Waging peace here

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

By BETSY KENNEDY Voice Staff Writer

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

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

"We have a special responsibility as children of peace in the community," the Archbishop said during his lecture on Wednesday. "The Church is now committing itself to greater action, to more resolute steps to avoid nuclear war. It has an unconditional commitment to human rights which is necessary for making peace."

Threats to Peace

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

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

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

"People have a fender bender (wreck) and they are ready to fight. If I may quote from Vatican II, no good can come from building peace as long as there is hostility, contempt and distrust, racial hate and divide man and place him in opposing camps."

After the Archbishop's remarks, Rev. Bob Simms, former executive... (Continued on page 12)

Light up ABCD, Archbishop urges

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

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

Foley praised the Archbishop for his warmth and commitment. "The whole idea is commitment," Foley said. "Somebody on the other team has to break up that wedge," he said, comparing speaking out on religious matters to a difficult football maneuver.

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

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

Schnellenberger, who is honorary chairman of the 1984 ABCD drive concluded the film by saying, "the same principle of teamwork and attention to detail are the same ingredients that will make this a successful drive."

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

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

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

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

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

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

WASHINGTON (NC) — National Migration Week focuses so only on the needs of immigrants, refugees and migrant farm workers but on the grace they bring to the communities they touch, said Bishop Anthony J. Bevilacqua of Pittsburgh, chairman of the U.S. bishops' Committee on Migration and Tourism.

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

In a letter to fellow bishops, Bishop Bevilacqua cited the problems faced by people whose lives have been disrupted by flight from political oppression, violence, hunger and poverty. He said that once in the United States the newcomers face exploitation, high unemployment and sometimes hostility from citizens who fear being displaced.

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

"We must also strive for just legislation, for an awareness of the presence and needs of these marginal people, for involvement in their responses through diocesan offices and at the parish level, where welcome and evangelization are tested," he said.

Bishop Bevilacqua urged the bishops to be part of resettlement directors, offices for the Hispanic apostolate, ethnic ministry coordinators and coordinators of migrant farmers' ministry to fulfill the theme of National Migration Week: "I was a stranger and you welcomed me." (Mt. 25:35)

The bishops also received a report on church immigration efforts by migrants workers in the United States. The report was written by Robert W. Roddy, a deacon who coordinates voluntary and church-related assistance of the Migrant Heritage Network.

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

News at a Glance

Cdl. Glemp condemns missiles

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

Pope praises Mafia-fighting cardinal

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

Filipinos urged to boycott election

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

ADL asks inquiry of Army ties to war criminal

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

Arbitrary arrest on increase, says bishop in Namibia

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

Finnish clergy oppose women ministers

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

President disputes Baptist faculty and students

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

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

The upgrading of diplomatic ties also is not expected to greatly alter the work in Washington of the Pope's representative in the United States, Archbishop Pio Laghi. The pope's delegate in Washington already is treated as a full diplomat because, in addition to serving as a link between the U.S. church and the pope, he also is the Holy See's permanent observer to the Organization of American States, according to an official at the apostolic delegation.

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

An aide to Lugar, Richard C. Kastings, recalled in an interview that the senator raised the issue in a Senate-Senate hearing during the pontiff's papal visit. The pope, the ambassador said, was noncommittal about that, given the track record of the State Department.

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

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

"We asked about intelligence gathering aspect of Vatican ties, a bill to end the ban on full diplomatic relations."

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

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

Another source, who spoke on condition of anonymity, said, "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was "used to smirking" at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.

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

That meant that the ambassador from Cuba, which has diplomatic relations with the Vatican, was used to smirking at the U.S. representative because the Cuban could sit in the place reserved for the diplomatic corps who Wilson identified, was more blunt. "Wilson was breaking out in hives wanting a change in the law so he could be named ambassador," this source said.
Pope ‘stars’ in Vatican film project

TV cameras recording papal events for history

By JOHN THAVIS

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

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

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

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

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

Two CTU cameramen filmed the meeting from outside the cell, while another cameraman from the Italian state television RAI videotaped the encounter.

CTU’s new role was confirmed when it was shown the footage of the Agca’s cell. "Yes, oh yes. But I can’t tell you what was said. That’s top secret," Tagliabue said.

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

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

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

ONE PROGRAM in production uses footage of the pope leading a rosary recitation, interspersed with shots of artistic masterpieces to illustrate the mysteries. Another "very successful" service CTU is providing, Tagliabue said, is videotaping papal audiences and meetings with pilgrims.

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

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

The pope’s visit culminates in the face-to-face meeting with Solidarity leader Lech Walesa in Poland is the kind of "very successful" service CTU is providing, Tagliabue said, is videotaping papal audiences and meetings with pilgrims.

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

In late December, CTU began closed-circuit televising of Pope John Paul’s Wednesday general audience talk in St. Peter’s Basilica to people in the Paul VI auditorium, where two large screens are used for projection.
Working for ordination to the priesthood will only lead to a clash because the reaction of the pope against this is very strong.

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

Working for ordination to the priesthood, she said, "will only lead to a clash because the reaction of the pope against this is very strong." Salle said the new Code of Canon Law mentions several areas where women can hold positions of responsibility, such as on parish and diocesan pastoral councils and in catechetical formation programs.

The Vatican does not provide a good example in placing women in visible positions, she said, because it relies mainly on priests to staff its operations. Despite the dearth of women employed by the Vatican, Salle pointed to signs of progress in the acceptance of women. "It has now been accepted that women exist and are needed," she said. She cited the special recognition of women in Pope John Paul's World Day of Peace message and the use of the phrase "men and women" and not just "men" in many Vatican statements. Women belong in positions of responsibility and visibility in the church because it would show that the entire community is present and this is especially true in the liturgy, said Salle. "The complete community — men, women, priests — should be visibly present on Sunday," she said. "Women exist and are heeded," she pointed to signs of progress in the acceptance of women.

Group attacks Orthodox Jew divorces

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

A person who is overweight may be suffering from bulimia

BULIMIA

A disease characterized by any three of the following:
1. Binge on high calorie food.
2. Inconspicuous eating (hidden eating).
3. Eating to discomfort.
4. Frequent weight fluctuations.
5. Eating to discomfort.
6. Use of laxatives or diuretics.

NAPLES RESEARCH & COUNSELING CENTER

Naples Research & Counseling Center now offers a unique residential program for persons suffering from food addiction. The purpose of NRC’s Food Addiction Program is to help both individuals and families affected by Bulimia and Food Addiction to develop healthful balanced lifestyles that will lead to sensible weight and control, sound physical condition, high self-esteem, and an ability to manage stress effectively without prolonged negative consequences.

PROGRAM SERVICES

The NRC’s Food Addiction Program offers the following services to all patients admitted for treatment:
• A complete, confidential medical and psychiatric evaluation;
• An individualized Treatment Plan;
• Group and individual therapy;
• 24 hour nursing support.

Our professionally staffed treatment programs are covered by most group insurance plans.
For further information or a confidential evaluation, call Fred Schneider, Director of Food Addiction Unit, 813/773/4500.
Amnesty, reunions of families possible, Bishop Schaefer says.

In December, exodus was made by Miskitos seeking reunion with families in Honduras, to escape from a war zone and another relocation by the Nicaraguan government, he said. Bishop Schaefer said he hopes to return to Nicaragua about Jan. 11, if his doctor approves. He is recuperating at his mother's home from a foot injury and parasite infection sustained on the 80-mile journey into Honduras.

Nicaragua's Sandinista government invited him to return, indicating he would be welcome. The 63-year-old Capuchin missionary heads the Vicariate of Bluefields, which includes the entire Zelaya Province, covering eastern Nicaragua from Honduras to Costa Rica. About 52,000 of its 350,000 Catholics are Indians.

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

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

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

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

"I wrote a paper in 1980 in which I suggested that the Sandinistas send 'comandarios' who would try to speak the language, and to also look for anthropologists so they could appreciate values already there," said the bishop. "The Indians already had some of the values espoused by the Sandinistas, particularly their communal spirit. They owned property in the name of the tribe and shared a lot," he said.

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

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

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

Bishop Schaefer said his involvement was accidental.

"We were celebrating an ordinary
mission trip. We had our services, baptism, all the different things," Bishop Schlaefer said.

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

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

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

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

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

Bishop Schlaefer said he went with the group voluntarily. The exodus appeared to have been pre-planned. Some probably went involuntarily, the bishop said. The letter expressed concern about several volatile situations, including the U.S. military build-up in Honduras, increasing tensions along the Honduran-Nicaraguan border, increasing military mobilization and the provision of arms to the Nicaraguan people, the deteriorating condition of the army in El Salvador’s civil war and El Salvador’s persistent violation of human rights.

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

"In Guatemala, El Salvador and Nicaragua above all, tens of thousands of persons have been tortured, caused to disappear and murdered, among them priests, Religious, ecclesiastically committed lay persons and even the beloved archbishop of San Salvador, archbishop (Oscar) Romero," the letter added.

"We find ourselves extremely concerned because of the danger, which some judge to be imminent, of a military intervention in Nicaragua, an event which could generalize war throughout Central America," the letter said.

"We recall that many states have supported the so-called Contadora Group and that Pope John Paul II also supported it in his recent allocution in Rome to the bishops of Honduras, a country in which thousands of North American troops are already found."
ATLANTA (NC) — The Rev. Jimmy Swaggart’s show, taken off the air by viewer protest, is now on Atlanta’s SuperStation WTBS, whose programming reaches 28.5 million cable viewers nationwide.

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

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

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

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

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

“After he pays his bills and stays out of trouble,” he said, Jimmy Swaggart will be able to remain on the air. And “trouble” Wussler explained, means the evangelist “saying things on the program he should not.”

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

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

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

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

In his previous telecasts and in his monthly magazine, The Evangelist, Mr. Swaggart has condemned Catholicism as a false religion of “ignorance, superstition and sin” and said Catholics should leave their church if they wish to be saved.

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

In November the Georgia Bulletin, the Atlanta archdiocesan newspaper, had editorialized against Mr. Swaggart’s “gospel of hate,” saying “it really is surprising that TV evangelist Jimmy Swaggart, in this day and age, would be so blatantly and disgustingly anti-Catholic in many of his programs.”

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

“Blessed are the poor in spirit . . .”

The kingdom of heaven is theirs. But they won’t hear this good news unless missionaries bring it to them.

Sister Joan shares the riches of her faith in serving the desperate needs of India’s suffering poor. Willingly, she shares their poverty with you.

Join her, and thousands of missionaries around the world, through your gift to the Propagation of the Faith. Help make the “poor in spirit” rich in hope.

The Society for the PROPAGATION OF THE FAITH
The central organization for the support of the Church’s worldwide mission work.

Yeal I want to help bring up the hope and love of Christ to the poor. Enclosed is my gift for the mission Church:

$2,400 $1,200 $600 $300 $150 $50 $25 $10 Other $ 

I will send a monthly donation when possible.

Name
Address
City State Zip

Please ask the missionaries to remember the following intentions at Mass:

Send your gift to:
The Society for the PROPAGATION OF THE FAITH
Reverend Monsignor John J. Donnelly S.T.B.
9601 Biscaayne Boulevard
Miami Shores, Florida 33138

Purchasing a Light in Your Parish
Let us not be overtaken by darkness! Light a Light for Life at dusk on the evening before January 22nd to show your opposition to the disastrous Supreme Court rulings and to stand in favor of the Right to Life of every person from conception to natural end.

PURCHASE A LIGHT IN YOUR PARISH OR CALL 653-2966

Donation $1.00
Liberation theology

Influencing whole Church, theologian says here

By Ana Rodriguez-Soto

Liberation theology may mean nothing to the average American Catholic, but Gregory Baum says it's changing the face of their Church. When the U.S. bishops wrote their recent pastoral letter on war and peace, the former Augustinian priest said, there was the influence of liberation theology.

In the same way, Pope John Paul II's "On Human Labor" could not have reached the conclusions it did without the guidance of liberation theology. The Canadian-born theologian spoke recently to nearly 300 Catholic campus ministers gathered at Barry University in Miami Shores for their 10th annual Eastern Study Week.

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

Next week: Rosemary Ruether on feminism and the Church.

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

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

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

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

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

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

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

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

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

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

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

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

Critical also accuse liberation theologians of advocating Marxism as a socially just system and encouraging violent, political activism.

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

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

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

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

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

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

He responded that one way is in how each group responds to failure. Catholics, on the other hand, neither succumb in terms of "fidelity." They are saddened, but not crushed, by failure, because they believe in the vicarious actions in the person of Jesus of being faithful to the Gospel call.

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

"The secular left is so enormously concerned with the time, Baum said, "cheerfulness and laughter are more difficult." And a third way in which Christian liberation theology differs from secular liberal theology is in its view of those who die during the struggle, Baum said.

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

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

"What's happening in the Church (today), as a result of the influence of liberation theologians' categories of liberal and conservative," Baum concluded, citing as an example the U.S. bishops who, he said, will fast and abstain from meat on Fridays as a gesture for world hunger.

A rule identified with conservative Catholicism, Baum observed, became a means to a so-called "liberation" of society through religion is the only way to avoid becoming atheists.

By Fr. Michael Crosby

In liberation theology "the murderer will not be victorious over the innocent victim... We believe in the Resurrection." —Gregory Baum

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

In a riveting presentation on "The Spirituality of the Beatitudes: Matthew's Challenge for First World Christians" and "The Our Father as a Subversive Activity," Fr. Crosby said, "if we're not involved in doing good," he said, "and bringing light into the darkness, we are doing will. Get out of my sight, you evildoers."

Fr. Crosby tied "authentic" spirituality and religion itself to work on behalf of social justice. He defines spirituality as "the experience of... God" and religion as "the way we express our experience of... God."

"Through mysticism and contemplation, human beings can experience God," Fr. Crosby said. But if, as a "Secular left is so enormously concerned with the time, Baum said, "cheerfulness and laughter are more difficult." And a third way in which Christian liberation theology differs from secular liberal theology is in its view of those who die during the struggle, Baum said.

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

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

"What's happening in the Church (today), as a result of the influence of liberation theologians' categories of liberal and conservative," Baum concluded, citing as an example the U.S. bishops who, he said, will fast and abstain from meat on Fridays as a gesture for world hunger.

A rule identified with conservative Catholicism, Baum observed, became a means to a so-called "liberation" of society through religion is the only way to avoid becoming atheists.

By Fr. Michael Crosby

In liberation theology "the murderer will not be victorious over the innocent victim... We believe in the Resurrection." —Gregory Baum

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

In a riveting presentation on "The Spirituality of the Beatitudes: Matthew's Challenge for First World Christians" and "The Our Father as a Subversive Activity," Fr. Crosby said, "if we're not involved in doing good," he said, "and bringing light into the darkness, we are doing will. Get out of my sight, you evildoers."

Fr. Crosby tied "authentic" spirituality and religion itself to work on behalf of social justice. He defines spirituality as "the experience of... God" and religion as "the way we express our experience of... God."

"Through mysticism and contemplation, human beings can experience God," Fr. Crosby said. But if, as a socially just system and en-

Governing, Baum said: "The people who don't read (the writings) are more likely to think that... (Those who study liberation theology) might disagree with it, but they don't do it in public.

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

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

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

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

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

He responded that one way is in how each group responds to failure. Catholics, on the other hand, neither succumb in terms of "fidelity." They are saddened, but not crushed, by failure, because they believe in the vicarious actions in the person of Jesus of being faithful to the Gospel call.

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

"The secular left is so enormously concerned with the time, Baum said, "cheerfulness and laughter are more difficult." And a third way in which Christian liberation theology differs from secular liberal theology is in its view of those who die during the struggle, Baum said.

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

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

"What's happening in the Church (today), as a result of the influence of liberation theologians' categories of liberal and conservative," Baum concluded, citing as an example the U.S. bishops who, he said, will fast and abstain from meat on Fridays as a gesture for world hunger.

A rule identified with conservative Catholicism, Baum observed, became a means to a so-called "liberation" of society through religion is the only way to avoid becoming atheists.

By Fr. Michael Crosby

In liberation theology "the murderer will not be victorious over the innocent victim... We believe in the Resurrection." —Gregory Baum

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

In a riveting presentation on "The Spirituality of the Beatitudes: Matthew's Challenge for First World Christians" and "The Our Father as a Subversive Activity," Fr. Crosby said, "if we're not involved in doing good," he said, "and bringing light into the darkness, we are doing will. Get out of my sight, you evildoers."

Fr. Crosby tied "authentic" spirituality and religion itself to work on behalf of social justice. He defines spirituality as "the experience of... God" and religion as "the way we express our experience of... God."

"Through mysticism and contemplation, human beings can experience God," Fr. Crosby said. But if, as a socially just system and en-
Brother Paul works in 'real world'

By CHRIS BROOKS

Students play Santa on wheels

By LISA WOLFF and LIZ BERGER

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

Deanna Furness, ate lunch with the children, played several different games, dance and had a great time. This excursion also included a visit to Hope Rural Community to see the living environment of the migrant families.

Many of the migrant people live in tiny, poorly constructed, one-room apartments which they share with five or six other people. Regarding his feelings on these living conditions, Freshman Richard Durr remarked, "It was pretty interesting to see how they lived. It made you think of how lucky you are."

Some of the more fortunate migrant workers live in New Hope Rural Community. This community consists of newly constructed houses, promising better living conditions. The rent is based on the amount of money earned by each migrant family. All of the money donated goes toward building this new community. "It is really worth while," said Deanna Furness.

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

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

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

Student play Santa on wheels

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

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

Religious and lay people, headed by Fr. M. Frank O'Loughlin, are in charge of the store where the donations are arranged. Each family is required to pay a few dollars upon entering the store. The parents are then able to choose toys or other items for their children, according to Mrs. Moran.

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

Two girls from Brazil also experienced the joy of giving and receiving. After recently graduating from high school, they chose to volunteer one year of their lives to help and teach the people of Indiantown instead of accepting a graduation present consisting of a skiing trip to Switzerland, said Deanna Furness.

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

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

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

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

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

When asked his reasons for run-
Sts. Peter and Paul Church takes part in annual 3 Kings' parade

By Araceli Cantero

By Noon, more than 100 floats lined the parade route, led by the Three Wise Men, standing proudly atop the first float, sponsored by Hispanic radio station WQBA. Accompanying the Three Kings were youngsters from St. John Bosco Parish in downtown Miami, portraying a "living Nativity." For the past 13 years, WQBA has been the organizer of the festivities, in cooperation with the Latin Orange Bowl Committee.

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

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

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

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

Riding next to ‘Jesus’

Victory Noll Sisters meet

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

The Victory Noll Sisters are an American missionary congregation founded in 1922 for ministry in religious education, social work, and health care services. They came to Florida in 1952 to begin training lay teachers for religious education programs in outlying areas of Punta Gorda, Sebring, Clewiston, and Belle Glade. In 1964 they transferred to Glade, Sebring, Clewiston, and Belle Grams in outlying areas of Punta Gorda, South America.

In 1964 they transferred to Bolivia, South America.

Through the years, Victory Noll Sisters have been involved in social work in the Department of Elderly Services, as well as community outreach among the elderly, providing alternatives to institutional care. The present North Miami Foundation is an outgrowth of a pilot project providing services to the elderly which was begun in 1970 in Holy Family Parish.

Today Sister Francene Merkzoky continues work in the Department of Elderly Services of the Catholic Community Services office and Sisters coordinate social and health care services at St. Andrew Towers, Coral Springs. A Sister also worked in the latter capacity in Marian Towers for many years.

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

Passion Play at Oberammergau

New affordable low prices. Weekly departures. 12 Itineraries including week of Christmas for as little as $733

Palm Coast Tours & Charters, Inc.
2654 East Oakland Park Blvd., Fort Lauderdale, Florida 33306
Call today for brochure with itineraries

Meeting the Challenge of Education

BELEN is a Catholic Jesuit College Preparatory School & a Family of Parents

Students
Teachers
Alumni

Main Goals of BELEN JESUIT SCHOOL
is to train:

STUDENTS TO BE
MEN OF CHARACTER
CHRISTIAN LEADERS
QUALITY PROFESSIONALS
CITIZENS CONCERNED FOR THE NEEDS OF THE COMMUNITY

KEYSTONES OF BELEN JESUIT TRAINING are

RELIGIOUS FORMATION
VALUE EDUCATION
ACADEMIC EXCELLENCE
SOCIAL RESPONSIBILITY

STUDYING at Belen Jesuit School is a Unique Experience of

LEARNING
CARING
GROWING
SHARING
COMMUNITY

ENTRANCE EXAMINATION for 1984-85
will be held at Belen on
SATURDAY, February 11, 1984 at 8:15 a.m.

APPLICATIONS are OPEN for GRADES

7th
8th
9th

REQUIREMENTS: GOOD ACADEMIC RECORD

BELEN JESUIT PREPARATORY SCHOOL
500 S.W. 127th Ave.
Miami, Fla. 33184
Phone Number: (305) 223-8600

Miami, Florida / THE VOICE / Friday, January 13, 1984 / PAGE 11
Simms told the audience that “unti-
the Miami Yacht Club.

heated statement about what he term-
and Miami Citizens Against crime.”

In the question and answer session that followed Simms’ lecture, the au-

Arthur McDuffy died (slain by

Still, we recognize that what happens to

America. Catholics in the U.S.

peace in this community as I never

from prayer in the schools to his

“From the heart” and had experienc-

...and the waging peace to the heart is

up to date on attempts for peacemak-

Dr. O’Regan also introduced them

O’Regan intends to “open the
door to communication” and help

He also spoke of the resolution of

Both sides.”

Citing recent criticism of some

Citing recent criticism of some

Without justice there cannot be

“Without justice there cannot be

No, we react not out of our

Dr. O’Regan brought the audience up
to date on attempts for peacemak-

in Ireland and said “Both peace

And war have origins in the heart. The

Dr. O’Regan also introduced them

to the objectives of the organization

he helps spearhead, Ireland Cooper-

It is a non-
governmental non-political organiza-
tion established in 1979 in Ireland by
banking, industrial and community
leaders for the purpose of promoting
hope for good will and understand-

The Irish reject violence. There

There were massive marches 7 years ago in-

Dr. Brendan O’Regan Chairman of

Northern Ireland, and a discussion

group led by Monsignor Bryan O.

Walsh on the subject of Central

America.

How do we feel about the issues

at stake in Central America? When

we hear something in the news, how

do we react? Do we do it out of our

Christian values, the values of the

gospel and Jesus or according to the

world’s values?” askedMgr. Walsh.

He pointed out that since the ma-

jority of people are Catholics in Cen-

tral America, Catholics in the U.S.

should be especially concerned with

the injustices that plague those coun-

tries.

Although her remarks were very

brief the audience broke out into ap-

plause and a few wept along with her.

Afterwards she and a group of other

women left the lecture room walking

arm in arm and talking animatedly

about their plans to work toward

eliminating the threat of Armaged-

dom which overshadows the New

Year.

Whose values?

Other methods for ‘waging peace’

were co-wired in a lecture by Dr.

Brendan O’Regan Chairman of

Ireland Cooperation North, Inc. on

Northern Ireland, and a discussion

group led by Monsignor Bryan O.

Walsh on the subject of Central

America.

How do we feel about the issues

at stake in Central America? When

we hear something in the news, how

do we react? Do we do it out of our

Christian values, the values of the

gospel and Jesus or according to the

world’s values?” askedMgr. Walsh.

He pointed out that since the ma-

jority of people are Catholics in Cen-

tral America, Catholics in the U.S.

should be especially concerned with

the injustices that plague those coun-

tries.

Citing recent criticism of some

posters at the Pastoral Center art ex-

hibition as being “Anti-American,”

Walsh said that some people must

become upset in order to maintain

peace.

“Without justice there cannot be

peace, and justice involves some kind

of change, that change can be very

threatening.”

Dr. O’Regan brought the audience up
to date on attempts for peacemak-

ing in Ireland and said “Both peace

and war have origins in the heart. The

value which speaks to the heart is

pleasing to the King of Heaven.”

Dr. O’Regan also introduced them

to the objectives of the organization

he helps spearhead, Ireland Cooper-

ation North Inc. It is a non-
governmental non-political organiza-
tion established in 1979 in Ireland by
banking, industrial and community
leaders for the purpose of promoting
hope for good will and understand-

between people of different

traditions. A U.S. counterpart has

been established.

Recently through the efforts of the

organization, 30 Protestants and 60

Catholics were brought together to

eradicate their differences.

They ended up singing songs

together and “we also got the editors of

the North and South to write about

each other. We involved extremists of

both sides.”

O’Regan intends to “open the
door to communication” and help

end the conflict in Ireland which is

costing more than $2 million a day

and untold cost in human life.

He also spoke of the resolution of

violence in the Irish community much

the way the Archbishop spoke of it in

relation to Miami, blaming hate, fear

and unemployment for much of the

problem.

“The Irish reject violence. There

were massive marches 7 years ago in-

volving 500,000 people from 100

by BETSY KENNEDY

Voice Staff Writer

On one wall there is a poster depict-
ing photos of Mother Teresa, winner

of the 1979 Nobel Peace Prize, and

Lech Walesa, the Polish union leader

who won the same prize in 1983. The

central focus is a simply drawn

crucifix between the photos.

On the other side of the poster is a

dramatic painting entitled, “The Day

After... beyond imagining,” based on

the film of the same name. It shows a

family standing at the end of arched

hallways, gazing out at rockets which

are speeding toward some unknown

destination. Images of Shakespeare,

Lenin, the Statue of Liberty, Mickey

Mouse and others symbolize

mankind’s journey.

By BETSY KENNEDY

Voice Staff Writer

On one wall there is a poster depict-
ing photos of Mother Teresa, winner

of the 1979 Nobel Peace Prize, and

Lech Walesa, the Polish union leader

who won the same prize in 1983. The

central focus is a simply drawn

crucifix between the photos.

On the other side of the poster is a

dramatic painting entitled, “The Day

After... beyond imagining,” based on

the film of the same name. It shows a

family standing at the end of arched

hallways, gazing out at rockets which

are speeding toward some unknown

destination. Images of Shakespeare,

Lenin, the Statue of Liberty, Mickey

Mouse and others symbolize

mankind’s journey.

David Kennedy seems fascinated by Arthur Cormier’s “The Plow,” on ex-

hibit at the Archdiocesan Pastoral Center. (Voice photo by Prentice Browning)

PAGE 12 / Miami, Florida / THE VOICE / Friday, January 13, 1984

Zena Poussr, director of Artists Speak for Peace, and one of her sculptures, “Kindertransporte.” (Voice photo by

Amuel Caletor)
t, talks

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

Opposing Camps

Following a lecture in Lebanon on Friday by Anthony Abraham, Lebanese Consul, emotions erupted. Abraham delivered an impassioned plea for justice in Lebanon and chronicled his own flight from that country on a small boat packed with 130 people while gunfire flew past their heads. He expressed his belief that Lebanon needs to survive and peace cannot be achieved at the expense of Lebanon’s “stature, independence and territorial integrity.”

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

Listener Jim Mullin rose angrily to challenge Abraham on the accuracy of his history and his statements on the current conditions in the country.

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

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

Mullin’s opinions in turn were challenged by both Maronite Father Wadh Pater Tayah, pastor of Our Lady of Lebanon Church, and Nabil Achkari, assistant to the Lebanese consul.

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

Despite the flareup of anger, the debate still ended on a peaceful note when Msgr. Walsh reminded everyone that the vital issues of peace and share our opinions. I feel we did reach some understanding,” said Monsignor Bryan O. Walsh, director of Catholic Community Services which sponsored the week-long series of talks on peace at the Pastoral Center.

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

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

When people disagree with us we must allow them freedom of expression... when we deny freedom of expression we are hurting liberty for everyone.”

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

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

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

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

"I UNDERSTAND perfectly well that people who have suffered under a totalitarian government have difficulty with some people’s artistic expression. International Communism has often taken the word peace and politicized it, thus creating confusion,” said Monsignor Bryan O. Walsh, director of Catholic Community Services which sponsored the week-long series of talks on peace at the Pastoral Center.

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

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

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

As the two parted, they shook hands.

Arthur Cormier’s “The Obscenity” depicts a Cruise missile (above) in paper mache.

Right, Leonard Baskin’s “Man of Peace.”

Below, a clay sculpture by Karl Jacobs titled “The Last Mile.” (Voice photos by Araceli Cantero and Frankie Browning)
Matter of Opinion

It's about time for Vatican ties

All the hoopla over the United States establishing formal ties with the Vatican is really a kind of tempest in a teapot.

The truth is life will go on as before and not much will change in this country, in the Vatican or in the non-Catholic world.

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

Improved intelligence gathering is given as one practical reason for making the change. Perhaps. But the suggestion that the Catholic Church has some mystic perceptions into the inner workings of governments or of totalitarian regimes is probably greatly exaggerated. The Church in some countries, such as Poland or Central American states, probably has a certain insight into the psychological or social attitudes of the masses of people. But it is probable that the State Department or CIA already has access to such thought either informally in Rome or more directly in the countries in question. Good intelligence gathering, by any means, tends to be important.

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

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

And to say that our having formal ties with the Vatican amount to "an establishment" of religion is as suprising as suggesting that our having an ambassador in Tel Aviv establishes Judaism in the United States; or that having an ambassador in Moscow conveys special privileges to communism in America.

What it does do is make the business of doing business with these states, as we must and should, much easier. The situation until now was a bit irregular, imposed by law based on nativist prejudice in Congress in the late 1800s.

Some groups have threatened to sue. Good. Let the Supreme Court throw it out and settle the question finally.

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

To the Editor:

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

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

Most of us who work within the pro-life movement limited our protests for this act to phone calls and letters to Barry, and did not picket the university out of respect for the Catholic Church and our Catholic graduate. We sincerely believed that our having an ambassador in Tel Aviv establishes Judaism in the United States; or that having an ambassador in Moscow conveys special privileges to communism in America. We were greatly disappointed when Representative Gordon declared to the "Miami News," that "the sisters and Sisters Jeanne know very well what my position is on abortion." (12-17-83).

As Father Arthur Demmision very aptly put it in his letter to the editor of the "Miami News": "If Barry university wishes to deal in educational or financial matters with pro-abortion politicians, that is one thing. But for a Catholic school to honor with publicty such persons is a scandal of the first order in the local Catholic community."

The fact that Joseph Pannas, as laughable an attorney for local abortion clinics (who publicly helped to obtain for minors the right to abortion without parental consent) before he became a judge, was on the Board of Trustees at Barry University, is also a scandal.

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

Mrs. Magaly Liaguno

Christian TV brought her back

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

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

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

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

If we want Protestants to accept Catholics as fellow Christians serving the same God, we are really going to have to let go of rigid, intolerant, narrow minded attitudes. It's true, as the letter writer point out, that it says in the Bible, that God won't recognize some of the people who have professed to do miracles in His name. But who are we to presume to know who is for real and who is not? I think that a far more applicable Bible verse for all of us is: "Judge not lest ye be judged."

My prayer is that narrow minded Catholics and intolerant Protestants alike, will be able to rise above these petty (man made) denominational differences and begin to rejoice in the Body of Christ.

Annabelle La Budda
Miami Beach

Letters welcome

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

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

By FR. JOSEPH CHAMPLIN

Father Robert Hovda was not born a Catholic, as they say, but became one in his mid-twenties. He had been born into a Norwegian Lutheran family, and had never been to a Catholic church, but they saw to it that he experienced some type of religious formation. Bob Hovda’s spiritual journey began as a student with the Minnesota Norwegian Evangelical Church in Minneapolis, shifted to the Simpson Memorial Methodist congregation where he learned about the social implications of the gospel and later stayed for a bit in the Episcopalian tradition which gave him the vision of liturgy as a primary element in parish life.

Eventually Hovda adopted a pacifist position, as classed as a conscientious objector in 1942 as a protest walk which brought about arrest and the prospects of a 3-year jail sentence. His religious ponderings in that period had led him to examine Catholicism and the night before his trial he was received into the church of Rome.

A JUDGE EVENTUALLY placed him on probation, but the protest continued and following completion of seminary training was ordained for the diocese of Fargo, North Dakota.

After 10 years of parish ministry (5 as cathedral associate, 5 as country pastor), Fr. Hovda moved to Washington, D.C. There he taught at Catholic University and began what was to be a most illustrious career of writing and lecturing on the Church’s liturgical life. In 1962, the North American Academy of Liturgy recognized his major contributions and honored him with his yearly award. These excerpts from the presentation summarize well Hovda’s style and impact:

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

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

A JUDGE EVENTUALLY placed him on probation, but the protest continued and following completion of seminary training was ordained for the diocese of Fargo, North Dakota.

After 10 years of parish ministry (5 as cathedral associate, 5 as country pastor), Fr. Hovda moved to Washington, D.C. There he taught at Catholic University and began what was to be a most illustrious career of writing and lecturing on the Church’s liturgical life. In 1962, the North American Academy of Liturgy recognized his major contributions and honored him with his yearly award. These excerpts from the presentation summarize well Hovda’s style and impact:

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

By FR. JOSEPH M. CHAMPLIN

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

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

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

“The past few weeks have been for me a time of unexpectedness, of days that have extended into weeks, of nights that have been extended into days. From the beginning, there was a steady flow of such visits...”

For many, it was hard to formulate, but it seemed to be present. The pattern which emerged during these early weeks was that of memories revealed:

“Those in ministry not to see themselves in competition, but rather in communion, each using unique gifts to build up the Church.”

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

Priest reaches realization before death

By FR. JOSEPH M. CHAMPLIN

Baseball’s Billy Sunday

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

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

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

while the young man paced up and down the platform, a musical theme and the thoughts of his Swedish girl began to take shape in his mind. Barely had he jotted down the final lyrics of “Melancholy Baby,” when the station-master gave him the sad tidings. The train he was waiting for was wrecked and the girl was one of the victims.

From that day on, George Norton never wrote another song hit.
Poverty is another issue that sometimes breeds hatred, principle of legitimate self-defense is self-evident; we need to characterize people in the military as war-mongers. The eroding of privacy—Orwell's theme—is real. The erosion of privacy, Orwell portrayed it, the government would control people by continually monitoring everyone's actions. Individuality would be gone. People would become, in effect, robots of the government.

Orwell's book gave birth to the phrase, "Big Brother is watching you." I remember how we made jokes over that—to mask our fear that such an abomination could really happen. WELL, it is here. Was Orwell way off-base? We are all a nation, or so it appears.

But my opinion is that Orwell was not at all off-base in his basic theme: We are all in danger of being taken over by forces that will destroy our individuality. I think, however, that he made a tremendous error. He thought the subjugation would come from outside forces. He didn't see that the death of individual freedom might come from within, from more subtle forces.

That was not entirely his fault. A novelist can only work with the materials and information at hand. Some 30 years ago, most people had no way of knowing that two new weapons and sophisticated computers.

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

Orwell's Big Brother had control over the way people lived. Nuclear weapons today have control over whether or not a person will live. The monster has become so big that it makes every other kind of manipulation look relatively harmless. One release of certain buttons and there won't be anyone left to take away another person's individuality.

Assuming that the nuclear weapons stay put for a while, there is another Big Brother taking over the way we live—the computer. Many people are beginning to fear that a giant centralization of computer power could be constructed with the capability to get the goods on any one simply by punching the proper entry code. Anyone who has ever had a credit check done or been called in by the Internal Revenue Service has an inkling of how much of our privacy is now public information.

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

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

Unless something else develops to penetrate that last haven.

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

But time is running out fast.

Differences, Yes; Divisiveness, No

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

If Jesus was walking the earth in 1984, how would He have lived with those in the military? Some of the gentlest, most peace-loving people I know are in the military, and they grow more and more uncomfortable with the abuse they receive from well-intended protesters. They also suffer some understandable anxiety in trying to discern what God's will is for the military.

St. Paul writes that "It is not your battle but God's." (I Tim. 6:12) But we should not picture God and the church as simply sitting down and making an arbitrary list of dos and don'ts, of good deeds and bad deeds, of sins and virtues.

RATHER, BOTH God and the church are intensely concerned about what will make a smooth-running world of genuinely happy people. Obviously stealing, lying and killing will make a messy world and will not contribute to our happiness.

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

We must speak of sex, God and his church want for you nothing but lifelong commitment to one another.

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

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

And so it is with the church's members that sexual intercourse is reserved for married men and women.

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

PAGE 16 / Miami, Florida / THE VOICE / Friday, January 13, 1984
Respecting the slow learner

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

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

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

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

Did it help for everyone to keep urging you on? Probably not. More likely, understanding and acceptance.

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

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

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

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennedy Box 872, St. Joseph's College. Remsler, N.C. 47078.)

NC News Service

Family Night

Sharing

1. Share a moment someone felt felt safe from ridicule.
2. Each share what he likes the most about Family Night.
3. Someone share a time he felt satisfaction in marriage, we would do well to study the above factors and weave them into our informal preparation for them while they're still single and considering potential mates. Unfortunately, when the responsibility for mate selection was lifted off parents, we also waived responsibility in guiding children toward wise selection with an astounding set of statistics that should be built into parental guidance. According to 1970 Census figures, they claim that while nearly one in four marriages fall nationally, this drops to one in 20 when the marriage is in church and Cons-tinues to attend church regularly. This drops to one in 110 among couples who marry in church, continues to add church, and also have a prayer life at home.

If these statistics speak well, we give this powerful message to pass on to our children. If they want a stable marriage, they should look at how much God will be a part of it. Many of our marriages are so "nice" but not an important part of marriage.

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

Snack

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

Entertainment

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

Next Sunday’s readings for the feast of the Epiphany reflect God showing himself to his people. The first reading comes from trino-Isaiah; it demonstrates the post-Exilic belief that God would once again show favor to his people in a special way.

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

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

REFLECTION:

Wow! I want to get this all down while the sweat is still on it; before the hide and the horror have had a chance to dry out. I’ve had my own personal Epiphany during this past week, on several different levels. I’ve walked up to the Edge of the Valley. And I’ve taken a good hard look down inside.

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

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

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

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

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

A question of inter-faith marriage

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

join one now as far as I know, but at-

tends Mass regularly with his fiance.

They talked to some priest and he

They talked to some priest and he

told them it would be necessary for

them all the pertinent facts, the pro-

cedure would by a relative simple one.

Please ask the couple, or the wom-

man alone if they prefer, to talk

with the same priest a little more in

detail. Or perhaps they could go to

another priest in whom they have

confidence.

Please ask them to do this quickly,

and not make definte plans until they

have discussed the matter with a

priest, or with the tribunal of her

diocese.

Whatever type of case it may be,

the individuals need not appear

before the bishop, the entire pro-

cedure is handled by the office

established in each diocese for this

purpose.

Q. A religious goods store in our

city is advertising a small dish (paten)

which they say people can use to re-

ceive Communion in a church.

Apparently the priest is supposed to

put the host on the paten which peo-

ple hold and then they receive the

host later. Is this permissible?

A. No. There is no provision what-

soever in our liturgical rites for Com-

munion for such a practice.

I know of similar promotions already in various parts of the coun-

try. It's obviously a gimmick to make

money, but the suggestion that use of

such a paten is somehow holier or

more reverent way to receive Communion.

Organic Fish some priests who came to visit, as they at-

There was a bishop's committee on the Liturgy which indicated a
to consumer. The concentration on

the Eucharist is ridiculous. The hand —

or, for those who prefer it, the tongue —

is still the proper and reverent way to

receive Communion.

The American bishop's committee on the Liturgy has called attention to another danger in this kind of "offbeat practice.

"The concentration on holding the host betrays a disturbed

Leftsasticestic piety; the communicant is not meant to hold the host but rather to consume it immediately and reverently. Such patens, therefore, will only lead to abuses and incorrect devotional practices,” (BCL, Nester,

1983)

The use of such dishes is unauthorized an unnecessary.

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

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

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

In both ancient Greece and Rome, Basilicas (from the Greek word Philholic) were im-

portant government buildings where official and commercial business took place. They were usually rectangular, with columns dividing it into aisles, and an apse, or rounded area at one end where the leading official sat. (already you probably recognize this is what most of our traditional Christian churches look like.)

Later, Christians began to move their worship ceremonies out of homes, around the time of the Emperor Constantine near the begin-
in of the fourth century. Naturally their assembly structures would follow the basilica plan. It was what they were accustomed to for "off-

icar” business and the arrangement admirably suited their needs for the celebration of the Eucharist.

In time, certain churches were honored with the title of major or minor basilica not only for their structure but because of their impor-
tance and dignity for the church as a whole or for the Catholics in a par-

icular country.

In all there are 11 minor basilicas in Rome. Many other churches have been so designated through the cen-
turies for special people or events in every part of the world.
Are Mr. T and Automan taking over? (stay tuned, cartoon fans)

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

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

But I’m at a loss when it comes to these series. You might say that there is no pea in my whistle. I just don’t know what to say about such shows. You know the shows I mean. The granddaddy of them all is “The A-Team,” but there are now several others: “Hardcastle and McCormick,” “Airwolf,” “Mickey Spillane’s Mike Hammer,” “Kipride,” “The Master,” “Legmen” and “Blue Thunder.” Each of them carries the distinctive marks of car chases, thugs, fist-fights, automatic weapons, extraordinary vehicles (helicopters, vans, motorcycles), campy plots, curvaceous women who are also helpers.

The networks like to call them “action-adventure” series, but they are really comic books brought to life. Mr. T of “The A-Team” even has his own cartoon show on Saturday mornings, which is when you will find many similar programs. Superheroes, magic guns, flying cars — those are the stuff of comic books. At least, they used to be. Now adults are switching to them. But I still don’t know what to make of them. I know what I don’t like or what I have reservations about. For instance, why do so many cars have to crash so spectacularly? And why is one ever hurt in the crashes? The chase scenes all look the same now: one has been set up with a huge wave of overturning a jeep. But still they go on,Notification making our highways into speedways.

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

Another problem I have with such programs is their fascination for weapons. I watched all 13 episodes of “Vietnam: A Television History” on PBS and saw what bullets and bombs can do to human beings. On “The A-Team,” bullets are sprayed all over with reckless abandon and few people get hit. Innocent bystanders, of course, are never wiped out by the careening cars or ricocheting bullets. Wouldn’t it be different to have an episode of an action-adventure show where one of the heroes accidentally kills an infant playing in a stroller? Too real. That would lead me to another complaint I have; the shows are so unreal. They take place in fantasyland. That would be okay some of the times for television, but the networks seem to want us to live there all the time in our real lives.

And what about the mentally disturbed character on “The A-Team”? His name is Murdock and he is routinely sprung, from a mental war to help the gang shoot up a neighborhood. That’s straight out of comic books. That sort of cuteness, backward slurs at religion is typical of these problem with these shows. They are silly and unresolved: they ask us to admire warfare, especially vigilantism; they celebrate xenophobia and machismo. My only consolation is that several similar series have died, including “Maniman,” “Rousters” and “Tales of the Gold Monkey.”

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

Local priests profiled in show Sunday

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

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

Caution. O’Sheas’ can be habit forming. Take only as directed.

REUBEN, REUBEN (R) A-III

An alcoholic, womanizing Scottish poet who has achieved early fame but not written a line in six years ekes out an existence in a posh, chic Connecticut town by giving poetry readings to adoring women’s groups and stealing tips from wealthy hosts only when they take him out to dinner. Tom Conti is Marvelous as Gowan McGlindon, superior poet and dandy but DeViets’ wit is more than sour scienciating and director Robert Ellis Miller and veteran scriptwriter Julius J. Epstein (whose credits include “Cascublanca”) don’t seem to have been able to make up their minds on how to take McGlindon.

The Firm is headed by Michael Archangeal; one of his spies is names Gabrielle. That sort of cuteness, backward slurs at religion is typical of problems with these shows. They are silly and unresolved: they ask us to admire warfare, especially vigilantism; they celebrate xenophobia and machismo. My only consolation is that several similar series have died, including “Maniman,” “Rousters” and “Tales of the Gold Monkey.”

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

O’Sheas’ can be habit forming. Take only as directed.

REUBEN, REUBEN (R) A-III

An alcoholic, womanizing Scottish poet who has achieved early fame but not written a line in six years ekes out an existence in a posh, chic Connecticut town by giving poetry readings to adoring women’s groups and stealing tips from wealthy hosts only when they take him out to dinner. Tom Conti is Marvelous as Gowan McGlindon, superior poet and dandy but DeViets’ wit is more than sour scienciating and director Robert Ellis Miller and veteran scriptwriter Julius J. Epstein (whose credits include “Cascublanca”) don’t seem to have been able to make up their minds on how to take McGlindon.

The Firm is headed by Michael Archangeal; one of his spies is names Gabrielle. That sort of cuteness, backward slurs at religion is typical of
It's a Date

Spiritual renewal
The Office of Lay Ministry will hold their Broward County District monthly meeting at Jan. 28th from 9:30 a.m. until 11:30 a.m. at the Holiday Inn at 4000 Pembroke Rd. Tickets are free and must be purchased by Jan. 20th. More information call Sharon at 757-8466.

St. Jude's Tequesta will hold a scripture-study class at 10:30 a.m. Jan. 19th in the Parish Center conference room where the speaker will be Father Sabatini, a convert to the Catholic Faith. Mr. Schreiber, a former scripture teacher at Miami Bible Institute, will speak on "Institution: a key theme to the book of Romans." Lunch will follow at noon. For reservations call St. Jude's Parish Office at 756-0375 or Kathleen at 746-0375.

Weekly Mass for the deaf in Broward
Beginning this Sunday, Jan. 15 and continuing every Sunday, the S.S. in Spanish, Mass at St. Vincent Parish in Margate will be interpreted in "Sign language" for the deaf, in conjunction with Miami Handicapped of the Archdiocese of Miami.

Modern Theology courses at St. Catherine's
Modern theology course offered at St. Catherine's Parish January 26th "Christian Faith in the 1980's," a five-week course in modern theology will be presented by Father Hugh Clear, administrating St. Luke's Center. To be held on consecutive Wednesday evenings from 7:30 p.m. from January 18 through February 15 at St. Catherine's Parish, 9200 SW 107th Ave. Please register in advance to cover the following topics:
Jan. 18, The Scientific Revolution and the Age of Faith
Jan. 25, The Age of Secularism
Feb. 8, A Theology of the Modern World
Feb. 15, Christian Faith in the 1980's
Hugh Clear is a member of St. Catherine's Parish. He holds a Master's Degree in Religious Studies from Catholic University of America. Washington D.C.; has been a lecturer at Barry College; and has conducted many educational programs throughout the Archdiocese of Miami.

Parish management
St. Vincent de Paul seminary in Boynton Beach will be offering a Parish management seminar beginning Tuesdays on Jan. 17th from 10 a.m. to 12 p.m. taught by Dr. Edward Rapp, a venture capitalist, professor of the University of Chicago. Dr. Rapp has taught courses on how to establish and run a business as well as the practical aspects of starting a new business. The course will be held in the Recreation room of the Parish. The course is open to clergy.

R.C.A. workshops set
Workshops on the implementation of the Book of the Gospels and initiation of liturgical theology. Adults in the parishes are set:
* Palm Beach/ Martin: January 21, 1984 (10 A.M. - 2 P.M.) at St. John Fisher Catholic Church, 4001 North Shore Drive, West Palm Beach Mrs. Connie E. Browder. February 4, 1984 (10 A.M. - 2 P.M.) at St. John the Baptist Catholic Church 4595 Bayview Drive, Ft. Lauderdale, Rev. Michael G. Klett, O'Carm.
* Dade/Monroe: January 21, 1984 (10 A.M. - 2 P.M.) at St. Louis Catholic Church, 7272 SW 130th St. Kendall, Rev. George A. Garcia.

St. John's nursing seeks volunteers
The St. Patrick's Day Parade Committee is accepting applications for "Miss Miami Colleen" of 1984. The winner will reign over the Sixth Annual St. Patrick's Day Parade to be held in Miami on Saturday, March 17th, as well as, the Irish Festival at Bayfront Park, March 18th, the annual Emerald Society Ball on Saturday, March 24th, and on Friday, March 29th at 9:00 p.m. the Flagler Street Green Stripe Painting and other St. Patrick's Day festivities and activities.
Entrants must be between the ages of 15-25, single (never married), of Irish Heritage and must be a high school and/or college student. For Applications and further information contact Young H. Maldwyn, Colleen Pageant Chairwoman, 756-1187 or 576-8322. For Applications and further information contact Young H. Maldwyn, Colleen Pageant Chairwoman, 756-1187 or 576-8322.

St. Pat Committee seeks Miss Colleen
Deadline for applications is Monday, February 13th, 1984.

Seeking prayer Petitions
"Call to me and I will answer you," Jeremiah 33:3.

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

Potpourri
Catholic Family and Children's Services will offer Parent Effectiveness Training every Wednesday from 7:30 to 9:30 p.m. at the office of Catholic Charities, 9496 N.E. 4th Ave., 404 office. Call 932-5458 (home) or 947-3555 (office).
Holly Spirit Church, Knights of Columbus will take place on Saturday, Jan. 28th at the Church Office, 1550 S.E. 15th Road (one block west of 441 South) Bisc B.Q. Dinner will be served (authentic Polish Home Cooking) from the Benevolent Polish Society of Florida. Potluck Buffet, the George Keck Orchestra and Dancing to the Polish music. Please call for information and details. Donation is $5 per person. For additional information call 961-3647 or 962-7832.
Catholic Charities, Archdiocese of Miami and the Catholic Bishops' Conference will hold for regular monthly mass meetings on Thursday, Jan. 19th at 7:00 p.m. at the St. Elizabeth's Garden Main Hall 815 N.E. 32nd Street, Punta Gorda, Florida. Anyone can make a request or transfer, or become a member please call 914-5566.
Monuments to unborn to be dedicated

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

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

The inscription on each says: "This monument is dedicated to the loving memory of millions of unborn children who have been massacred through the terrible evil of abortion." -Broward Monument, Inc., owned by Mr. and Mrs. Larry Kovacik of Fort Lauderdale, dedicated the three engraved monuments because of a personal commitment to Respect Life.

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

• Our Lady of Mercy, 11411 NW 25 Street, Miami;
• Queen of Heaven, 1500 South State Road No. 7, Fort Lauderdale;
• Queen of Peace, 10941 Southern Boulevard, West Palm Beach.

Mail an ad!

To: THE VOICE, Box 301059 Miami, Fla. 33236-1059
1-2 times.....$1.50 per line
3 or more times...$1.40 per line
4-6 WORDS PER LINE
3 LINES MAXIMUM
DEADLINE TUESDAY 10 A.M.
PRECEDING DATE OF ISSUE

Please print the enclosed classified ad.
Starting.....Run _____ weeks.
I enclose $____ in full payment.
Name
Address
Zip

Miami, Florida / THE VOICE / Friday, January 13, 1984 / PAGE 21
**'YOU'RE FIRED'

God's strange method of 'promoting' human hearts**

By MONICA CLARK

NC News Service

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

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

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

**AN EVENT like this — unemployment, fami-

ly relocation, a ruptured relationship, personal illness, the death of a loved one — hurls a person into crisis. For most of us, it is difficult to embrace the crisis willingly. The Chinese symbol for crisis represents danger. But it also represents opportunity. A decade later, I've come to appreciate how the loss of that job would mean that I would experience opportunities to grow and mature. It was a time of grace.**

My departure from that job in a social service agency felt you could not talk to me as spiritual men but only as men of flesh, as infants in Christ. I fed you

By FATHER JOHN J. CASTELOT

NC News Service

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

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

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

**THE CHINESE SYMBOL FOR CRISIS REPRESENTS DANGER. BUT IT ALSO REPRESENTS OPPORTUNITY. A DECADE LATER, I’VE COME TO APPRECIATE HOW THE LOSS OF THAT JOB WOULD MEAN THAT I WOULD EXPERIENCE OPPORTUNITIES TO GROW AND MATURE. IT WAS A TIME OF GRACE.'**

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

**AN EVENT like this — unemployment, fami-

ly relocation, a ruptured relationship, personal illness, the death of a loved one — hurls a person into crisis. For most of us, it is difficult to embrace the crisis willingly. The Chinese symbol for crisis represents danger. But it also represents opportunity. A decade later, I've come to appreciate how the loss of that job would mean that I would experience opportunities to grow and mature. It was a time of grace.**

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

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

The answer came back, "Trust me."

"But it wasn't easy to feel weak and broken. Then I discovered the real hurdle for me. For I am to become whole and holy I must make the full-free choice to find and be found by God."

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

"This isn't what I had in mind," I complained. The answer came back, "Trust me." But IT WASN'T easy to feel weak and broken. Then I discovered the real hurdle for me: my reluctance to let go of my status quo, my fear of extending into new territory, of making new commitments and forming new relationships.

I needed to wrestle with feelings of abandonment and failure. It would have been far simpler to find a way to make a settlement with comfort and no longer be disturbed. But life is a series of disturbances. God nudge us out of complacency. God asks us to expand or rechart our maps of reality.

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

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

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

Starting over at 95

By DAVID GIBSON
NC News Service

At the age of 95, an elderly gentleman I know very well sold his farm and settled down in a retirement home not far from the fertile Midwestern acres he had worked for nearly 70 years. His wife died years ago and he had outlived his three children. His grandchildren and great-grandchildren remained. But they were part of the mobile, modern world. He was determined not to leave the countryside he loved in order to live with them in the city, which he could never love.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is true, relatively speaking, that very few people every reach full maturity. It is a long, hard process of growth. But sooner or later, if one wants to become a fully authentic human being, one must come to grips with the facts of life, with one's own imperfections and those of the world, with truth, with reality, with God.

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

In the second part of his Gospel, Mark has Jesus make three predictions of his Passion, and the disciples' response is one of appalling denseness. After Jesus' first prediction, Peter "took him aside and began to reprove him." Jesus had to reprimand him sharply and then went on to spell out the implications of his prediction. He began, "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps."

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

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

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

By CORI FUGERE

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

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

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

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

RESENDE SAID his country spends $20 billion yearly on the production of nuclear arms and power, yet people there go hungry. "It's terrible," he said. "But we must be halted and they are preparing for work in a British bank in New York. He and the other foreign students in his class — including students from Japan, Venezuela, Syria and Switzerland — are in the United States for four months to study English in the Brattleboro program, associated with the School for International Training.

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

Do's and Don'ts for sitters

By Hilda Young

At Caffeine Club this morning, we decided that we could make a mint if we published preprinted instruction forms for baby sitters. For one thing, they would save a lot of time. I've been known to spend hours on end over phone books or trying to figure out how to get a sitter for a friend without prior approval.

After two cups of straight caffeine-free coffee with no cream, my friend Betty suggested we could include a fine print section with her personal house rules. LIKE POINTING OUT that sticking gum to the refrigerator door or leaving it there is frowned on; that cutting pictures out of the encyclopedia for a history report makes the kids' father uptight; that groups of 10 friends or more could not be invited in for dinner; that children disappeared for more than an hour or two, the baby sitter probably should look for him or her; that sitting gum to the refrigerator door and allowing the kids' father uptight; that kids from the end of the block call about the stereo volume, it's probably too loud.

Finally, that locking oneself into the bathroom with a telephone and three days of food is something we don't have to put up with. Rather, we would save a lot of time if we published preprinted instruction forms for baby sitters. For one thing, they would save a lot of time. I've been known to spend hours on end over phone books or trying to figure out how to get a sitter for a friend without prior approval.

At Caffeine Club this morning, we decided that we could make a mint if we published preprinted instruction forms for baby sitters. For one thing, they would save a lot of time. I've been known to spend hours on end over phone books or trying to figure out how to get a sitter for a friend without prior approval.

After two cups of straight caffeine-free coffee with no cream, my friend Betty suggested we could include a fine print section with her personal house rules. LIKE POINTING OUT that sticking gum to the refrigerator door or leaving it there is frowned on; that cutting pictures out of the encyclopedia for a history report makes the kids' father uptight; that groups of 10 friends or more could not be invited in for dinner; that children disappeared for more than an hour or two, the baby sitter probably should look for him or her; that sitting gum to the refrigerator door and allowing the kids' father uptight; that kids from the end of the block call about the stereo volume, it's probably too loud.

Finally, that locking oneself into the bathroom with a telephone and three days of food is something we don't have to put up with.