'Bloodbath' seen in Guatemala

GUATEMALA CITY (NC) — Escalating political violence has put Guatemala "on the brink of...a bloodbath," the Guatemalan bishops said in a pastoral letter.

While also condemning Marxists who, they said, distort the church's teachings on liberation theology to justify violent revolution, the bishops defended the role of the church in helping the poor and called for political, social and economic reforms.

The church's pastoral program has been under attack by the military government and its supporters, who claim that many church workers foster subversion by efforts to organize Indian peasants and other poor people.

The country has experienced growing political violence during 1981 as guerrilla groups fight the military and paramilitary groups supporting the government.

The pastoral letter, issued in mid-November, said "Christ is not a revolutionary who is concerned exclusively with the poor or committed to politics, a man who justifies extortion, kidnapping, murder and armed struggle in order to achieve a change in unjust structure," as the Marxists say.

Bishops: ‘Turn to Mary’

South Florida's Catholic bishops this week asked all the parishes and people of the Archdiocese to rededicate themselves to Mary through prayer and "the daily recitation of the Angelus and the Rosary."

In a pastoral letter, the bishops recalled that Mary Immaculate is the patroness of the Archdiocese of Miami and the U.S. and asked "all of the faithful of the Church of Miami, brothers and sisters of every ethnic group, to unite with us in reconsecrating ourselves and our Archdiocese to Mary Immaculate on Dec. 8, her Feast Day."

"As the Family of the Archdiocese of Miami, beset with many concerns, challenged by many opportunities, let us turn to Mary Immaculate, our Patroness, as we endeavour to deepen and consolidate our Faith, listening attentively to, accepting, proclaiming and venerating the Word of God," the bishops wrote.

"Let us remain steadfast in hope, even when storm clouds of godlessness gather over the Church."

Following is the text of the bishops' letter:

November 30, 1981

Dearly beloved in Mary Immaculate:

One hundred and thirty-five years ago the American Bishops, convened for the sixth Provincial Council of Baltimore, chose Our Lady to be the Patroness of our land under the title of the Immaculate Conception.

When our diocese was established in 1958, Our Lady was chosen under the same beautiful title to be our Patroness, to bind all of us together as one family through Mary.

A universal expression of unity among Catholics throughout the world is their common devotion to the Mother of Jesus Christ. In respective lands she bears a distinctive title that signifies the religious fervor, culture and ethnicity of the people, but in every nation where the Church exists, Mary is honored in a unique and special way.

On the memorable occasion of the visit of our Holy Father to our National Shrine of the Immaculate Conception in Washington, D.C. in 1979, His Holiness spoke of the sons and daughters of America having come from many nations of the world. He went on to say: "...when they came they brought with them in their hearts the same love for the Mother of God that was characteristic of their ancestors and of themselves in their native lands. These people, speaking different languages, coming from different backgrounds of history and tradition in their own countries, came together around the heart of a Mother whom they had all had in common. While their faith in Christ made all of them aware of being the one people of God, this awareness became all the more vivid through the presence of the Mother in the work of Christ and the Church."

(Continued on page 3)
Bishops back change of submarine name

WASHINGTON (NC) — The U.S. bishops at their annual meeting voted support for an effort to change the name of the U.S.S. Corpus Christi, an American nuclear attack submarine. But by mistake the vote was taken behind closed doors in an executive session Nov. 18 instead of in public session where a bishops’ spokesman confirmed Nov. 24. The submarine was named in honor of the city of Corpus Christi, Texas. But the name is Latin for “the Body of Christ,” and opponents have protested that it is blasphemous to put the name on a ship that is an instrument of war...

Bishop Thomas Drury of Corpus Christi, a leader in the name-change campaign, had asked the bishops for support of the campaign.

In public session Nov. 19, minutes before the bishops’ meeting ended, Bishop Thomas Kelly, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, reported briefly that the conference had decided to support a change in the name of the submarine. His brief comment was meant to put the action on public record and was clear to the bishops at the meeting, who had taken the action during their executive session.

Russell Shaw, public affairs secretary of the bishops’ conference, said that “the sense of the resolution was to support Bishop Drury in his efforts to get the Department of the Navy to remove the name from the vessel.”

He said Bishop Drury’s motion, which was not part of the meeting’s prepared agenda, was brought up in executive session to get a sense of “whether the bishops wanted to take a position” on the issue. The theory was that if they agreed, it would then be inserted into the regular agenda and come up for a public vote later.

But instead, Shaw said, the bishops in their secret session simply went ahead on the substance of the question and lent support to Bishop Drury’s efforts by a voice vote. With the vote already taken, but in a secret session that is not part of the public record of the meeting, the problem was how to put it onto the public record, said Shaw. He said this was resolved by deciding to report on the action the next day during a public session.

TURKEY-RAISING PRIEST — Neighborhood children gather around as Father Robert Hegenbarth, pastor of St. Alexander’s parish in Port Edwards, Wis., shows off one of the turkeys he raised. Father Hegenbarth, who grew up on a farm, started working with the birds a few years ago as a hobby. He hatches the eggs in his rectory incubator and then moves them to his game refuge outside of town.

This year he raised about 40 turkeys and nearly 200 pheasants.

Judge bars nativity scene

WASHINGTON (NC) — The Senate has voted to bar the Justice Department from using federal funds to oppose programs of voluntary prayer and meditation in the public schools. The vote approved an amendment to an $8.6 billion appropriations bill for the Departments of State, Justice and Commerce. The Supreme Court ruled in 1962 that the voluntary recitation in public schools of prayers prescribed by school authorities was unconstitutional.

Young Catholics take to streets

BRAWLEY, Calif. (NC) — Some young Catholics in Brawley, Calif., all of whom are American citizens by birth and whose parents are also U.S. citizens, have set up a mission that provides outreach services for young people in trouble or looking for some direction in life. The group holds regular prayer and Bible services and has a 24-hour counseling number. Although the counseling they give may not be professional, the members remain steadfastly Roman Catholic and have brought others back to the church. Said one young girl who works in the group, “The Catholic Church is beautiful, and I almost left.”

Pharmacists aid missions

The efforts of the National Catholic Pharmacists Guild brought $150,000 in pharmaceutical and medical supplies to the Catholic missions of Latin America in 1981. Florida pharmacists and pharmacy students are invited to learn more about the Guild by contacting either Dan Scholl at 856-6217 or Otmara Pina at 649-0303.

Gandhi, Pope met in Rome

VATICAN CITY (NC) — Pope John Paul II and Indian Prime Minister Indira Gandhi spent 40 minutes in private conversation recently while Mrs. Gandhi was in Rome for a four-day visit. The Vatican released no details on the private audience, but Vatican sources said the talks centered on world hunger and topics of concern on the nuclear arms race. Mrs. Gandhi said in a speech later that day that the cost of one intercontinental missile “could plant 200 million trees, irrigate 2.5 million acres, feed 50 million malnourished children, buy a million tons of fertilizer, erect a million small bio-gas plants, build 65,000 health care centers or 340,000 primary schools.”

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Book, The Voice

Robert L. O’Stein
Editor

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These words of the Holy Father apply especially to us, Mary's children in the Archdiocese of Miami, that Pope John Paul I called a community of the world. Some of us are native-born, others have come recently from other lands. Many of us have suffered from want or oppression and have sought out these shores of freedom for a new beginning. Each one of us comes from a different background of history and tradition, but as Catholics, loving and caring, we come together around the heart of a Mother whom we all have in common, Mary Immaculate.

In this spirit, we call upon all of the faithful of the Church of Miami, brothers and sisters of every ethnic group, to unite with us in reconsecrating ourselves and our Archdiocese to Mary Immaculate on December 8, her feast day. We call upon all to pray with one voice to our common Mother for help in our common needs, in our common efforts.

Mary is our model. She is a paragon of faith in her son Jesus, of prayer and of love. As Pope John said, she has been for more than four centuries the Mother and Teacher of the Faith to the people of the Americas. She, who received the Good News at the Annunciation, lived it by her Faith-filled devotion to her Divine Son. Over the centuries she has proclaimed it in apparitions in many lands, in miracles through her intercession. She prepares hearts to receive the Gospel. She is, as Pope Paul says, the Star of Evangelization.

Our prayer to Mary, first of all, will direct our attention to be more effective witnesses to the Gospel of Jesus and the teachings of His Church. As Mary gave birth to Jesus, so may we bring Him into our worlds by our united growth in faith, in prayer and in love, by sharing our faith with each other, with the in-active Catholic, with the unchurched.

Our prayer to Mary, as well as all Church-approved exercises of piety directed toward Mary, must clearly express our belief in the Blessed Trinity and in the historical figure of Christ as our Lord and Redeemer. Pope Paul VI made this clear when he stated in his apostolic exhortation entitled "Devotion to the Blessed Virgin Mary:"

"Christian worship in fact is of itself worship offered to the Father and to the Son and to the Holy Spirit, or, as the liturgy puts it, to the Father through Christ in the Spirit. From this point of view, worship is rightly extended, though in a substantially different way, first and foremost in a special manner, to the Mother of the Lord and then to the Saints, in whom the Church proclaims the Paschal Mystery, for they have suffered with Christ and have been glorified with Him."

"In the Virgin Mary everything is relative to Christ and dependent upon Him. It was with a view to Christ that God the Father from all eternity chose her to be the all-holy Mother and adorned her with the gifts of the Spirit granted to no one else...." 

"To the perennial mind of the Church 'what is given to the Handmaiden is referred to the Lord; what is given to the Mother re-dounds to the Son....And thus what is given as humble tribute to the Queen becomes honor rendered to the King.'"

We encourage all of you to preserve the value of contemplation which is discovered through the daily recitation of the Angelus and the Rosary. The Angelus is an invitation to pause in prayer by reflecting on the mystery of the Incarnation of the Word, of the greeting of the Virgin, and of recourse to her merciful intercession. And the Rosary is marvelous in its simplicity and its depth.

Last October, Pope John Paul II said that the Rosary is, in a way, a prayer-comment on the last Chapter of the Constitution 'Lumen Gentium' of Vatican II, the Chapter that deals with the role of the Blessed Virgin Mary, Mother of God, in the mystery of Christ and the Church. Our heart can enclose in these decades of the Rosary all the facts that make up the life of the individual, the family, the nation, the Church and mankind: personal matters and those close to us. And, in particular, those of the persons closest to us, our dear ones. In this way the simple prayer of the Rosary beats out the rhythm of Human Life."

As the Family of the Archdiocese of Miami, beset with many concerns, challenged by many opportunities, let us turn to Mary Immaculate, our Patroness, as we endeavor to deepen and consolidate our Faith, listening attentively to, accepting, proclaiming and venerating the Word of God. Let us remain steadfast in hope, even when storm clouds of godlessness gather over the Church.

Mary went through difficult moments of darkness, but she overcame them all because she was open to and was obedient to the Word of God. We, too, must develop a greater sense of humility and poverty, being available in love and service to the members of our family and neighbors and, indeed, like Mary, being a sign, a witness of our Christian life to a world oftentimes impoverished in spirit by secularism and oblivious to the presence of Jesus.

We ask that you join us in reconsecrating our Archdiocese, our families and ourselves to Mary Immaculate, begging her powerful prayers at this time of need.

We ask that the following prayer of the Church of Miami be recited at all Masses on the Feast of the Immaculate Conception and that it be used frequently thereafter in our churches and in our homes:

**PRAYER OF THE CHURCH OF MIAMI**

O Mary Immaculate, our Patroness, Mother of Jesus, and Mother of us all,

We consecrate ourselves, our family, our parish and our Archdiocese to you.

We love you. Whatever our language or nationality, we are all your children.

Help us to be one family.

Help us to be like you in loving God and being loved by Him.

Help us to be sorry for our sins.

Help us to be like you by believing in Jesus as our Lord and Saviour.

You brought Jesus into the world. By our lives of faith, prayer and love, may we make Him come alive in our worlds.

And once again, dear Mother Mary, may our good lives in the Holy Catholic Church bring us happily to heaven to share with you and all the Saints the presence of God, Our Father, of His and your Son, and of the Holy Spirit.

Amen

Edward A. McCarthy
Archbishop of Miami

John J. Nevins
Auxiliary Bishop of Miami

Agustin Roman
Auxiliary Bishop of Miami

**OFFICIAL**

The Chancery announces that Archbishop McCarthy has made the following appointment:

**THE REVEREND JAMES P. MURPHY - to Central Dade Deanery, Moderator of the Miami Archdiocesan Council of Catholic Women, effective November 17th 1981.**

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This statue of Mary graces an outside wall of Immaculate Conception school in Hialeah.
On-site seminary evaluations

WASHINGTON (NC) — Bishop John Marshall of Burlington, Vt., said Dec. 1 that he will soon send a preliminary plan for the study of U.S. seminaries to the country's seminary heads for consultation.

Bishop Marshall said that the study, to be conducted at the Holy See's request, will be made by on-site evaluation similar to seminary reviews conducted by the American bishops' Committee on Priestly Formation over the past decade.

The major differences are that the new study is mandatory, not voluntary, and that the results will be sent to the Vatican's Congregation for Catholic Education, he said in a statement released by the National Catholic Office for Information in Washington.

WHEN THE STUDY was first announced in September "several questions and caution flags were raised" by bishops and religious superiors, said Bishop Marshall, but "initial reaction to the Holy father's proposal from around the country seems to be positive."

He said that the on-site visits envisioned as the heart of the study will probably not begin until the spring of 1983 because of the preliminary work required to develop a study instrument, have the program approved by the Holy See, test it, and set up visitation teams and schedules.

All U.S. academic institutions and houses of formation for students for the priesthood who are studying philosophy or theology are to be investigated in the study. It will cover both religious order and diocesan seminaries.

Bishop Marshall, past chairman of the Committee on Priestly Formation and former spiritual director of the North American College, a U.S. national seminary in Rome, was chosen to conduct the study last September by the Holy See in consultation with the National Conference of Catholic Bishops.

He said he drew up the first draft on a study instrument on the basis of his experience on the Committee on Priestly Formation. Fifty U.S. seminaries have been studied under its program, which centers on a visit by a team of specialists to review how well the seminary is meeting goals of academic, pastoral, liturgical, spiritual and other formation of candidates for the priesthood.

THE FIRST DRAFT of the new study plan has been submitted to members of the bishops' Committee on Priestly Formation and a similar committee of the Conference of Major Superiors of Men, Bishop Marshall said.

He said a second draft, revised after their comments, would soon be sent to past and present members of the two committees and to representatives of the seminary community for further review.

If the resulting study plan is approved by the Congregation for Catholic Education, "a third draft will be sent to all interested parties for comment, namely the bishops, religious superiors and seminary rectors," he said.

Bishop Marshall said that when Pope John Paul II requested the study, he emphasized his desire to have it conducted in full consultation and collaboration with the U.S. bishops.

Gay priests issue studied at meet

WASHINGTON (NC) — Catholic dioceses and religious orders need to consider how to deal with candidates for the priesthood or the religious life who acknowledge a homosexual orientation, speakers at a symposium on "Homosexuality and the Catholic Church" agreed.

Dioceses and religious orders should also seek ways of providing support to priests, religious brothers and sisters who are homosexual in orientation but who strive to live a celibate life, the speakers said.

The symposium sponsored by New Ways Ministry, was held Nov. 20-22 at the Quality Inn on Capitol Hill and drew 180 participants, most of them members of religious orders. About half the participants were major superiors of their orders or were involved in the recruitment and training of new members, according to the organizers.

In a talk on "Homosexuality, Celibacy, Religious Life and Ordination," Salvatorian Father Robert Nugent, co-director of New Ways Ministry, said, "there do seem to be indications that increasing number of self-acknowledged homosexual males are seeking admission to seminaries and religious orders; I am not sure if a parallel situation exists among women's groups."

"ONE ISSUE this development has raised," Father Nugent said, "is that of the admission policies of seminaries and communities regarding self-acknowledged homosexual applicants and formation policies for homosexual candidates. Should a diocese or order have spelled out rather clearly, at least to themselves, a clear policy on the admission and formation principles for gay men and lesbian women who are honest and open about their sexual identity? I am not speaking of those who are repressed, confused or pretending."

Father Nugent raised the questions of who is involved in making such policies, on what grounds they are made and how they are to be publicized and implemented.

The priest said current policies of religious orders range from acceptance of homosexually oriented applicants if they seem motivated to live a celibate life, to rejection of celibate homosexual candidates on the grounds that they would find the religious life too demanding.

Father Nugent noted that a committee of the bishops of New England last year in a document on vocations and priestly formation opposed admitting to seminaries men who seem "unable to come to heterosexual maturity."

In a response to Father Nugent's talk, Brother Cornelius Hubbuch, provincial of the American Central Province of the Xaverian Brothers and secretary-treasurer of the Conference of Major Superiors of Men, said: "Concerning admissions policies, I believe that no individual should automatically be excluded from entering religious life because of his/her homosexuality. What is important is how this person has integrated his/her sexuality and if he/she shows signs of a maturity that would indicate this person could make a realistic attempt at living a fulfilled and loving life as a celibate." Brother Hubbuch added: "I believe that as homosexuality is dealt with more honestly and openly, there will be more homosexual people who are well adjusted and who have come to terms with their homosexuality."

The symposium was held in the Washington Archdiocese without the approval of Archbishop James Hickey. He said that from talking to the planners of the meeting and reading their materials in advance he "found their position ambiguous and unclear with regard to the morality of homosexual activity."
By Fr. Brendan Breen, C.P.
Special to The Voice

On October 31, 1981, after a long illness, Fr. Richard Kugelman, C.P., died at St. Mary's Hospital in West Palm Beach. He was a member of the Passionist Community of Our Lady of Florida Monastery.

Fr. Kugelman was a remarkable priest. In August of 1950, when he was 42 years old, doctors at Sloan-Kettering Hospital in New York City discovered that he had leukemia. At that time there was only one known medication to retard the spread of this ravaging disease — arsenic. Without hesitation he began his treatment. Fortunately, his body responded well and for a period of nearly 20 years the disease was in a state of remission.

During these years and all his life as a priest, Fr. Kugelman taught Sacred Scripture. Most of these years were divided between St. Michael's Monastery in Union City, New Jersey and St. John's University in Jamaica, New York.

He was a charter member of the Catholic Biblical Association and served as its president, 1972-73. He contributed nine articles to the New Catholic Encyclopedia. He was an editor and member of the Board of Translators for the New American Bible. He wrote the commentary on I Corinthians for the Jerome Biblical Commentary.

WHILE TEACHING at St. Michael's Monastery, there was a great migration of Cubans and other Spanish-speaking people into Union City and the surrounding neighborhood. Fr. Kugelman already could speak German, French and Italian. In a short time he mastered Spanish.

His priestly zeal prompted him to minister to the spiritual needs of his new neighbors, who called him Fr. Ricardo. Around 1956-57 he offered the first Mass in Spanish in New Jersey. That was followed by a procession through the streets of Union City honoring the patron of Cuba, the Virgin of the Caridad del Cobre. Yet Fr. Kugelman will be remembered by the heroic way he handled his sickness. Doctors at Sloan-Kettering would sometimes send patients afflicted with leukemia there. He would encourage these men and women not to surrender to despair. He would point out how he was still teaching. He lived a normal life.

As he would say, "I don't look at leukemia as a sickness. An inconvenience, in and out of the hospital. That's all."

In 1978, Fr. Kugelman came to Our Lady of Florida Monastery. During this time he wrote the Commentary on the Letters of James and Jude for the Glazier series NEW TESTAMENT MESSAGE. Also, he worked on book reviews for various learned periodicals. On a limited scale he gave lectures on the Bible.

But in 1980 the ravages of the dread disease became more visible. Blood transfusions became a part of his life. His own body could make no more on its own.

Even then he could still pen a few words to a friend: "Personally I consider my illness a blessing and a great grace. Through it I have come to a stronger faith and firmer hope and, I think, a more fervent love of both God and others."

—Fr. Richard Kugelman

'Remarkable' priest taught, fought leukemia

'Personally, I consider my illness a blessing and a great grace. Through it I have come to a stronger faith and firmer hope and, I think, more fervent love of both God and others.'

—Fr. Richard Kugelman

Miami, Florida / THE VOICE / Friday, December 4, 1981 / PAGE 5
Cardinal condemns helping IRA

ARMAGH, Northern Ireland (NC) — Cardinal Tomas O’Fiaich of Armagh has condemned Catholics who cooperate with the provisional Irish Republican Army, saying participation in its “evil deeds” constitutes “a mortal sin which will one day have to be accounted for before God in judgment.”

The cardinal, primate of all Ireland, issued his condemnation Nov. 20 at the opening of a 40-hour adoration in St. Malachy Church in Armagh.

This provides the opportunity “to add my voice to the unequivocal condemnation of the horrible murders and attempted murders which have taken place in recent weeks,” he said.

“Most of these murders have been claimed by the IRA. Let me therefore state in simple language, with all the authority at my command, that participation in the evil deeds of this or any other paramilitary organization which indulges in murder, wounding, kidnapping, destruction of property and other forms of violence is a mortal sin which will one day have to be accounted for before God in judgment,” he added.

“To cooperate in any way with such organizations is sinful, and if the cooperation is substantial, the sin is mortal,” he said.

“EQUALLY TO be condemned are the murders and attempted murders of innocent Catholics” who have been exposed to “murderous retaliation” because of the upsurge in IRA violence, the cardinal said.

“I offer sympathy and prayers to all who have been bereaved, not the least to our Protestant neighbors who have suffered such cruel losses,” he added.

The IRA is opposed to British rule in Northern Ireland and shares with much of the Catholic population, the minority in Northern Ireland, a desire for ties to Ireland. The majority Protestant population favors continued British rule.

Irish chaplains, British churches blast bombings

LONDON (NC) — Recent bombings in Great Britain were condemned as an outrage by members of the Irish Chaplaincy Scheme; a Dublin-based organization of priests, brothers and nuns.

The British Council of Churches, meeting in London, also spoke out on the situation in Northern Ireland, saying there was no justification for violence or acts of retaliation of any kind. The council called on the churches to listen to what the other side was saying and to examine further the roles they played in Irish society north and south of the border.

In a statement issued at its recent annual conference in London, the Irish chaplains’ organization called recent bombings “totally opposed to the laws of God and man and not in the interest of achieving a just solution to the problems that exist in Northern Ireland.”

THE IRISH Chaplaincy Scheme works among Irish people in England at the request of the English bishops and in conjunction with the local churches.

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THE GOOD WORD

BIBLE FOR BATTLE — The Marine Corps boot camp at Parris Island, S.C. (Photo)
Is Mary relevant to today’s world?

Is Mary obsolete?
Some say so. They say she doesn’t fit in with modern thought and social action. She is an impediment to unity of the churches, they say. But have the people who say this really thought out the implications of what they’re saying?

Have they really considered the fact that Mary is not just a symbol, not just a motherly object somebody dreamed up in the Middle Ages, but rather that she is the central figure in the way God chose to come to earth and redeem mankind?

The basic reasoning is very simple: If Mary is obsolete, then so is Jesus and so is the Church.

We know that the supreme point Christianity has over all other world religions is that our faith is the only one in which God joined mankind on earth and suffered along with us and, in so doing, made us worthy of perfect union with Him in the afterlife — an utterly beautiful concept that gives peace and consolation to us during periods of suffering here on earth.

Yet this whole concept is dependent on the one special woman who would give life to the Christ child and love Him and raise Him up and see Him crucified as part of God’s plan.

EDITORIAL

The Scriptures make it clear that she is “blessed among women.”

If Mary were not important she would simply have disappeared after rearing Jesus to manhood. But she doesn’t. She remains through his crucifixion and afterwards in the Scriptures.

And in the earliest paintings and sculptures in the unearthed catacombs of Rome dating back to the first centuries after Christ, Mary is venerated by the artists and Religious of that day and has continued throughout the centuries to be venerated by the Church as an essential part of God’s plan.

In short, Mary’s relevance is equivalent to the Church’s relevance, not because she is some Cathofoic figment but because God chose to make it that way. And in difficult and confusing times like today’s, Mary is more relevant and important than ever as a sign of constance that gives nuclear man the same assurance of a loving Creator that the followers of St. Paul had.

We need her more today than yesterday.
Some say we need more social progress and less kneeling and praying over beads.
Yet history has shown time and again that social movements have come and gone while the Church has stood through almost 20 centuries. Social programs, when they are good, will last only so long as the people who are running them are guided by true inner lights. And Mary is one source of such light.

When we lose contact with Mary and the Saints, we begin to lose contact with the Sacraments and soon with the Church. And when that happens, any worthwhile social projects we may have been operating have a way of getting off track and withering.

That is one reason why the bishops of this Archdiocese have set this Sunday as a time of rededicating the parishes and people to Mary Immaculate, while being fully aware of our local temporal problems.

As for those who say the Rosary is an old fashioned way to show devotion to Mary, the American bishops have a reply. In a pastoral released by the U.S. bishops in 1973, they said Catholics can “freely experiment” with new forms of the Rosary including new sets of mysteries.

In Vatican II all the world’s bishops urged renewed devotion to Mary, and the American bishops again reaffirmed this need with their pastoral. The bishops are the first ones to emphasize that today’s religion must be of the world and strike against poverty and injustice.

But we hope that with all the clamor for relevance and practical results on the social front we haven’t forgotten the very source of man’s spiritual nature that makes social issues meaningful in the first place.

Letters to the Editor

Good message for holidays

To the Editor:
I wish to applaud the commentary on poverty written by Ginny Hutton (Voice, Nov. 20, 1981). Her appreciation of the role of a Catholic in our society witnessing the desperation of the poor should be translated into the Sunday sermons all over our diocese.
I plan to pass by some of the expensive treats I buy for the holidays and share the savings with the hungry of Miami.
I hope Ginny writes for The Voice often.
God bless you.

Marge Binder
Miami

Too much ‘crab’!

To the Editor:
I have been noticing lately that all anybody ever does in The Voice is crab. The letter writers all crab at each other and when that isn’t happening, the editor takes up the slack with his complaints about something or somebody.
Your newspaper reminds me of a song that was popular when I was a child. I’m not sure I’m singing it correctly, but it goes something like this:
Very truly yours,

Mary S. Longo
West Palm Beach

Miami, Florida / THE VOICE / Friday, December 4, 1981 / PAGE 7
Good news about marriage

By Antoinein Bosco

Recently it was reported that an international commission of cardinals and bishops gave its approval to a formal statement in the church’s canon law that would recognize a serious psychological disturbance or a serious defect in one’s ability to understand the rights and duties of marriage as grounds for annulments.

The action still awaits the pope’s approval—which would come when the new Code of Canon Law is promulgated, perhaps next year.

One reaction I heard was an expression of surprise that the church was broadening the grounds for annulments and taking a step back from its traditional role as upholder of the sanctity of marriage.

My reaction? I regard the announcement as unqualified good news. This is a day for rejoicing for those who believe in the sanctity and indissolubility of marriage.

By explicitly recognizing in canon law that the grounds for annulments include a serious psychological disturbance, the commission is formally recognizing that some marriages have an insurmountable obstacle that prevents the parties from ever truly entering into a true marriage relationship, the commission is formally recognizing that some marriages have an insurmountable obstacle that prevents the parties from ever truly entering into a true marriage relationship.

A marriage takes two. It also takes building material—psychologically capable persons.

That only desecrated the meaning of marriage. It blurred the vision of what a sacred relationship should look like.

Saying a marriage has taken place because a ceremony was held and a ring and a kiss were exchanged is another version of the Cinderella story: The prince and princess were married and lived happily ever after.

Defining marriage in simplistic terms does an injustice to real marriage, which begins with a genuine decision by two people to unite their individual powers so as to build a new life together as a family, in partnership with God.

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Defining marriage in simplistic terms does an injustice to real marriage, which begins with a genuine decision by two people to unite their individual powers so as to build a new life together as a family, in partnership with God.

A marriage can’t be built when a person is straw or sticks. That’s what the new canon law would affirm.

The church always has rightfully upheld the sanctity of marriage, and taught that where a true marriage is life, the two people living the marriage are blessed and bring their goodness to the world.

Since Vatican II, the church has made great efforts to uphold the indissolubility of Christian marriage, but also to teach clearly what marriage is.

You can’t teach what marriage is without also spelling out what it isn’t.

Obscenities and profanities

I suppose there aren’t any obscenities or profanities that I haven’t heard one time or another. My life hasn’t been exactly sheltered, I was caddying by the time I was 12 and in our town, at least, the kids who made it through the initiative that kept the caddy ranks thinned out were the toughest. I remember the caddy language was deliberate-ly rough. As a young newspaperman in a large city I was on the police beat, had my office at the police station, and I got a liberal education there and an extension of unorthodox vocabulary. Then I was GI for more than four years and while mostly my serviesmen were in their free-time singing, “There’s a Star Spangled Banner Flying Somewhere,” some engaged in obscenities and profanities, a couple of them by men who were priests, and they bothered me. I don’t mean the obscenities and profanities offended me but that they got in the way of the story, called attention to themselves. While I was a reporter, the authors thought they were offering reality, managed to block a sense of reality.

It interests me that priests and bishops gave its approval to a formal statement in the church’s canon law that would recognize a serious psychological disturbance or a serious defect in one’s ability to understand the rights and duties of marriage as grounds for annulments.

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You can’t teach what marriage is without also spelling out what it isn’t.

By Dale Francis

I figure I had to do something about that so I started using cursing denoted ignorance, just showed those who used it had an insufficient vocabulary to express themselves without it. It was near the end of the year so on New Year’s Day I made a resolution never to cuss again. I wasn’t set in the habit and I wasn’t enough to pursue.

My real complaint about the persistence of obscenities and profanities is that it destroys realism. First of all, I don’t believe the use of obscenities and profanities is as pervasive as some writers make it. As a newspaperman I have come into contact with a wide range of people and there really is a considerable portion of the population that uses neither.

But those who do consistently use obscenities and profanities use it as non-language, as sounds neither language, as sounds neither words alone constituted a commitment between two people.

One young woman I know cures her blues and loneliness by looking for ways to give rather than get. Sports and hobby clubs also can be an occasion for friendship for both the young and the older person.

Still, there are the inevitable hours that must be spent alone.

ONE CAN enrich the hours alone by reading worthwhile novels or biographies or by gaining an appreciation of classical music. Or people might consider taking up a new hobby. And this can be a time for prayer.

But, let’s be realistic. It still can happen, despite strenuous and well-meaning efforts, that loneliness persists and is painful.

Then, one must deepen the conviction that “the Lord is near.” This is the same Lord who was alone in his darkest hour and who felt abandoned even by His loving Father. At those times, loneliness is a sharing in the passion of Christ.

The person who loves the Lord enough to talk to Christ about his loneliness and who by his charity teaching will, despite suffering, ultimately find a profound pleasure that will enrich his or her life forever. (Questions on social problems may be addressed to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005.)
Advent had always demanded. By Msgr.

James J. Walsh

Any penance left in Advent?

Time was — not so long ago — when the four weeks preceding Christmas posed more problems than trying to figure out a gift list. Getting the right color tie for Uncle Pete was one thing, but accepting Advent as a “little Lent” was something else.

Not that people were up in arms about all this. No, on the contrary, the vast majority kept the days of fast and abstinence faithfully, made a special effort to go to daily Mass and in general tried, hard as it was, to keep serious and penitential while preparing for Christmas.

But in some ways it was more than a little rough. The Christmas carols on every radio station had people humming happily and adding nothing to “feelings” of penance. Christmas “specials” were so good, you had to make time for them. It got so you began dreaming of a white Christmas even in Florida. And all along these days there was, in the zealous Catholic, an uneasy feeling that one was not supposed to feel too joyful, too exuberant during Advent. It had been reminding ourselves, such a long history of being a time of additional prayer and penance.

The Christmas cards on every radio station had people humming happily and adding nothing to “feelings” of penance. Christmas “specials” were so good, you had to make time for them. It got so you began dreaming of a white Christmas even in Florida. And all along these days there was, in the zealous Catholic, an uneasy feeling that one was not supposed to feel too joyful, too exuberant during Advent.

So without tears over the past, the Church urged us to “keep alive the spirit of Advent” by relying now more on the liturgical renewal to help us understand the necessity of preparing spiritually for the coming of the Lord.

The Advent wreath in the home is a good example. It gave the Christmas tree and the gift corner their places, but its presence sang loudly and joyfully the meaning of Christmas. It gave the only reason for its observance. It emphasized December 25 was much more of a holy day than a holiday. And children were enabled to keep the coming of the Christ child firmly in mind while smiling at the Ho, Ho, Hos of Santa. A variety of customs had cut into the past brand of penitential activity, and that there was a new “mood” of excitement and happiness in preparation for Christmas.

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By Fr. John B. Sheerin, CSP

Will the Catholic Church be reborn in China? The picture of the situation there is not at all clear. Catholics in China are excited and hopeful about the future, according to a recent issue of the Canadian Ecumenical News.

On the other hand, Jesuit Father Donald Cameron visited the People’s Republic of China last summer without bringing back very good news. He said:

“CATHOLICS HOPE a Catholic seminary can open again in China but the possibility is clouded by differences between the Vatican and the Chinese National Association of Patriotic Catholics.” That group was established by the communist government.

The Ecumenical Review, published by the World Council of Churches in Geneva, has published a somewhat curious but very interesting summary of the policies of the Christian Church (not the Catholic Church) in the People’s Republic of China, taken from an interview with Bishop K. H. Ting by two members of the Lutheran Church’s China Coordinating Office.

Bishop Ting is president of the China Christian Council which is a church affairs organization of Chinese Christians. He said “Communists do not have a high regard for religion, and we harbor no illusions about the Communist Party on matters of religious faith.”

What looked up large in the mind of Bishop Ting was the “Three-Self Movement,” a patriotic association of Chinese Christians. He stoutly denied that it is in any way an organ of government.

“We UPHOLD self-government, self-support and self-propagation as the road of an independent and self-administered church in order to guarantee that the door of the Gospel may be open and remain open in China.”

The bishop was critical of “certain people” outside China working to restore their particular religious denominations in China, because this might lead to misunderstanding and unpleasantness. Further, the bishop pointed out, these people have not found any popular support among Chinese Christians.

In regard to international relationships, the Chinese Christians are willing to have contacts with individuals who have a friendly attitude toward New China and respect the “Three-Self Movement” principle, according to the Bishop.

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Central America’s problems

Three countries’ situations differ, solutions must also

By JIM LACKEY
WASHINGTON (NC) — The U.S. Bishops’ approval of a new statement on Central America came against a backdrop of renewed concern in Washington over the future of U.S. policy in the region.

GUATEMALA presents a problem close to the home of the U.S. bishops. Three countries’ situations differ, solutions must also be found.

Central America’s problems

Guatemala collapse near—bishops

Also indicated that the bishops were worried about “increasing restrictions on human rights” by the vic- tim. The bishops also added that the nation’s religious character might not be preserved in the current rebuilding effort.

THOSE MOST recent developments added new complexity to what some bishops said during their debate is an already complex situation.

Part of the complexity confronting the U.S. bishops in their new statement is that the three countries on which the statement focuses—El Salvador, Nicaragua, and Guatemala—are almost totally dissimilar in their current political situation. The dissimilarity prompted Bishop Mark J. Hurley of Santa Rosa, Calif., to describe Guatemala as “pre-revolutionary,” El Salvador as in the middle of revolution, and Nicaragua as in a state of “post-revolution.

Thus the bishops’ statement, while expressing overall opposition to arms for the region, had to address each country on its own.

Probably the biggest rift among the bishops came over the section on Nicaragua, where the statement notes that the agony of war is “now a memory.” While expressing concern that the United States not attempt to isolate Nicaragua in its efforts to rebuild its economy, the statement

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Guatemala collapse near—bishops

(Continued From 1)

Guatemala collapse near—bishops

(Continued From 1)

ment and poverty, the result of an un-
just social, economic and political
dependence. There are unique struc-
tures kept by special interests...which
close the door to the majority to
political participation and a better
share of natural goods of the earth," the
bishops added.

"The true doctrine of the church
recognizes Christ as true God and
true man, the Savior who brings
liberation to men and women from
sin and its consequences," they said.

"We categorically reject recourse to
violence.

The pastoral letter condemned
violence by the military and by guer-
rilla groups. It said this includes
"kidnapping, torture, disappearances
and mass attacks on Indian villages."

"We see in violence—institu-
tionalized, subversive, or
repressive—the greatest denial of the
law of love," the bishops said.

So many Guatemalans have joined a
frenzied and cruel conflict."

The country has turned more com-
plex because our land, like the
rest of Central America, has become
a battlefield for the big economic
and ideological power," the bishops
said, alluding to positions taken by the
U.S. and Guatemalan govern-
ments that subversive groups are be-
ing supported by communist-bloc
countries.

"We do not hesitate to say that at
the present time the whole social,
political and economic foundations
of the country are on the brink of
collapsing in a bloodbath. Only the
religious and moral values of our peo-
ple can help to find a human and jus-
t solution to the grievous problems of
our land," they added.

ARMED FORCES of America have been sent to the Central American countries.

President Jose Napoleon Duarte. One

is evidence that Soviet-built MiG
fighter planes are being shipped to
Cuba for eventual transport to
Nicaragua.

On El Salvador, the bishops said

Guatemala collapse near—bishops

Through pastoral programs the
Church aims "to forge real com-
munities where one grows in the
capacity to love, to respect, to
share," the bishops said.

Yet often such efforts are misunderstood and
become the target of defamation, even if
the church is not against the rich or
the various economic systems.

The bishops opposed emergency
aid which constituted a "creative
political vision" and an em-
phasis on basic human needs rather
than the provision of military hard-
ware "in a situation already ridden
with violence."
Infant formula boycott

Nestle asks New York priests to reconsider

By MARY LOUISE CONROY
OGDENSBURG, N.Y. (NC) — Seven months after the Ogdensburg diocesan Senate of Priests voted to boycott Nestle products, two representatives from the company came to the diocese to urge reconsideration.

Ogdensburg is in northwestern New York, about 100 miles from Montreal.

‘Nestle has phased out mass media advertising and would like to be made aware of any infractions so they could be corrected.’

—Niels Christianson
Nestle Co.

While some priests said they are willing to reconsider after hearing the company’s side, the Nestle spokesmen drew skeptical reactions from others.

The boycott decision was made in May after several months of discussion. The priests launched the boycott in opposition to the company’s alleged promotion of infant formula in Third World countries.

NESTLE OPPONENTS say that poor water supplies, dilution of the formula and unsanitary bottles used with the formula threaten babies’ health in Third World countries.

They say use of mothers’ milk should be encouraged instead.

Niels Christianson, director of scientific research at the Nestle Center for Nutrition in Washington and John Swan, Nestle public relations consultant, addressed the points in the priests’ boycott statement which had been sent to the company more than a year ago.

Nestle has stopped aggressive and indiscriminate promotions it had been carrying out in the early 1970s, the officials said. “Nestle has phased out mass media advertising and would like to be made aware of any infractions so they could be corrected,” said Christianson.

The company no longer distributes free samples of formula to mothers in the hospital, he said. The practice had been highly criticized because it encouraged mothers to feed newborns the formula while their own breast milk dried up, leaving them with no choice but to continue using it.

He also said that the company no longer employs milk nurses—women dressed as nurses who encouraged new mothers to use the formula. Women now give classes in infant nutrition, breastfeeding and the proper use of formula, he noted, emphasizing that these women only contact mothers upon the request of medical personnel.

Nestle has taken positive steps toward better infant nutrition in developing countries, Christianson said. “In Peru, Nestle is funding a $2 million study to prevent infant diarrhea; in Columbia we are working with WHO (United Nations World Health Organization) in a program aimed at clean water and personal hygiene and we also have a project to develop low-cost weaning foods,” he said.

MSGR. JOSEPH BAILEY, pastor of St. John the Baptist Church in Madrid, N.Y., said during the meeting that the Nestle spokesman had not addressed the main concern of the boycott supporters: why thousands of infants are dying in Third World countries.

Christianson responded that infants were dying because they were eating foods mixed with contaminated water, not because of the Nestle formula.

Concerned that the Nestle company had executed a “smooth cover-up” of the infant formula situation, Msgr. Bailey said “They always present the argument that what you are objecting to has already been corrected, leaving the burden of proof on those who object to their practices. Without the financial resources of Nestle, this is very difficult to do.”

Father John McAvoy, pastor of St. Bernard Parish at Saranac Lake, said that he was “not impressed” with the presentation made by the Nestle representatives.

“I found several things I couldn’t buy such as their statement that mother’s milk needs to be supplemented.”

—Fr. John McAvoy
Saranac Lake, N.Y.

Cesar Chavez, president of the United Farm Workers of America, joins fellow demonstrators in front of the Newark, N.J., City Hall calling for a national boycott of Andy Boy brand broccoli and Double O brand lettuce. (NC Photo from Wide World)

Farm workers call for broccoli boycott

By Tracy Early

NEW YORK (NC)—Cesar Chavez, founder and president of the United Farm Workers, has announced a boycott against Andy Boy brand broccoli.

Chavez, who also took part in the AFL-CIO convention, said he was launching the boycott in New York because it was the largest market for Andy Boy, produced by the D’Arrigo Brothers. He said the company has refused to negotiate a contract.

“We won an election in 1975, and the state Agriculture Labor Board ordered them to bargain with us.” He said, “But we are still trying to get a contract. They’ve been going through all the appeals, up to the California Supreme Court, and have lost them all.”

Chavez was also starting a boycott against Double O Lettuce, which is produced by another company refusing to sign a contract, J.R. Horton. But primary emphasis is going to Andy Boy Broccoli.

“We think we have a very good chance with this,” Chavez said. “Andy Boy is one of the very few agricultural products that has any brand identification, with shoppers asking for it by name.”

Chavez said the UFW was doing well overall.

“We have grown from 3,000 or 4,000 members in 1975 to more than 105,000 today.” He said. “We have state units in California, Texas and Florida. We will organize a unit in Arizona next year, and we’re beginning work in Illinois, mostly with workers in nurseries.”

The UFW budget for the current year, he said, is something over $1 million, and would be much higher except that staff members get only living expenses and no salaries.

Chavez said the UFW faces some uncertainty when its peace pact with the rival Teamsters union ends next February. But he said the law had been changed so growers could no longer sign contracts with the Teamsters unless the workers approved, and he expressed confidence they wouldn’t vote for the Teamsters.

A difficulty of another type results, he said, from the social service cutbacks of the Reagan Administration and the consequent increase of calls on the UFW aid program. “We help anyone who is in need; whether they are union members or not,” he said.
Dear Dr. Kenny: My son's third-grade teacher called us in for a special conference. She told us he is practically unmanageable in class. He had a few behavior problems in first and second grade, but nothing like this.

What bothers us is that he behaves fine at home. He gets along with his younger brother, has reasonable table manners and goes to bed when we tell him. Yet when we tried to tell the teacher in a nice way that she might not be using the proper discipline, she became angry. She told us our son's misbehavior was a reflection not on her methods, but on our failure to teach proper discipline at home. My husband lost his temper and plans to complain to the school board. I have been depressed ever since. We would appreciate your thoughts.

(Kentucky)

Children behave differently in different environments for a variety of reasons. However, an explanation for the behavior is not as important to you as the solution. The teacher has a problem and so do you. Your problem is to help so that your son can learn at school without creating an uproar.

The first step must be to create an atmosphere of cooperation between home and school. Much time will be wasted assessing blame. When this has been done to everyone's satisfaction (and it never is), the child is still no better behaved.

It is far wiser to focus on the immediate problem, the misbehavior at school. However, before you can address this, you must clear the air with your son's teacher.

An appearance before the school board to question the teacher's competence would be unwise at this point. Rather I would suggest that you and your husband sit down together to discuss your strong feelings, your depression and his anger. Talk them out as best you can so that you can get on to the real issue: how best to correct your son's misbehavior at school.

Next, ask for another parent-teacher conference. Tell the teacher you are sorry the first meeting got out of hand. Now you want to work together with her to help her deal with your son's problem behavior at school. You might even invite her to your home, although I would not insist on this.

But who is at fault is not the issue. Start by explaining this.

Parents know a great deal about what works and what does not work with their own child. Teachers would be wise to listen and take suggestions.

Once cooperation has been achieved, parents and teacher can work toward an effective response. The teacher might chart the child's behavior daily to specify his good and bad points. Parents might explain how they handle similar situations at home.

Mother or father might sit in class, either to observe personally or to use the parent's presence to correct the situation.

Parents might consult a child guidance clinic to devise a more detailed discipline plan or perhaps to discover that a medical response is appropriate.

Whatever the solution, it is essential that family and school work together. It is always easier to blame the other guy, but what a sad situation for home and school to be trading rocks while the child continues to suffer.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, Ind. 47978.)

The theology of yellow waxy build up

By Dolores Curran

I picked up a copy of Better Homes and Gardens at the supermarket recently and my arthritic began to flow as soon as I turned the cover and read a beautiful two-page multi-color ad for shiny no-wax flooring. It hit a not so shiny nerve. I detest waxing floors. The only thing worse than removing old wax and putting on new is digging fossilized popscile out of little ridges in a sculptured linoleum prior to waxing it prior to removing wax and so on.

So, several years ago, we did as the ad promised and bought a lifetime of no waxing: "Never wax again," and "Say goodbye to dull floors forever," and a litany of like fictions. We also did as the ad suggested and paid a little more than we would have for the same floor that required waxing. A lot more.

And, since I was never going to wax again, we bought the sculptured floor with little swirls and spirals designed to capture and hold syrup, to granulate sugar, and to preserve the remains of leftover sneaker mud. If, after all, I only need to "run a damp mop over my beautiful no-wax floor once a week or less," why worry about wax traps?

Well, count me in, P. T. Barnum. I was taken. A few years later, when the finish was gone from my lifetime of shiny flooring and I returned to the seller to ask what happened, I insisted that I must have taken improper care of it. "You're not supposed to use anything but warm water on it," he told me. "If the finish is dull, it's because you used harsh cleaners." I insisted I didn't. He insisted I did. I considered harsh language. He insisted I was the only one who had ever complained.

So I decided to do a kind of housewife research study and began asking others about their no-wax flooring. I soon discovered that indeed I was not alone and it was during a discussion with another renewed waxer that I discovered to my outrage that the same company that sold me my no-wax floor was selling a company wax specifically designed for the no-wax floor. At an exhorbitant cost, to boot.

So when I opened my glossy magazine to find my company's ad with a large headline boasting, "The only no-wax floor with the richness of inlaid color," I looked for and found the legal safeguard in small print which read, "If a reduction in gloss should occur in heavy-traffic areas, our wax can be applied to help maintain the shine." As my dad used to say, "Oh, if only we could have been in on it early enough to buy stock." Anyway, the irony is that other soap and wax companies, realizing the money to be made off waxes designed for the no-wax floor, have jumped on the no-wax gravy train. Three full-page color ads in the same magazine offered waxes for the no-wax floor.

They don't call them waxes, of course. One is a freshener, as in, "Now! A Beauty Freshener for No-Wax Floors." That has a nice touch, like a facial.

Another has a promise: "At Last, No-Wax Floors Are Going from Dull to Brite!" Honest. Read it again and meditate on the message.

A third calls it a Plan: "At Last, A Floor Plan to Clean and Protect No-Wax Floors." Makes us sound like managers rather than waxes, doesn't it?

Me? I'm waiting for modern technology to come up with a no-wax morality. It ought to put a shine in the corporate conscience.

OPENING PRAYER: Excitement grows, dear Jesus, as we move towards the celebration of your birth. Cleanse our minds and hearts that we might be ready to welcome you on Christmas Day. Amen.

SOMETHING TO THINK ABOUT: It is so easy for the real meaning of Christmas to be squeezed out by all the business of preparing for the holiday. Preparation for Christmas is important, and it needs to be both spiritual and physical. What can the family do to become better prepared?

ACTIVITY IDEAS: Young and Middle Years Families

Set up a Promise Tree by placing a branch in sand. God kept His promise by sending His Son Jesus. We experience God's promise by making and keeping promises to one another. Each one finds a symbol for a promise and tie it to the branch. For example, praying hands could be a promise to pray for someone; a toy car could mean a promise to take the family for a ride. The promises can be secret or shared, made to the family in general or to anyone in particular.

Adult Families

Read Chapter Three of St. Luke's gospel. What does the teaching of John the Baptist say to you?

All Families

Work on homemade gifts for Christmas presents.

ENTERTAINMENT:

Play a game of cards, perhaps Rummey, Crazy Eights, or Hearts.

SHARING:

My most special memory of a past Christmas is . . .

I was especially happy this past week when . . .

I was disappointed this past week when . . .

CLOSING PRAYER: Come, Lord Jesus, come. We await your coming. Our hearts are prepared.

PAGE 12 / Miami, Florida / THE VOICE / Friday, December 4, 1981
SECOND SUNDAY OF ADVENT

Readings: Isaiah 40:1-5, 9-11; 2 Peter 3:8-14; Mark 1:1-8

By Fr. Richard Murphy, O.P.

Many things happen without our having to lift a finger—sunrise, sunset, and the regular march of the seasons. But truly human things happen only if we plan them: budgets, planning for the future. Isaiah grasped something of what the garden of Eden. At the very moment of God's Chosen One, or Messiah, or Jesus Christ (these three are one), would carry out the plan to prepare for it: every valley was to be filled in, every mountain laid low, and crooked ways made straight! The red carpet treatment. When Kaiser Wilhelm visited Jerusalem, roads were straightened, and Jerusalem's western wall was opened at what is now the Jaffa Gate.

In the fullness of time, there appeared John the Baptist, the precursor: excellence. He was a dramatic figure, strangely garbed and eating a strange food, but his great moment came when he pointed the finger at Jesus and declared, "There He is!"

Peter walked with Christ, and was the first to acknowledge Him as the long-awaited Messiah. Awaited indeed, for God's timetable is not like ours. For Him, "a day can mean a thousand years, and a thousand years are as but a day..."

IN TERMS that crackle like a noisy fire, Peter wrote of Christ's coming at the end of time. When that shall be, only God knows. It is enough for us to realize that as we live between Jesus' two comings, our life is a perpetual Advent or time of preparation. During that time each of us is a herald of the Lord. We go before Him to make straight His way, tearing down the walls of our sins and filling in the valleys with our prayers and good works.

One of the great lessons of Advent is that Someone loves us with the tenderness of a shepherd. That Someone is God, for whose coming in human form we are now preparing. Like all other precursors, we must learn how to wait with patience. We ought to remember that God is patient (He must be, to deal with us!), and we ought to imitate Him as we do our shopping in the supermarket and department stores, and as we drive our busy city's streets.

Now is the time to be especially aware of our God who came, who is coming, and who will come again. Holy be His name.
CALIGULA — This somewhat altered R-rated version of the X-rated original is just about what you’d ex-
pect, a dreary, exploitative movie swash with sex and violence, which brings not a trace of insight to the
figure of the historical Caligula. It has been classified C, condemned, by
the U.S. Catholic Conference.

GALLIPOLI — One of the most
disastrous campaigns of World War I
was this rocky peninsula where
Australian forces were slaughtered in
suicidal frontal attacks on entrenched
Turkish positions. In order to per-
sonalize the terrible waste of human
lives in this 1915 military blunder, di-
rector Peter Weir gets the viewer
involved in the story of two likeable
youths in West Australia who decide
to volunteer for service. Through
them is conveyed the period’s roman-
tic notion of the Great War as a
glorious and ennobling adventure un-
til its awful reality is experienced in
going over the top — bayonets
against machine guns. Because of its
scenes of battlefield carnage and brief
depiction of a brothel, the film has
been altered R-rated A-III — morally
unobjectionable for adults, by the
U.S. Catholic Conference. The Mo-
tion Picture Association of America has
rated it PG.

LOOKER — “Beverly Hills’
foremost plastic surgeon” (Albert
Finney) uncovers a plot by a research
conglomerate (headed by James
Coburn) to hypnotize television
viewers into buying the products
advertised in commercials. The
scheme, for some reason that the
script doesn’t bother to let us in on,
involves the murder of several ac-
tresses. The superficiality — in-
bcluding banal satire and gaping plot
holes — makes this a movie to be
avoided at all costs. Because of some
violence and brief nudity, it has been
classified A-III — morally unobjec-
tionable for adults — by the U.S.
Catholic Conference. The Motion
Picture Association of America has
rated it PG.

RAGTIME — The highly praised
musical played on a cartoon level, its
wayward tone and some marvelous
nudity, it has been classified A-IV,
morally unobjectionable for adults,
by the U.S. Catholic Conference.

SOUTHERN COMFORT — Louis-
iana National Guardsmen run afoul
of vengeful Cajuns while on
maneuvers in this grim, somber,
aloofly pretentious melodrama.

Aside from some spectacular
 cinematographic, it has little to
recommend it. Powers Boothe makes an effective screen
debut as one of the hapless guard-
smen. Because of its violence and
rough language, it has been classi-
cified A-III — morally unobjectionable
for adults — by the U.S. Catholic
Conference. The Motion Picture Associa-
tion of America has rated it R.
Blessed Kolbe

Bishop: ‘Educate’ people on new canon law

WASHINGTON (NC) — Georgetown University Hospital volunteers have taken blessed Maximilian Kolbe, a Franciscan priest who volunteered to die in another man’s place, as their patron. Now they hope to have him identified as the patron of all volunteers.

Lucetia Beach, director of volunteer services, said the Ladies Board of Georgetown University Hospital in Washington unanimously voted Blessed Kolbe as their patron in September. The process has been underway since May 1976, when Mrs. Beach realized there was no patron for her group and Father Kolbe was suggested.

Now the hospital workers are spreading the word, telling the story of Maximilian Kolbe, asking other volunteer organizations to take him as their patron and hoping that the Vatican will eventually name Blessed Kolbe Patron saint of volunteers.

FATHER KOLBE’S story of martyrdom took place at Auschwitz, the Nazi concentration camp in southern Poland during World War II. When 10 men from the camp were picked at random to die in reprisal for an escape, one of them, Francis Ga- jowniczek, murmured, “I’m sorry only to leave my wife and children.”

Father Kolbe stepped forward and volunteered to take his place. The Nazi officer consented and Father Kolbe joined the new condemned to die of starvation. He was the last of the prisoners to die, killed by an injection of carbolic acid.

The priest was beatified Oct. 17, 1971, after 24 years of investigation into his life. Born Raymond Kolbe in 1894 he took the name Maximilian when he entered the Franciscan order. Father Kolbe published a monthly magazine, “Knight of the Immaculate,” and founded a monastery near Warsaw, Poland.

He was arrested twice for opposing the Nazi regime and the second time was sent to Auschwitz. Gajowniczek and his wife were present for Father Kolbe’s beatification ceremony in Rome; the sixth of seven steps toward canonization.

By Jerry Filteau

WASHINGTON (NC) — A “broadly based educational program” to prepare people for the new Code of Canon Law will be a major need, said Archbishop Joseph Bernardin of Cincinnati in a written report at the meeting of the U.S. bishops Nov. 16-19.

He said that the new code of laws governing all Catholics of the Latin Rite, still to be approved and formally published by Pope John Paul II, is “quite positive” and “both workable and acceptable.

“Since the document codifies many of the postconciliar developments with which we are accustomed, its promulgation will not necessitate any drastic changes in the governance of the church,” he said.

AMONG CHANGES THAT the new code will introduce, he cited a simplification of penalties, including a reduction of causes for automatic excommunication from 37 to six; a reduction in legislative power of bishops’ conferences in favor of the rights of diocesan bishops; and a simplification of court procedures for marriage cases.

He noted that the new code retains the mandatory appellate review of marriage cases, ending the special dispensation that U.S. church courts have had from this rule in recent years.

“One of the greatest needs now,” he told the bishops, “is to prepare ourselves — and our priests, religious and laity — for the implementation of the new code. . . . A primary concern, of course, must be our priests who must have a good understanding and appreciation of the code if it is to be implemented properly.”

In an executive session, closed to the press, the bishops discussed in greater detail the changes that will result from the new code. Archbishop Bernardin’s written public report addressed those changes only in more general terms.

Bishop: ‘Educate’ people on new canon law

IN CELEBRATION — Women religious, priests and lay people enter St. Ann Cathedral in Great Falls, Mont., for a Mass honoring women religious of the Great Falls-Billings Diocese. Similar Masses were celebrated in two other locations in the vast diocese of Eastern Montana. (NC Photo by Steve Velaski)

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SAINT JULIANA'S SEPARATED/DIVORCED SUPPORT GROUP will hold its regular monthly meeting on Tuesday, December 15 at 8 p.m in the cafeteria, 4500 South Dixie (U.S. 1). West Palm Beach. Featured speaker, Father Mike Flanagan, will have as his topic, "Improving Your Self Image." Sister Agnes Gott, O.P. from the Family Center in Miami will be guest speaker, also. All separated or divorced Catholics of the area are invited. For further information, call 6465-6709.

The BARRY UNIVERSITY AUXILIARY will hold its holiday meeting Tuesday, Dec. 8, in Thompson Hall on campus with entertainment provided by The Barry Notes directed by Derrin Ford, assistant professor of music. The meeting is open to the public and membership is open for consideration by visitors.

For more information about auxiliary activities, telephone Phyllis T. Saunders, coordinator of public affairs, 758-3392 extension 311.

CATHOLIC DAUGHTER OF AMERICA COUNTRY SPIRIT #1912 will hold a short business meeting on Friday, December 11, at St. Elizabeth Gardens, Pembroke Beach, at 2:00 PM. After the meeting we will have a combination Xmas Party and the celebration of the 18th anniversary of our Catholic Country Spirit #1912. All members are invited. Please bring your own 2.00 Grab Bag price. Anyone who wishes to contribute some refreshments for our Party, please contact our Regional President Lediti 7851-8085. It will be greatly appreciated.

ST. LOUIS PARISH annual arts & crafts show Sunday, December 6, 1981 from 9 a.m. to 4 p.m. on the church grounds, 726 SW 7th St. Parish artists and craftsmen booths, country store, handmade items. Come browse and do some Christmas shopping. The Social Hall on 8001 S.W. 120th St. Over 100 artists and crafters and craftsman booths, country store, and Home Baked Goods. Beverages will be available all day.

Rural life workshop set
A workshop on leadership development of farm workers will be sponsored by the Rural Life Bureau on Feb. 26-28 at St. Vincent de Paul Seminary in Boynton Beach. Since the seminary has overnight facilities for only 25 persons, those interested should reserve their room early.

A team consisting of Leonard Anguino and Sr. Jo Marie Arredondo, S.H.F., from the Mexican American Cultural Center in San Antonio, Texas, will be conducting the workshop, whose purpose is to develop the leader and promote leadership in order to build up the parish community.

A $25 registration fee is required and overnight facilities will be made available at a nominal fee.

THE CENACLE RETREAT HOUSE in Lantana will conduct its monthly Program on "Drugs and the Family: An evening with Dr. M. Anthony Lobo, Sulpician Father, Rector of Theological College of Catholic University in Washington, D.C., will be the Retreat Master. A prayer silence will be requested throughout the retreat which opens Friday night with supper and the Christmas Cantata. The retreat house will offer clothing, ceramics, plexiglass pieces, and Christmas boutique items on Sunday, Dec. 13 from 2:30 until 5:00 P.M. The guest speaker, Rev. Greg Comella, C.P., will conduct the "Celebration of Christmas." Please call 582-2534 for information and reservations.

Women's Guild of St. Mary Cathedral will hold an annual baked goods and Christmas Boutique items on Sunday, December 13th in the Cathedral Hall, 7525 NW 2nd Avenue, Miami, from 8 A.M. to 2 P.M.

Obituary
Mrs. Marjorie Donohue

MIAMI SHORES — A Mass of Christian Burial was concelebrated Wednesday in St. Rose of Lima Church for Mrs. Marjorie G. Donohue, member, for Helen F. Lennehan who died last Sunday at the age of 95. A native of New York City who attended Our Lady of Mercy Academy, New York, N.J., Mrs. Lennehan came to Miami more than 40 years ago from Yonkers, N.Y. and was an active member of SS. Peter and Paul Church until 1948 when she became a member of St. Rose of Lima parish. She was a charter member of Mercy Hospital Auxiliary, the Villa Maria Auxiliary and St. Rose of Lima Guild. For the past 20 years she was a resident at Villa Maria Nursing and Rehabilitation Center.

In addition to two daughters: Mrs. Helen Bergert, New York City, and author; and Marjorie L. Donohue, Public Information Coordinator for the Archdiocese of Miami; she is survived by four grandchildren including William T. Muir and Mrs. Helen Bergert, both of Miami; Mrs. Mary Burrell, New York City; and Mrs. Margaret Rosey, S.S., as well as seven greatgrandchildren.

Burial was in Woodlawn Cemetery under the direction of Bess, Kolski, Combs Funeral Home.
Parents and rites of passage

By DOLORES LECKEY

Our oldest child has graduated from college. That was a peaceful enough rite of passage, in contrast to what we felt at the time of her graduation from high school. I expected her high school commencement weekend to be one of steady celebration. Instead it was filled with tension. The whole weekend was tearful, sporadically.

Then came the baccalaureate service. A baptist minister, the father of one graduate, spoke. He described the emotional climate in his home, and, I thought: He could have been looking in our windows.

‘Few children get grown ups for parents.’ On the contrary, children help their parents grow.

Then the minister began to sift through what was happening.

HE SAID OUR sons and daughters were experiencing their high school graduation as an important adult threshold. They were scared, he added.

We parents were also worried, wondering if the children could survive without our close supervision.

And, he indicated, other personal concerns might surface at this time too.

Some time later, through the work of Dr. Robert Hughes, I began to understand that the minister was pointing to what Hughes would call “the anniversary crisis.”

Hughes is a husband, a father, an Episcopal priest and a seminary professor. His many-faceted life feeds his theological research which is centered on parenthood. Simply stated, Hughes has explored how being a mother or a father can lead to a truer knowledge of God. What he calls the anniversary crisis usually occurs when a child reaches a point in life that was especially difficult years ago for one or both parents. At such times, parents often unconsciously project their own fears onto the child.

WHEN PARENTS see what really is going on, not only will the child prosper, but the parents will be helped to work through their old, unresolved trauma and be stronger for it.

The rearing of children is probably the single most important factor for helping adults become firm, fair, loving bearers of authority and tradition. This happens because the children given into our care lead us to be so.

Clearly, tension recurred for my husband and me each time one of our children graduated. It was not until last year that my husband recalled that his high school graduation had been in jeopardy because he had failed his final exam in Greek. He did pass the makeup test and went on to college and graduate school. Greek was forgotten—or so he thought.

Obviously, however, the feelings of uncertainty associated with his near failure remained. When he read about the anniversary crisis, he realized that these feelings regularly surfaced when one of the children reached the point of graduation.

This was a liberating realization for my husband. When our youngest child recently made the passage from high school to college, he heard for the first time his father’s story.

What does all this say about parenthood and God?

First, I think it says that most of us come to parenthood still working through the stages of our own maturity. As a friend says, “Few children get grown ups for parents.” On the contrary, children help their parents grow.

I think rearing children can serve as a crucial factor in helping adults become firm, loving bearers of authority and tradition. This happens because the children given to our care need us to be so.

HAVING been a seminarian, I was privileged to be one of those who caught the infection of the theological revolution. I once heard the dean point out that theology was being transformed by this revolution. This is so telescoped a narrative, it probably does not take everything into account.

Levi, raking in money hand over fist, looks up and all of a sudden sees a complete stranger who asks that he follow Jesus. Immediately, Levi leaves his profession and becomes a disciple.

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The banquet story once may have involved a meal in Jesus’ house. But now, joined to the call of Levi, the story tells of a banquet in Levi’s house.

At any rate, the guests included a crowd of the same stamp at Levi: “tax collectors and those known as sinners.” Sinners, especially to many Pharisees, were those who did not carefully keep the prescriptions of their traditions.

PHARISEES have often gotten a bad press. But it should be remembered that, in the main, the Pharisees were very sincere and religious people. They were a group that carefully kept themselves separated (the word, “pharisee,” means separated) from anything or anyone that might cause them to contract legal uncleanliness.

Because Pharisees interpreted Jewish law in this fashion, they understandably were sometimes scandalized by Jesus’ conduct. Eating with people like Levi was especially repulsive to them. Sharing a meal was a sign of unity and the chance of eating unclean food from unpurified dishes was more than good.

But Jesus’ answer was:

“People who are wealthy do not need a doctor; sick people do.”

The point was not well taken, however, and the fact that Jesus consistently put himself above the laws infuriated the Pharisees.

For Mark’s community, the all-embracing table-fellowship of Jesus contained an important lesson: The community was to welcome all to the eucharistic banquet.

By FATHER JOHN J. CASTELOT

Jesus took an interest in outcasts and sinners. They ate together. This was a matter of capital importance.

With that in mind, look at Chapter 2 of Mark’s Gospel. Specifically, let’s look into the second of the five stories about conflict found in this section of the Gospel.

Once again, two stories that once were probably independent seem to have been combined: the call of Levi and a banquet which provoked the indignation of some Pharisees.

MARK’S ACCOUNT of the call of Levi recalls the call of the first four disciples. Jesus, walking by the lake, bids Levi and his fellow fishermen to follow him. Immediately, Levi leaves his profession and becomes a disciple.

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A stranger in the house

By CATHERINE BIRD

Marty came storming down the stairs, face contorted, arms waving, "Mom," he shouted, "Jamie's been in my room again. Can't I have some privacy around this place?"

Out of the blue, the generally outgoing, responsive 13-year-old had become moody and withdrawn, spending long stretches of time in his room and responding only in monosyllables, if at all, to his parents and siblings.

Mary Ann, however, was just the opposite. Always a vocal child, at 14, she continually pushed her parents to the brink of exasperation by her constant criticisms and complaints. Nothing satisfied her, from the clothes she wore to the movies her parents thought she should attend.

"WHY CAN'T WE drive a flashier car, Dad, like the Allens do?" she asked time and again. Or, dissatisfaction sounding clearly in her voice, she would say, "Mom, why can't this family ever do anything really neat? Why can't we go skiing in Colorado this year?"

Mary Kenny of Rensselaer, Ind., a well-known writer on family questions, says that such behavior is typical between the ages of 12 and 15. Early adolescents often display a "sudden and dramatic change" in attitudes and behavior, she notes.

Naturally, the abrupt change comes as a shock to parents. Mrs. Kenny, mother of 12 children, says: All of a sudden, parents find "a stranger living in the house." It hurts, especially when early adolescents seem to reject or question everything their parents value.

She strongly advises parents to bear in mind that time will help. The ages from 12 to 15 or 16 represent a "transition period," when children are taking the first steps to "making sense of the world" for themselves, Mrs. Kenny explains.

Young adolescents, also experiencing dramatic physical changes, are "starting to form their own values and are only beginners at making judgments."

MRS. KENNY thinks she has grown enormously by helping children through the challenging years of early adolescence.

At the same time, she admits it is hard to keep a positive attitude and to see this age as a time of growth for both parent and child. With a younger child, it is simpler, she observes. "It is easy to see the growth" when a toddler starts to walk.

With adolescents, according to Mrs. Kenny, parents should endeavor to maintain a "delicate balance" between showing warm interest, on the one hand, and not pushing them to unreasonable lengths on the other.

Be quietly supportive, she advises. Young teens are vitally concerned about their looks, and often are overly critical of themselves. Parents then can bolster their children by making favorable comments such as "How well you socialize!" or "What a good race you ran!"

Of course, parents have to set limits for children—but they should set objective bounds, such as curfews, Mrs. Kenny feels.

TEENS OF THIS age "take a friend everywhere," she observes, and parents might consider bringing a friend along to make summer vacation happier for everyone concerned.

How can parents bolster their own spirits while their children are going through adolescence?

She recommends that parents "link up with other parents," especially those with slightly older children. It is very helpful to see that other parents have lived through the crises of the early adolescent, she adds.

For by the upper grades in high school, in Mrs. Kenny's experience, most teens have become surer of themselves and are easier to live with.

A source of anxiety for parents comes from the feeling we will lose our children. We often are fearful and anxious. This can be creative and push us to greater efforts or it can be destructive and discouraging.
The Cathedral Culture Series presents

A Christmas Concert

featuring

The Miami Choral Society with orchestra

St. Mary Cathedral, Sunday, Dec. 6, at 8 P.M.

Program

Concerto Grosso ............. Corelli
Cantata No. 50 .............. J. S. Bach
Messiah (Christmas portion) . . Handel

All programs are presented free of charge as a gift to the community by The Cathedral Arts Guild. Future presentations include:

Sunday, January 17 at 8:00 P.M. Marvis Martin, soprano, and The Greater Miami Chamber Orchestra

Sunday, April 18 at 8:00 P.M. Juan Mercadal, guitarist, and The Greater Miami Chamber Orchestra

Sunday, May 23 at 8:00 P.M. The oratorio, "The Creation" in celebration of Haydn’s 250th birthday. The Miami Choral Society and the Greater Miami Chamber Orchestra.
Unamónos bajo María Inmaculada

Muy amados en María Inmaculada:

Hace ciento treinta y cinco años los obispos americanos, reunidos en el VI Concilio Provincial de Baltimore, escogieron para ser la Patrona de nuestra tierra a la Virgen María bajo el título de la Inmaculada Concepción. Cuando se estableció la Diócesis de Miami en 1938, la Virgen fue elegida bajo el mismo hermoso título para ser nuestra Patrona, para unirnos a todos como una familia a través de María.

Una expresión universal de unidad entre los católicos de todo el mundo es su devoción común a la Madre de Jesucristo. En los diversos países ella lleva un título distintivo que significa el fervor religioso, la cultura y la etnicidad del pueblo, pero en todas las naciones donde la Iglesia existe, María es honrada de modo único y especial.

En la memorable ocasión de la visita de nuestro Santo Padre al Santuario Nacional de la Inmaculada Concepción en Washington, D.C., en 1979, Su Santidad habló de los hijos e hijas de América que han venido de muchas naciones del mundo, y dijo: “... cuando vinieron trajeron consigo en sus corazones el mismo amor y de la Madre de Dios que era característico de antepasados y de ellos mismos en su tierra natal. Estas gentes que hablaban idiomas diferentes y venían de diferentes ambientes de historia y de tradición en sus propios países, se reunieron en torno al corazón de una Madre a quien todos tenían una devoción profunda. A la Virgen María, que los hacía a todos cientes de ser el único pueblo de Dios, su conciencia se hizo del todo más vivida a través de la presencia de la Madre en la obra de Cristo y de la Iglesia”.

Estas palabras del Santo Padre se aplican especialmente a nosotros, los hijos e hijas de María en la Arquidiócesis de Miami, que Juan Pablo I ha llamado un microcosmos del mundo. Algunos de nosotros hemos nacido aquí; otros hemos venido recientemente de otras tierras. Muchos de nosotros hemos sido recogidos por la necesidad o por la opresión y hemos buscado estas playas de libertad para comenzar de nuevo. Cada uno de nosotros viene de un ambiente diferente de historia y de tradición; pero como católicos, nos reunimos en torno al corazón de una Madre que todos tenemos en común, María Inmaculada.

En este espíritu, pedimos a todos los fieles de la Iglesia de Miami, hermanos y hermanas de todo grupo étnico, que se unan con nosotros para consagrarnos de nuevo a la Virgen y consagrarle otra vez nuestra Arquidiócesis el 8 de Diciembre, día de su fiesta. Pedimos a todos que coreen con una sola voz a nuestra Madre común para que nos ayude en nuestras necesidades comunes, en nuestros esfuerzos comunes.

María es nuestro modelo. Ella es modelo de fe en su hijo Jesús, modelo de oración y de amor. Como dijo el Papa Juan XXIII, ha sido durante cuatro siglos la Madre y Maestra de la Fe para el pueblo de las Américas. Ella, que recibió la Buena Nueva de la Anunciación, la vivió con devoción henchida de fe por su Hijo Divino. Al correr de los siglos, ella ha proclamado esa Buena Nueva en apariciones en muchas tierras y en milagros que Dios ha realizado mediante su intercesión. Ella prepara los corazones para recibir el Evangelio. Ella es, como dijo el Papa Pablo VI, la Estrella de que Dios ha realizado mediante su intercesión. María es, como dijo el Papa Pablo VI, la Estrella de que Dios ha realizado mediante su intercesión.

Nuestra adoración a María, ante todo, hará que seamos mejores testigos del Evangelio de Jesús y de las enseñanzas de Su Iglesia. Así como María trajo al mundo a Jesús, así lo debemos llevar nosotros a nuestro mundo, creciendo unidos en la fe, la oración y el amor, compartiendo nuestra fe con los demás, especialmente con los católicos alejados y con los que no tienen filiación eclesial.

Nuestra oración a María, así como todos los ejercicios de piedad dirigidos a María que han sido aprobados por la Iglesia, deben expresar claramente nuestra fe en la Santísima Trinidad y en la figura histórica de Cristo como nuestro Redentor y Redentor. El Papa Pablo VI puso esto en claro cuando expresó en su exhortación apostólica titulada “Devoción a la Bienaventurada Virgen María”:

"El culto cristiano es por sí mismo, en efecto, un culto ofrecido al Padre y al Hijo y al Espíritu Santo, o, como lo expresa la liturgia, al Padre a través de Cristo en el Espíritu. Desde este punto de vista, el culto es rectamente extendido, aunque en un modo substancialmente diferente, primero y ante todo de una manera especial, a la Madre del Señor, y después a la Virgen María, en quienes la Iglesia proclama el Misterio Pascual, pues ellos han sufrido con Cristo y han sido glorificados con El. En la Virgen María todo es relativo a Cristo y dependiente de El. Fue con vistas a Cristo que Dios Padre desde toda la eternidad la eligió para ser su Santísima Madre y la adoró con dones del Espíritu que no han sido concedidos a nadie más . . . “

"...y así lo es dado como humilde tributo a la Reina se conoce como "El Rosario"."

Les invitamos a que reciten el "Rosario" en su hogar, cuando sea recitado en todas las Misas en la Fiesta de la Inmaculada Concepción, y dirigiendole intensas oraciones en este tiempo de necesidad.

Pedimos que la oración de la Iglesia de Miami que aparece en continuación sea recitada en todas las Misas en la Fiesta de la Inmaculada Concepción, y que después se usea frecuentemente en nuestras iglesias y en nuestros hogares:

ORACION DE LA IGLESIA DE MIAMI

¡Oh María Inmaculada, nuestra Patrona, Madre de Jesús y Madre nuestra! Nos consagramos a Ti, junto con nuestra familia, nuestra parroquia y nuestra Arquidiócesis. Te amamos.

Sea cual fuere nuestro idioma o nuestra nacionalidad, todos somos tus hijos.

Ayuéanos para que seamos una familia.

Ayuéanos para imitar en nuestro amor a Dios y al prójimo.

Ayuéanos a arrepentirnos de nuestros pecados.

Ayuéanos a creer, como Tú, en Jesús, Nuestro Señor y Salvador. Tú trájiste a Jesús al mundo.

Que por nuestra vida de fe, de oración y amor, hagamos que El viva en medio de nuestro ambiente.

Y un día, Madre amada María, Que nuestra vida cristiana en la Santa Iglesia Católica nos lleve felizmente al cielo para compartir contigo y con todos los Santos la presencia de Dios, nuestro Padre, de Su Hijo, que también lo es tuyo, y del Espíritu Santo. Amen.

Edward A. McCarthy
Archbishop of Miami

John J. Nevin
Auxiliary Bishop of Miami

Agustín Román
Auxiliary Bishop of Miami
San Nicolás de Bari

DICIERMBRE 6
San Nicolás nació en Asia Menor. Su vida es muy pródiga en grandes hechos de generosidad y compasión. Era Obispo de Mira, una pobre diócesis cuando murieron sus padres dejándole una cuantiosa herencia. 
San Nicolás dió su fortuna a los pobres y se dedicó a la conversión de los pecadores. La siguiente es una de las muchas historias que se cuentan de él.
En una ocasión oyó que un hombre muy próspero intentaba abandonar a sus tres hijas porque no podía aportar una dote a ellas. Nicolás, en tres distintas ocasiones, una por cada hija, arrojó una bolsa con oro por la ventana del cuarto donde dormía el pobre hombre y los jóvenes pudieron celebrar sus bodas.
El padre de las jóvenes agradeció a Nicolás que fuese su protector y corrió a aclarar a sus hijas que no habían dado la dote.
"Nicolás, usted es mi auxilio, mi salvador. Usted ha liberado mi alma y las almas de mis hijas del infierno."
El papa de la diócesis de San Nicolás, dieron lugar a la tradición de hacer regalos en su festividad y en Navidades en los países nórdicos de Europa, de donde vino la tradición a Estados Unidos. San Nicolás es recordado como patrón especialísimo de los niños. El nombre Santa Claus es una derivación del holandes Sint Klaas.
San Nicolás murió en Mira el año 350 y su popularidad, ya grande, aumentó mucho más cuando en 1087 fueron traídas sus reliquias a Barí, Italia.
Las Iglesias de oriente y occidente honran su memoria y es, ademas, patrón de Rusia, Grecia, Apulia, Sicilia y Lorraine.

Pide el Papa a Reagan y Brezhnev desarme nuclear

Vaticano (NO) — El Papa Juan Pablo II continuó sus peticiones en favor del desarme nuclear, por medio de sendas cartas a los presidentes de la Unión Soviética y de los Estados Unidos, Leonid Brezhnev y Ronald Reagan.
El pasado día 29 de Noviembre, primer Domingo de Adviento, el Santo Padre anunció que había escrito cartas a ambos presidentes, para realizar la urgencia de la planeada reunión en Suiza sobre la reducción de armas nucleares. Dichas discusiones debían comenzar al día siguiente representantes de los Estados Unidos y Rusia.
El Papa hizo el anuncio durante el Angelus, el domingo al mediodía, mientras se dirigía según costumbre a unos 30,000 personas aglomeradas en la Plaza de San Pedro.
La Oficina de Prensa del Vaticano no dio a la publicidad el texto de la misiva a los presidentes porque "tienen carácter personal" pero confirmó que las palabras del Pontífice coinciden con su discurso a la multitud en San Pedro, mientras les pedía que se unieran a él rogando por "una intención que ciertamente sobresale en el corazón de hombres y mujeres de nuestro tiempo."
"He enviado un mensaje a las altas autoridades de los dos países, en la vispera de tal reunión, expresándoles mi más vivo interés en el resultado de las deliberaciones, a las cuales han vuelto su atención ansiosamente millones de personas en todo el mundo."
"Con esperanza", continuó el Papa, "he expresado, estimulándoles, que gracias al común esfuerzo de buena voluntad, esta ocasión no pasará sin alcanzar resultados que fortalezcan aún más nuestra esperanza por un futuro no amenazado por el espectro de un potencial conflicto nuclear."
Las cartas de Juan Pablo II a Reagan y Brezhnev son tenidas como un modo de personalizar sus fuertes reclamos en Hiroshima el pasado Febrero; en la ciudad que sufrió las primeras bombas atómicas, el papa pidió a los grandes dirigentes "trabajar incansablemente por el desarme y la total abolición de armas nucleares".
La Espiritualidad del Trabajo: Base para la armonía social

Por José P. Alonso

Antes de entrar en la parte final de estas reflexiones, estimamos justo señalar que el Papa Juan Pablo II, en su precedente encíclica, nos invita a que abramos nuestros corazones y que hagamos con nosotros. Al hombre total se dirige también la Palabra del Dios vivo, el mensaje que tiene que ver el hombre humano, espiritualmente hablando, y la Caridad, al Lenin de la obra de Dios, el tercer Padrino. En esta revelación hay una verdad absoluta: Dios en su amor y magnificencia nos iguala a El y en esta igualdad nos enseña que ningún hombre es superior a otro y que todos hemos cumplido nuestras responsabilidades hacia los demás. Sería muy provechoso aplicar esta regla a la hora de reclamar derechos e intereses, a la hora de trabajar para nuestro bien el hombre dignificado por la espiritualidad cristiana y resplandecerá como una luz en el mundo el hombre total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total. Se llevará a donde vaya la espiritualidad cristiana del individuo total.
pregunta. El estudio se enfoca en los matrimonios de 25 años de duración, después de que sus hijos ya son adultos. La investigación revela que el sentimiento de intimidad y satisfacción sexual en estos matrimonios es más frecuente que en los de corta duración.

La declaración está dirigida a la comunidad católica, especialmente a los obispos, pastores y maestros y hace patente su apoyo a la enseñanza sexual a los padres de manera que, a su vez, puedan cumplir con su papel en la educación de sus hijos en materias relacionadas con el sexo. La Federación planea desarrollar un folleto para la educación sexual en parroquias.

Los delegados también pidieron al Congreso de Estados Unidos que pospongan cualquier acción que trate sobre la salud hasta que ellos se reunan con la Asociación Católica de Salud, la Asociación de Capellanes Católicos y la Federación de Médicos. Los obispos ya han aprobado una pastoral sobre la salud y han tenido reuniones con la Asociación Católica de Salud.

Los delegados a la conferencia hicieron pública su oposición a la política de la Asociación Médica Americana que recomienda que los padres de niños nacidos incapacitados tomen todas las decisiones respecto a la terapia para sus hijos con el médico sólo en capacidad de consejero. Alegan que los delegados que se oponen al aborto al papel tradicional del médico y dudan para la crítica si los padres negaran el consentimiento para la terapia que el médico sabe sería efectiva y beneficiosa para el pequeño paciente. Una solicitud de reconsideración de tal política ha sido elevada a la AMA.

Los médicos católicos apoyan educación sexual paterna

San Antonio, TX (NC) — Los delegados a la conferencia de la Federación de Asociaciones de Médicos Católicos celebrada en San Antonio, Texas, por primera vez tomaron posiciones contra la legislación que prohíbe la participación de los educadores en la programación sexual en escuelas públicas.

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