State's bishops ask more federal action

Seek new refugee policy

Mariel refugees are among those who have had a great impact on the local community.

Poland: Communism's downfall?

Could be, Miami priest says after visit there

By Ana M. Rodriguez
Voice Staff Writer

Catholic Poland may eventually bring communism to its knees, says a Miami priest, a long-time student of Polish history, who spent six weeks in that country this summer.

Fr. Thomas Wenski, associate director of the Pierre Toussaint Haitian Catholic Center and the son of first-generation Polish immigrants, says, "If Poland succeeds, the days in communism are numbered."

The union has 10 million members in a country of 33 million, most of whom profess a deep Catholicism which more than 30 years of Communist rule have not been able to dispel. One of its most prominent leaders is Pope John Paul II, whose election to the papacy and return to the country in 1979 are considered the catalysts for Solidarity's rise.

According to Fr. Wenski, "he could draw the world's attention on Poland," making repression by the government almost impossible.

SOLIDARITY and the Catholic Church, in fact, are the only two independent institutions in the country, and although the church does not control the union, it exerts a "moral influence," says Fr. Wenski. "They'll listen to the Church."

The Church, he says, has gained this trust and respect by "suffering with the people" throughout the last 200 years.
MUNICH, West Germany — The Catholic Press in West Germany may be one of the enduring communication links with Catholics who have stopped going to church, according to Gunther Mees, editor of Munster's archdiocesan weekly, Kirche und Leben.

The non-churchgoers, “who are trying to loosen their connections with the church,” said Mees, “don’t want to go too far in their untying of the bond.”

A subscription for the stay-at-home Catholic, the German editor added, “is still a link between them and the church.”

Mees spoke at a Conference of the International Federation of Church Press Associations in Munich's Kardinal Wendel Haus, a conference center named for the late archbishop of Munich.

The conference drew Catholic journalists from many countries, including the United States and Canada.

JOURNALISTS addressing the conference saw a need for the church press in European countries to remain independent and to foster open discussion of church problems, including constructive criticism, while assuring church authorities that such criticism “need not be construed as dissent or rejection.”

Discussing the 25 percent decline in churchgoers in West Germany since World War II, Mees said that despite some initial losses the contemporary drop in church press circulation has become negligible.

He described the 22 German diocesan weeklies with a circulation of 1.6 million as “a large, uniform, and influential group.”

“There is no real logical equation from which we can draw the conclusion that a smaller number of churchgoers implies a smaller number of subscriptions,” he said.

There are about 26 million Catholics in West Germany, totaling 45 percent of the population.

REDIMPORTOR Father Kevin N. Donlan, editor of the Irish magazine, Reality, and vice president of the International federation said that “a fundamental problem” facing the church and press in Ireland is “the loss of faith on the part of the young.”

He said that 47 percent of Ireland's population of 3,348,217 is under 25 years of age.

A Reality survey indicated that in suburban Dublin about 50 percent of the families do not buy or read religious literature, said Father Donlan.

“To put it bluntly, by tradition and temperament Irish people are not great readers — great talkers, yes,” said Father Donlan.

The church in Ireland could fill the generation gap between youths and adults by allowing young people to speak in the press, said the Irish priest.

Vatican silent on Pope's hospital bill

ROME (NC) — Officials at the Vatican and at the Gemelli Polyclinic in Rome refused to confirm reports that Pope John Paul II’s 77-day stay at the polyclinic cost the Vatican nearly $40,000.

A spokesman for the hospital confirmed that a bill had been submitted to the Vatican, and a Vatican spokesman said the pope, like other high officials at the Vatican, has no health insurance. But neither would comment on the amount of the bill, calling the information “a private matter.”

An Italian weekly magazine, Europeo, reported in a recent edition that the hospital bill came to 45 million lire (nearly $40,000) for the use of two hospital rooms for 77 days, clinical examinations and consultations. The physicians who treated the pope during his hospital stay did not charge the Vatican for their services, the magazine said.

Mug. Domenico De Luca, an official of the Vatican Secretariat of State, paid the bill with a check drawn on a special account at the Vatican bank, composed of funds raised during the worldwide Peter’s Pence collection, Europeo said.

An official of the polyclinic’s press office said that the Catholic hospital was not the property of the Vatican and was considered a regional hospital under Italian law, receiving funds from the government.

Although the hospital sometimes receives funds from the pope’s Peter's Pence funds, the submission of bills to each patient is required by law and “is not at the discretion of the administration,” the hospital spokesman said.

Father Romeo Panciroli, director of the Vatican Press Office, confirmed Europeo’s report that Pope John Paul has no health insurance, adding that the health care expenses of the pope and of cardinals at the Vatican are “covered without having to be enrolled in any specific health insurance program,” he added.

Madalyn O’Hair rebuffed by high court

WASHINGTON (NC) — Madalyn Murray O’Hair’s effort to stop the Austin, Texas, city council’s practice of opening its meetings with a prayer has been rebuffed by the U.S. Supreme Court. The court, ruling Oct. 5, also rejected a separate challenge by Mrs. O’Hair to the annual display of a Christmas nativity scene and a Hanukkah menorah at the Texas capitol in Austin. In both cases the court left intact lower court decisions that such practices do not violate the separation of church and state required by the Constitution.

U.S. Church role vital in Salvador

WASHINGTON (NC) — The already "appalling" level of violence in El Salvador would be much worse if it were not for the opposition of the U.S. hierarchy to U.S. military aid to the war-torn nation, according to Irish Bishop Eamon Casey of Galway and Kilmacduagh.

Bishop Casey, chairman of the Irish Catholic overseas development agency Trocaire, visited El Salvador as part of a Trocaire team which later released a report on its findings. On a recent visit to Washington, the bishop said the U.S. church’s role is vital in galvanizing public opposition to U.S. policy toward El Salvador.

Penance, topic for world theologian meet

ROME (NC) — “Reconciliation and the sacrament of penance” has been chosen as the topic for the coming year’s work of the International Theological Commission, and an American commission member sees the decision as “a fine opportunity for the church,” Father Carl J. Peter, dean of theology and religious development agency Trocaire, visited El Salvador as part of a Trocaire team which has chosen the same theme for its next meeting in 1983. Father Peter said that the “sacrament of penance is in great trouble today, and this is a pastoral problem of the first order.”
Pro-lifers agree on HLA wording

WASHINGTON (NC) — After a year of study the National Right to Life committee (NRLC) has announced agreement on new wording for a comprehensive human life amendment which it hopes will unify the pro-life movement.

The new wording replaces a three-section amendment developed by the committee in 1974 and known in Congress as the Garn-Oberstar amendment after its two prime sponsors, Sen. Jake Garn (R-Utah) and Rep. James L. Oberstar (D-Minn.).

The committee developed the new wording in an attempt to settle the differences between supporters of the Garn-Oberstar amendment and supporters of a separate amendment sponsored by Sen. Jesse Helms (R-N.C.) and Rep. Robert Dornan (R-Calif.).

The CHIEF DIFFERENCE between the two amendments has been that the Garn-Oberstar amendment includes a clause making exceptions for "only those medical procedures required to prevent the death of the mother."

The Helms-Dornan amendment includes no such exception and merely states that the "parameter right to life is vested in each human being from the moment of fertilization.

Supporters of the Helms-Dornan amendment have argued that no exceptions should be written into the Constitution and that procedures necessary to save the life of the mother still could be performed because they are not abortions in the eyes of the law.

Supporters of Garn-Oberstar have countered that without an explicit statement of allowed exceptions courts would be able to make any exceptions they choose.

The new amendment, approved by the National Right to Life Committee's board of directors, includes a combination of both amendments. It states in its first section that "the right to life is the paramount and most fundamental right of a person."

Thereamble to the Constitution includes the word "person" in the Constitution to include the unborn, the new amendment states that "nothing in this article shall prohibit a law allowing justification to be shown for only those medical procedures required to prevent the death of either the pregnant woman or her unborn offspring, so long as such law requires that reasonable effort be made to preserve the life of each."

Dr. J.C. Willke, NRLC president, said the agreement on the wording by the board, which includes representatives of right to life organizations in each of the 50 states, showed "a deep-seated and total unity of purpose" within the pro-life movement.

Hatch's amendment would allow, but would not require, Congress and the states to reenact abortion restrictions struck down by the Supreme Court. It is considered an interim step prior to passing a comprehensive amendment such as the new NRLC amendment.

By Stephanie Overman

WASHINGTON (NC) — Strategies for organizing against state pro-life activities, from watering down proposed legislation to "going for the worst possible bill," were discussed in one of the workshops at a National Organization of Women conference Oct. 11-12.

The workshop was part of the 1981 NOW conference held in Washington Oct. 10-12. "Countdown to Equality," the conference theme, emphasized that three more states are needed by June 1982 for the ratification of the Equal Rights Amendment. The ERA states that, "equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex."

Speakers included NOW president Eleanor Smeal. Former first ladies Betty Ford and lady Johnson took part in the ERA countdown campaign at the Lincoln Memorial.

NOW WORKSHOPS were held on employment, rural women, minority women, lesbian rights, reproductive rights and religion and the new right.

Bridget Whitley, heading the workshop on "Organizing Against Anti-Abortion State Legislation," used the proposed Pennsylvania Abortion Control Act as a model. Washington attorney Lynn I. Miller went through the proposal point by point, showing how to build a law that the Pennsylvania test case requires a waiting period and informed consent before an abortion is performed.

Whitley said the Pennsylvania test case requires a waiting period and informed consent before an abortion is performed.

"Anti-abortionists constantly use legislation. They are not concerned about the Constitution," said Ann Baker, New Jersey chairwoman of the Reproductive Freedom Task Force. "They have to keep their people busy, and they use whatever type of legislation they can."

Pro-life leaders have to keep their people busy, Ms. Baker said, "so that they can mobilize them later to work for a constitutional amendment, she said.

Ms. Miller told the workshop participants to aim at stopping passage of any type of pro-life bills in the legislature and not to depend on the courts, except as a last resort. "The courts have done well, but I'm not sure about the Supreme Court," she said.

The number one issue in New York is Medicaid funding of abortion, Carol Richerts of New York said, because "a right all can't exercise, none can exercise."

SHE SAID SHE is also concerned because Medicaid abortion funding is a very symbolic issue for pro-lifers and is "number one on their hit list."

Abortion supporters have a lot of allies, Ms. Rechert said, and "our strength is the ability to organize." She said people can be taught how to write letters, how to organize a speakers bureau, how to picket.

Joan Rouke, president of Ohio NOW, explained the function of the NOW carovan project, a van which receives funding from abortion clinics to present information on the human life amendment and human life bill.

"It's a very successful media event," she said, when the van is brought into small towns and cities.

How NOW will fight pro-life

"Don't tone it down... go for the worst possible bill"
The drawing shows how the shroud was placed over the body of Christ as he was being prepared for burial. A negative image of the shroud shows a face believed to be Christ's.

Pope gets $3 million from 'apparition' site

PIACENZA, Italy (NC) — A woman who claimed to have seen Mary, the mother of God, in 1964, left her multimillion dollar estate to Pope John Paul II in her will.

Rosa Buzzini Quattrini, who lived in the Piacenza region of northern Italy, died in September at the age of 72. When her will was opened in her lawyer's office on Oct. 6 in the presence of her three sons, it named the pope as the only beneficiary.

Her wealth came from donations by thousands of people who had come on pilgrimage since the day in 1964 when Mrs. Quattrini, known as Mamma Rosa, claimed she had seen the Virgin Mary in the spot where a pear tree bloomed out of season, allegedly to mark the site of the apparition.

Local church authorities over the years have issued several statements denying any supernatural origin to the events and admonishing Religious who brought visitors to the site. Despite the cautions more than 100,000 pilgrims a year continued to come, many of them from France, Switzerland and West Germany.

Recently a train carrying 600 people from Paris visited the site.

### Shroud book claims image is Jesus'

DETROIT (NC) — A federal judge has lifted an injunction against distribution of a new book on the Shroud of Turin which claims the shroud is the burial cloth of Christ.

Federal District Court Judge Horace Gilmore overturned the injunction because it violated the First Amendment ban on prior restraint of publication, according to David J. Kelley of Servant Publications, Ann Arbor, Mich., publisher of the book, "Verdict on the Shroud: The INJUNCTION had been issued by a Michigan court judge when members of the Shroud of Turin Research Project, Inc. (STURP) objected that the book misrepresented the authors' connection with the project.

Jude Ross Campbell of the Washtenaw (Mich.) County Circuit Court, in issuing the injunction, also said the book "could jeopardize discussions with the shroud's guardian, Cardinal Anastasio Ballestrero of Turin, Italy, on new scientific tests to date the cloth.

Servant Publications will change the book's dust jacket, which currently claims the work is "the definitive book, based on new evidence from three years of intensive investigation by the Shroud of Turin Research Project," and send a letter to book distributors saying the book is not the official report of the research project, Kelley said.

He acknowledged that current copies of "Verdict on the Shroud" could unintentionally mislead people.

"All we're admitting is that it is not the product of an artist," Kelley said. "It could look like this is an official report. "We've not done that intentionally."

He said the letter and changes in the book's dust jacket were being issued at Servant Publication's initiative to clarify the matter.

One of the book's authors, Kenneth Stevenson, is a former-spokesman for the research project and, according to Kelley, is still a team member. The other author, the Rev. Gary Habermas, is an associate professor at Liberty Baptist College, Lynchburg, Va., founded in part by the Rev. Jerry Falwell.

Kelley said Mr. Habermas, a Benedictine minister, has been a research consultant to some team members but not a full-fledged member of the scientific team.

RESEARCHERS, including STURP members, are seeking permission from Cardinal Ballestrero to run a carbon 4 test on the shroud to determine its approximate age. Until recently such a test involved removing a napkin-sized portion of the cloth. Now, however, STURP reported in a 1980 newsletter, methods using only a few milligrams of cloth have been developed. The cardinal is now reportedly studying the possibility of allowing the test. The shroud is kept in a Turin chapel.

Whether the shroud really was Jesus' burial cloth is still in dispute. Stevenson and Mr. Habermas believe it was. STURP members are non-committal.

In "Verdict," the authors stated, "Thus the facts point strongly to the two conclusions that the shroud is an actual archaelogical artifact and that it is Jesus' burial garment."

They also suggested the shroud provides evidence of Jesus' resurrection. They said that the fact that the shroud shows no signs of decomposition of the human body it contained, that it was not unwrapped in any conventional way and that the image is a light scorch, all point to the resurrection.

But, they added, "The conclusion reached in this book is a cautious one."

In a statement released during an official three-day conference on the shroud, STURP concluded, "that the shroud image is that of a real human form, not a painted, crucified man. It is not the product of an artist."

But scientists cannot prove that it is or is not Christ, the STURP members added.

And, they said, the means by which the image got onto the shroud is still a mystery.

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PAGE 4 / Miami, Florida / THE VOICE / Friday, October 16, 1981
ST. LOUIS (NC) - Archbishop John L. May has described the recent proposal by the Reagan administration to change pending tuition tax credit legislation to exclude poor families as tragic.

The Archbishop told about 350 high school teachers and administrators at a meeting that the administration has proposed eliminating tuition tax credits for those families who pay little or no taxes.

"THAT WOULD BE tragic," he said. "That is where the greatest need exists, especially in Catholic inner city schools where the bulk of the families are low-income."

The tuition tax credit bill sponsored by Sen. Daniel Patrick Moynihan (D-N.Y.) and Sen. Robert Packwood (R-Ore.) which the archbishop said he supports, would allow poor families to receive credits of up to $500 whether they paid federal income taxes up to that amount or not.

John E. Chapoton, assistant treasury secretary for tax policy, told a House education subcommittee recently that it "would be both costly and burdensome for the government and the families involved in the credit were made refundable to families with little or no income, no tax liability and presently no contact with the Internal Revenue Service."

Chapoton acknowledged that the tuition tax credit would "provide assistance to needy families who are not now taxpayers. However we think this feature is not desirable from the standpoint of the policy and the administration," he added.

Archbishop May said giving tax credit only to those families that pay enough federal income taxes could sink the plan altogether, "that is precisely what the critics have alleged - that it is a help the rich program, a segregationists program. They have not understood the wishes of the lower income parent and that was not in the Moynihan-Packwood plan," he said.

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(Pope John Paul II, 1981 Mission Sunday Message)

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OR:

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Poland ...

continued from page 1

by making itself the defender of Polish culture and tradition despite Austrian, German and now Russian invaders.

THIS BONDING of the people and their Church is best exemplified by a story Fr. Wenski recalls, purportedly true, about a certain factory foreman who had collaborated with the Communists. When Solidarity took over the factory, he protested his innocence, saying he was not a Communist and had only collaborated to survive.

After repeated protestations, the man kissed a crucifix, and the union backed off.

"It would be inconceivable," Fr. Wenski says, "for a Communist to make such a gesture." Lech Walesa, the union leader, and a devout Catholic, carries a crucifix wherever he goes, and it hangs wherever he speaks. A medal of Our Lady of Czestochowa is always pinned to his lapel.

Although the church has made gains since the time that the late Cardinal Stefan Wyszyński was kept under house arrest, discrimination against those who practice their religion still exists, Fr. Wenski says.

But Poland is perhaps the only Communist country where outdoor Masses can be held and where every summer thousands of people participate in processions and pilgrimages to the Shrine of Our Lady of Czestochowa.

"EVEN WHEN they weren't allowed," says the priest, "the people had them anyway.

Earlier this year, Solidarity demanded that the government allow the Church to broadcast Mass once a week over radio and television. It won.

During the current and seemingly worst crisis so far, which has forced Poland to line up for 12 hours at a time in order to buy meat, bread and milk, the Church has urged the people to remain united. Fr. Wenski says, and remember that "the guy in front of you is not your enemy.

HE GOVERNMENT'S propaganda campaign has been aimed at making Solidarity the villain, insisting that because members of Solidarity are not working Saturdays any more. But that is true, then cows must be members of the union too, because there isn't enough milk, either.

THE HELP FROM people in the United States, in terms of money to buy food, is allowing the Poles to "buy time that might be sufficient to bring the country through the crisis," Fr. Wenski said.

Meanwhile, the tension mounts and some Poles are deciding to leave. At the rate of about 200 a day, they make their way to Austria. From there, hoping to get on planes or boats to Australia and the United States.

Like the Haitians, Fr. Wenski says, some Poles are coming into this country illegally.

The exodus is a help to the government because "it takes some pressure off them," but Fr. Wenski says most Poles want to stay in their country.

Will Solidarity get all the reforms it wants? There's no way to tell but "they haven't lost so far, he says, and a year ago, the freedoms they have already gained, including freedom of the press, would have been unthinkable."

"WHETHER SOLIDARITY will work or not depends not on Solidarity but on something outside their control: the Russians. For the first time in a Communist country, the very workers for whom the system was supposed to have been created have risen against it, claiming it does not represent them.

The Poles have a joke for it. Leonid Brezhnev has a recurring nightmare over in Moscow. Every night, the same dream: Our Lady of Czestochowa appears to him--wearing a medal of Lech Walesa on her robe.

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Bishops’ statement on refugees

Following is the Florida Catholic Bishops’ pastoral statement concerning refugees and entrants:

It is a strange and complex situation which can bring a decent American citizen and a Christian to regard refugees and entrants with bitterness and hatred, to want to cut off welfare funds for refugees, to want refugees deported or moved to other parts of the United States.

It is a tragic fact of history that most of the native American Indian population has been killed off or herded into reservations so that the present population consists almost exclusively of immigrants or descendants of immigrants, of people who came to the “Land of the Free” from other lands looking for freedom, economic, cultural linguistic, social, lives for themselves. In a broad sense, Americans are all refugees or children of refugees. Therefore it is not fair to presumes to have sympathy for refugees, to welcome them, to help them enjoy the same opportunities that ourselves or their forbears enjoyed.

Christ taught us that to welcome a stranger is to welcome Christ. He welcomed them. He gave us an example of service to the poor and disadvantaged. He instructed us to love our neighbors as ourselves even to the extent of sacrificing our lives. The Christian response to refugees might properly be expected to be concern, care and service.

However, there are factors which make the American and Christian response extremely difficult in the State of Florida.

Since 1940 thousands upon thousands of Cubans have come to Florida and, especially in south Florida, have impacted on every phase of life—economic, cultural, linguistic, social—lives for themselves. In a broad sense, Americans are all refugees or children of refugees. It is, therefore, not fair to presume to have sympathy for refugees, to welcome them, to help them enjoy the same opportunities that ourselves or their forbears enjoyed.

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Catholic Cemeteries (and Mausoleums)

In DaDe County

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<th>CEMETERY</th>
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<td>Our Lady of the Valley</td>
<td>1020 N.W. 34th St., Miami</td>
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<td>Our Lady of Good Counsel</td>
<td>1701 S.W. 13th Ave., Miami</td>
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<td>Our Lady of Lourdes</td>
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<td>Sacred Heart</td>
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In Broward County

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Catholic Voice

The annual Mission Sunday collection to benefit foreign missions will be taken up at Masses this weekend. All the faithful are urged to surpass last year's giving (see below), as expenses of this ministry continue to grow. Last year's parish collections are given below. Some parishes may be omitted due to incomplete figures.

Parish Collections Last Year

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<tr>
<th>PARISH</th>
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The charge for the film materials is a low $5 and they can be borrowed for two weeks in advance, says librarian Sister Mary Doran.

The center also offers records, tapes, magazines, a wide selection of textbooks and a limited number of video cassettes. Teachers or other interested parties are encouraged to visit the center, where they can preview filmstrips and films or choose textbooks for their classes.

Sister Mary Doran

PARISH PHARMACIES

Catholic Voice

In time of sickness, and for better health, you know you can depend on your pharmacy. The quality prescription experts listed in this section are listed by parish location for your convenience.

Saint Rose of Lima Parish

PARISH PHARMACY

10886 N.E. 6th Ave., Miami Shores - PH: 754-9508

Orlando Brothers

Dietetic Candles and Cookies

Opa-Locka 681-3122

Good Shepherd Church

St. Luke Church - Fort Lauderdale

Catholic Cemeteries P.O. BOX 520128, MIAMI, FL 33152

Catholic Voice

PAGE 8 / Miami, Florida / THE VOICE / Friday, October 16, 1981
What do these photos have in common?

Both pictures depict the results of murderers. At right, the casket of Egypt's Anwar Sadat is lowered into the ground. Above, are buildings in Lisburn, Northern Ireland, blasted by the outlawed IRA. Both are the work of terrorists, i.e., murderers.

The IRA set off a nail bomb a few days ago in London, killing an innocent bystander and sending nails into two nearby children who were clearly visible when the bomb was remotely triggered as some British soldiers went past.

The IRA spurns any remorse on the grounds that they are "at war." Such are the lies uttered by men so consumed with hatred that they cannot see, feel, or think straight.

That the grievances in Northern Ireland are real, in no way justifies buying arms to kill children and elderly, and if these men could see through the clouds of their hatred they would perceive that such acts only make solutions even more remote.

And Americans who finance the IRA should take a look at these pictures to see what their dollars are buying.

Letters to the Editor

Compromise with controllers

I take issue with the author of the Letter to the Editor titled "Controllers, Higgins Wrong" who stated that he was flabbergasted after reading Msgr. George Higgins' ARTICLE, "The Air Traffic Controller Strike" in the August 28th issue of THE VOICE.

It appears that his entire letter was based on the old adage, "Once a sinner, always a sinner.

The author was absolutely correct in stating "We should not condone the actions of a group that violated an oath made to God and Country." However, I wonder if he really meant that all the fired controllers should be condemned to hell on earth for the rest of their lives because of this mistake?

In all probability, a very high percentage of the fired controllers are honest, law-abiding and religious individuals who were caught up in the excitement of the negotiations to the point that they followed their leaders in the same way that college students who believe in a cause (right or wrong) follow their leaders.

I am a Republican who not only voted for Ronald Reagan but also contributed financially to his campaign, for which I have no regrets.

On last Sunday's "Issues and Answers" television program, Labor Secretary Raymond Donovan reasserted the administrative position that there will be no amnesty for the nearly 12,000 fired controllers.

I believe that all parties concerned (the Government, the fired controllers, the flying public who continue to fly, the flying public who won't fly, the airline employees who have been laid off and others) would like to see the situation return to normal as soon as possible.

Since the rehiring of the trained controllers would be beneficial to all parties concerned, I hope the day will come when President Reagan will have a private conversation with Jesus Christ to ask his opinion regarding the following courses of action:

1) Should I never grant amnesty for the fired controllers regardless of the affects on their lives and the lives of their loved ones, even though they publicly confess their sin? Or:

2) Should I announce that all fired controllers will be eligible to take the examination for new controllers to be given on October 15th and to be rehired at the same salary and conditions enjoyed on the termination date with no back pay and no seniority?

I have a hunch that Jesus would recommend the latter based on the fact that the controllers have suffered enough punishment for their sin and that it is now time to give them absolution and the right to continue earning their livelihood in the profession for which they have been trained.

Donald A. Pruessman
Miami

Vindictive strikers

To the Editor:

Upon reading the article "A Potentially Bitter Harvest" (Msgr. Higgins) in the VOICE, I would have thought it written by a labor union leader rather than someone with the appellation of Monsignor.

I take issue with the statement that "The President overplayed his hand" in the air traffic controllers' strike. They struck illegally and immorally after a preposterous demand and a public hanging attitude.

I, myself, was a government employee for several years. The idea of striking was unthinkable since one was pledged to public service. The existent fringe benefits connected therewith were later realized after leaving the public sector.

The statement in the article that, because of the action taken by the administration, "it will make the rest of the labor movement more militant and more willing to strike at any cost" smells of vindictiveness and an utter lack of integrity.

G. N. Pitzen
Stuart

Miami, Florida / THE VOICE / Friday, October 16, 1981 PACE 9
SEAWEED is often considered a nuisance and is certainly a big inconvenience when it loops around bare feet and slithers between the toes of people walking along the beach. Who would believe that seaweed may offer an impressive answer to our energy problems?

According to scientists, farms of seaweed “planted” along the Atlantic and Pacific coastlines could offer great potential for supplying methane, the principal component of natural gas. Apparently methane can be produced through the “digesting” of vegetable material, including seaweed. To produce natural gas then, we would cultivate seaweed farms, harvest the crops, digest them into methane, and pipe the gas through existing gas lines.

GROWING SEAWEED in quantity has a side benefit as well, it also goes a long way toward purifying the oceans. Some seaweed plants feed on the pollution in the ocean waters and act as a cleansing agent. If we grow seaweed on a large scale, the pollutants are eliminated and the need to construct some water treatment plants is reduced.

The Gas Research Institute and the U.S. Department of Energy are funding seaweed research in the Atlantic and Pacific Oceans. Researchers at the Marine Sciences Research Center at the State University of New York at Stony Brook are experimenting with nine common species of seaweed to see which grow best, which have longer, more stable life cycles and which can be protected against the sea animals that want to eat them.

The scientists are conducting their experiments in a seaweed greenhouse and in floating rafts along the coast of Long Island. When they can finally say which seaweed species are most feasible to use, then the plans to produce miles of seaweed farms may proceed.

The resulting natural gas could take care of a significant portion of our national energy needs, supporters of the seaweed farms claim.

Because of these possibilities, I think seaweed is one of God’s surprises. I am fascinated by the secrets God has hidden throughout His creation. I think the Creator knew how he could preserve wonder and humility in his creatures this way.

In case anyone needs more convincing.

I think seaweed is one of God’s surprises. I am fascinated by the secrets God has hidden throughout His creation. I think the Creator knew he could preserve wonder and humility in his creatures this way.

31 years ago. He wrote, “Every discovery of science opens a door to new wonders, widens the view of the world and deepens its mystery.”

The Pope reminded us of the indispensability of organized labor, and that includes not just those in unionized organizations but in all positions for as union workers gained so did all who work.

To produce natural gas then, we would cultivate seaweed farms, harvest the crops, digest them into methane, and pipe the gas through existing gas lines.

In his encyclical, “On Human Work,” Pope John Paul II spoke on labor unions. He made many points about what he had to say. “The experience of history,” he said, “teaches that organized labor is one of the indispensable elements of social life.”

In the social encyclicals of the past, there was clear approval of the concept of labor unions. But Pope John Paul has gone beyond approval. He has said they are indispensable. You won’t get a stronger endorsement than that. Membership in unions has fallen in recent years. There was a time that ordinary people looked on labor unions favorably but today there is often a kind of anti-unionism. Some of this may have been deserved. At the peak of its powers the arrogance in the labor movement, there has been evidence of corruption, too. But I think the changed circumstances, the labor movement comes more from changed circumstances in changed times.

For one thing, John Paul II has become a part of the power structure of the nation. When organized labor as perceived a threat to the American way of life — the Goliath of industry, then the natural sympathy that people have for the underdog. But organized labor has long since ceased to project a David image but is seen itself as a Goliath, so the natural sympathy is gone.

Two of the presidents of the local ahead of me lost their jobs — one for an incomprehensible reason, the other when he was moved from writing editorials to writing obits and club features, something he couldn’t endure. But we finally negotiated a contract, still didn’t match the wages in the mechanical departments, but we were on our way. Today men and women in editorial rooms are paid well and while they may not realize it, they owe a debt to the union and to people like Carl and Joe, who laid their jobs on the line and lost them.

That’s something I know by experience and still remember but I’m only one of the millions of beneficiaries of organized labor — and that includes not just those in unionized organizations but in all positions for as union workers gained so did all who work.

It is good to have the Pope reminding Catholics of the indispensable role of organized labor. Catholics are more than any other group in the country, have a debt to unions because so many of our people worked in industry. A new generation, now in management and the professions, may not realize it. But it is why they are successful today.

The Pope reminded us of the indispensable role of unions, we should remember the debt. It is a part of our roots.
Why have a dialogue with the Jews?

By Msgr. George Higgins

IF CHRISTIAN UNITY is the goal of the ecumenical dialogue, what is the goal of Christian-Jewish dialogue?

It certainly isn’t conversion, for then there wouldn’t be any dialogue. Nor is it simply an effort to be “good neighbors.” Christians and Jews have too much at stake, both theologically and historically.

For Catholics, what is involved is an understanding of the church, for “it is when ‘pondering her own mystery’ the church “encounters the mystery of Israel,” according to the Vatican Commission for Religious Relations with the Jews. Thus the problem of Jewish-Christian relations is important to the church, says, “even in areas where no Jewish communities exist.”

CATHOLIC-JEWISH dialogue is a “solemn mandate” which affects the essence of the church’s self-understanding, was the way Pope John Paul II put it at his first meeting with Jewish leaders following his election in 1979. “This it is” understood that our two religious communities are connected and closely related at the very level of their religious identities,” he said.

“Catholic-Jewish dialogue is a “solemn mandate” which affects the essence of the Church’s self-understanding, was the way Pope John Paul II put it at this first meeting with Jewish leaders following his election in 1979. “This it is” understood that our two religious communities are connected and closely related at the very level of their religious identities,” he said.

“Throughout the centuries since Dominic revealed the power of the rosary, saints and scholars have groped for words to describe its potential effectiveness. It has been called a powerful aid to sanctity, an effective weapon against evil habits — a means of transforming the soul.”

By Msgr. James J. Walsh

The value of the rosary

You can hear some snort, “Oh, come on!” if you were to tell them a lifetime is too short to appreciate the value of the rosary. Those who have come to make the rosary a strong part of their spiritual life would agree quickly. They know from experience the rosary, among other benefits, has often given them a deeper experience of the reality of Jesus in their lives.

Sometimes a new thought comes or if it is not new, at least one is disposed here and now to receive it and make it one’s own. As a result the scope of the power of the beads widens beyond one’s wildest expectations and one can marvel at the clear insights can come from so simple a devotion.

Do you notice that as we are praying the rosary, we are at the same time urging Mary to pray? In a single recitation of the beads, we beg her more than fifty times to pray for us . . .

This is like the tireless insistence of a little child who keeps, at his mother when in need. We give her no rest in the matter. The refrain goes on and on, “pray for us,” as if we were afraid our voices had not at first reached her ears, as all little children do.

This urgent request, we know in our hearts, is extremely important to us. If the rosary we recite does not gain her intercession, what value has it? Since she is the treasurer of God’s grace, who can measure just how much depends on her prayers in our behalf?

So if we are helped through this prayer, is it not because Mary has indeed heard and heeded?

There was a time when Jesus complained to his apostles that they did not ask enough. “Up to now, you have not asked anything . . . Whatever you ask the Father in my name, it shall be given you . . . Ask and you will receive.”

It is obvious that Jesus never had to make such a covenant to Mary. Cana gives us the first hint that apparently she had long been in the habit of asking Jesus’ help for others.

What she asked then seems trifling at first glance. Save the embarrassment of the family by providing more wine. Imagine the multitude of more serious problems all around them at that very moment. Even so, Mary not only asked, but insisted on a miracle. Her request seemed so casual, but it changed the beginning of Christ’s public ministry.

It was Mary’s humble, but so confident approach to obtaining divine help. However unlikely a miracle seemed to the guests that day, it was inevitable once Mary turned to Jesus, lovingly ignored what seemed to be his refusal, and then indicated to the waiters her desire for extraordinary action.

No wonder, we say so often and so confidently, “Mother of God, pray for us sinners . . . .”

We do this because God himself made her our intercessor supreme. He didn’t have to, but he did. Mary is meant to plead our cause before him and to present our offerings to him.

How fortunate for us that it is this way. As long as we are praying that Mary pray for us, we can be sure that however poor our prayer, granted it is sincere, it is certain to gain in value as it rests in her hands. From the beginning of Christian devotion to her, it was realized that whatever we send to God through Mary improves in quality and value simply because we involve her in it.

And if, as in the rosary, we do indeed involve her in it, we are uniting our poor prayer with hers and thus causing her to pray for us. Then indeed, the sincere, but perhaps listless and distracted recitation will not be the shabby gift it sounds like.

Many people brush off the rosary as if it is a tat-tat-tat, almost superstitious, boring mumble jumble assortment of memorized petitions. One reveals a shallowness of learning by that attitude. Pope John XXIII admitted he never said the full fifteen decades of the rosary daily until he became the Vicar of Christ on earth. Then he realized he needed far more than ever the help of the Mother of Jesus.

Throughout the centuries since Dominic revealed the power of the rosary, saints and scholars have groped for words to describe its potential effectiveness. It has been called a powerful aid to sanctity, an effective weapon against evil habits, a means of transforming the soul.

The comforting thing about the rosary is that history proves beyond question that this devotion has produced extraordinary results.

Let’s remember that whoever prays the rosary makes Mary pray in his behalf.
The Church you left behind

...Is gone, but there is a new Church in its place

James Breig

Thomas Wolfe's classic warning, "You can't go home again," is true because two things change while you are away: you and home. Nothing is static; everything dies, grows, changes. Wander from your homestead for a year and you will return older and wiser (or possibly older and more ignorant), while the homestead will look different, too. The paint on the exterior might be chipped and the garage door might sag—or maybe the outside will have a new coat of paint and the garage will be repaired. For better or worse, things change with every tick of your Timex.

The same is true of your faith. While you were away from the church, it changed, added and subtracting, casting off and taking on. And while you were gone, you changed too. Your perspective altered, your needs shifted, your goals were revised. What once seemed important is now trivial and the aspects of living which at one time appeared ephemeral to you now seem very essential.

The real changes in the church are not the ones you automatically think of. Sure, the priest is facing you at Mass, English is spoken, and people are shaking hands. But those changes aren't the ones you should care about.

In short, the church you left is not the church of the '80s. No matter when you bailed out—pre-Vatican II because nothing was changing, post-Vatican II because too much was changing, during your young adulthood because your needs were not being met, during your middle years because the church seemed to have forgotten you—the church that now exists is different. No matter what you choose to call the church (for our underlying assumptions and disagreements.

The no-no God

First, the church has placed new emphasis on God as a loving being. And, second, the church has reminded its members that they are adults.

Too simple? Not really, not when you consider the results of these themes. Sit back and let's take them one at a time.

God as a loving being. I know what you're going to say. You're going to say that you knew that all along and it's nothing new. But did you really know it—and feel it? When you grew up, what was your opinion of God and how did he treat people?

Most of us grew up with a pretty vengeful and rather cranky God, a God of the Old Testament. Through the church (for our underlining assumption was always that the church equaled God), he set down stiff rules for us to obey and hard penalties for the weak, fast or drink after midnight if you expected to go to Communion the next day. Mass every Sunday, no matter what. Pledges not to attend movies which were "dirty." Life institution in a marriage which was intolerable. And hell just around the next slip-up.

The church often seemed to be in the business of posting prohibition signs: No exit (from marriage to a drunken wife-beater). No trespassing (against fine print regulations on how to attain indulgences). No nothing.

It was a church of no-nos in which nobody ever said yes. It was discouragement instead of encouragement, red lights instead of green arrows. How the church in the 1960s came to be that way is too complicated a story to go into now.
discarding what was silly, and placing in proper perspective (the Blessed Virgin, for instance) what was worth retaining.

To a large extent, the church of the past had been an easy church to which to live. While its rules were harsh and penalties stiff, a member knew what to do at all times. There was no necessity to think about your faith when it was all so clearly formalized in sets of commandments and lists of beattitudes. Members, orize the 12 apostles, the 10 commandments, the 7 cardinal sins, the 4 marks of the church, the 3 persons in the Trinity, and you had it made.

All you add is love

Or so it seemed. And then the Council began to chip away at all those pieces of what we had assumed to be bedrock. The Council was telling us that a faith conformity to rules is worth more. From such a God came ideas as startling today as they were 2000 years ago. Turn the other cheek, love your enemy, forgive them seven times seven. The Church taught that its contents were now strewn to the external changes and was not forgotten. The warmth: that its contents were now strewn to the external changes and was not forgotten. The warmth.

In a loving church, the person who blew up the Maine...
Tips on visiting the elderly

By Dr. James and Mary Kenny

When some parents begin to discuss family responsibility, they talk only of things, like dishes and laundry. Others add homework and part-time jobs. All of these are part of growing responsibility. But the family adds another dimension: members are responsible for the feelings of others as well. There’s an over concern with who is treated unfairly. There’s a visible reaction to personal moods and a companion response that says wordlessly, “I’ll take responsibility for making you happier, for making our home a better place.”

In these families, if a person is feeling down because there’s a loss of job or no prom date or a failed test, another in the family is likely to supply some loving strokes. Sometimes these attempts are funny. A mother shared that when her eldest son went away to college, she felt sad and somewhat adrift. Sensing her feelings, her twelve year-old stuck close to her for a couple of days. “He nearly drove me mad,” she confessed. “Everywhere I went, he followed. When I set to read the paper, he just sat next to me, doing nothing. He was doing his best to make up for Chuck’s absence but I wanted him to go out and play.”

Another parent contributed that when he got a speeding ticket and was feeling angry about it, his six year-old girl went into the kitchen and prepared a little tray with a glass of water, two aspirin and a vase with a dish of dandelions on it. It was her way of accepting responsibility for soothing his feelings.

In some families, a parent, usually the mother, is made solely responsible for family happiness and harmony. Family counselors speak to this often. “Mothers tend to become the repository of everyone’s guilt and mood,” said one. Some mothers become the family’s peacemaker simply because their mothers served this role.”

She mentioned as an example a mother who kept lists everywhere to assure fairness. There was a list on the refrigerator documenting who was last to do dishes — even one in the glove compartment of the car stating who sat near the windows last. Instead of giving the experience of getting along together, she removed this opportunity from them by assuming it.

A family pastoral counselor sketched the kind of life these mothers live. “They felt guilty all the time. If two siblings are squabbling, the mother doesn’t make them responsible for working out their differences, but steps between them and argues with them. It becomes her responsibility. After awhile, children begin to assume that she’s responsible for their poor performance on a test, maybe because she didn’t let them up in time to study or maybe for no reason at all. She becomes the family’s peacemaker for bringing up things that need to be answered in print are invited. Address questions to: The Kennys, Box 67, Rensselaer, Ind. 47978.

Parents in healthy families don’t permit this. They seem to be able to foster an atmosphere that says clearly to one another and to their children, “We are all responsible for a reasonably harmonious household. If you don’t know how to be, we will help you. If you don’t want to be, kindly remove yourself from the family circle until you are ready to assume practical responsibility for our collective mood.”

These families aren’t harsh but firm. They don’t allow one child to whine away everyone’s good mood. They don’t permit constant bickering at meals. They believe that siblings learn compromise and reconciling by working out their differences, but not necessarily in the midst of the family. Most important, they expect everyone to be responsible for the family mood, not just mom or dad.

OPENING PRAYER

God our father, through your son, Jesus, you have blessed us with peace. Help our family to share that gift with our brothers and sisters everywhere. Never let us be the cause of pain or unhappiness for others, Amen.

SOMETHING TO THINK ABOUT

United Nations Day is celebrated on October 24th and serves as a reminder of God’s gift of people everywhere, people of all kinds, colors, religions, and personalities. As transportation and communication improve, our world gets smaller and we become more dependent upon each other for basic needs. It’s really a small, small world after all.

ACTIVITY IDEAS

Young Families

PEACE, FLAGS: Materials: paper, crayons, scissors, glue, string. Have each member of the family make a peace flag featuring some peace symbol. String the flags in one place. Remind each other that peace begins at home. Each person is responsible for keeping his or her flag flying by being a peace. The individual whose behavior disrupts the peace and harmony of the household should take down his or her flag until doing what is necessary to restore peace.

Adult Families

Read prayerfully the Scripture passage found in the Acts of the Apostles 10:34-38.

ENTERTAINMENT

1. If you live in a large city, take a ride through a neighborhood that is largely inhabited by a particular group of people.

2. Invite a family or friend of another race or nationality to share Family Night with you. Let them tell you about their country and customs.

SHARING

— Share what you might do to make an “outsider” feel more comfortable.

CLOSING PRAYER

Matthew 17:25-30. Pause after the reading and have each person offer a personal prayer.

PAGE 14 / Miami, Florida / THE VOICE / Friday, October 16, 1981
By Fr. Richard Murphy, O.P.

When I was growing up, I used to relate to my mother the happenings of each day, and she would often remark: "You could have done this, or said that." Her suggestions were usually excellent, I remember, but a young lad wrestling with a new world did not often come with the right words. That is what made Jesus so different from other men. He always did. And he was not merely verbal victors. His words were dazzling expressions or truths that men and women can live by.

On one occasion Jesus was confronted by a coalition of traditional enemies, the Pharisees and the Herodians. Their opening words were honey-sweet (many succumb to flattery): "You are a truthful man and teach God's way with sincerity. Is it lawful to pay tax to the Emperor or not?"

**The Question** was remarkably well-devised. Apparently calling for a simple Yes or No, it was in reality a skillful trap. To answer Yes would have discredited Jesus in the eyes of His countrymen. To answer No would have made Him acknowledge that Caesar was the source of supreme authority. To answer "Caesar's" was given. Then like a lightning-bolt or raper-thrust, came the brilliant reply: "Give back to Caesar what belongs to him and to God what belongs to Him."

What Jesus was saying was that we are citizens of two worlds, one civic and the other religious. He did not confuse the two, nor set them in irreconcilable opposition; He simply distinguished them. Each has rights.

Citizens of this world, we recognize that authority, rights, and obligations go together. There's much dispute about the boundaries between the two authorities, God comes first. Worldly rulers rule at His bidding, and unwittingly are His instruments. He is the Lord of history. God is No. 1.

Jesus respected human authority. He gave us an example of obedience and respect to it, and as the Suffering Servant, gave us an example of His obedience and love toward His Father. His death for us showed us how we are to love one another.

There is however a supreme authority, God Himself. He has His rights, and we have obligations toward Him. He is to be worshiped, honored, respected, obeyed, and loved.

Caesar is well-served when God is well-served. Those who fear God are the kind of people who make good citizens. In Jesus' eyes it was to choose between the two authorities, God comes first. Worldly rulers rule at His bidding, and unwittingly are His instruments. He is the Lord of history. God is No. 1.

God's answers, Jesus' answers are always the best. We must respond to His words by faith and love and constancy, and by patient endurance of suffering.
TV unfair to Christians

Network television discriminates against Christians and religious people by portraying them as buttons to be laughed at or fanatics to be feared, but most of the time by simply ignoring them.

That's the gist of a speech made by Rev. Donald E. Wildmon, chairman of the Coalition for Better Television, to the National Broadcast Association for Community Affairs, meeting in Vail, Colo.

Following are excerpts from Rev. Wildmon's remarks:

"The very important institution in our society still practices religious discrimination, that institution is network television. It takes no genius to notice the treatment religion, religious people, and religious values received on network television. It is one generally of exclusion. When religious people are depicted, it is too often negatively.

In the past we have expressed concern about the sex, violence and profanity on television. While our laws do not exist on television.

Christian values are excluded Judeo-Christian religious characters and culture from their programs. All too often, when persons are identified as Christian in programs which air on the networks, they are characters only to scorn, prom revulsion, and to ridicule.

About the only time one hears, the name of God on network television, is when His name is used in a profane manner.

The CHRISTIAN faith has healed the alcoholic, rehabilitated the criminal, joined the broken home, helped the teen-age drug addict find purpose and meaning in life, and undergirded the ethics of business people. But you would never know this by watching network, commercial television.

Christians, because of their religious values, adopt children no one else wants. But rarely does network television show that side of Christianity.

Christians have built hospitals, schools, and other institutions of help and compassion. Christians have fought and died for this country and for the freedom of all — including non-Christians. Christians have served at all levels of our government. Our laws are rooted in the Christian concept of justice. But one would never know all this by watching television.

The closest network television comes to accurately reflecting Christians in a modern day setting is found in the Xerox commercials! On network television comes to accurately reflecting Christians in a modern day setting is found in the Xerox commercials!

The DISEASE which dominates and controls network television, played a partially relevant role as witnessed in "The Exorcist".

Religion on network television is depicted as being something meaningful in the past, which is not relevant in today's society. In the 19th century, network television says, religion played an important role, as witnessed in "Little House." Early in this century, religion, according to network television, played a partially relevant role as witnessed in "The Waltons.

Religion on network television is depicted as being something useful in the past which is not relevant in today's society.

Waltons." However, the closer you get to a modern-day setting, the less relevant religion becomes to everyday life. This is witnessed in "M.A.S.H." where religion is depicted as funny and naive and harmless.

Methodically network television has excluded Judeo-Christian religious characters and culture from their programs. They are excluded because the networks are quick to point out that most of the time by simply ignoring the fact that he admits be hasn't been to church. And he knows quite well the answer to what is wrong despite the changes it's got to make. The church brought us up to believe that things were the way they made them out to be. As we've become wiser and more educated, we've started to challenge these implied beliefs.
By Michael Gallagher

NEW YORK (NC) — ‘True Confessions’ (United Artists) is well titled. It’s the stuff of pulp fiction and, though it lacks of pretension may be to its credit it unfortunately lacks the kind of dramatic punch that pulp fiction must deliver.

The time is the late 40s and the plot, which bears some remarkable similarities to Robert Aldrich’s failed “Hustle” of a few years back, centers around the efforts of a tough Los Angeles police sergeant, Tom Spellacy (Robert Duvall), to find the killer of a young prostitute murdered in spectacularly grisly fashion.

This is the kind of movie that likes to linger over sordid details, here getting an extra measure of titillation from these.

“All of this” good acting, however, is in the service of a mediocre script by John Gregory Dunne (who wrote the novel upon which it is based) and his wife, Joan Didion. The tenor of the film, directed by Ulu Grosbard, is essentially sympathetic toward things Catholic, but it’s a shallow, perhaps condescending, sort of sympathy. And Duvall and De Niro do not do justice to their characters, with characterization, they show little concern for the demands of credibility, even the modest ones in force in this kind of movie.

Would, for example, a man whose business depends upon an uncharismatic but morally upright Catholic layman recommend a prostitute to a maker of pornographic movies? The networks are free, of course, to continue the ugly discrimination against religious people and values. At the same time, we are free to call to their attention the contrast between them. We are equally free to ask Christians toлюbrities and demean the Christian faith is not good business.

The networks are free, of course, to continue the ugly discrimination against religious people and values. At the same time, we are free to call to the attention of Christians the contrast, and they will eventually stop it because it is economically unattractive. Using the networks to make fun of they will eventually stop it because it is economically unattractive. Using the networks to make fun of brings, on the contrary, a lot of money into the network coffers.

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The Church you left . . .

continued from page 13

To such people, the church is saying, “Grow up.” It’s demanding of every member a new church of mature judgment and adult participation. The easy church of simple rules to follow (heaven guaranteed on one prayer a day) is gone. In its place is a church which requires its members to think and reason and choose and grow.

The jargon for this change in the church includes such terms as shared responsibility, maturity and stewardship of talent. What it all means is: You are the church. In the past, the church was thought of those guys in red in Rome and the guy in the chancery downtown. But the church is more than that; it is us. And it’s not going to function properly without input from everyone. Mature input, that is.

Such a church requires its members to educate themselves in their faith, to become adults able to assume responsibility for the church, to lead their children to a solid understanding of spirituality. And, as adults, each of us must make decisions. No longer will it be easy; we won’t be able to say, “The church says no.” We have to look at issues and choices, and apply our intelligence, consult others and the church, study the factors, pray about it—and then decide.

To come to a decision in the past, Catholics went in two different directions, neither of them an adult way. Some chose to mimic what the church had done. The human factor is gone. The Creed was not filled with ‘only when’ and ‘not always’ additions. The fundamental church remained.

lead, like some top-eared puppy, is immature. Similarly, to pooh-pooh the church’s wisdom and guidance is puerile. The former behavior marks one as a 6-year-old. The latter is slightly more adolescent but no more admirable.

An adult Catholic in a loving church does not give the church servility; nor does he or she ignore it. Rather, such a person recognizes his or her own responsibility for forming an intelligent conscience capable of making mature judgments.

In a compassionate, loving church, there is room for diversity on many matters and for mercy on difficult issues. That has been obvious in such areas as birth control, sexuality, divorce and remarriage, intercommunion, peace and justice, the duties of wealthy nations toward the Third World, and much more.

The liberal who pops a birthcontrol pill upholds the church on its opposition to racism. The conservative who practices rhythm tests the church’s stand on social justice or welfare reform. There is room for both of them in a loving church because the church is growing. Neither they nor the church has attained perfection, but they are both striving to reach it through mature growth.

The church is human beings in a human world. A person who can contribute to its growth, mature judgment and adult participation, is more admirable.

If the church has changed for the better, eliminating some of those things which most disturbed you, it is ready to welcome you back. If it has changed only a little, leaving great gaps of work to be done, it is ready to welcome you back as a person who can contribute to its future growth. The church, like you, will never stop changing, so don’t come home expecting it to freeze in its current look. How it changes, however, may depend a great deal on whether or not you’re at home when it does.

So, now that you know what it will be like to come home, shall I make up the bed in your old room or won’t you be staying?"

Reprint from U.S. Catholic magazine, 221 W. Madison, Chicago, Ill. 60606.
Archbishop defends values in sex ed

By Gary Baranik
Voice Correspondent

GOLDEN GATE — “Miracle people” is how Archbishop Edward McCarthy described the parishioners of St. Elizabeth Ann Seton Church on the dedication of their new school.

The Archbishop described “the sacrificial contribution” and said, “This is really wonderful what you accomplished.

“As I saw the silhouette of this new school, I knew we were on the brink of a new era in Collier County. ... It’s saying to these youngsters you are the hope of the future.”

The 63-year-old Archbishop spoke to parishioners, school children and their parents in an outdoor ceremony in front of the school, the newest educational facility in Collier County as well as in the Archdiocese.

PARISHIONERS led by Bob Mankowskii, the church’s liturgy chairman, and his pastor, Fr. Bernard Powell, built a four-classroom concrete block building this summer, after months of working to obtain the necessary permits from the county bureaucracy.

In addition to the new building, the school is using three portable classrooms and a room in the church hall. The school is using three portable classrooms and a room in the church hall.

The school couldn’t have been built without the persistence of Fr. Powell, the church’s first pastor, who took over only 16 1/2 months ago — St. Elizabeth’s is his first parish.

Previously, the 56-year-old priest was involved in Catholic secondary education at St. Thomas Aquinas High School in Fort Lauderdale.

Fr. Powell named Sister Dorothy Dussman, O.P., as the school’s first principal. She was formerly an administrator and director of religious education at St. Anthony’s Parish in Fort Lauderdale.

THE SCHOOL, serving 179 students in grades 1-8, has a staff consisting of eight lay teachers, two Augustinian priests and a sister from the Order of St. Francis, from the nearby St. John Neumann High School.

Fr. Powell is also the principal of St. John Neumann, the only Catholic secondary school in the county, now in its second year of operation.

At St. Elizabeth School’s ceremony Archbishop McCarthy praised Fr. Powell for uniting the parish in building the school.

“Christian education is intended to make men’s faith become living, conscious and active, through the light of instruction.”

The “Catholic school is the unique setting within which this ideal can be realized in the lives of Catholic children and young people. This integration of religious truth and values with life distinguishes the Catholic school from other schools.”

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“I believe in the value of sex education,” Archbishop McCarthy said, “but the way it is offered in public schools, but that aspect worries him.”

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Celebrity artifacts in Barry Auction

MIAMI SHORES — Goldie Hawn has joined Barbara Streisand and Henry Winkler in donating celebrity artifacts for the auction during the Barry College Fall Festival Saturday, Oct. 17. An autographed photo plus a script from “Private Benjamin” is Goldie Hawn’s contribution. Earlier, Barbara Streisand provided the wedding bouquet she wore in “A Star is Born” and Henry “The Fonz” Winkler has given Barry a script plus lunch with the lucky bidder at his studio. In addition local donors have provided furniture, radios, TV sets, and new and used clothing for adults and children for the auction and the flea market that are part of the festival.

The festival, from 10 a.m. till 4 p.m., on the Barry campus between Penafort Pool nd 115th Street, will include music from a five piece top 40 combo between 11 a.m. and 2 p.m. — “The Heroes” — among the very popular leading combos in South Florida.

The auction and flea market will also include art works, jewelry, two Barry courses, decks, and a splendid assortment of clothing from a major department store. A raffle is also part of the gala, and admission to the festival is free. All are welcome. Parents, children, singles, seniors, citizens, students and everyone interested in a good time is invited.

Proceeds will be used for scholarships and other student needs.

St. Joan of Arc holds 25th

St. Joan of Arc Catholic Church in Boca Raton will hold a week-long series of spiritual and social events to mark the 25th anniversary of the founding of the parish. It will open with special observances at all Masses on Sunday, October 18. Parish societies will hold processions with banners.

The annual parish barbecue will take place from 1 p.m. to 6 p.m. Sunday on the Church grounds. There will be entertainment, drawing for prizes and a real Chicken Barbecue with all the trimmings.

The children of St. Joan of Arc School and students form the Confraternity of Christian Doctrine will hold commemorative observances on October 21, 22, and 23.

A special spiritual program — “An Evening of Reflection on Ministry in the Christian Community” — will be conducted in the church on Thursday evening, October 22 from 7:30 until 10 p.m. by Father Gregory Corrella.

The week of celebration will close on Saturday, October 24. A Solemn Pontifical Mass will be celebrated by Bishop John Nevin.

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Discovering our connections

By Dolores Leckey

An Anglican monk named Father A.M. Allchin has lived a rather solitary life in the shadow of England's Canterbury Cathedral. For a long time he has pondered who it is that the human and divine are bonded together in this world — how they are wedded.

Recently he published a book of his thoughts titled, "the World Is a Wedding.

Is it still possible — in this world with its great difficulties — to speak of a wedding of heaven and earth? If you look for the sacred in this world, will you discover it?

Looking to history, it is easy to think that in other times and places God's presence was easier to find. To a degree this was true. But, to a degree, it offers a romantic view of the past.

Earlier periods were not without destructive forces. Nations went to war as a matter of course. Slavery was an accepted fact of life. Autocratic monarchs could inflict reigns of terror on whole populations.

The world was not clothed in innocence. On the other hand, people lived near mystery. People who live close to the earth seem instinctively to turn toward God and the saints who are signs of the sacredness of space and time.

'Confronted by violence, I should look for the violence in me. Witnessing greed or terrorism, I ought to ask: Have I ever acted as though my own needs were the world's most important needs?'

In this age of machines and technology, people tend to be separated from nature. The occasions when one feels confident that the human and divine are wedded in this world may be more difficult to come by than once was the case. Difficult — but not impossible.

Our times have their own gifts. I look at the world "so loved by God" and see many signs of divine presence.

First, in medicine, there is enormous progress in healing. Victims of cardiovascular disease are given new rivers of life in bypass surgery. Forty percent of cancer victims claim complete cure. Was not healing one sign of Jesus' mission?

Second, I see God's Holy Spirit present in various liberation movements. The civil rights movement is an example. Another is the appeal for just dealings between rich nations and poor nations. Didn't Jesus say that he came to set at liberty the oppressed?

A third is also darkness in the world. Hunger still stalks about. The planet's southern half faces starvation while the northern part wastes resources. Greed, violence, terrorism and war are not hard to come by.

The question is, what happens if one develops a disturbing sense of the world's darkness? What if one is engulfed by fear or anger because of the shape of what is happening?

Does one grow numb, paralyzed by a sense that "there is nothing we can do that will matter?"

How can I, one Christian person, respond to the sin that keeps half the world near starvation?

How can I protect the world from the forces of violence?

When I think about this I recall the law of physics which says: "Everything is connected."

And I recall my belief that when I change, positive forces are set in motion.

Finally I recall that Jesus, who healed, reconciled and liberated, did something else: He asked us to change our selves.

That's when I sense that, confronted by violence, I should look for the violence in me. Witnessing greed or terrorism, I ought to ask: Have I ever acted as though my own needs were the world's most important needs?

I think the attention to my own greed or violence is among the ways for me to have some affect on the sin in the world — because we are all connected in the world of the here and now. As Theodore Roszak has written, "The fate of the soul is the fate of the social order."

When one asks, "What in me blocks grace?" it is a way of restoring hope in the world — of seeing that the divine is meant to be wedded to the human. Through us, God can make his presence felt in this world where selfishness and sin and grace mingle.

The transfiguration of the world is underway. In fact, the wedding of the human and divine is something like what happens when two people marry. They bring to their union a collection of strengths and weaknesses, of narrowness and generosity.

But out of that improbable mixture, new life can be born. The transformation of the partners gradually happens.
By Father John J. Castelot

John the Baptist announced that someone more powerful than he was to come. And Mark's Gospel does not leave the reader waiting to find out who that someone will be.

Mark says immediately: “During that time, Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.” John was presenting “a baptism of repentance which leads to the forgiveness of sins.” Why then is John joining the crowds flocking to John? To do penance?

A LATER GENERATION of Christians found this embarrassing. For instance, the evangelist Matthew felt constrained to have John protest at seeing Jesus coming to him for baptism.

But a main point of Mark's theology is precisely the fact that Jesus achieved victory through humiliation, by identifying himself with weak, sinful humanity. Mark makes the point right at the beginning of his Gospel by stating without qualification that Jesus was baptized in the Jordan by John. But then he balances this emphasis on the abasement of Jesus by making a dramatic profession of faith in Jesus as the Son of God. In a highly symbolic scene in which a voice speaks and a dove comes down through the clouds, Mark describes what, for him, was a personal experience of Jesus. Actually this scene is designed to tell the reader in unmistakable terms just who this Jesus of Nazareth is. Mark achieves this not just by the description itself, but by a clever use of allusions to the Old Testament which suggest even more than the story itself.

The reference to Jesus' seeing the sky rent in two brings to mind the moving prayer of Isaiah in the Old Testament: “Oh, that you would rend the heavens and come down!”

By David Gibson

What hopes and fears do Americans Share? According to a recent survey conducted by Psychology Today magazine, Americans, speaking of their personal lives, fear more than anything else that their standard of living will be lowered. Second, they fear ill health for themselves. And, in third place is the fear of war.

It follows, as the magazine reported, that in terms of their personal lives, Americans hope most for a higher standard of living. In terms of the nation, however, Americans most wish the peace, while they hope most strongly for economic stability.

Americans are being polled. They are asked their views on political candidates, personal lifestyles, national issues, television programs, reading preferences, family size, and many other matters.

THE POLLSTERS are trying to find out what we are like: that is, what we are as a national group, or perhaps as a group in a given region.

There is a sort of passion in society to discover how we are the way we are. What makes Americans happy? What makes them sad?

This is an interesting exercise because we are part of society. And the way society develops profoundly influences the ways our personal lives are structured.

Society is somewhat like a mirror. If we look into the habits of society, we find out something about our habits.

We are the way we are — partly — because society is the way it is. Thus, since society is much different now than 50 years ago, our personal lives are much different too. Different too.

We are television watchers, or example. Americans spend hours each day watching television. This means that the way people spend their leisure time, neighborhood instability, the divorce rate, pressures of the consumer mentality, and other factors mean that there is no relatively fixed definition of the word “family” that children in society at large will grow up with.

Those are just a few examples of how society has changed. Our lives are shaped by such changes in at least two general ways:

1. The very structures of our lives are changed. We travel further, have different jobs, watch television, etc.

2. Our concerns are changed. We are concerned with what we want and what the meaning of this life can be.

In our society, many forces are at work telling what we should look like, what those we are connected with in society want, and what is considered a good way to live.

If the society around us functions somewhat like a mirror, however, the image we see of ourselves is incomplete. We are what we are because society is what it is. But, there is (literally) more to each of us than meets the eye.

If the full story of who we are is to be told, that “something more” needs to be accounted for.

THE WORDS suggest also the words of God to his servant, “Here is my servant who I uphold, my chosen one with whom I am pleased, upon whom I have put my Spirit” — words from Isaiah.

The Son will accomplish his mission by following the path of the suffering servant, the Son of Man who “has come not to be served but to serve — to give his life in ransom” (Mark 10:45).

Empowered by the Spirit, then, Jesus will be driven to confront evil in its conventional habitat, the desert. The conflict with the personification of evil, Satan, will continue throughout his life, with the issue decided only on Calvary.

Thus, in the desert, Mark dramatizes in advance an essential feature in the portrait he will draw on Jesus.
Priestly breakthrough
Notre Dame chemist-priest discovered synthetic rubber

By Jerry Filteau
NC News Service

Notre Dame chemist-priest discovered synthetic rubber

If your water faucets and the Lincoln Tunnel don't leak, if your neighborhood scenery isn't marred by unsightly telephone poles, if some building is held together by invisible adhesives, you can thank Father Julius A. Nieuwland.

NIEUWLAND, a chemist and botanist, was responsible for the research breakthrough that led to neoprene. NEOPRENE, manufactured by E.I. du Pont de Nemours and Company, is a general-purpose synthetic rubber that is used for products ranging from water-faucet washers to gasoline-pump hoses and underground cable covers, from adhesive strips to disposable diapers to shock-absorbing earthquake pads on building foundations.

According to a DuPont spokesman, the neoprene used 45 years ago to waterproof the Lincoln Tunnel between New York and New Jersey is still holding up.

To mark the 50th anniversary of the development of neoprene, Notre Dame University held a commemorative banquet last Sept. for university officials and faculty members and representatives of the DuPont company.

Winter in the wings

By Hilda Young

With winter in the wings and football underway, I have begun my vigil of watching my husband closely for the American male's version of cabin fever — gridiron overdose.

My spouse is very susceptible to it. I remember very clearly how he fell into this strange activity after what seemed like endless days of "Monday night football," Thursday night football specials, Saturday college games and the Sunday pros.

He was sitting there tapping his coffee cup, unaware of how it was getting louder and louder with every tap.

"STOP THAT, mah," I screamed at him. "Are you trying to drive yourself crazy?"

He predictably resonded bizarrely. He stopped tapping the cup and began to pick his teeth with the corner of a potato chip bag. I knew this usually preceded a deep sigh, shifting in his chair and a sucking sound through his teeth. The poor guy was losing it.

I stood up on the sofa and raised my arms in a touchdown signal, "If you want another cup of coffee, why don't you ask for one or, better yet, go get it yourself, Dandy Don."

"My name's not Dandy Don," he exclaimed.

"Then why do I keep hearing you call that?" I asked, trying to bring him to his senses. I got off the sofa and began chewing on the TV Guide.

That's the television announcer, I sighed, Poor wretch. He was losing the ability to distinguish between reality and his own name. He probably didn't even think of how he rolled his eyes every time his team would make a mistake.

OR OF HOW he giggles at beer commercials. Or how he stopped chewing a corn chip during plays and then started again when they were over.

"Look at you," I huffed at him, "sitting there with your lower lip hanging down and your socks around your ankles."

He blinked at me. "Did I miss our anniversary or something?"

I went outside and pulled weeds in the rain. I couldn't stand watching the guy drive himself crazy.

The Saints

St. Isaac Jogues and Companions

St. Isaac Jogues was born at Orleans, France, on Jan. 19, 1607. As a Jesuit he became professor of literature at Rouen and later was sent as a missionary to "New France" (now Canada). His zeal for converting the Indians led him amid continual hardships to penetrate as far as Sault Ste. Marie.

Isaac and his companions were captured by the Indians near three rivers, New York. Rene Goupil was slain, and the others, Fathers John & Brebeuf, Noel Chabanel, Anthony Daniel, Charles Garnier, Gabriel Lallemant and Dr. John Lalonde were condemned to die after severe torture. During preparations for their slaughter, they escaped, and Isaac returned to France. Though most of his followers were hauled by the Pope gave him permission to celebrate Mass. In a few months he returned to Canada. On his arrival the crops were bad and the Indians blamed "the black robes." They stripped, slashed and finally, tomahawked him to death on Oct. 16, 1646, at the town of Ruriesville, New York, now a popular place of pilgrimage. The Iroquois seized his remaining companions, tortured and finally killed them. They were the first martyrs in North America. Their feast is Oct. 15.