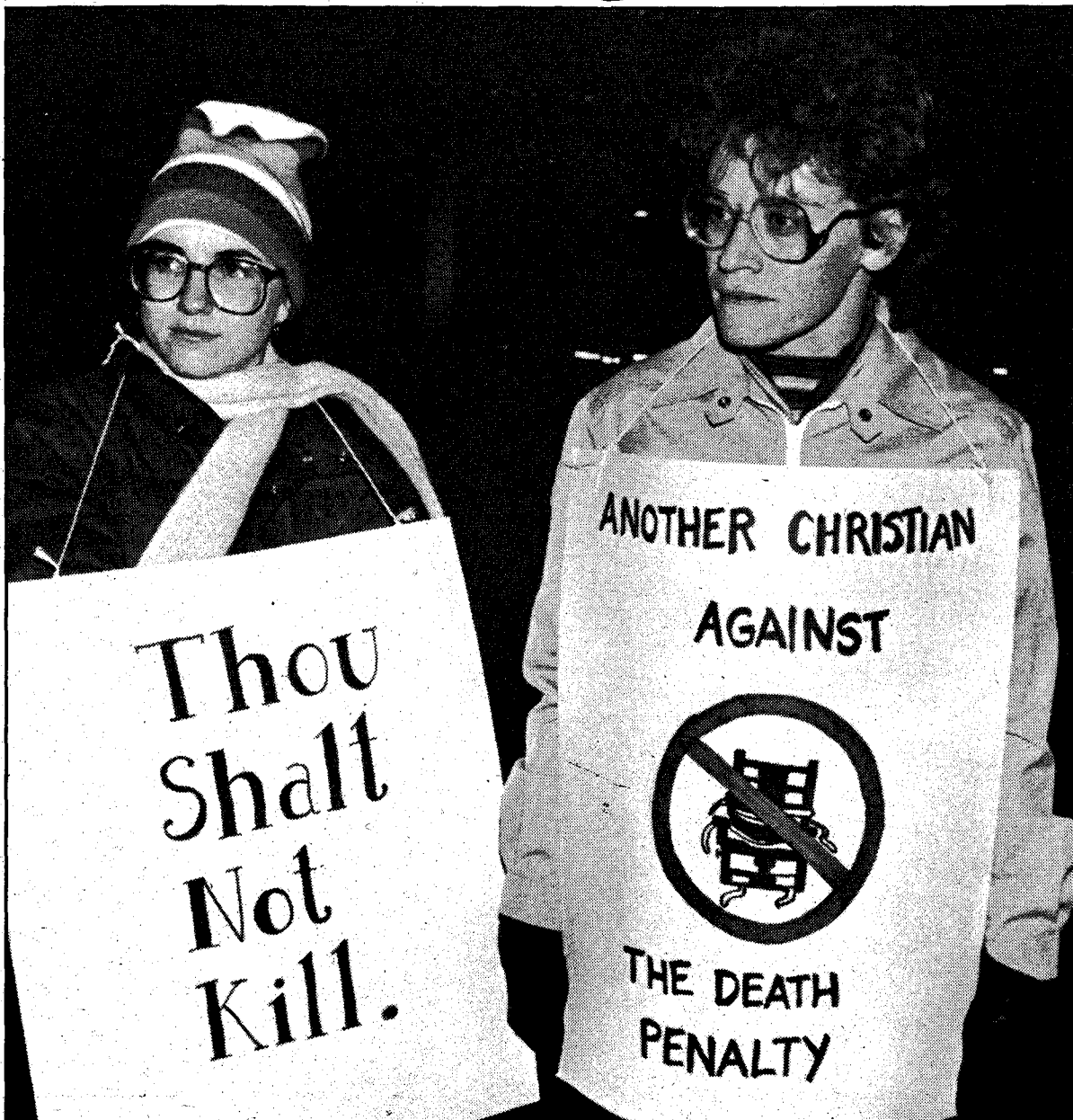
Two days ago I visited the neonatal intensive-care unit of a major hospital to see a two-pound baby.

The high regard for human life experienced in those two cases is the essence of the common vision I'm describing here.

At other times, though, life is not readily valued. A couple of years ago I saw the film "The Killing Fields" depicting the Khmer Rouge regime.

The young soldiers did not hesitate to kill, in cold blood, others whom they disliked or disagreed with.

But the people of most parishes and



In Baton Rouge, LA, Anne Bolner, left, and Louella Cronkhite brave the cold outside the Capitol building to protest the 1984 execution of Johnny Taylor. Many Americans look at the pro-life stance of the Catholic Church only in terms of abortion, but it is a stance that encompasses all aspects of human life. (NC/UPI photo)

communities do not have to look to Cambodia to examine attitudes toward life. Instead we might simply ask ourselves how we respond to the loss of life suffered by teen-age mountain climbers on Oregon's Mt. Hood, by residents of Chernobyl, by astronauts aboard Challenger or by Libyan soldiers in Tripoli.

The common vision that starts by prizing life's very existence does not stop there. The quality of that life is involved too. A community of faith that places value on life will also work for life's improvement, as can be seen in the church's social services, health care, orphanages or residences for the elderly.

It is no wonder, then, that many people see the U.S. bishops' two national pastoral letters on nuclear arms and on the economy as bookends. Where the first addresses life's preservation, the second addresses the rights of all people to a means of living that is

just.

Finally, a consistent ethic of life allows room for the uniqueness of each life issue. Its vision holds that life has to be treated with certain reverence, but it does not pretend that all issues are the same. Those who spend time and energy protecting the life of the unborn or working to prevent a nuclear holocaust are certainly aware of the distinct issues and strategies involved in each case.

Several years ago a friend made me a beautiful Mass vestment. It was white with colorful pieces of material sewn into the center of the front and back. I wore it proudly. When it was laundered, however, the colored material shrank and the cloths pulled at each other's seams. I rarely wore the vestment again.

Like a beautiful vestment, the consistent ethic of life holds out hope that the one who "wears" it will not be torn apart at the seams. Though causes change, the vision must remain.

ject: "All right, go ahead and stone her, but let the one who is without sin throw the first stone." Then he returned to his doodling. All the starch went out of the men's stiff backs and, one by one, they slunk away (John 8:7-9).

All this time the woman had just stood there like a wounded doe. But now Jesus stood up and faced her.

Suddenly she was no longer a thing; she was a person with whom this wonderful man entered into quiet dialogue. He did not condone her actions but with his simple graciousness showed that he considered her a human being with God-given dignity.

The Bible has so many examples of Jesus

'Suddenly she was no longer a thing; she was a person... He did not condone her actions but with his simple graciousness showed that he considered her a human being with God-given dignity.'

teaching a profound respect for the human person. He made a special point of doing it for people who

were considered, for all practical purposes, non-persons.

When he cured the lepers, he touched people declared untouchable because they had contracted some sort of unsightly skin infection judged incurable and ostracized from human society. Legally, lepers were dead.

Those who became non-persons were beneath consideration and could be treated accordingly. They could be ignored, like poor Lazarus at the rich man's gate, or abused in any number of ways.

Jesus turned all that around, not by putting the unfortunate on a pedestal but by restoring their human dignity and personhood. He taught us that without respect for the human person as such, there can be no respect for life in any sense.

Filling Empty Oatmeal Boxes

By Kathy Stoeberl

They gave me a very "happy" life.
They made me a warm, comfortable bed.
He was a hard working husband, and she a patient wife.
Sticking things out together through the weary hardship was the bread.

He pounded an enormous amount of nails into the wood.
She always had the coffee on to brew.
He was short, but much taller when he stood on the roof of a building.
They helped one another clean our home and prepare vegetables for the stew.

His work was never finished when he was at home, he remained doing a carpenter's job.
He baked the most delicious banana cream pies,
He remodeled the kitchen, replaced holed tile, and put back the pulled out bathroom doorknob.
He was quite a guy.

She cooked and baked and baked for special days.
She made so many Swedish meatballs they filled a large trash bag.
She thought up her own "Cherry Wink" cookie recipe which showed her very creative ways.
I will never forget the first day when she put string into the pancake batter for an "April Fool" gag.

She sewed my skirts and my wedding dress.
He swept the scrap mess.
For my eight sisters they did no less.
They gave the clothes off their backs...
to show kindness.

We brought our friends home with us anytime of the day or night.

We pestered big to do this and that, even if emotional strain was too tight.
They were the best at wearing any size hat.

It didn't take much to please seven boys.
There was always an empty oatmeal box to use for toys.
My parents listened to the constant slamming of doors and loud noise;
It wasn't just the little things that gave us our joys.

They were forever paying monthly installments on the bills and couldn't buck the union dues.
A fire in our house made it more difficult to try and keep so many children clothed and fed.
There was always more than one in the family who needed a new pair of shoes.
It was impossible to afford paint for the broken backyard shed.

The Christmas holidays rolled around.



Thanksgiving is a time when we count our blessings. But how often do we show gratitude for our parents? Navy wife Kathy Stoeberl shares her warm memories of being brought up in a home with loving, dedicated parents who raised 16 children. The author of this moving tribute is now a navy wife with a family of her own. She resides in Springfield, Virginia with her husband and children. (NC photo)

They invited relatives and friends over for plenty of eats and cheer.
Her singing voice had a most gorgeous sound.
My parents said, "There is always room for one more," and that I hold most dear.

They taught us to say, "Thank you" as well as "please"
They handed us their wisdom and the best advice.
They prayed reverently on bended knees.
They warmed and consoled us more than once or twice.

Yet a twelve quart kettle of homemade soup was always gone.
Ten dozen chocolate chip cookies never lasted for a day.
Every day from dusk to dawn.
This was the large family way.

For their sixteen children they did all that they should.
By our sides, day in and day out they stood.
They shared with the neighbors everything they could.
I guess they did it all for brotherhood.

Amazing Dad! Gracious Mother!
The unending daily chores made you

tire.
Yet you took on the heaviest responsibility better than any other.
You are two people in the world that I love and admire.

'I wish when I was younger that I could have understood everything that you felt. I wish I could have scented all of your tomorrows with the fragrance of pine.'

What can I say? What can I do?
Today's inflation continues to place burdens on you.
I will probably never know half of what you've been through, taking such excellent care of your little crew.

You both surely deserve so much more than this.
You have waited many years to hear me say,
"I wish I had been a better daughter."
Now I've grown up and have my own kids.
The parents I had make me a good mother.

I wish when I was younger I could have understood

everything that you felt.
I wish I would have scented all of your tomorrows with the fragrance of pine.
I wish I had been Summer to make Winter problems melt.
I wanted so much to fill your days with sunshine.

Since we are many miles apart, I embrace and squeeze you from this paper as I tenderly kiss your cheeks.
You were always there for me and did care.
You have shown me love at its highest peak.
Now I have something wonderful to share.

This will never, never be enough, but I have found a little song to write.
I'm filling all of the empty oatmeal boxes with love.

I'm returning them back to you full to say, "Thank you"
Mom and Dad for giving me your every day and night.

"Thank you" Moms and Dads everywhere...for giving your lives so you and your children can have a very "happy" every day and night.