

## Poverty next to riches: 'scandal'

### U.S. Bishops' pastoral letter

By Jerry Filteau  
WASHINGTON (NC) — "That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore." ("Economic Justice for All," No. 16.)

The new national pastoral letter by the U.S. Catholic bishops views "harsh poverty" amid "great wealth" as one of the chief obstacles Americans must overcome in building a more just society.

The 54,000-word letter, adopted by the bishops at their fall general meet-

ing last November, is titled, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

Some of its strongest language is aimed against the widespread, growing poverty which, in the bishops' words, "threatens the nation's future."

#### 33 million poor

"More than 33 million Americans are poor; by any reasonable standard another 20 million to 30 million are needy... The fulfillment of the basic needs of the poor is of the highest priority," the letter says.

All people, not just Christians, are called to a "preferential option for the poor," the pastoral says. "Basic justice... calls for the establishment of a floor of material well-being on which all can stand. It is a duty of the whole of society... The obligation to provide justice for all means that the poor have the single most urgent economic claim on the conscience of the nation."

The letter does not view the preferential option for the poor as an "adversarial slogan that pits one group or class against another." Rather, it says, "the prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society."

It also notes that poverty is not just a problem of the unemployed and underemployed. "Many working people and middle-class Americans live dangerously close to poverty. A rising number of families must rely on the wages of two or even three members

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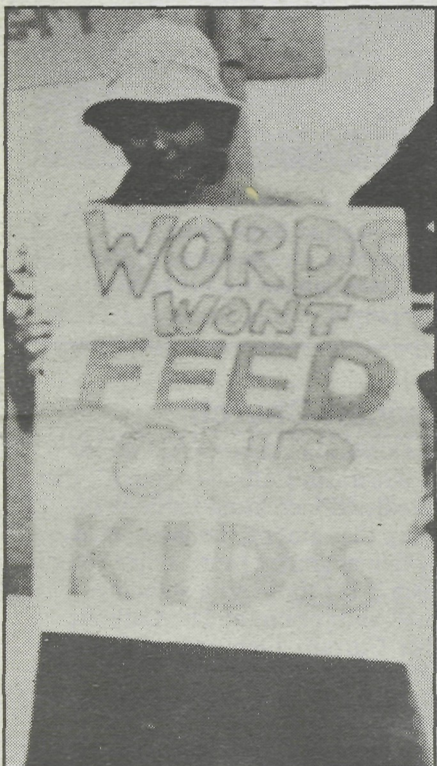
## Conversion

In preparation for the Pope's visit here next year, Archbishop McCarthy has asked that all Catholics in South Florida make 'Conversion' the theme for this Advent season. The Pope's own words on the subject:

*"In practice, the Church's vocation to evangelize means, above all, living the Gospel ever more deeply. It means accepting Christ's call to conversion and accepting the demands inherent in the faith preached by Jesus. The call to conversion was the theme of John the Baptist's preaching... It was the explicit proclamation of Jesus: 'Repent, for the kingdom of heaven is close at hand.' It was Peter's message at Pentecost: 'You must repent.' ..."*

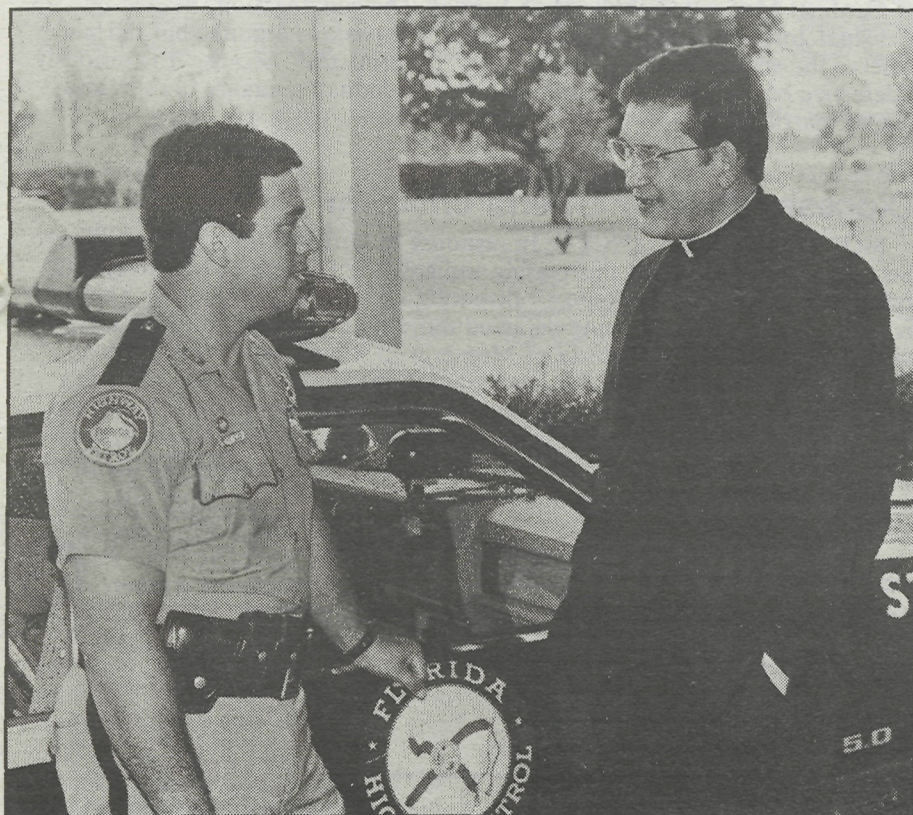
*"It means conversion unto salvation: the ecclesial community becoming ever more a community of living faith, a communion of prayer, a center for the poor and the sick, the lonely, the abandoned, the handicapped, those with leprosy, those who are weak in faith, those who need support and are looking for someone to show them the love of Christ."*

*"No one of us is exempt from this call, this invitation, this summons to conversion that comes from the Lord Jesus."*



## Miami grace

### Chaplains help local officers cope with job pressures



Fr. Kenneth Whittaker, chaplain to the Highway Patrol, takes time from a busy schedule to chat with Trooper Al Reyes. (Voice photo by Prent Browning)

By Prent Browning  
Voice staff writer

We read about it in the newspaper every few weeks: a policeman is injured in a high speed chase or shot during the course of an armed robbery. We tend to take their heroism for granted, just like we take for granted that they will always be there when we need them, no matter how many nerve-fraying false alarms they respond to every day.

When a criminal is captured, he often receives sympathy and psychological help. But who is around to pick up the pieces when an officer is killed or wounded or suffers from stress?

In Dade County, police chaplains fill just such a void. The Archdiocese of Miami and other religious denominations have joined with local and state police departments to create a ministry that seems to have achieved an excellent track record.

Most people are only dimly aware of the chaplains' presence; many are even ignorant of their very existence. They minister quietly and independently "behind the scenes" and nobody, even their supervisors, are fully aware of all the work that they do because of the

**'It's convenient for them to see the chaplains... They (police) are always so tired, they've got so many things on their mind'**

--Sr. Beth Butler

oath of confidentiality.

Officially, chaplains are required to dedicate about a day a month to their job but many devote much longer hours. Their duties include riding with police officers, being present at police funerals, and being available for baptisms and weddings. In addition, many chaplains are required to spend a certain amount of time "on call." When on call they are expected to drop what they are doing in the event of the injury of a policeman and drive to the hospital. If a police officer is killed, they do what they can to offer comfort to the families.

Just as important, chaplains provide a ready ear for those officers suffering from day-to-day family or job-related problems. Their visits with officers and their families take place in the homes or in restaurants, wherever

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## Wall Street scandal

NEW YORK (NC) — The Wall Street insider trading scandal centering on Ivan F. Boesky proves the relevance of themes emphasized in the U.S. bishops' new pastoral letter on the American economy, according to two Jesuits who minister to the Wall Street community.

"I think the whole thing illustrates the broader problem in this country of an erosion of the sense of the public good or the common good," said Jesuit Father Neil F. Doherty, who has served at the Jesuit office in the Wall Street area since 1983.

Jesuit Father Joseph S. Dirr, who became director of the office in September, said he would not put the focus on Boesky as an "evil person" but sees his case as a stimulus for going beyond questions of legality and ethics to the spiritual question of "how much money" a person wants or needs to make.

## Talk of wallets keeps 'em in church?

ST. PAUL, Minn. (NC) — The U.S. bishops' new pastoral letter on the economy just might convince parishioners to remain at church after Mass or attend a weeknight program — when they otherwise would go home and stay home, according to Ronald Krietemeyer, Domestic Social Development director at the U.S. Catholic Conference. "When you're talking about peoples' wallets and things that really affect their lives, I think people who otherwise might not come out on a Wednesday night or stay late after Mass on Sunday might do just that," he said. Krietemeyer's office was heavily involved in staff assistance to the bishops' committee that drafted the document, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

## Home for homeless opened in Denver

DENVER (NC) — The Archdiocese of Denver opened Samaritan House, a new \$6 million shelter for the city's homeless and hungry, at a blessing ceremony presided over by Archbishop J. Francis Stafford of Denver. More than 300 benefactors, local religious leaders and government officials, including Denver Mayor Federico Pena, gathered for the ceremony. In his remarks, Archbishop Stafford said the shelter would be a reminder that the archdiocese is "the Good Samaritan of the Rockies."

## Accept immigrants openly, bishop urges

LOS ANGELES (NC) — Challenges created by growing numbers of immigrants must be met "with the greatness of our human spirit," said Archbishop Roger M. Mahony of Los Angeles. He also said the conditions that spur their migration should be remedied. In an address delivered in November to students and alumni of the University of Southern California School of Social Work, Archbishop Mahony spoke on "Los Angeles: the Immigrant City, the Social Work Response." He spoke of people on the move from biblical times to the present. "having been aliens and exiles, the people of God are mandated to welcome the stranger and extend hospitality to them. Strangers may not be oppressed or in any way taken advantage of," the archbishop said.

## Catholic schools important to Hispanics

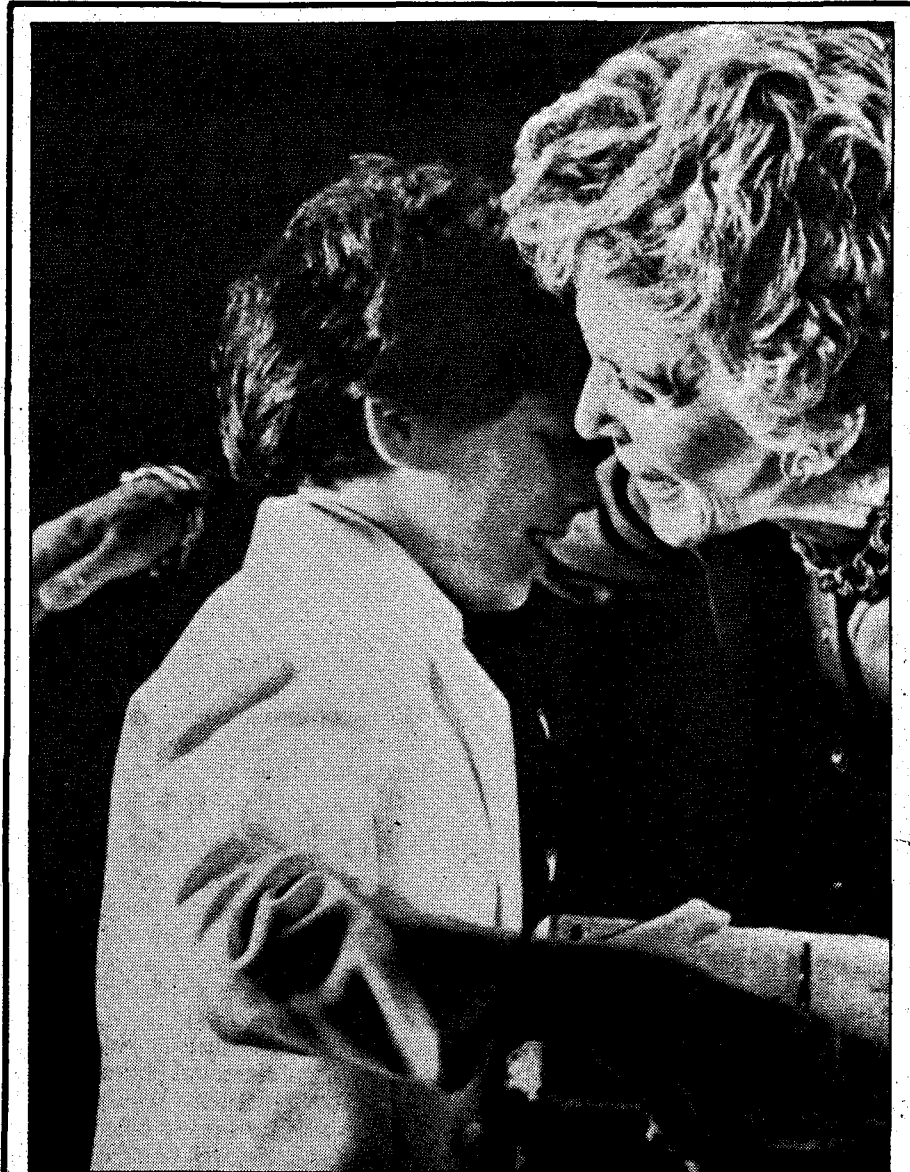
LOS ANGELES (NC) — The Catholic Church through its parish schools has an "immense role to play" in raising the economic, social and political status of U.S. Hispanics, said the mayor of San Antonio Texas. Henry Cisneros, who was the first Mexican-American mayor of a major U.S. city when he was elected in 1981, told the Mexican-American alumni association of Loyola Marymount University in Los Angeles that "perhaps there is no single institution that can be as decisive over the future of our people as the Catholic Church."

## Death sentence commutations praised

WASHINGTON (NC) — New Mexico Gov. Toney Anaya's decision to commute the death sentences of five killers has been praised by church leaders in Washington and in his home state. The governor, a Democrat and Catholic who is leaving office at the end of the year, announced Nov. 26 he was reducing the death sentences to life imprisonment. Two of the five — the only prisoners on death row in New Mexico — had been scheduled for execution in January. All five had been convicted of crimes ranging from the rape and murder of an 80-year-old woman to the murder of a police officer. The governor said "capital punishment is inhumane, immoral, anti-God and incompatible to an enlightened society."

## Priest arrested where 'contras' to train

EGLIN AIR FORCE BASE, Fla. (NC) — Maryknoll Father Roy Bourgeois was arrested on a trespassing charge Nov. 30 at Eglin Air Force Base for allegedly refusing to stop kneeling in prayer to protest U.S. support for Nicaraguan rebels. Father Bourgeois, who drew national attention in 1981 when he disappeared in El Salvador for 11 days, was charged with trespassing on federal property. He was held by Okaloosa County deputies and was scheduled to remain in jail until his trial Dec. 16. The air base reportedly is or will become a site for training Nicaraguan "contra" rebels. Officials from the base and the Reagan administration refused to comment on the reports.



## First Lady honored

James Peterson trades a box of cookies baked at Boys Town, Neb., for a hug from First Lady Nancy Reagan. Mrs. Reagan was at the home to accept the 10th annual Father Flanagan Award for service to youth for her drug abuse work. (NC/UPI photo)

## Fr. Curran pushes more 'American Church'

WASHINGTON (NC) — Father Charles Curran, a controversial moral theologian, called Dec. 2 for a "more truly American Catholic Church" that reflects the American experience. He also predicted increasing tensions between the U.S. church and the Vatican, saying that among the most intense issues is the role of women, who, he said, while assuming more active roles in the church are experiencing mostly "tokenism." He spoke to a standing-room-only crowd of more than 600 in a small auditorium at The Catholic University of America in Washington. Father Curran, a tenured professor at the university, was told by the Vatican in August that he can no longer teach as a Catholic theologian because of his dissent on some matters of moral theology. He is appealing that decision through university procedures.

## Sex book has imprimatur pulled

ROCHESTER, N.Y. (NC) — In response to a letter from the Vatican Congregation for the Doctrine of the Faith, Bishop Matthew H. Clark of Rochester has removed his imprimatur from a local sex education manual. "Parents Talk Love: The Catholic Family Handbook About Sexuality," published in 1985 by Paulist Press, was written by Father Matthew A. Kawiak, a Rochester diocesan priest, and Susan K. Sullivan, a science teacher at Cardinal Mooney Catholic High School. The congregation, headed by Cardinal Joseph Ratzinger, said the book had positive features but did not deserve the endorsement of the church's "imprimatur" because it is seriously "defective on the church's moral teaching on human sexuality both in and out of marriage."

## Diocese refutes Fr. Serra criticism

MONTEREY, Calif. (NC) — In response to criticism that Father Junipero Serra was responsible for mistreating Indians, the Diocese of Monterey has released a special "Serra Report" disputing such claims. "What we have here is an extraordinary man being defamed more than 200 years after he died," said Bishop Thaddeus Shubsda of Monterey in a statement. "He cannot defend himself. So we will. We have gone to recognized scholars. This is a call to reason, to qualified scholarship. To the detractors we say: If there is proof let us see it," the bishop said. The report was released Nov. 24, the 273rd anniversary of the Franciscan priest's birth in 1713 in Mallorca, Spain.

## 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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## Poverty next to riches 'a scandal'

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just to get by."

Despite political claims to the contrary, "poverty has risen dramatically during the last decade," the pastoral says. It particularly affects women, children and minority families.

Responsibility to fight poverty falls on all members of society, the pastoral says. "But private charity and volun-

### The poor must come first

WASHINGTON (NC) - The poor must occupy a special place in the hearts of those who claim to follow Jesus Christ, says the bishops' new economy pastoral.

"The fundamental moral criterion for all economic decisions, policies and institutions is this: They must be at the service of all people, especially the poor," it says.

"No one may claim the name Christian and be comfortable in the face of the hunger, homelessness, insecurity and injustice found in this country and the world," it adds.

Jesus loves all but "takes the side of those most in need," and his example "imposes a prophetic mandate" to Christians to make a "preferential option for the poor," the pastoral says.

tary action are not sufficient." A systematic response requires people to work "collectively through government to establish just and effective public policies."

One of the first things needed, it says, is to eliminate "misunderstandings and stereotypes of the poor" and "actions, words or attitudes that stigmatize the poor."

The pastoral calls "job creation and just wages" the "first line of attack against poverty."

It urges "vigorous action... to remove barriers to full and equal employment for women and minorities."

It says both public and private programs and policies should be geared to "self-help efforts," avoiding paternalism and enabling the poor "to take charge of their own futures."

It calls for "progressivity" in the tax system. Those below the poverty line should not pay income taxes, it says, but enough taxes should be raised "to pay for the public needs of society, especially to meet the basic needs of the poor." This means higher taxes for "those with relatively greater financial resources."

Calling for "a thorough reform of the nation's welfare and income-support programs," the pastoral recommends:

- Redesigning assistance programs to help recipients "become self-sufficient through gainful employment."
- "Adequate levels of support" to cover the basic food, clothing, shelter,

### 'Wage discrimination against women is a major factor'

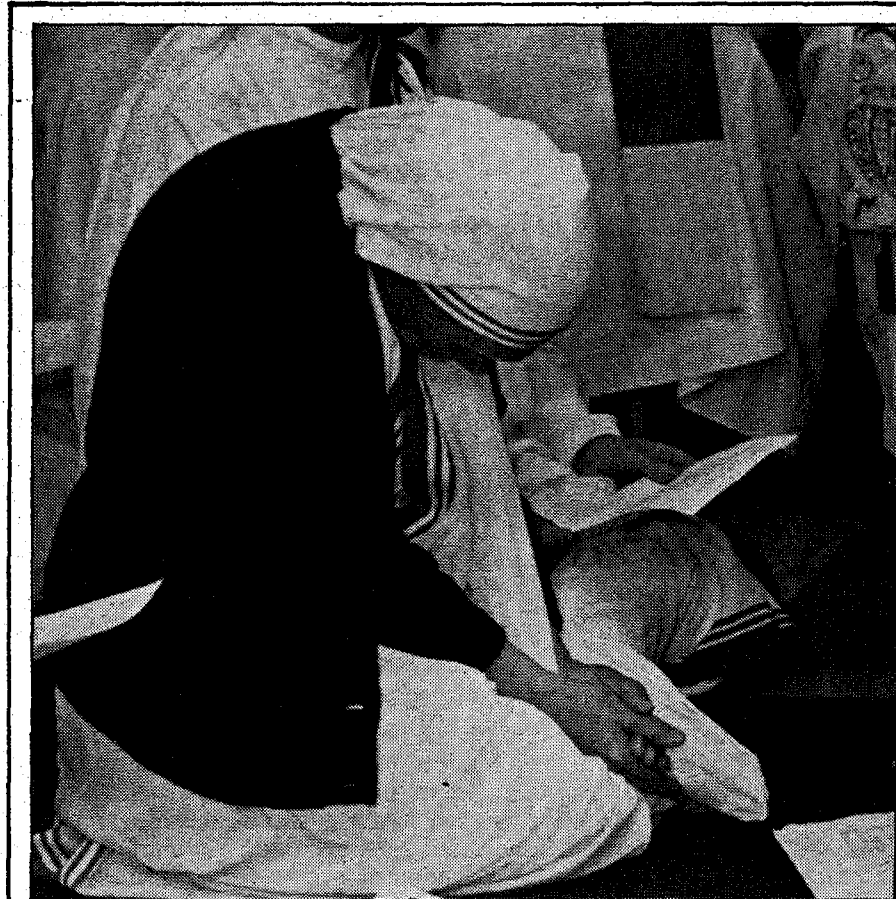
## Pastoral cites injustices to women

WASHINGTON (NC) — The bishops' economy pastoral repeatedly attacks economic discrimination against women in the United States.

The strongest attack comes in a section on poverty, where the bishops declare that the discrimination which makes women poorer than men "is immoral, and efforts must be made to overcome the effects of sexism in our society."

"The past 20 years have witnessed a dramatic increase in the number of women in poverty," the pastoral says. "This includes women raising children alone as well as women with inadequate income following divorce, widowhood or retirement. More than one-third of all female-headed families are poor."

The pastoral declares, "Wage discrimination against women is a major factor behind these high rates of poverty.... Many women suffer discrimination in



### Aid for AIDS patients

Mother Teresa of Calcutta kneels in prayer at the opening ceremonies of a new convent for her Missionaries of Charity order in Washington. The sisters plan to work with AIDS patients in the Washington area. (NC photo)

health care and other necessities of the poor.

- "National eligibility standards and a national minimum benefit level" for public assistance programs, which now vary greatly from state to state.

- Making welfare programs "available to two-parent as well as single-parent families" to avoid the

current negative impact on family life.

The pastoral also urges "serious discussion of more fundamental alternatives to the existing welfare system," such as ideas for a "family allowance" or a "children's allowance," proposals for a "negative income tax" or strategies "targeted on long-term poverty."

## Bishops wait/see on Hunthausen

By Jerry Filteau

WASHINGTON (NC) — U.S. bishops, upon returning home after their mid-November national meeting, spoke hopefully about the controversial case of Archbishop Raymond Hunthausen of Seattle and asked their people to take a wait-and-see stance.

"We have to enter into deep and thorough dialogue," said Bishop Cletus F. O'Donnell of Madison, Wis. "I think Rome surely wants to heal any disruption. The church fears any schism that might occur."

A number of bishops stressed that, contrary to some media reports, they gave support to Archbishop Hunthausen in his difficulties as well as expressing a strong loyalty to the Holy See. They also emphasized that the archbishop was not a dissident on church teachings, as some reports suggested.

At least one bishop complained that groups which publicly advocate positions dissenting from Catholic teaching or practice have hurt Archbishop Hunthausen by trying to tie their names and causes to his case.

"I was saddened by the realization that a number of individuals and organizations have used Archbishop Hunthausen's ordeal as a vehicle for promoting ideas and causes which are quite foreign to his convictions," wrote Bishop Edward O'Rourke of Peoria, Ill., in his diocesan newspaper, *The Catholic Post*.

One national campaign for signatures backing Archbishop Hunthausen, included people widely known for advocating changes in church stands on abortion, homosexuality or ordination of women. An ad is expected to run Jan. 9 in the *National Reporter*.

In another objection to tactics of that kind, Archbishop John Roach of St. Paul-Minneapolis, in his archdiocesan newspaper, the *Catholic Bulletin*, warned against "a kind of populist ideology in the United States" which seeks to affect church positions through a showing of popular support.

The controversy over the Holy See and the church in Seattle has raged throughout the U.S. church since September when Archbishop Hun-

thausen announced that, under Vatican instructions, he had ceded his authority over several archdiocesan matters to his auxiliary, Bishop Donald Wuerl.

The Seattle case was a center of media attention during the bishops' Nov. 10-13 meeting, and the bishops devoted most of an extraordinarily long closed-door meeting to discussing it. In a statement made public afterward, Archbishop Hunthausen told the bishops that he considered the division of episcopal authority "unworkable."

Bishop Kenneth Povish of Lansing, Mich., said in a column in his diocesan newspaper, *The Catholic Weekly*, that the bishops supported Archbishop Hunthausen by rejecting a draft statement on the case "by a heavy majority" because it said that the Vatican action in the case was "just and reasonable."

The bishops did not approve the statement until it was changed to say the process was in accord with church law and "as such it deserves our respect and confidence."

The second key element of support,

according to the Lansing bishop, was that Archbishop Pio Laghi, papal nuncio to the United States "was present throughout (the discussions) and must surely report to the Holy See that five hours of tense discussion, the like of which I have not witnessed in my 16 years in the NCCB, was necessary to approve a statement recognizing that we can't do anything."

Other bishops spoke similarly about the tensions the bishops felt during the discussion.

Bishop Pierre DuMaine of San Jose, Calif., said "Every attempt to clarify without full disclosure will continue to raise new questions and problems. Perhaps we need to examine the criteria of secrecy... I think this is a communication problem as much as a legal one."

Archbishop William Borders of Baltimore said he thought the problems which arose from the secrecy of the Vatican's procedures in Seattle might prompt the Holy See to "take a hard look at this. They will see we're living in the public eye, and systems of one generation are not necessarily good for another."



## Guatemala Church gets rights office—at last

GUATEMALA CITY (NC) — Guatemala's Catholic Church said it will establish a rights office early in 1987.

Church officials said three lawyers have been hired to run the agency and priests throughout the country will assist in monitoring human rights progress.

Guatemala last year elected its first civilian president in 20 years after decades of military rule during which human rights violations were widespread. The new civilian government is seen as being prepared to protect such rights.

Last January, Archbishop Prospero Penados del Barrio of Guatemala City told National Catholic News Service that the bishops had decided against establishing a rights office during the military rule for fear of persecution.

When the civilian government of President Vinicio Cerezo took office that month, Archbishop Penados said it was "the dawn of a new day, in which respect, justice and the possibility to aspire to a more dignified future are hoped for."

## Mexican Bishops: refugees are afraid

MEXICO CITY (NC) — A southern Mexican bishop said he doubts that the thousands of Guatemalan refugees in his diocese and others will go home soon because of the conditions they face on their return. The refugees, many of whom "do not officially exist," are asking for guarantees the Guatemalan government cannot meet, said Bishop Luis Miguel Canton Marin of Tapachula. They want their lands and homes returned, their safety guaranteed and the military "put on trial for murders and kidnappings," he said. Guatemala's bishops back the demand for safety and also say that no refugee should be pressured to return. But the bishops are not saying the refugees' land must be restored to them. "Right now, the (Guatemalan) government is trying to achieve a balance between itself and the military," Bishop Canton said. Granting the refugee demand for trials "would be like declaring war on the army," he said.

## Missioners in Brazil tortured, killed

BRASILIA, Brazil (NC) — An Italian missionary working in Brazil who supported land reform was kidnapped, tortured and murdered, said a spokesman for the Brazilian bishops' conference. The spokesman, Father Arnaldo Beltrami, said local landowners and government officials in the northeastern state of Maranhao conspired to murder Father Maurizio Maraglio. Father Beltrami said Father Maraglio's body was left in a motel in Sao Luiz, Brazil, to conceal his torture and murder. Father Beltrami said initial reports that the priest had died of a heart attack while at the motel with a prostitute constituted "a farce to denigrate the church's image." Father Maraglio was a parish priest in Maranhao state, where on May 10 another activist clergyman, Father Josimo Moraes Tavares, was murdered. Father Tavares was to have become head of the bishops' local Pastoral Land Commission.



**PAPAL PET** — Pope John Paul, who is fond of kissing babies, also extends greetings to God's furry creations, as he pets a kangaroo in Australia recently. (NC photo)

## Cardinal Sin backs shuffle of cabinet

MANILA, Philippines (NC) — Cardinal Jaime Sin of Manila reacted favorably to a cabinet shake-up, praising the Philippines' new defense minister, Gen. Rafael Iletto, as a "no-nonsense" official loyal to President Corazon Aquino. Iletto replaced Juan Ponce Enrile, who resigned after months of political contention with Mrs. Aquino. Other cabinet ministers also submitted their resignations in late November at the president's request.

## Philippine bishops back constitution

MANILA, Philippines (NC) — The Philippine bishops' conference has endorsed a proposed new national constitution, which church people had a hand in drafting. But the bishops said they would avoid pressuring opponents of the constitution to vote for ratification. The endorsement was approved by 62 of 69 bishops attending a mid-November administrative council meeting, said one participant. The conference has 91 members. The draft constitution is scheduled for a ratification vote Feb. 2. Conference president Cardinal Ricardo J. Vidal of Cebu said the bishops believe the proposed constitution is "consistent" with Catholic teachings and that the document's ratification would lead to national stability.

## Pope asks peace in Nicaragua

VATICAN CITY (NC) — Pope John Paul II has asked Nicaraguan Catholics to unite with their bishops in the search for national peace and reconciliation. This unity must involve "sincere obedience to the magisterium," the church's teaching authority, he said.

## Lebanon Moslem, Christian split a 'crime'

BEIRUT, Lebanon (NC) — Lebanon's Catholic bishops have called on their nation's warring leaders to unite for the good of the nation. In a statement the bishops called the country's Moslem-Christian split "a crime against the nation and the citizens." "The fathers find themselves obliged to call on the leaders to give up such shameful attitudes that dishonor the nation and bring more misfortunes over the citizens," said the statement, released by the Beirut-based Catholic Center for Information. The center is an agency of the Lebanese bishops' conference.

## Pope to youth: build 'civilization of love'

VATICAN CITY (NC) — Pope John Paul II called on the world's young people to build a "civilization of love" by overcoming the threats of war, hunger, human rights abuses and "the scandalous disparities" between the rich and poor. In his annual message for the World Youth Day, the pope challenged youths to develop the "strong and persevering characters" needed to resist materialism and social divisions. The papal message addressed to "all the young people of the world" was released by the Vatican Nov. 29 during the pope's visit to Australia.

## Pope: Haitian bishops must aid peace

VATICAN CITY (NC) — Haitian bishops must foster national reconciliation as their contribution to the Caribbean nation's efforts for democracy, said Pope John Paul II. The pope also encouraged the bishops to continue their education projects, especially literacy programs, because they are important in preparing people for democratic decision making. These activities "must be considered as the best contribution of the church to the development of a climate of general and effective acceptance of true democratic dialogue," the pope said in a letter to the Haitian bishops. The pope wrote the letter as support for the Dec. 2-6 meeting of the Haitian bishops' conference on the theme of "The Road to Democracy in Haiti."

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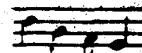
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## Women's pastoral in '87 not likely

### Those expecting ordination should not, bishop says

WASHINGTON (NC) — If a "miracle" occurred, a refined and updated first draft of a planned pastoral letter on women's concerns could be ready by next November, but miracles are rare, said Bishop Joseph L. Imesch of Joliet, Ill., chairman of the panel drafting the letter.

The bishop, who chairs both the U.S. bishops' Committee on Women in Society and in the Church and a separate but affiliated writing committee for the pastoral letter, said Dec. 2 that four of six chapters of the pastoral had been written and two more were under way.

Meanwhile, the National Conference of Catholic Bishops announced Dec. 2 that the Committee on Women in Society and in the Church had been changed from "ad hoc" to a standing committee of the bishops. The announcement included a statement from Bishop Imesch that the newly upgraded committee intends "to take positive steps to advocate the equality of women."

"We've done an awful lot of writing," Bishop Imesch said in the interview about progress on the pastoral letter. He added that by late February, when the committee meets, "we will have written a rough draft of the entire letter."

But the committee will need several months after that to make refinements in the draft before it is presented to the NCCB Administrative Committee for its reaction, he said.

This means that it is likely to be early 1988 before a honed, updated first

draft is released to the public, he added.

"I suppose if a miracle happened we would be ready in 1987," he said. "A miracle is possibility. They happen sometimes. (But) I haven't had any yet," he said.

In a separate interview in November with The Michigan Catholic, newspaper of the Detroit Archdiocese, Bishop Imesch said the letter will focus on concerns raised by women during various local hearings. These include, he said, "women's desire to participate in the church decision making that affects them, sexist language, and the fact women want to be appreciated for the gifts they have."

On the subject of women's ordina-

tion he noted that women "who were angry before are now angrier."

"Women who have expectations of ordination are now having to face it that these expectations are not going to be met," the bishop said. "The issues dealt with in the letter will not be the answer to everything..."

Bishop Imesch's Dec. 2 statement on the work of the Committee on Women in Society and in the Church said the committee has directed the bishops' conference staff to review and take appropriate action on legislation affecting women.

"We are committed to the teachings of Jesus Christ and of the Roman Catholic Church," the statement said. "Within the parameters of these teachings, and with respect for the viewpoints of all women, we will give positive support to all legislation or initiatives that promote the dignity and the personhood of women and that promote equal opportunity, and rights for women."

The statement said that "many women have clearly articulated the pain they have experienced from inequalities and injustice" and "have expressed their desire for recognition of their dignity as persons, for equal opportunity and rights, for partnership, allowing all women and men to achieve their full potential."

"In addition to supporting, affirming and advocating legislation to foster women's equality, we ask that attitudes toward women in the church and church practices regarding equity for women employees be studied and that women be involved in all discussions of issues affecting their lives," the statement concluded.

Contributing to this story was Margaret Cronyn in Detroit.

## Seminary rolls down

WASHINGTON (NC) — The number of U.S. Catholic seminarians dropped 4 percent from 1985-86 to the 1986-87 school year, according to data released Oct. 29.

For 1986-87 there are 10,372 seminarians, compared to 10,811 last year. The new figure represents a 43 percent decline in the past decade and a 76 percent decline over the past 20 years.

In 1966-67 there were 42,767 students preparing for the priesthood, and in 1976-77 the number was 18,029.

The newest annual figures, based on starting enrollments this fall, were released by Benedictine Father Adrian Fuerst, seminary researcher for the Washington-based Center for Applied Research in the Apostolate.

Highlights of the new data, with one-year and 10-year comparisons, are:

—The smallest decline in the current year occurred in the number of theology students, where the total figure dropped less than 1 percent, from 4,063 in 1985-86 to 4,039 in 1986-87. It was down 23 percent, however, from the 1976-77 total of 5,257.

—At the collegiate level, the number of seminarians in 1986-87 was 2,828. This was nearly 10 percent below the previous year's 3,120 and 41 percent below the 1976-77 total of 4,801.

—At the high school level, the 1986-87 total was 2,872. This was about 6 percent below the previous year's 3,051 and 59 percent below the 1976-77 total of 7,047.

Father Fuerst said the theology figures in the last few years have been skewed, however, by rapid increases in new categories which effectively expand the theology category by adding many students to it for an extra year or two.

Pre-theology, a "pastoral year" and a fifth year of theology training, all one-year additions to the traditional four-year theology program, grew by 36 percent in just the past year, from 394 seminarians to 538. Only a few years ago those figures were insignificant and usually not even reported separately.

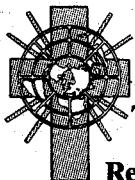
*"I cannot help but think of myself when I was a village child. When I was in class one, the Sisters used to come to our village. They would collect the children for songs and lessons. When I looked at the happiness in their faces, I thought: 'I'd like to be one of them when I grow up.'"*

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## Surrogate pregnancy called 'disaster'

TRENTON, N.J. (NC) — Surrogate motherhood is "a legal outrage and a moral disaster," the bishops of New Jersey told a state legislative committee studying bills that would legalize and regulate the practice.

A surrogate mother becomes pregnant by artificial insemination, carries the child to term, and gives it up to the father and his spouse. In some cases surrogate mothers provide the service for pay.

Surrogate motherhood is "morally wrong because it violates the biological and spiritual unity of the husband and wife and the parental relationship of parents and child," the letter said.

The practice is also legally wrong, said the bishops, because it violates state policy "by making licit the sale of a child, albeit through the subterfuge of renting the womb of a woman," the letter said.

Surrogate motherhood "exploits the child as a commodity and exploits the woman as a 'baby-maker.'"

Although some have compared surrogate motherhood to adoption, the two are vastly different, the letter continued. "A child is placed for adoption because of the circumstances of the mother which prevent her from caring for the child. Her concern for the child's welfare seeks a permanent and stable home for her offspring."

## Inventor defends morning-after pill

WASHINGTON (NC) — A new pill for contraception and early abortion is "not a death pill," the French doctor who invented it said at a Washington press conference Dec. 5.

Dr. Etienne-Emile Baulieu of the University of Paris, inventor of the still-experimental drug RU-486, later spoke to Catholics for a Free Choice.

About 25 demonstrators distributed leaflets saying that Catholics for a Free Choice was not a Catholic group but an organization spreading disinformation about Catholic views.

Dr. Baulieu told reporters RU-486 is about to be marketed in several European countries. Other countries considering approval of it include India and China, he said.

Catholic Church teaching permits use of natural methods to space births responsibly. But it opposes all artificial forms of birth control and rejects all abortion, even in the earliest stages of pregnancy, as a crime punished by exclusion from the sacraments.

RU-486 serves as a contraceptive or abortifacient by blocking cells in the uterus from receiving progesterone, a hormone needed by the uterus to prepare for and continue a pregnancy. Its proponents say it is a breakthrough which will allow women to have abortions at home.



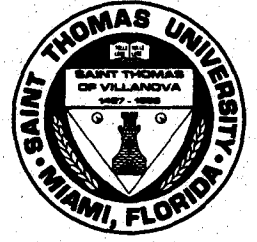
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## Married priests in Indonesia?

JAKARTA, Indonesia (NC) — Pope John Paul II has promised to consider allowing the ordination of married men in Indonesia on a case-by-case basis, an Indonesian bishops' conference official said.

A Vatican, press spokesman said he had no information on the Indonesian request.

In some isolated places, said the Indonesian bishops' official, Catholics receive the sacraments once a year because pastoral visits are so infrequent. In Irian Jaya, for instance, there are no more than two native priests, he said.

Irianese also find it difficult to understand why priests must be celibate, the bishop said. To them "a leader must be a real he-man, with many wives and children."

Bishops in Latin America and Africa have been quietly asking the Vatican to allow married priests since the 1970s, but without success.

# Who wrote Jeremiah?

NEW YORK (RNS) — The scribe Baruch wrote parts of at least seven books of the Hebrew Bible, says a Jewish scholar at the University of California in San Diego.

Dr. Richard Friedman, a professor of Hebrew and comparative literature,

is planning to present his findings in a book called "Who Wrote the Bible?" to be published next spring. He has shared some of them at a briefing in College Station, Texas, sponsored by the Council for the Advancement of Science Writing, and in an interview in

the San Diego Jewish Heritage.

Dr. Friedman said the recent discovery of a clay seal more than 2,500 years old which bears the signature of Baruch gives historical confirmation of his existence.

By analyzing the language, structure and style of Jeremiah, Dr. Friedman found it to be strikingly similar to that of several other Old Testament books. He has now concluded that Baruch was not only the author of the prophecies of Jeremiah, but also of portions of Deuteronomy, Joshua, and the books of Kings and Chronicles.

The scholar's conclusions are at variance with the beliefs of fundamentalist Christians and Orthodox Jews, who have attributed the first five biblical books to Moses, and the book of Joshua to Joshua himself.

"This presents an even greater challenge to Orthodox Judaism and fundamental Christianity than the argument over evolution," Dr. Friedman said.

## Sex at age 12 is hit in Italy

ROME (NC) — A Jesuit magazine sharply criticized a proposal in the Italian Parliament to legalize sexual relations between adults and children as young as 12 years old.

The proposal, the Rome-based magazine *La Civiltà Cattolica* said, would encourage sex maniacs to exploit adolescents.

The proposed legislation, which has been under debate for more than a year, would lower the age limit for victims of "presumed sexual violence," or statutory rape, from 14 to 12.

During recent legislative debate, the proposal was amended to reinstate the 14-year level, but it is expected to be debated again.

The magazine said that if the 12-year-old limit is adopted, "sex maniacs and degenerates would be encouraged to exploit the law, using all their arts to seduce" the youths.

It ridiculed the idea put forward by some legislators that a 12-year-old is capable of responsibly consenting to a sexual act with an adult. The age, it said, is marked by a "delicate and difficult crisis of puberty."



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# In vitro: Vatican theologians differ

National Catholic News Service

ROME — Theologians disagree about the morality of using in vitro fertilization to help sterile married couples have children, said an adviser to Pope John Paul II.

The debated situation is called "simple case" by moral theologians to isolate it from other in vitro situations in which egg and sperm do not come from a married couple, said Msgr. Carlo Caffarra, head of Rome's John Paul II Pontifical Institute for Matrimony and the Family and a consultant to the Vatican Congregation for

the Doctrine of the Faith.

Under the simple-case scenario, some theologians support the in vitro process when:

- The sperm and egg used come from a married couple.

- All embryos resulting from the process are implanted in the womb of the wife, thus avoiding the discarding of human embryos or their later use for experimentation.

Msgr. Caffarra, a moral theologian, said he considers the "simple case" immoral, but some theologians argue it is moral because the process takes

place within marriage and the aim is procreation.

In most in vitro cases, infertility results from blocked tubes in the woman which prevent sperm from reaching eggs through sexual intercourse, he said.

"Theologians who argue the morality of simple case say that the Church allows medical interventions to overcome physical defects and, in effect, technology is doing a bypass," said Msgr. Caffarra, a member of the papally appointed International Theological Commission.

"They further argue that the child is

the result of love as the spouses want the child precisely because they are married."

Supporters of "simple case," he said, also have to treat two related moral issues: masturbation and abortion.

Masturbation is considered immoral by the Church but is the normal way of obtaining sperm for in vitro fertilization.

Defenders of the "simple case" argue that it is moral under these circumstances because it is oriented to procreation and is only a mechanical act needed to get sperm, said Msgr. Caffarra.

The other moral issue involves placing embryos in situations where normally they will be spontaneously aborted, he said.

Under the in vitro process, several fertilized eggs, usually two to four, are implanted in the womb to increase chances of pregnancy.

Under normal circumstances several will be spontaneously aborted, said Msgr. Caffarra.

Supporters say this presents no special moral problem because spontaneous abortions are a part of nature, he said.

Msgr. Caffarra said he does not agree: "We are putting human embryos in a situation where we know some will be aborted. 'Abortion is implied by the multiple fertilizations.'"

The debate comes at a time when the doctrinal congregation is preparing a major document on bioethics which is expected to deal with the issue.

Msgr. Caffarra was interviewed after a French Catholic hospital announced that it successfully used the in vitro process to help a sterile married couple give birth to a baby girl.

## Sex-selection method criticized

VATICAN CITY (NC) — A Catholic expert in bioethics has criticized a method of selecting a child's sex at conception recently used in Naples, Italy.

"The predetermination of sex, obtained through a procedure of direct manipulation, cannot be morally justified," said Msgr. Elio Sgreccia, director of the Bioethics Center of the Catholic University of Rome.

Msgr. Sgreccia's comments followed the birth in Naples Nov. 29 of a baby girl whose sex had been predetermined by scientists.

Developing centrifugal and chemical techniques first used by

Japanese and American scientists, Dr. Raffaele Magli said he was able to differentiate between X and Y chromosome-bearing sperm with 90 percent accuracy. When an X-bearing sperm pairs with an X-bearing female egg the resulting offspring is female.

Magli isolated the father's X-bearing sperm and fertilized an egg "in vitro" with it. The fertilized egg was then implanted in the mother's body.

News of the birth has provoked much discussion and debate in Italy.

Interviewed by Vatican Radio Dec. 2, Msgr. Sgreccia said it was understandable that parents might want to choose their child's sex. He also said

that in sexual intercourse couples can naturally influence the likelihood of a baby being born of a specific sex.

"But direct intervention," he said, "represents in my opinion an act of domination on the part of biologists over life itself and over the body of the future child."

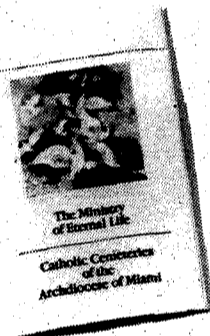
In the light of biological programming and eugenics — the movement to improve the human race by controlling hereditary factors in mating — this development "may give rise to grave consequences," Msgr. Sgreccia said.

Magli said the parents of the Naples child chose to have a baby by "in vitro" fertilization because of a blockage in the mother's fallopian tubes — which carry eggs from the ovaries to the uterus.

In an interview with the Italian daily Corriere della Sera, the father, a sailor, said a girl was chosen so she could keep her mother company while he was away at sea.

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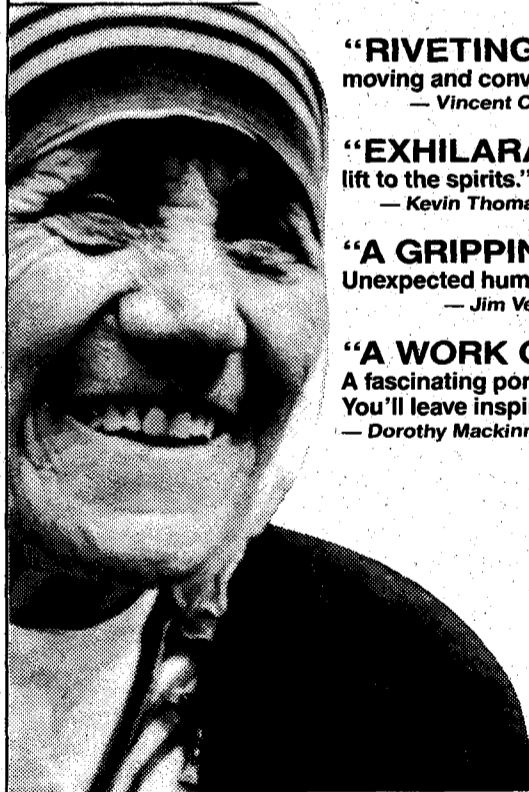
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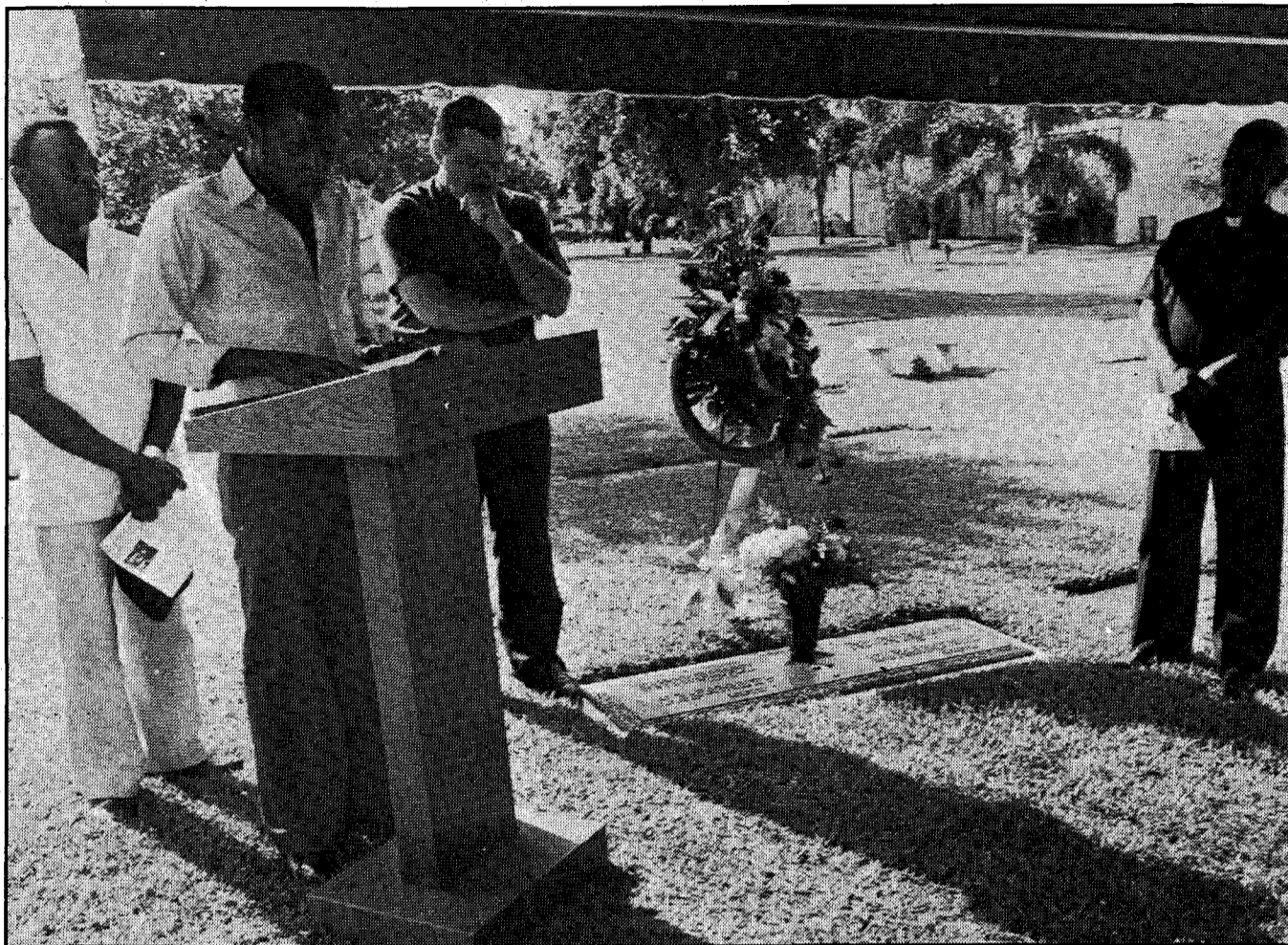
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## In remembrance of them...

Haitians from throughout South Florida gathered at Our Lady Queen of Heaven Cemetery and Mausoleum in North Lauderdale recently to remember their compatriots who died before reaching freedom. The occasion was the blessing of a marker at the gravesite of 21 Haitians who drowned in April, 1982, when their rickety boat broke up off the shores of Boca Raton. The marker was furnished by the Catholic cemetery after a routine records check revealed that the grave had remained unmarked, said Father Kenneth Whittaker, director of Cemeteries for the Archdiocese. He called the gesture an "outward manifestation" of the spirit which should prevail during this Year of Reconciliation recently proclaimed by Archbishop Edward McCarthy. Because none of the Haitians who drowned were ever identified, the marker, written in French and English, pays tribute to those "whose names are known to God alone. May they whose mortal remains lie in this sacred ground rest in God's loving arms."



(Voice photo/Ana Rodriguez-Soto)

## Hispanic deacons seek broader role

### Form national association

By Ligia Guillén  
Staff Writer, La Voz

Hispanic deacons want to make their voices heard.

That's why they have founded the National Association of Hispanic Deacons and started a Spanish-language magazine to speak officially for the group.

They also have four committees working at full steam, and they meet every year to work on the group's projects, which are many. Recently, the association met at St. Benedict Church in Hialeah to discuss "The Ministry of Matrimony."

"We want the [U.S.] bishops to be made aware that Hispanic deacons are vital to ministering to the Hispanic community in the United States," said permanent Deacon Benito Serenil of Seattle in an interview with *La Voz*. Deacon Serenil has been re-elected president of the Hispanic Deacons Association, a post he will retain until 1988.

At the recent meeting, the deacons discussed their concern that Hispanic Catholics in the United States have

fewer and fewer priests who speak their language to minister to them. They stressed that the permanent deacons must be well prepared to, at least partly, fill the gap.

"There are about 80,000 Hispanics in my Archdiocese [Seattle] and only one Hispanic deacon," said Deacon

Another concern voiced by Hispanic deacons is their need to be recognized as partners in ministry.

"Some Hispanic deacons have become altar boys with beards and mustaches because they are not allowed to do anything else," said Deacon Angel Alicea of Philadelphia, spokesman for

Southeast Regional Office for Hispanic Affairs. Father Mario Vizcaíno, director of the office, serves as the group's adviser.

There is also a regional group in the Northeast, headed by Deacon Daniel Ravelo of Newark, who is treasurer of the national group.

By mutual agreement of the deacons, their association recognizes the important role deacons' wives play in their husbands' ministry. The women are entitled to participate in the national board's meetings, although they are not allowed to vote.

According to Gloria Leal of Houston, a small but energetic mother of six, deacons "shouldn't forget that we as wives want to be heard and taken into consideration when they make decisions, especially when those decisions affect the couple or the family in any way."

Leal is the only woman on the association's national board who is entitled to vote.

She is very involved in and supportive of her husband's ministry, she said, but "when the wife is left behind there is conflict."

Leal believes that, at this time in history, "the Holy Spirit has sent permanent deacons to the Church to take up the slack created by the lack of priests around the world."

**'Some Hispanic deacons have become altar boys with beards and mustaches because they are not allowed to do anything else.'**

Deacon Angel Alicea,  
spokesman,

National Association of Hispanic Deacons

Serenil. He pointed out that permanent deacons "are both clergy and laymen, that is why we are the most adequate bridge to the laity; especially when there is a shortage of priests."

Permanent deacons generally are married men who retain their regular jobs but are ordained for ministry within the Church. They can celebrate weddings, baptisms and funeral rites as well as distribute the Eucharist and preach during Mass, but they cannot celebrate Mass or hear confessions. Single men and those who become widowers cannot marry after ordination.

the association.

The idea of an association of Hispanic deacons was born in San Antonio, Texas, in 1983. It was approved and implemented the following year, with Deacon Serenil elected first president.

"What we want, however, is for each area to have its own regional chapter," said Deacon Ray Ortega of Miami, who serves as secretary of the national board and represents the state of Florida.

The Southeast region already has its own chapter working out of the

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With my personal gratitude to you for your concern and love for the poor, I am

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

### Official

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

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THE REV. EDWARD RIZZO  
--to Associate Pastor, St. Ambrose

Church, Deerfield Beach, effective Nov. 30, 1986.

THE REV. JOHN HANLEY,  
O.M.I. --to Pastor, St. Stephen Church, Miramar, effective Nov. 29, 1986.

REV. MR. MANUEL PEREZ  
--Permanent Deacon-- to St. James Church, Miami, effective Nov. 26, 1986.



## 'Miami Grace'

### Chaplains help local cops deal with pressures of their job

*Continued from page 1*  
the officers feel more comfortable. Much of what the ministers do is "just being present," says Father Mike Kish, who became the city of Miami's first chaplain in 1981.

Father Kish spends some 30 to 40 hours a month riding with officers. "You select what shift you're going to ride," he says, "and get to know them.

It's a bridge from the church to the community. Because of their work schedule police officers are often not attending church regularly."

Father Kish is well equipped to relate to police officers since he was one himself before he left the city of Miami police force in 1958 to attend the seminary.

After the 1980 Liberty City riots,

he was at a dinner sitting next to then Miami police chief Kenneth Harms and Archbishop Edward McCarthy. Harms asked the Archbishop if he would appoint a chaplain and the Archbishop turned to Father Kish on the spot and asked him if he would be willing.

One gauge of his success is the fact that now the Miami police have a total of eight chaplains (two of them

Catholic), including a full-time Baptist minister who serves as a crisis intervention counselor.

Similarly, the late Father Thomas Barry, equipped with a masters degree in counseling psychology, got things off on the right foot in 1980 when he became the first Catholic chaplain appointed to the Metro-Dade police department.

Metro-Dade Sgt. Doug Taggerty, a converted Catholic and St. Louis parishioner, soon became acquainted with Father Barry, who died last year of cancer.

"I could see that being a police chaplain to Father Barry was far more than officiating and giving invocations at different functions—he really cared about the troops," says Sgt. Taggerty.

#### Convinced skeptics

"It became evident pretty quick. He was such a natural guy. Officers are normally skeptics anyway, but they realized Father Barry wasn't a phony and before too long because of his psychology background the officers were beating a path to his doorstep. I mean he couldn't even do his regular job because the officers were taking up so much of his time," Sgt. Taggerty says.

Many still remember the follow-up work he did with policemen who had difficulty dealing with the senseless murder of a fellow officer on Christmas Eve 1983.

Father Barry actually received training as a hostage negotiator while he was chaplain. Though he was never needed in that capacity, his presence at hostage-taking scenes was greatly appreciated.

William Garrison, head of the Metro-Dade Police Psychological Services Department, remembers one particularly tense situation when a woman was holding her boyfriend at gunpoint.

"It was long and drawn out and lasted over 16 hours," he recalls. "Father Barry brought down the emotional contagion (among policeman) that happens on those scenes," while the psychologists were fully occupied dealing directly with the armed woman.

Sgt. Taggerty adds that Father Barry's replacement, Father Paul Edwards, "is a real genuine person" who is known for the amount of time he spends riding with officers.

Father Edwards is one of three chaplains (the others are a Rabbi and an Episcopalian priest) currently assigned to Metro-Dade. Catholic chaplains are also assigned to the Highway Patrol troopers and police departments in Miami Beach and Hialeah. Recently, Father Jim Vitucci was named chaplain of the Hollywood police department in Broward.

#### Pressures on cops

Everyone agrees that one aspect that distinguishes police work as an area where chaplains are needed is the large amount of pressure, both physical and mental, that officers are subjected to.

"There's a high rate of stress there and, of course, burn-out," says Sr. Beth Butler, the other Catholic chaplain for the Miami police. (See accompanying story.)

"It's convenient for them to see the chaplains. We're available," she says. "They're always so tired, they've got so many things on their mind. They've got so much to do that to seek us out in their parish, I'm not saying that they wouldn't do it, but it's our availability that makes it so much easier."

Father Kenneth Whittaker, pastor of St. Philip Church in Opa-Locka and director of the Archdiocesan cemeteries

*Continued on page 11*



Sister Beth Butler and her crime-stopping dog, "Murphy." (Voice photo/Prent Browning)

## Bridge between two worlds: Sister serves God and cops

By Prent Browning  
Voice Staff Writer

Dressed in blue chaplain's uniform and badge as she gives vocation talks in schools throughout the Archdiocese, the students at first can hardly believe she's a nun.

"No, that's not her, she's the other one," they whisper as she walks in the room.

Sister Beth Butler, the Miami police department's first woman chaplain and one of a small number in the country, is getting used to an occasional sidewise look.

But as one of eight chaplains from different denominations serving the Miami police, Sister Beth, who has a background in criminal justice, takes the dual vocations in stride. In fact, the Dominican nun, who has been a chaplain since August, requested the assignment.

As a young nun, Sister Beth attended classes at Barry University in Miami Shores, and during the '70s she acquired a Masters in criminal justice from Michigan State and a degree in criminology from Florida State. While in Michigan she worked in the prison system teaching high school English.

Having a father and several relatives who were police officers, her interest in law enforcement came naturally.

"They've always told the joke," she

**'They've always told the joke that my father was a police officer and my mother was a saint and you put the two together and you get a nun in criminal justice.'**

Sr. Beth Butler

says, "that my father was a police officer and my mother was a saint and you put the two together and you get a nun in criminal justice."

Sister Beth currently teaches criminal justice courses at both Barry and the Miami police department. "Being on the street like this helps me to relate reality to theory," she says. "But the real reason is that I see the need."

The personable nun has focused her ministry on the relatively small number of female police officers, spending about 15 hours a month riding and chatting with them.

In addition to feeling the isolation that police officers in general often feel when they get behind a uniform, the women officers sometimes stand alone within the primarily male world of the

police department.

"The women police officers have their own unique set of problems in just being accepted as part of the department since they're not 'one of the boys,'" Sister Beth says.

Her own acceptance at the department has apparently been smooth, although there were a lot of jokes at first as Sister Beth endured the same background checks and polygraphing that is required of new police officers. She recalls one joke that made the rounds: "When they drug-tested Sister Beth, they found Holy Water."

On her first day as chaplain she underwent something of a baptism by fire, witnessing three felony arrests for crimes that included a shooting and a drug overdose.

Unfazed by such experiences, Sister Beth is even involved with crime fighting at home through her police dog "Murphy" (sometimes called "The Monsignor") who has so far been responsible for foiling two burglaries in her neighborhood.

Recently, when a man took a briefcase out of her car, Sister Beth opened her front door and let out Murphy. The dog chased the would-be burglar over a tall fence where he dropped the briefcase.

All in a day's work to Sister Beth. "After being in a maximum security prison, I don't find [police work] a threat, I just find it part of my job."



## 'Magi' help girls with education

Florance Jeanoville and Dawn Simmons received an early Christmas present this year, thanks to "Magi" who came in the form of *Voice* readers.

The fourth and fifth-graders at Holy Redeemer School in Liberty City will continue to receive a quality Catholic education because dozens of South Florida Catholics chipped in to raise the \$850 tuition each of the girls needed to stay in school.

"Oh, bless their hearts," said Sr. Clementina Givens, principal of Holy Redeemer School, when she heard the good news. "They [the girls and their parents] are going to be so happy."

The contributions came in small amounts, usually between \$5 and \$25, although one reader contributed as much as \$645 toward **Project Magi**. The youth group of St. Francis de Sales parish in Miami Beach collected \$91 and another reader enclosed \$250 in a Christmas card and wrote, simply: "In Jesus' name."

As of this Wednesday, \$4,678 had been collected for **Project Magi** by both *The Voice* and *La Voz*, the Spanish-language newspaper of the Archdiocese which also ran stories on the project.

The last **Project Magi** case is profiled this week. 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.

Following is a list of recent contributors:

- Carmen Diaz, Miami
- Fausto Miranda, Coral Gables
- Federico and Cristina Moreno, Coral Gables
- Mary and David Briggs, Hollywood
- Thomas and Mary Ruth Quinn, Ft. Lauderdale
- Cecilia Mandelowski and Blanche Norwak, Margate
- Muriel Cassidy, Miami
- Elsie and Leslie Anne Casden, Miami Beach
- John and Mary Jane Bruk, Miami
- Kathryn Marti, Pompano Beach
- Martha Hughes, Miami

- Jacqueline and Peter Martin, Coral Gables
- Capt. Steve and Kathleen Nall, Ft. Lauderdale
- Nancy Maldonado, North Miami
- P. Murray, Fort Myers
- Mrs. M. Cabrera, Hialeah
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- Luane Duffnes and Maurice Foley, Boca Raton, in the name of Fr. Foley, Park Ridge, Ill.
- Jorge Herdocia, Miami
- Gloria Lerma, Miami

- Antonio and Alicia Fernandez de Castro, Miami
- John and Shirley Andersen, Pembroke Pines
- St. Francis de Sales Youth Group, Miami Beach
- Manuel and Maria Martinez, Hialeah
- Juan and Olivia Fernandez, Miami
- Mary Jane Spore, North Miami
- Mr. and Mrs. Lance S. Ruble, Pembroke Pines



## Family refrigerator needs repair

The past three years have been difficult for Mary, 35. The divorced mother of four almost lost her Hollywood home after a disability prevented her from working.

Recently, however, Mary enrolled in a data processing course offered by the Broward Employment and Training Administration, and it led to a job with a major local company. With help from Catholic Family Services in Broward, the family's bills have been paid and other immediate needs have been met.

One major problem remains: the family's refrigerator is on the blink. A repairman told Mary it needs a new compressor, and estimated the cost at \$250. Mary doesn't have the money, so the family has been without the use of a refrigerator for more than a month. This has forced them to buy food on a daily basis, an expensive proposition which doesn't help their already precarious financial situation.

Pictured: Mary, center, and three of her children, from left: Marquis, 12; Demetris, 16; Michelle, 14; and Consuela, 14, a friend of the children's whom Mary has taken in because the child's family is experiencing difficulties.

## Chaplains remind cops about faith, God

*Continued from page 10*

as well as general secretary and promoter of the Synod, believes that being a chaplain to state highway troopers is an important enough assignment to devote time to nearly every week, despite his busy schedule.

Riding with the troopers, he sees first-hand the abuse that they have to take from irritated motorists and says he is impressed by their "professionalism."

"I thought *our* job required a great deal of patience and understanding," Father Whittaker says.

Policemen have traditionally had a high rate of divorce, alcoholism and suicide and this is due to the fact, some officers say, that they always see people at their worst.

### 'Cynical'

"Police officers become cynical and suspicious because of the 'BS' that's put on them all the time," says Sgt. Taggerty. "You stop someone for a traffic infraction where it's obvious that they violated the law and they are downright nasty to you. They cuss you out and you have to remain courteous and not lose your cool.

"Here a person is driving a Mercedes or a Cadillac and they might be a pillar of the community, maybe very active in the church, but they certainly

lose their Christianity while they're being given a traffic citation."

While little things like traffic stops can take their toll on a policeman, the officers also routinely see people, who are probably guilty of serious offenses, avoid prison by lying or hiring a good lawyer.

### 'Just dump'

"That's why we need a police chaplain," says Sgt. Taggerty, "someone

**'You select what shift you're going to ride and get to know them. It's a bridge from the Church to the community. Because of their work schedule police officers are often not attending church regularly.'**

Fr. Michael Kish,  
Miami police chaplain  
and former policeman

[for] when a guy is totally frustrated, totally upset, over maybe a call he has just been on, where he can just dump on another human being."

Lt. Ron Brown, a facilitator for the chaplains at the Miami police department, agrees.

"We have a lot of police officers," he says, "who because of the stresses of the job, need someone, some place to turn to, to kind of walk through these

stressors. Sometimes you can't do that with your boss because your boss does have the threat of your career."

"I have found chaplains very effective in walking through some of the problems that police officers encounter not only in their job but in their personal life," Lt. Brown says. The chaplains are particularly helpful in assisting officers who are dealing with the trauma of divorce.

"We found that our chaplains really become involved with the families and try to help not only the officers but members of their families, helping them to put the pieces of their life back together."

Having a chaplain present is also a constant reminder that faith can see someone through all the hypocrisy, injustice, and human depravity that police officers see up close.

The chaplains may even help some officers come back to the faith they were brought up in.

"The barriers (of suspicion about religion) are beginning to fall," says Sgt. Taggerty of his Metro-Dade station. "Now I see more and more officers returning to their faith."

"I'm amazed at how many guys in our station are now regularly practicing Christians where before they weren't doing anything," he says.



# Christmas and the Single parent

Joan Wester Anderson

The holidays are approaching and families everywhere are dusting off boxes of decorations, preparing party lists, and going shopping. According to Census Bureau figures, however, about twenty-five percent of these are single-parent families with children under eighteen years old. These families will be observing Christmas and New Year's differently than they once did.

The single-parent household is an established lifestyle in America today, even among those with strong religious values. But customs and norms that help most families enjoy (and cope with) the holidays - the traditional time of togetherness - are not so well established. How can single-parent families find joy and peace during the Christmas season? And how can we who love them make their holidays special again?

## The pain of memory

According to experts, the first step in dealing with the holidays is to realize that they will be difficult to get through and that this is perfectly normal. "The first holiday period (after the loss) is the most traumatic," says Ruth Jean Loewinsohn, author of *Survival Handbook for Widows*. "Families want Christmas to be so good, they won't let real feelings in. The strain of keeping things as they always were becomes unbearable."

Adds a young divorced father, "Of all the hard times I can remember, holidays as a new single parent have to be the worst. I don't know if it's the smell of evergreen or Christmas cookies that makes it happen, but all the old memories of family life as it used to be keep coming back."

And although the first holiday season is the worst, subsequent Christmases don't automatically get easier. "I know people who have been divorced or widowed for several years who still get depressed every December," a permanent deacon observes.

The holidays are difficult because they bring many powerful memories into sharp focus and can heighten feelings of anger, guilt, or grief, whether the loss is through divorce or death. In addition, according to Father Jim Flosi, director of the Chicago Archdiocese's Phoenix program, "Friends of the newly divorced or widowed are so concerned about saying the 'wrong' thing or inadvertently adding to the pain that they remove themselves from the relationship at a time when single people most need the relationship to continue."

Finally, society places certain holiday expectations on everyone - we're supposed to be cheerful, upbeat, and generous during this period, despite difficult conditions at home. Such pressures can be intolerable

*'I don't know if it's the smell of the evergreen or Christmas cookies that makes it happen, but all the old memories of family life as it used to be keep coming back'*



*'Families want Christmas to be so good, they won't let real feelings in. The strain of keeping things as they always were becomes unbearable'*

for a grieving family unless they recognize the situation and take steps to handle it.

## Letting go

When one person is no longer part of the household, it means that the rest of the group must let go of family life as it used to be and build something new. This process of letting go and rebuilding does not happen overnight. It is an ongoing process, and families adjust to it in different ways. Children show many of the same reactions as adults and have their own unique timetables and methods for coping.

Thus there is no one "right" way to get through the holidays, no single solution or tradition that will ease the discomfort of letting go. Instead, each family has to try on different Christmas customs to see which ones will fit.

For example, is it absolutely necessary to continue the traditional (and time-consuming) turkey feast? What would happen if the children prepared a simple meal to give Mom a break or switched the festivities to Christmas Eve or took over all the decorations or gift-wrapping? (Ask the kids how they feel and what is important to them.) If small fry are spending part of the holidays with the noncustodial parent, how will the "other" parent use the extra time?

Children do need the security of some Christmas customs and rituals, but it is not necessary for a single parent to do it all. Grandparents or aunts can take small children shopping (especially if they are buying gifts for the non-custodial parent). Friends can offer to accompany kids to organized holiday events to give a "not up to it yet" adult a break.

"Far too many parents try to make it up to the children by buying them too many gifts or trying to create a perfect holiday, even at the expense of their own well-being," says one family therapist. "But if a parent doesn't consider her own needs,

she won't be able to give others what they need either."

Perhaps the best Christmas tradition can be the building of an honest environment, accepting one another's feelings and reactions without imposing "shoulds."

"It's important for grieving families to talk anytime but especially during the holidays," says psychologist Jessie Potter. "Don't try to be perfect and keep a stiff upper lip. If you feel like weeping, do it, and give your children permission to do it too."

Don't avoid mentioning the other parent either. "If everyone could wince up to how sad it is that Dad isn't here," Ruth Loewinsohn says, "there would be a chance to share, remember, even enjoy the reminiscing."

## Help from friends

While single-parent families must ultimately work out their own holiday traditions, we who care about them can help in a variety of ways. First we can simply be available to listen and care without judging. "This is especially important at Christmas," says Father Flosi, "because anger at God is a common emotion for grieving people - and Christmas is a time when people celebrate God's love. These contradictory feelings - I call them the 'nutsiness phase' - can be hard to handle unless there's someone to vent to, someone who won't take offense."

One common hurdle for single parents is loneliness, sometimes compounded by a severe sense of guilt or failure. Friends can help by phoning often, avoiding "shoulds," and allowing the grieving person to talk if he or she wants to do so.

Friends can also offer practical help such as occasional baby-sitting or taking children on errands. "I feel I haven't raised my children alone," explains a woman who was widowed early in her marriage. "I made an effort to include other adults in our lives, so my children always had other people to turn to. Our friends taught them music, gave them advice, sat through endless Christmas plays and concerts, and were a major part of their good time."

This woman was wise enough to ask for help. Many single parents don't. Thus friends must be prepared to come up with suggestions: "Let's go for a walk tonight in the snow." "We're

taking our gang to Midnight Mass. Would you like a ride?" Be specific. Vague generalities such as "Let us know if there's anything we can do" are well-intended but few single parents will act on them.

When offering practical assistance we might also keep in mind that for many, single parenthood is synonymous with economic need. Despite appearances, especially in suburban communities, nearly half the households headed by women are below the poverty line and others are involved in a quiet but exhausting effort to make ends meet. The money crunch can be especially heartbreaking at Christmas, when children anticipate receiving gifts and special meals.

And that's what friends are for. Some gaily wrapped packages left anonymously on the front porch or a casserole or extra clothes casually delivered ("I thought you might find a place for this") can keep pride intact and provide welcome assistance at the same time.

Finally, friends and family members should respect a single parent's wishes where holidays are concerned. If you feel your widowed sister and her children should celebrate at your house and they'd rather be alone, don't make an issue of it. If your newly divorced son refuses to take part in family festivities and goes backpacking instead, respect his wishes. Much as we would like, we cannot carry another's burden.

Acceptance, reconciliation, and healing happen best when a hurt person is allowed to work it out in his or her own way while surrounded by a support group that silently shares the ache. By loving and caring, we show our wounded friends the true meaning of Christmas and help them to find their own joy again.

(Joan Wester Anderson is the author of several books on family and motherhood.)

(Reprinted from *The Liguorian*, Liguori, Mo., 63057)



## Mixed marriage Masses

**Q.** What is the Catholic law regarding mixed marriages at Mass? I have attended several weddings in the past few years where Masses have been offered even though one party is not Catholic.

Isn't it even more important



By Fr. John Dietzen

for the Catholic and non-Catholic to receive the special blessings of a nuptial Mass? (Illinois)

**A.** Catholic legislation does provide for the possibility of the celebration of a nuptial Mass at the wedding of a Catholic and a baptized non-Catholic.

This possibility has existed for 17 years now. It is provided for in the Rite of Marriage (Introduction, No. 8) and in Pope Paul VI's letter determining norms for interfaith marriages in 1970.

The most obvious reason, of course, is that according to our theology the marriage of any two baptized persons is a sacrament, a communion of life between two people who because of their Christian faith are in a special way an image of the love between Jesus and his church.

So what you have seen is not at all uncommon or outside the law.

It must be said, however, as is repeated often in our church's documents on marriage, that such a possibility must be implemented with great care that it does not harm more than help the unity of Christian people, particularly the unity of the new husband and wife.

Many concerns must be evaluated by the bride and groom. Does the celebration of the Eucharist, or as Protestants often refer to it, the Lord's Supper, really have a religious significance for the non-Catholic partner? If it does, Mass may constitute a significant element in the wedding ceremony; if not it would be something only the Catholic would find important. I'm assuming here, of course, that the Catholic partner is a person of intelligent faith and is reasonably practicing his or her faith. If that is not true, celebration of Mass as part of the wedding ceremony could be as meaningless for the Catholic as for the non-Catholic.

Family feelings and belief also must be considered. If the non-Catholic family, from its religious traditions, can appreciate the significance of the Eucharist in a marriage ceremony there might be some advantage to having it.

Another concern: Without special permission, the non-Catholic partner would not be able to join in reception of the Eucharist at the Mass. This could seem divisive to the attending family as well as to the couple themselves.

For these reasons, both partners must sincerely desire the celebration of the Eucharist at their wedding. They must decide whether it will be spiritually helpful or not for themselves and their loved ones.

(Copyright 1986 by NC News Service)

## Nobody's perfect

JoAnn is one of those women who tend to make other women feel jealous. She's thin, pretty, intelligent and graduated from a prestigious women's college. She's lovely to others, always smiling and never seems to have any problems.

That's why her co-workers were so surprised when she collapsed at work one recent afternoon with what turned out to be a duodenal ulcer, probably brought on by severe stress.

I ran into JoAnn a few days ago, her first day up out of bed a week after her ordeal. I asked how she was feeling. "Fine, great, I'm really better," she assured me smiling. For whatever reason, JoAnn is not the kind of person who shows her pain.

We've all met people who seem "perfect," whose lives appear to be so much easier than our own. Probably most of us have succumbed to feelings of resentment occasionally.

But I think we assume too much by looking at people's exteriors and judging what's happening on the inside. Just because people hide fears, insecurities or pains, doesn't mean they don't have those feelings.

The sad part is that all too often it takes a tragedy to remind us that we never really know what another person's pains and struggles are. The saddest example I have ever seen was a beautiful young girl I knew for several years who seemed to have an ideal life laid out in front of her. She was always charming, alert and apparently happy, and her friends were a bit envious.

One day, seemingly out of nowhere, her mind snapped and less than a year later this beautiful girl committed suicide at the age of 23. There had never been a hint of anything wrong and no one would have guessed the pain she had been hiding under the surface for who knows how long.

The seemingly storybook life of Grace Kelly is another such instance. When she died a few years ago in an automobile crash I got a different view of what privilege



By Antoinette Bosco

really was.

What came out after her death was how much she hated the fairy tale image people had of her. "I think of myself as a modern woman who has had to deal with all kinds of problems," she said.

It may not be fair that some people have great beauty, wealth and opportunity handed to them while others have to struggle for every penny and every chance to improve their lives. Yet we never know what anyone's inner burdens may be.

We know so little about one another's real situations because we're constantly interpreting other people's actions, reactions and circumstances through our own limited experience. And our petty jealousies and judgments are just another example of the grass being greener on the other side.

We have to keep striving for the maturity to avoid comparing our own lives with the lives of others who appear better off. We shouldn't have to witness tragedy in the life of someone who seemed perfect to recognize that nobody on earth has it easy.

Each one of us has problems to work through as we grow toward a deeper spirituality. The only way to do it is to accept our own unique situation and try to live our own lives as well as possible.

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## A man of God

Can a Catholic priest who leaves the active ministry still function as a specially chosen instrument of God? Yes, without any doubt. Perhaps not as a priest in the strict sense, but as prophet and a man of God. Let me give you a case in point.

On July 29, 1986 in a brief ceremony at the Capitol steps in Washington, D.C., Angelo (Charlie) Liteky, a former army chaplain, protested America's involvement in Nicaragua by renouncing the country's highest honor. "I find it ironic," he said, "that conscience calls me to renounce the Congressional Medal of Honor for the same basic reason I received it--trying to save lives."

In Vietnam, on Dec. 6, 1976, according to the citation, Father Liteky "stood up in the face of hostile fire and personally directed the medivac helicopters into and out of a combat area. Despite painful wounds in the neck and foot, Captain Liteky had personally carried over 20 men to safety during the savage fighting."

When he returned to the States he came to believe that the U.S. had not been telling the truth about the Vietnam war. He now questions the stories we are being told about Nicaragua. He said, "I am not being duped by any slick Sandinista government. I am, however, an advocate of the U.S. Government and I am responsible for what it does in the name of America."

I am proud of Charlie Liteky. His fast for peace lasted



By Fr. John Catoir

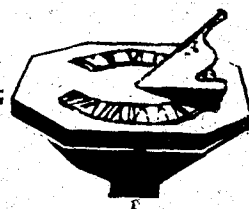
50 days and forced me to face this issue. Are we conducting an immoral war in Nicaragua? Innocent lives are being destroyed by the hundreds in this covert military action. Are we being told the whole truth about it? I think not. The Americans bishops agree, this is not a just war.

Charlie Liteky left the active priesthood some years ago and married. He remains a man of truth and a real mediator between God and man. I've never met him but he has my respect and admiration.

(For a free copy of the Christopher News Note, Taking a Risk for Peace, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, New York 10017.)

## Time capsules

By Frank Morgan



## 'Simon the Crazy'

The sixth century Syrian saint, Simon Salus, was called Simon the Crazy with good reason. By all accounts, he behaved like Robin Hood as performed by the Marx Brothers. He tried to help the poor, especially harlots, by shoplifting provisions on their behalf. When not actually breaking the law, he behaved publicly like a lunatic. People accepted his conduct as appropriate in the ascetic tradition of being a fool for Christ's sake. The tradition of eccentric mendicants playing the part of roving village idiots started by Simon Salus, became prevalent among Orthodox Christians especially in Russia.

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The game of chess was invented by Hindus in ancient India. It traveled from India to Persia during the 6th century. The word chess comes from the Persian word "shah" which means king, while checkmate comes from the Persian words "ahah mat" which means "the king is dead." The name of the rook comes from the Persian word for soldier.

The Arabs learned the game when they conquered Persia in the 600's. The brought chess with them to Spain and from there it spread throughout Europe where in the 10th century

the general and the elephant of the Persian game became the present day Queen and Bishop.

Benjamin Franklin made chess popular in the United States.

\*\*\*

In medieval English law, anyone witnessing a crime was obliged to make it known immediately and to raise the "hue and cry" against the perpetrator. Everyone in the vicinity was bound to take up the cry and the pursuit. Failure of anyone to raise the "hue and cry" or join in the pursuit were punishable by fines.

\*\*\*

You know you're getting older when: Almost everything hurts. What doesn't hurt doesn't work anymore.

All the names in your little black book end in M.D.

You get winded playing chess.

You still chase women but can't remember why.

Your knees buckle and your belt won't.

You sink your teeth into a steak and they stay there.

A little gray-haired old lady tries to help you across the street. She's your wife.



## Post-mastectomy depression

Dear Dr. Kenny: I had my left breast removed last month after cancer had been discovered. Now I am very depressed, feeling what's the use of living, and have even thought of suicide.

Strangely, I think I handled the crisis itself rather maturely. Sure, I was upset when my doctor told me there was a malignancy, but I thought it through and made a good decision. I even breezed through my stay in the hospital. My friends could not believe how brave I was. But now I am falling apart.

My husband tries to be supportive, but he doesn't know what to make of me. I feel so unbeautiful. And knowing the possibility of a recurrence makes me feel why get started on anything new. I am only 37. My two children wonder why I am crying all the time.

I need to get on with my life, to rediscover my energy and enthusiasm. Please help me. -- New York.

Your feelings are very normal. What you describe is similar to what most women who lose a breast go through.

Ask your physician to put you in touch with other women in the area who have had a mastectomy. Get together with them. They are usually glad to help, as I suspect you will be too. They are the experts.

By Dr.  
**James and  
Mary Kenny**



I like your letter very much because you are so honest. You use the word "cancer." You say how you feel. Some women give themselves an impossible handicap because they try to deny as much as they can.

Yes, the possibility of death is a real and heavy issue. Your physician can give you the odds on a complete recovery without any recurrence. But there are no guarantees.

The only answer to the increased possibility of death is to live your life more fully. Live each moment as if it were your last. This is a good message for all of us. Life itself is terminal.

However, research shows that women who lose a breast are more worried about a diminished sexual self-concept than about mortality. There is a sense of mutilation, the loss of feelings of femininity. Breasts are very real symbols of worth and beauty.

Don't avoid the issue. Women do not like to lose a breast. You need to mourn its loss.

After accepting its loss, you need to express all

your feelings about the surgery: feeling unattractive, worried about death. Sad. Angry. Empty. Jealous. And then the good feelings: brave. Proud that you are beginning to cope. Sensitivity to the pain of others. Loving life.

You can appear as beautiful as you did before your surgery.

Hospitals and women's support groups can teach you how to make a simple breast prosthesis. Use their advice and expertise. Pride in your appearance is legitimate, and it is important to your self-confidence.

Husbands are terribly important at this time. The husband must communicate that his wife is still an attractive sexual partner. Most husbands are eager to help and do not feel any revulsion at the loss. In fact, one husband even told his wife, "Your scar turns me on."

We grow, not from our satisfactions, but in how we handle our challenges. Fortunately or unfortunately, life presents us with them regularly. You have a major one.

Like little else, losing a breast depresses a woman. Reflect on what it is that truly makes you beautiful and worthwhile. You are as beautiful as you let yourself feel.

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

## 1986: A year to forget

"This wasn't your year, was it?" a friend asked.

I smiled. "No, it wasn't, but next year is sure to be better."

She laughed. "Our bad year was in 1979. If we could get through that one, we can get through anything. We had illness, unemployment and troubles with a teenager. It was our year to forget."

I know what she means. In a one year period beginning with last Thanksgiving, we lost a grandparent to sudden death, went through severe illness and a move with another grandparent, and survived a horrible head-on auto crash involving my husband and son. We're all okay now, praise God, although we still have casts and nightmares over what could have been.

I've long noticed that misfortune in families, like broken appliances, seems to come in threes-- or fours and fives. I don't know if one initiates the next but we experienced firsthand the phenomena of barely recovering from one major problem before another attacked.

Emotional energy becomes drained and it gets increasingly difficult to dredge up resources to deal with the new. One is tempted to run away, to throw up your hands and say, "I can't handle anymore, God."

By  
**Dolores  
Curran**



I saw this in myself in September. We survived a nightmarish August with a sudden hospitalization of our grandmother 500 miles distant, quick flights, changes of plans and a major lifestyle change for her.

Five days after we felt relieved about her health, we experienced the automobile accident, the airlifting of my son by helicopter from the mountains to the hospital emergency room, hospital visits, suddenly changed plans, and all the trauma that that the unexpected engenders.

When a week later, a disturbed man made a threatening call claiming he had kidnapped my

husband, I couldn't dredge up any panic. I was all out. I hung up, called my husband's office and found him there. But once again I prayed fervent words of thanks to God for deliverance. He worked overtime for us in August and September.

As I said, we're fine now but I reflect on the whys. Why such a year? What did God have in mind? What good came of it?

Like most families, we have sailed along smoothly for years. Then suddenly we learned that we aren't in control, that God is. I believe this simple truth is the reason He sends families a month or a year like ours, to remind us of our fragility and dependence upon his redeeming love.

The year brought us together, tested our strengths and exposed our weaknesses. Most of all, it renewed our faith and trust in a caring God who showed us once again that He loves us passionately, unconditionally, and constantly.

I met a man who went through a separation, was diagnosed with cancer, and saw his company fold in a six month period. "I'll make it," he said, "because God cares about me." Simple faith, simple truth, but all he needs to go on.

## Family matters

By Sr. Virginia McCall, PBVM,  
Dir. Ministry to Separated and Divorced,  
Family Enrichment Center

Part of being human is to experience the pain of loss. This may be the death of a child, parent or spouse. Or the loss may be the result of separation and divorce. The person whose life's energy has been directed toward their work and then is forced to retire must grieve. The one whose primary identity has been to parent experiences within a form of death as children begin to leave home.

We cope with such losses in a variety of ways which for the most part reflect our experiences as children. Parents communicate both directly and indirectly how a child is expected to deal with feelings. In my family the message was "Don't talk about it and the pain will go away." Two such events come to mind from my childhood.

My family had a large white collie. For as long as I could remember Spot had been my friend and companion. We ran and played together every day. Bigger than I was, I would put my arms around her and tell her all my problems.

One day when I was nine years old my dad came home from work and said to me, "Ginny, come into the bedroom. I want to talk to you."

I remember vividly sitting on edge of the bed listening to my dad's gentle words, "Tommy and his friends went out hunting today. They took Spot with them. As they were crossing a railroad bridge, they heard a train coming. The boys were able to get out of the way but Spot didn't make it. She was killed."

My world was shattered, yet my dad continued, "Tommy feels really bad about this so I don't want you to talk about it." And I didn't. Walking from the room in stoic silence, I hid my pain from everyone.

This experience was reinforced several years later when my father died. We had just left the hospital when a friend of mine arrived. I began running towards her. I wanted to put my arms around her and tell her that my dad was dead. But I never had the opportunity.

My aunt rushed over saying as she led me away, "Leave her alone. Her father just died." I didn't see my friend for several weeks. It was years before I ever talked to anyone about my father's death. But the feelings of loss were there so I grieved alone...just as I was taught.

So many of us grieve alone. Those childhood messages are deeply rooted and often seem to be the only way to cope. However, the pain doesn't go away by not talking about it. Because it lies buried within us, we can't run from the pain as much as we may try. It helps to be able to identify the sources of our coping mechanisms and to examine their effectiveness as we face losses in our adult lives. Every loss requires a natural process of grief before we can once again feel that life has meaning.

We need people in our lives and we need to find appropriate ways to surface our feelings so that they no longer control us...so that we can let go and move on with our lives. For persons who are separated or divorced, support groups can provide this source of understanding and security and eventually the challenge to get on with their life. Perhaps there is also a need for other kinds of support groups to deal with death, retirement, growing children or a particular illness.

It is those who have experienced the loss and discovered the positive effects of support who can best minister to others in similar situations. Perhaps because you have hurt, you are now being called to be a source of strength to those who still suffer.



## Once-new series lose promise

As we rocket toward Christmas, I see, through the aft window, the quickly-fading outline of the City of Ruined Dreams wherein dwell the corpses of this year's once-new TV series. Before they become only a distant memory, I'd like to comment on a few of them. (If you bear with me, I'll then share some of your recent comments on columns. This is known as the carrot-and-stick method of gaining readership.)

By  
**James  
Breig**



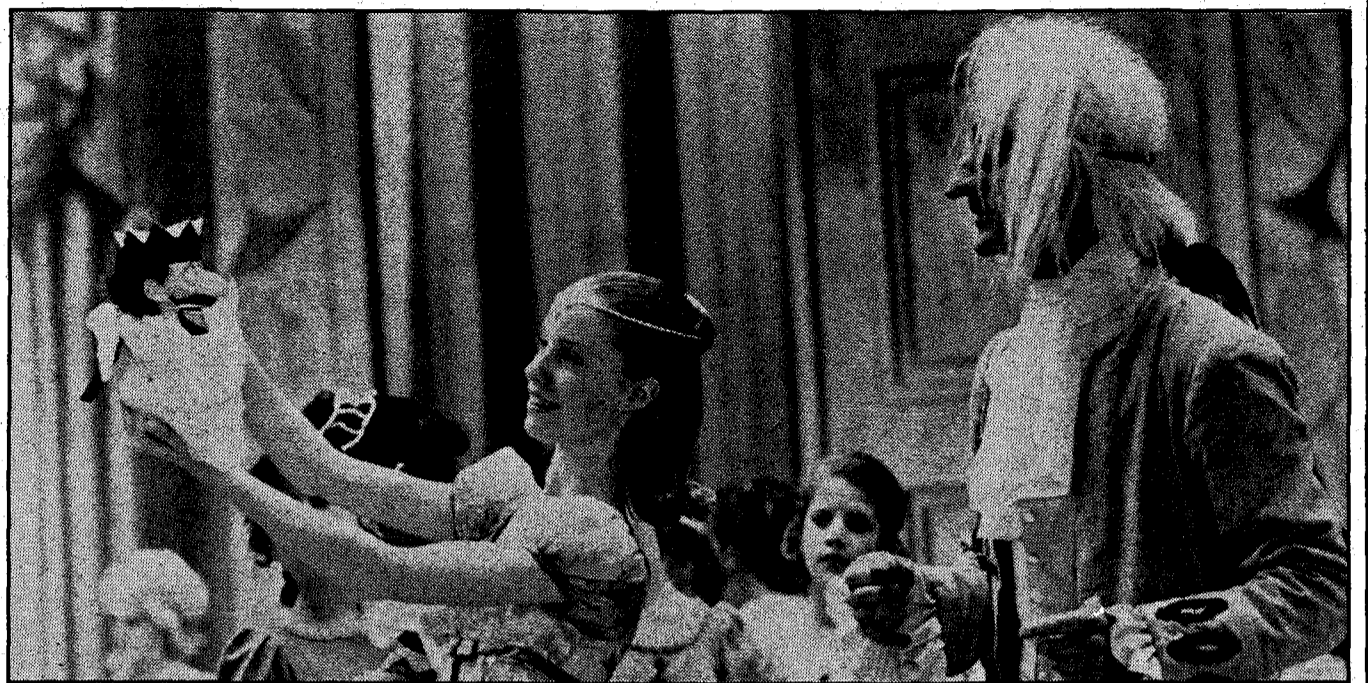
Here are my thoughts on some of the new shows:

*Life with Lucy* has gone into "hiatus," which is networkese for "It's cancelled, but we can't admit it yet." The episodes I saw were dreary and unfunny, sort of like February afternoons. Lucy seemed wed to cue cards and the physical gags caused me to do the same.

*L.A. Law* has the potential to be another *St. Elsewhere* but, so far, it hasn't lived up to it. While "St. E." is touching, funny, daring and even spiritual, *L.A. Law* lingers on transvestites, nearly pornographic one-liners (a remark about one lawyer's finger should have been censored) and such "hot" topics as cocaine. I'll give it a while longer, but it needs to spruce itself up by introducing some likable characters and plots which concern legal ethics rather than who's sleeping with whom.

*Sledge Hammer* is supposed to be a delightful parody of such vengeance movies as Clint Eastwood's "Dirty Harry" and any Chuck Norris tribute to mayhem. They forgot the delight and the parody. Meanwhile, what's being pitched as a kiddie comedy contains a great deal of violence.

*Alf* is my eight-year-old's current favorite. This is the NBC sitcom about a muppet-like space visitor who disrupts the lives of a sitcom family. While it contains some funny one-liners, *Alf*



**BALLET CLASSIC.** Vanessa Sharp as Clara admires the nutcracker as Hugh Bigney as Herr Drosselmeier looks on in "Nutcracker, the Motion Picture," an adaptation of the Tchaikovsky fairy tale ballet, "The Nutcracker." The U.S. Catholic conference says the dancing is "unexceptional" and the film suffers from ballet sequences that fight against the rhythm and emotions of the original score. The U.S. Catholic Conference classifies the film A-II.

has yet to cause me to drop everything and rush to my set (except when "everything" is something my wife wants me to do.)

*Designing Women* began with an enviable time slot between *Newhart* and *Cagney and Lacey* which may account for its survival until now. With its new location, this comedy about four Atlanta women may not survive, despite its welcome dose of Southern accents. All in all, you all, it seems to do an awful lot of its thinking from the waist down.

And now your reward. With those mini-reviews out of the way let's look at some recent comments from readers.

A New York nun wrote in response to my favorable review of the first episode of *Moonlighting* this year. Said she, "I found (the show) crude and

absolutely tasteless." Ouch!

A lot of people wrote with their reaction to my columns on the opinions of bishops about television. For example, a California woman said, "Put my vote on the bishops to definitely watch more television. It would make our jobs as parents educators and concerned Catholics much easier."

An Arizona man wrote: "Several years in the Peace Corps in rural Ethiopia made me realize that life is possible - in fact, much deeper and richer - without television... My suggestion is that the TV be altered to receive only the PBS channel or else donate the thing to a hospital and live life firsthand."

A similar view came from a New Yorker: "I have come to the conclusion that the minuses (of TV) outweigh the

pluses and that our culture would be better off if TV had never been invented."

But a nun from the same area took a less iconoclastic stance, saying, "The answer is to be selective. Most of the sitcoms are inane; police shows, too violent; and soaps, sinful. However, if it weren't for TV I would never have seen some beautiful operas, concerts and ballets."

(One show which you might want to consider as evidence on behalf of TV is coming up Dec. 14 when CBS will offer "Promise," starring James Garner and James Woods. This Hallmark Hall of Fame presentation concerns a middle-aged bachelor who must care for his mentally-ill brother after the death of their mother.)

## 'Therese' examines cloistered nun's life

### Therese A-III

The life of a young girl who became a cloistered Carmelite nun at the age of 15 is chronicled in this impressionistic account of exemplary piety and unconditional love. Director Alain Cavalier visualizes exquisitely the simplicity and beauty of the interior life expressed in a religious community whose traditions may be more confusing than elevating for youngsters. The U.S. Catholic Conference classification is A-III -- adults. The film is not rated by the Motion Picture Association of America.

### Solarbabies A-II

Through uncompromising friendship and team effort, a group of non-conformist teens break away from their captivity in a dry, harsh and cruel adult world of the future to save themselves, a mystical crystal ball and their pre-teen mascot from evil. Sci-fi

escapist fantasy features endless roller-skating sequences, fanciful but derivative wasteland sets and stylized violence.

The U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned to provide special guidance for attendance of children under 13.

## Capsule reviews

### Song of the South A-I

Re-issue of the classic Disney musical mix of animation and live action featuring James Baskett as the amiable old storyteller who helps a youngster understand the way of the world through folktales. *Brer Rabbit*, *Brer Fox* and *Brer Bear* are the animated

characters with charm, emotions and a lesson to learn. The U.S. Catholic Conference classification is A-I -- general patronage. The Motion Picture Association of America rating is G -- general audiences.

### Three Amigos A-II

Steve Martin stars and produces but doesn't dominate this pictorially grand but sometimes stylistically brutal Western parody about three actors playing silly caballeros in a Mexican village which mistakes them for hired guns. Martin Short and Chevy Chase provide the slapstick and wit in director John Landis' continued obsession with physical comedy and dangerous stunts. Some rough language limits its suitability for the very young. The U.S. Catholic Conference classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG.

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## Dr. Halpern to speak at family workshop

Nationally syndicated columnist and author Howard Halpern, P.H.D., is featured in "Passages through Life," a family workshop free seminar sponsored by St. Francis Hospital on Dec. 13, 10 a.m., at the hospital, 250 West 63rd st., Miami Beach.

Most noted for his "On Your Own" column which appears regularly in The Miami Herald and about 40 other newspapers nationwide, Dr. Halpern is the author of many articles and four books including "Cutting Loose" and "How to Break Your Addiction to a Person."

For over 30 years Dr. Halpern's abiding interest has been in the workings and dysfunctions of parent-child interactions and love relationships which he will discuss at the workshop.

Other workshops will be held on topics that include "Midlife Crisis" and "The Later Years."

St. Francis Hospital's Family Workshop offers free monthly seminars featuring nationally known and locally respected speakers focusing on

educational, psychological and clinical aspects designed to help today's families deal with out changing society.

For reservations call Joyce Buck, RN, at 868-2736.

## Drug, alcohol halfway house opened

A halfway house for boys who have drug or alcohol addictions, Regis House (Albergue Jesuit), opened Dec. 8 at 320 N.E. 23rd st. in Miami, created as an outreach program of Gesu parish.

Regis House is offering a holistic 90 day treatment program for boys between ages 10-20. The program deals with three aspects of the boys' recovery: physical, psychological, and spiritual. The staff includes Executive Director Fr. Francisco Lerena, assistant pastor at Gesu, and Program Director Phyllis Koch who has a background in counseling. In addition several professionals are serving as volunteer staffers.

Regis House is currently offering a day program from 9:30 a.m. to 6 p.m. that includes remedial courses that count as credit in the Dade County Public Schools. Following treatment Regis House has job referral and job placement programs and follows-up on its clients.

For more information contact Phyllis Koch at 576-LORD.

## Dialogue on sex and love at Youth Center

The Rev. Paul Marx, O.S.B., President of Human Life International based in Washington D.C., and Sister Lucille Durocher C.S. J. head of Human Life International-Canada, will discuss and dialogue with youth on modern problems pertaining to sex and love, chastity and dating, right and wrong about boy-girl relationships and allied subjects.

Father Marx and Sister Lucille have as teachers, counselors and authors, a life-long experience in guiding youth nationally and internationally.

The title of the talk to be presented is "Sex, Love and Youth Today"; a cordial invitation is extended to all the youth of the Archdiocese to attend the talk on Dec. 15 at 8 p.m. at the Archdiocese of Miami Youth Center, 3333 South Miami Ave. Films and slides will be shown.

Barry Podiatry Center.

"The joint effort will create an even closer relationship between two of Miami's largest Catholic institutions," comments Sr. Margaret McManus. "This is the second such combined undertaking for Barry University and St. Francis Hospital, the first being the mutual construction and operation of a nursing home."

The two facilities are working together on an increasing basis with the eventual goal being that St. Francis will become the teaching hospital for Barry University.

## Pace sponsors 'Ton of Love'

On Wednesday, November 26th the entire student body of Msgr. Edward Pace High School celebrated the second annual "Ton of Love" food drive. The school's social justice program that sponsored the event, collected, weighted and distributed over two tons of food.

The food collected this year went to the Haitian Center, El Salvador and the Camillus House. The two week long campaign ended with a school Mass to celebrate the Thanksgiving holiday.

The food drive is only one of many charitable activities sponsored by the school, which requires 20 hours of community service prior to graduation.

eon Dec. 13 at 11:30 a.m. at the Bonaventure Hotel and Spa in Ft. Lauderdale. For more information call Mrs. Andrews at 472-5288.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their Christmas meeting Dec. 21st at Cor Jesu Chapel at Barry U. beginning on 11:30 a.m. Visitors welcome.

St. Henry's Church in Pompano Beach will host a New Year's Eve party on Dec. 31 from 9:30 p.m. to 1:30 a.m. Big band orchestra. \$40 per person. For information and reservations call 785-2450.

The Clergy Dialogue group of NCCJ meets once a month at St. Thomas University. This Dec. 17 they will meet at 10 a.m. The topics will be Hebrew Midrashic literature and the infancy narratives.

The Youth Group of St. Vincent de Paul Catholic Church will present Noche de Paz on Dec. 20-21 at 8:30 p.m. The musical is based on the birth

of Jesus. Admission \$3 for adults and \$1 children. Held on outside patio. The church is located at 2000 N.W. 103rd St.

The Catholic Charismatic Renewal of the Archdiocese of Miami will have a *Life in the Spirit Seminar* at St. Brendan's Church for ten consecutive Mondays beginning in Jan. 12 at 8 p.m. in the old church. The seminar will be offered in English and all are invited. For registration please come early on Jan. 12. If you need more information call C.C.R. Phone: 925-8464 in Hollywood.

The Catholic Campus Ministry Association will hold their Eastern Study Week at Barry University on Jan. 2-6. Participants are involved in pastoral ministry and various kinds of personal counseling.

St. Timothy Holy Name Society will host a New Years Eve dance on Dec. 31 at the Queen of Peace Hall, 5400 S.W. 102nd Ave. 7:30 buffet. Dancing: 8:30 to 1 a.m. Music by *Music Makers* band. For reservations call Joe Reid at 274-4221.



## HELPING HAND.

It's a problem the Miami Archdiocese, short of priests, could envy—too many priests-to-be and not enough seminary. Nevertheless, the Seminary of Notre Dame in Haiti, the only one in that country, had no funds to expand their facilities and turned to Miami for help. Over \$100,000 was raised by area parishes, including \$2,000 raised by Haitians themselves at the Haitian Catholic center, for additional classrooms and bed space. Receiving a \$109,000 check from Archbishop McCarthy, Fr. Vincent Kelly, Supt. of Schools (second from left), and Fr. Thomas Wenski, pastor of the Notre Dame de Haiti Mission (far right), are seminary rector Fr. Joseph Lafontant (third from left) and faculty member Fr. Andre Pierre, (far left).

## Barry U., St. Francis open podiatry center

Barry University and St. Francis Hospital are announcing the establishment of the St. Francis-Barry Podiatry Center. This joint venture will provide quality podiatric care utilizing combined clinical and academic expertise of the two prestigious institutions. Scheduled to open on Feb. 1, 1987, there will be centers located in both

Miami and St. Francis Hospital on Miami Beach.

Sr. Jeanne O'Laughlin, President of Barry University and Sister Margaret McManus, President of St. Francis Hospital, along with other members of their administrative staffs, finalized months of planning at a Nov. 19 meeting to establish the St. Francis-

## Wilbur, Ruth Wiesmann

A Mass of Christian burial was concelebrated Monday in St. Ignatius Cathedral, Palm Beach Gardens, for Wilbur and Ruth Wiesmann, whose son is a priest of the Archdiocese of Miami.

Father Gary Wiesmann, director of Boystown of Florida and secretary to Auxiliary Bishop Norbert L. Dorsey, C. P., was the principal celebrant of the Mass. Concelebrating with him were Bishop Thomas Daily of Palm Beach, Bishop Dorsey and priests of the Archdiocese and Diocese of Palm Beach.

Mr. Wiesmann, 74, and Mrs. Wiesmann, 71, both died on Dec. 4 following long illnesses with cancer. They came to South Florida in 1960 from Cincinnati and formerly owned and operated a dry cleaning business in Riviera Beach.

In addition to Father Wiesmann, Mr. Wiesmann is survived by a daughter, Mrs. Laverne Justice; two

sisters, Mrs. Ardella Smith and Mrs. Thelma Shroyer, both of Cincinnati; and a brother Joseph Azzuzza, Ca.

Burial was in Royal Palm Memorial Cemetery.

## Vocations Awareness weekend

Young men and women who are at least seniors in high school and who are interested in knowing more about the priesthood and religious life are invited to a Vocation Awareness Day on Dec. 20 at the Youth Center, 3333 S. Miami Ave. from 9:30 a.m. to 3 p.m. Donation is \$2. Bring your own lunch.

## Cat. Center closed

The Archdiocesan Catechetical Center will be closed to the public from Dec. 26 through Jan. 2. Business as usual 9 a.m.-4:30 p.m. Jan. 5.

## It's a Date

The Women of Light monthly Bible Breakfast, sponsored by the Archdiocese of Miami will be held on Dec. 20 from 9 a.m. to 11:30 a.m. at the Ft. Lauderdale North Holiday Inn, 4900 Powerline Rd. \$8 per person includes scripture teaching, breakfast, music and a personal sharing by guest speaker. Reservations must be made by Wednesday prior to breakfast. For reservations call Nancy at 752-3008 or Lila at 753-2037.

The Men of Good News will host a breakfast on Dec. 27 at 8:30 a.m. at the Plantation Holiday Inn. Fr. David Smith, Associate pastor of Annunciation Church will be speaker. Cost: \$6. Call Campo at 764-2451 or 472-8085. For this breakfast spouses, family and friends of the men are invited.

The North Dade Catholic Widow and Widowers Club will hold a Christmas party on Dec. 20th at 7 p.m. at the Visitation Church Social Hall, 100 N.E. 191st st., Miami. All faiths welcome. Call 651-5539 or 652-3052.

Happenings Singles is having an Outstanding Singles Party on Dec. 19 at 9 p.m. at the Diplomat Hotel, 3515 South Ocean Drive, Hollywood. Dancing, live band, continuous Hors D'Oeuvres, gift drawings and surprises. Admission \$6. For more information call Sharon Silver at 385-1255.

The Women's International League for Peace and Freedom and the South Florida Peace Coalition are sponsoring a Candle-Light Vigil for Peace on Dec. 25 at 7 p.m. at 17th st. and Washington Ave. in Miami Beach. For more info call 279-1462.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on Jan. 2 at Nativity Parish Hall, 700 Chaminade Dr., Hollywood at 7:30 p.m. Speaker: Victor DeBianchi, attorney. Music, dancing and refreshments. Guests \$3. For further information call Mary at 921-0685. After 6 p.m. call Lee at 922-5114.

St. Gregory Women's Guild is hosting their annual Fashion Show lunch-



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Thanks for favor granted by Novena to Sacred Heart. E.M.L.

Thanks to St. Jude for Prayers Answered. Publication promised. OLGA

**5 A-NOVENAS**  
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 May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, maker of miracles pray for us. Thank you for prayers answered. Pub. promised.

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

Thanks to Jesus Christ, King of Mercy, His Sacred Heart, Precious Blood, and Holy Wounds; Sorrowful Mother; Sts. Joseph, Raphael, Michael, Jude, Paul, Francis, Anthony, Peregrine and Dymphna for prayers answered. Publication promised. P.B.



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**'The cause of the poor is the cause of God.'**

Fr. Gustavo Gutierrez, 'father' of liberation theology



## Violence is not part of liberation theology

By Katharine Bird  
NC News Service

Numerous liberation theologies exist in the church and in the world -- one for women, another for blacks, another for native Americans, Jesuit Father Alfred Hennelly says in introducing people to the topic.

His special interest is in the liberation theology which "arose in Latin America during the last 20 years," explains the theologian who teaches at Fordham University in New York City. To see why it developed, he thinks a graphic image is useful:

Imagine visiting Lima, Peru, a beautiful colonial city of 1 million people, with great boulevards and beautiful parks. But all around it are what a German theologian calls "the circles of death," the priest says. These are the slums where another 2 million people live in destitution. Here the basic necessities of life -- food, running water, housing -- are missing. People fight over garbage for food.

That is the situation "in most large cities of Latin America," Father Hennelly says. It contrasts sharply with the U.S. situation where the poor live in the core of cities with the prosperous suburbs all around. "In Latin America it is impossible not to see the poor," he explains.

Asked to define liberation theology, Father Hennelly replies that it is "a form of theological reflection which places great emphasis on questions of social justice and re-interprets many aspects of theology to give this aspect pre-eminence." Some, he adds, call this a "preferential option for the poor."

Vatican II placed a spotlight on justice issues, he recalls.

### *Liberating people here at home*

By Father Herbert Weber  
NC News Service

Liberation theology, most often spoken of in reference to Latin America, states that the Christian message is hope of liberation for all who are unfree. To speak of liberation means reviewing what enslaves or imprisons.

In the Gospels, Jesus spent much time with those who were the victims of the closed minds of others. They were the outcasts who received rebuff rather than acceptance.

That type of enslavement still exists. Virtually every high school or grade school class has someone who is shunned because of his or her differences. A young man told me that he has never overcome the fact that he had never fit in any group at school.

Jesus the liberator set people free socially as well as spiritually. The church and her members have to find ways today to continue Christ's work of liberating. Sometimes the burden of others can only be lifted by transforming a society or a system that tends to enslave. Not long ago, a number of church groups, including statewide conferences of bishops, supported a boycott that would allow farm workers in the United States to organize and negotiate with a major food processor.

Happily, an agreement was reached. The newly created contract represents an attempt to change a system and make it more respectful of people's rights. That is liberation for all parties involved.

Sometimes society's attitudes have to change. Although in recent years a number of churches and other public buildings have become more accessible to the handicapped, what takes place within those buildings is not always so open.

A friend who is paraplegic said that she tried to become involved in a parish retreat. She was told that she could pray in her home. While not objecting to the task of praying, she simply stated that whenever she is treated as a shut-in, she feels shutout.

Finally, becoming a church of liberation requires a strong sense of community. By belonging to community, people become conscious of the pain and struggles of others, beginning first with other community members and then expanding that consciousness to the whole human family.

Following this lead, the Latin American bishops and church leaders used a 1968 conference in Medellin, Colombia, "to look at and reflect

theologically on their own situation of suffering."

They referred to the "institutional violence against the poor and called on

Catholics to work toward the fundamental changes necessary" to bring justice to the oppressed, the theologian explains.

An adviser at Medellin, Father Gustavo Gutierrez, a diocesan priest from Lima, Peru, developed the theories discussed at the conference in "A Theology of Liberation" published in 1971. It is considered a basic text for the theology, Father Hennelly reports.

He adds that Father Gutierrez teaches that "the cause of the poor is the cause of God." A native Indian, he "lives and works with the poor" in Lima and dedicates himself to relieving the misery of the oppressed.

Much opposition to liberation theology has arisen because of its call for fundamental change in Latin America, Father Hennelly continues. The question sometimes asked is: Does liberation theology encourage violence?

Although some Latin American Christians join violent movements, Father Hennelly says that "the 12 liberation theologians I know personally are dedicated Christians" who endorse the use of violence only as a last resort.

The recent Vatican "Instruction on Christian Freedom and Liberation" states that violence can be used only "following a long history of tyranny and after all non-violent efforts have been exhausted," the theologian explains.

The Vatican document "gives a foundation for applying liberation theology to other countries," Father Hennelly concludes. In the United States, a beginning has been made at doing this in such efforts as the bishops' pastoral letter on the U.S. economy, he adds.

### Scriptures

## The Bible: A record of liberation

By Father John Castlot  
NC News Service

St. Paul was a fierce champion of freedom. In fact, his letter to the Galatians has been called the "Charter of Christian Liberty." Its message is captured in this clarion call: "It was for liberty that Christ freed us!" (5:1).

St. Paul's converts in Galatia were being taken in by propagandists who insisted that their salvation depended on submission to a shackling and ineffectual legal system. His reaction was swift and impassioned: "You senseless Galatians! Who has cast a spell over you -- you before whose eyes Christ was displayed to view upon his cross?...Stand firm and do not take upon yourselves the yoke of slavery a second time" (3:1; 5:1).

In a remarkable passage in Romans, St. Paul's

concern for liberation takes on a broader coloring:

"Indeed the whole created world eagerly awaits the revelation...Creation was made subject to futility, not of its own accord by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God" (8:19-21).

### Selfishness

Human selfishness has enslaved all of creation, exploiting and squandering its riches and marring its beauty, not just to satisfy legitimate needs but to pander to extravagant desires.

"The glorious freedom of the children of God" is precisely freedom from the most demeaning slave driver of all, the self. By his selflessness, Jesus freed us from this tyrant.



# Know Your Faith

## The Church and the poor

### Pope John Paul II talks about liberation theology

By David Gibson  
NC, News Service

The thirst for freedom is universal -- a somewhat hard-to-define desire to be free "from" something and free "for" something.

Undoubtedly people living in poverty or conditions of misery experience this thirst in a special way.

That fact greatly interests the theologians of liberation. It greatly interests Pope John Paul II too.

The pope has addressed the question of liberation theology and conditions of misery for the poor at least twice this year in communications with Brazil's bishops -- a country where liberation theology has had a definite influence.

There really are two Brazils and they contrast greatly with one another, the pope said in a letter to the bishops. One Brazil is "highly developed, dynamic, thrusting toward progress and affluence." The other Brazil is seen in "extensive poverty belts, in endemic diseases, illiteracy and social marginalization."

This contrast "penalizes" great numbers of people who are "condemned to all sorts of misery," said the pope. In a speech in Rome to 21 Brazilian bishops he described it as a social situation that calls for "huge, profound and necessary social reforms."

Similarly, in an instruction on Christian liberation this year, the Vatican's Doctrinal Congregation stated: "The fight against injustice is meaningless unless it is waged with a view to establishing a new social and political order in conformity with the demands of justice."

Against this background some questions arise: Surely people long for liberation from misery. But what does this have to do with the church or theology? Moreover, how is profound social change to be achieved in Brazil -- or anywhere else?

In his communications with Brazil's bishops, the pope discussed those questions. He said "it is part of the church's mission to concern herself in a certain way with questions relating to the human person from the womb to the tomb, questions of a social and socio-political nature."

The church, he added, "does not hesitate to defend fearlessly the just and noble cause of human rights and to support courageous reforms."

In all this the pope urged

**The Church 'does not hesitate to defend fearlessly the just and noble cause of human rights and to support courageous reforms.'**

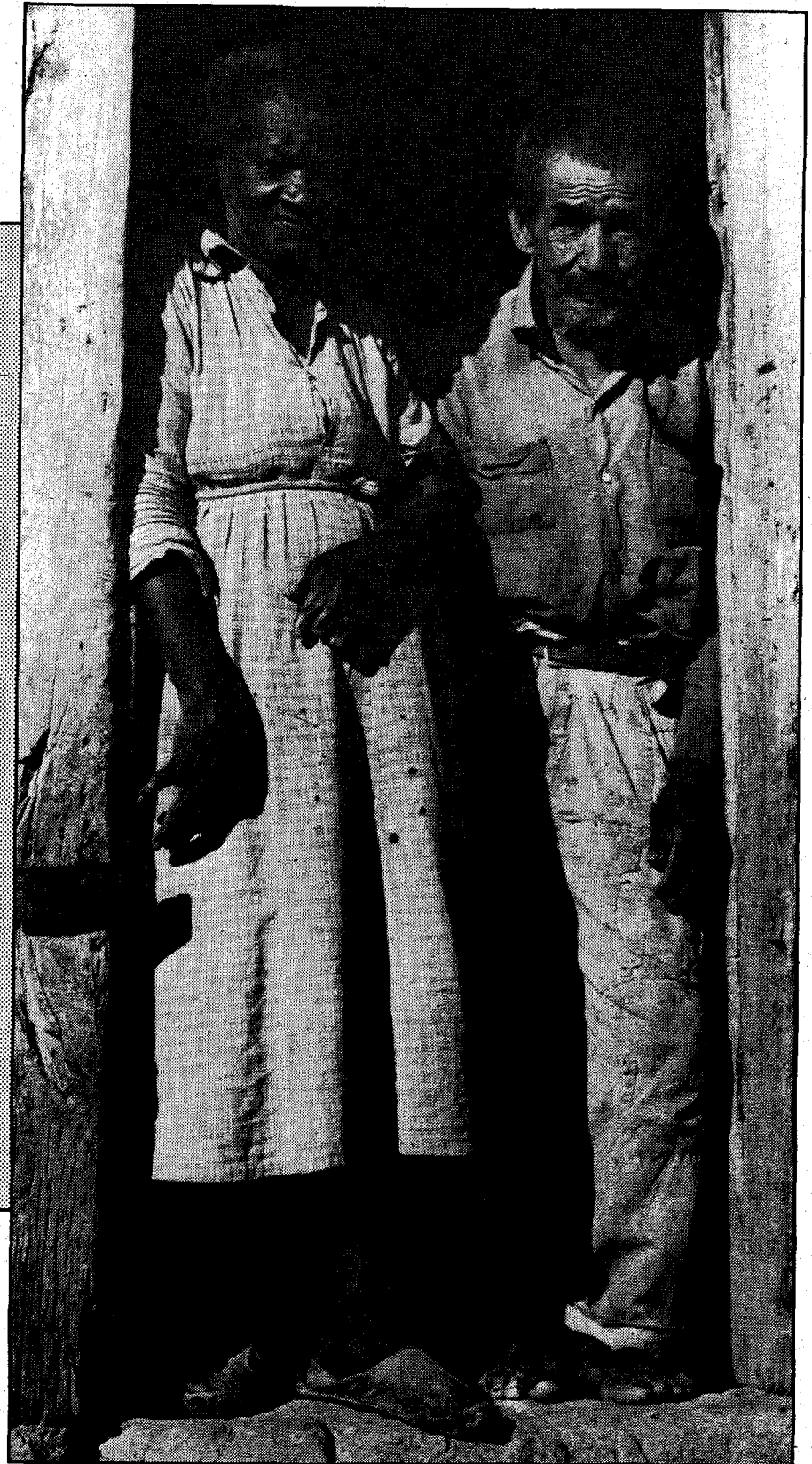
*Pope John Paul II*

recognition of "a clear-cut distinction between the function of the laity...and the function of pastors, who dedicate themselves to forming the laity to live out" tasks in society. He said "the church does not point out technical solutions to temporal problems but rather illuminates the search for solutions with the light of faith."

Moreover, the "exercise of ministry in the socio-political area" ought to be in "perfect harmony with the constant teachings of the magisterium."

Liberation, said the pope, is "first of all salvific...and afterward socio-ethical." He asked that one dimension of liberation not be reduced to the other.

As he has many times, the pope



encouraged the pursuit of justice without recourse to violence. That point was also made in the Doctrinal Congregation's 1986 instruction which discouraged any effort to "discredit the path of reform" in favor of revolution.

With such considerations in mind, however, the pope said: "We are convinced, we and you, that the theology of liberation is not only

timely but useful and necessary."

He said he believes Brazil's bishops can play an important role in the development of a theological reflection that will "inspire effective pastoral [action] in favor of social justice, equity, the observance of human rights, the construction of a human society based on brotherhood, harmony, truth and charity."

To the extent that people throw off the chains of selfishness, to that extent they become truly free and allow the entire created universe to exist in freedom.

The whole Bible is a story of the conflict between slavery and liberation. God created humanity to be free, to share in his own freedom. But people insisted on doing things their way and enslaved themselves and each other.

#### God the Liberator

The sequel to humanity's original rebellion is one long story of self-destruction and shameful exploitation of others. It is the story of the domination of the defenseless by the powerful, of the poor by the rich.

Hovering over this sorry scene is the figure of God the Liberator, the Savior. Central to his whole

**'The whole Bible is a story of the conflict between slavery and liberation. God created humanity to be free, to share in his own freedom. But people insisted on doing things their way and enslaved themselves and each other.'**

self-revelation in the Old Testament is the liberation of his people from bondage to the powerful Egyptians. So basic was this experience in the life of the people that forever after they thought of God

primarily as a saving God.

Ironically, having been freed themselves, they proceeded to enslave others, even their fellow-Israelites. But the God of freedom was not silent. Through his prophets he let his people know in no uncertain terms what he thought of their conduct.

This passage from Amos is typical: "Thus says the Lord: For three crimes of Israel and for four, I will not revoke my word; because they sell the just man for silver and the poor man for a pair of sandals" (2:6).

Such callous abuse of the defenseless led eventually to the enslavement of the whole people, first by the Assyrians and later by the Babylonians. But in time God intervened once again to liberate his chastened people and restore them to freedom.

The same struggle goes on throughout history.



# Gator upsets priest's golf game

## Four legged creature is no marshmallow

HILTON HEAD ISLAND, S.C. (NC) — Two Jesuits visiting Holy Family Parish in Hilton Head Island used marshmallows to entice an alligator from its lagoon. Now, the pastor's golf practice is suffering.

*'Alligators are not too smart, their brain is not far removed from their stomach.'*

Father Philip A. Hamilton, pastor at Holy Family, said the two Midwestern Jesuits wanted photographs of an alligator to take back home.

They got their pictures with marshmallow lures, but the rectory's lagoon alligator developed a taste for the treat — which it has a hard time distinguishing from white golf balls.

"Alligators are not too smart. Their brain is not far removed from their stomach, and is certainly much smaller," the priest said.

"When I go out to practice my pit-



A marshmallow hungry alligator distracts priest's concentration.

ching wedge hitting balls over the lagoon to the front lawn, the alligator

comes right up to the shore near me expectantly awaiting a marshmallow,

looking at me through those two walnut-looking eyes."

Because there is not much level ground to hit pitch shots, the priest often finds himself five feet from the water with his back to the alligator.

"Now I understand the pressure on a pro trying to sink that eight-foot putt in a playoff on Sunday afternoon," he said.

"But I concentrate and try to lay the first ball just short of the shore on the other side of the lagoon. The alligator hears the splash and off he takes himself for his marshmallows. Then he frequently scrambles up on the shore to examine, and I think even at times consume, a white 'marshmallow' or two dropping down from above," the priest said.

At least that is the excuse he is giving when his parishioners "see me top an easy pitch shot into the water."

"Each of us has an alligator, or even two or more inside of us — temper, alcohol, lust, selfishness, greed, etc. Inexperienced tourists feed alligators, the smart home owners don't," he said.

"Don't feed the alligator in my lagoon, or the one in yourself."

# Airport chaplains serve travelers' needs

DENVER (NC) — Airport chaplains watch their "parish" ebb and flow by the hour. It is one of the fascinations of their work.

"I was at the birth of a baby," said Father John Jamnicky, chaplain at Chicago's O'Hare International Airport for the past 10 years. "I've anointed the dying. In a confessional context I've dealt with fleeing felons and a murderer. I've found knives that have been left in the chapel."

"It's hard to plan a day," he said. "Something always comes up."

Father Jamnicky was one of 12 airport chaplains who met in Denver in August for the fourth Meeting of Airport Chaplains. The meeting was organized by George Hendricks, a permanent deacon and the Denver Archdiocese's chaplain at Stapleton International Airport.

In addition to passengers — 729 million of them a year nationally — the chaplains minister to airport employees. At O'Hare, there are 190,000 employees, accounting for 40 percent of those attending services.

Also attracted to the airport are the homeless, who are searching for a roof over their heads.

"At O'Hare you could walk around naked all day and nobody would say anything," Father Jamnicky said. "The poor and the homeless come to get lost in the crowd."

He said it is a mistake to think that most airport travelers are vacationers with little or no interest in spiritual pursuits.

"Traveling is a very sensitive time for people," he said. "It's not always vacations. People are uprooted, undergoing divorce, leaving home for



Airport Chaplains never know what to expect when they come to work in the morning.

the first time or there has been a death in the family."

People who have not been to confession for five or 10 years will seek reconciliation with the airport chaplain, he said. He has also presided at first communion services and weddings.

Bishop Rene H. Gracida of Corpus Christi, Texas, who attended the

meeting as liaison between airport chaplains and the National Conference of Catholic Bishops, said some dioceses will not provide a chaplain for their large airports.

"There is a large archdiocese in the West with a major international airport. I received a letter from the chancellor telling me there was no need to appoint an airport chaplain.

He said there was a priest at a parish near the airport who was also the fire department chaplain, and he would come in case of a crash."

Bishop Gracida, a pilot himself, said travelers and airport crews have spiritual and social needs. "Airport employees are gone from home so much of the time. Work schedules often make parish life impractical."

## Filipinos make lanterns for Christmas

LAS PINAS, Philippines (NC) — Poor Filipinos in Manila and the nearby town of Las Pinas have made Christmas lanterns for sale in the United States during Christmas time.

The project is sponsored by the Las Pinas parish church, whose pastor sees the work as the beginning of a cottage industry.

Father Mark Lesage, a member of the Missionaries of the Congregation of the Immaculate Heart of Mary and Las Pinas' pastor for the past 17 years, said he hoped the program would develop technology appropriate to local resources and build management skills while pursuing traditional crafts.

"We shared our job orders for lanterns with other poor communities,

and we taught them how to organize and work in small work units, the best way to make the lantern," he said.

The lanterns are made by 2,000 people living in three Manila squatter areas and in Las Pinas. They make about (U.S.) \$2.50 a day, approximately the legal minimum wage.

Each paper-and-bamboo lantern is

a five-pointed star, with arms about two feet long. A message from President Corazon Aquino accompanies each of the lanterns, called "stars of hope."

"Filipinos pass on the Star of Hope to their brothers and sisters around the world, to those who cherish peace and freedom in their lives," the message says.