**IN NICARAGUA:**

Fireworks, but few smiles

- Bishops’ meet, Pg.14

**My beloved:**

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

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

We were asked to give an interview to a reporter from the government press. The story ran, with my photograph, in the next day’s "Barricada" newspaper, including my response to the question what I thought about the government supporting the Congress. I replied that I was pleased. I would expect that since Nicaragua is a Catholic nation such assistance would benefit not only the Church but the country.

The opening ceremony was held in Santo Domingo, a pro-Cathedral, rather than in the Cathedral itself. The beautiful, large old Spanish-style Cathedral was damaged in the earthquake of 1972. In fact, only the buildings that were not completely destroyed in the disaster, has not yet been restored. Santo Domingo pro-Cathedral is a simple church of moderate size. It was so crowded that even the aisles were completely occupied and the faithful were also gathered around the outside of the church. The television and newspaper cameramen were crowded boldly at the entrance to the sanctuary obstructing the view of the congregation.

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

**Devotedly Yours**

**Pro-family pastoral**

Bishops’ letter agrees, disagrees with Reagan policies

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

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

"Our economy is marked by a very uneven distribution of wealth and income," a situation the bishops find "morally unacceptable." And "poverty has increased dramatically during the last decade."

The White House also says that "family policy must be built upon a foundation of economic growth. Sustained, vigorous expansion of the economy—with all the opportunity that flows therefrom—is an essential part of any pro-family program."

According to the Bishops, "policies and programs at all levels should support the strength and stability of families, especially those adversely affected by the economy. As a matter, they add, "we need to examine all the aspects of economic life and assess their effects on families."

But there are places where the bishops differ with the Reagan administration. For example, the White House report emphasizes that Americans must ask if any proposed government policy will be "fair, supportive and encouraging to the families of America" and "justify the financial burdens it would impose upon household income."

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**Vol. XXXIII No. 23**

**Archdiocese of Miami**

**Friday, Nov. 28, 1986**

**Walk for Workers**

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

Continued on page 8
Church's stand on abortion but the subjects surfaced avoiding discussing women's ordination and the hour meeting. Bishop Costello said he wanted to roundtable discussion with representatives of a local, discuss timely women's issues career and education, child care and domestic chapter of the National Organization for Women. A Thomas J. Costello of Syracuse participated in a

PAGE 2 / Miami, Florida / THE VOICE / Friday, November 28, 1986

our individual daily prayers each week as Archdiocese. Petitions will be included in

33:3. The employees of the Archdiocese of Miami Pastoral Center gather each

three-province synod, including seminars on moral, religious life in the near future.

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

WASHINGTON (NC) — Cardinal Joseph L. Bernardini of Chicago and Father Bruce Ritter of New York are among 21 religious leaders who urged President Reagan at a White House meeting to fight hard-core and child pornography. Cardinal Bernardini, president of Covenant House, a center for sexually exploited children, met with the president as members of the Religious Alliance Against Pornography, signed a bipartisan resolution and handed a letter which asked him to mobilize federal resources to "press the fight against exploitation, humiliation and degradation of the entire human family." Bishop Ramirez: Church's role in alien program may erode trust

WASHINGTON (NC) --The church's role in the alien legal program "could have serious implications for the church's credibility and credibility it now enjoys," warned Bishop Ricardo Ramirez, archbishop of Denver. The church has "a responsibility to guard against the misuse of confidential records is great and could actually result in a requirement to identify deportable cases," said Ramirez, who was presented to Bishop Anthony J. Bevilacqua of Pitts-

burgh, chairman of the U.S. bishops' Migration and Refugee Services, a department of the U.S. Catholic Conference and one of the project's co-sponsors. The Migration and Refugee Services office of the U.S. Catholic Conference will coordinate a national Catholic effort to provide aliens with status adjustments which became possible under the terms of the immigration reform bill approved by Congress in October.

Pro-lifers denounce court ruling striking down parental notice law

ST. PAUL, Minn. (NC) — Pro-life groups have denounced a federal district court ruling striking down Minnesota's 5-year-old law requiring notification of both parents or court permission before a abortion. The pro-life advocates say the law's provision demanding a "burden" a Catholic dispensing birth control devices are scheduled to open next year at three Los Angeles high schools.

Five dioceses launch pilot project to teach students about refugees

WASHINGTON (NC) — A four-week pilot program for teaching Catholic schools about the plight of refugees is being launched in five U.S. dioceses. The purpose is to begin a category and start being individual people" in the eyes of Catholic school students, said Dava Walker, public education coordinator for the National Office for Refugee Services, a department of the U.S. Catholic Conference and one of the project's co-sponsors. The project is to be tested in six schools in each of the dioceses of Davenport, Iowa; Salt Lake City, Utah; Arlington, Texas; and the archdioceses of Boston and Washington.

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

SYRACUSE, N.Y. (NC) — Auxiliary Bishop Thomas J. Costello of Syracuse participated in a roundtable discussion with representatives of a local chapter of the National Organization for Women. A NOW official said it may have been the first such forum between a Catholic bishop and a NOW chapter. Pay equity, equal opportunities in careers, public education and domestic violence were among topics raised during the two-hour meeting. Bishop Costello said he wanted to avoid the "us versus them" mentality that church's stand on abortion but the subjects surfaced during the week's discussion about a bill that would allow married couples to receive the "blessing" of a Catholic dispensing birth control devices.

Lawmen 'bugged' confessional, magazine reports

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

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

BROOKLYN, N.Y. (NC) — Bishop Francis J. Mugavero of Brooklyn called on participants in a workshop on ministry to persons with AIDS to show that "God is not a punishing God" but "one who loves." For whatever reason the person may be suffering, the bishop said the church in theory of evolution is compatible with the practice of their religious beliefs.

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

The theory of creationism, or creation science, does not directly hold a religious view but does parallel the biblical view of creation, teaching that the Earth was formed suddenly about 6,000 years ago. The theory of evolution teaches that the Earth and life on it developed slowly over millions of years. In the past some Catholic officials have either directly opposed creationism or said the theory of evolution is compatible with the Bible. In 1983 the Louisiana bishops while taking no stand on the state law, said that the Bible does not attempt to teach scientific conclusions.

Bishop McDonald and the three Protestant denominations were pleased with a decision similar to the Louisiana case, Edwards vs. Aguil- lar. The Arkansas law was struck down as a violation of the Establishment Clause.

Ex-nun quits Social Services after firing two black officials

DETROIT (NC) — Agnes Mary Manzour, who left her religious order to save her job as director of Michigan's Department of Social Services in 1983, announced that she will resign from the state post. Ms. Manzour, a member of the Sisters of Mercy for 30 years, said at a press conference she is leaving in January because of continuing "unfair" criticism of her management which she felt hurt the department and Michigan Gov. James Blanchard. Most recently she has been criticized for firing three top department officials who were accused of participating in an alleged welfare rent fraud scheme. Two of the officials dismissed are black and she has received criticism for not tapping a white employee racially motivated. Despite speculation that she will attempt to rejoins the order of the Sisters of Mercy, she said in an interview she has no plans to return to religious life in the near future.

Steps for peace

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

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Pope: Protect life seek justice

South Pacific trip is longest of his pontificate

Continued from page 1

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

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

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

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

'Reverse life'

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

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

Australia, a leader in in-vitro fertilization research, is currently debating a legislative proposal which would protect human embryos in the laboratory and make it a crime to destroy them. Frozen embryos are frequently discarded in the in-vitro process, which has been pioneered in several state hospitals.

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

The pope also encouraged a strong stand against abortion during his visit to New Zealand, where abortion is allowed under certain conditions based on the woman's mental and physical health.

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

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

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

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New Zealand's bishops raised concerns about their dealings with Vatican congregations and suggested an expanded role for women in the church, one of the bishops said.

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

Bishop Cullinane, head of the Palmerston North Diocese and secretary of the New Zealand Episcopal Conference, spoke to reporters following the evening meeting in Wellington. He said the group did not raise the issue of priestly ordination of women with the pope.

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

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

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

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

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

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

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

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

New Zealand bishops tell Pope of frustrations

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

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Season of Advent

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

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

Mgr. Antonio Franco, acting head of the Permanent Observer Mission of the Holy See, told the U.N. General Assembly's Social, Humanitarian and Cultural Committee recently that the Vatican also condemned prohibitions on exercising the ministry in at least 40 countries. Mgr. Franco, a Jesuit, was permitted to enter the Holy See's mission only after his credentials were presented a second time.

Without naming countries, Mgr. Franco protested violations, which he said have occurred "in the path of appointing bishops and other local church leaders; the closing of seminaries; and the 'imposed limitations on the number of candidates to the priesthood and the consecrated life.'"

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

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

Father Jenco says release of other hostages hurt by arms shipments

LONDON (NC) — A former hostage in Lebanon and the churchman who worked for his release expressed concern that U.S. shipments of arms to Iran will hurt efforts to free additional hostages.

Servite Father Lawrence Martin Jenco said it would be better for other American hostages to remain captive than to be freed in return for U.S. arms shipments to Iran. Father Jenco was Catholic Relief Services' deputy director in Lebanon before being kidnapped and held 18 months by members of Islamic Jihad. He was freed July 26. President Reagan has acknowledged that he secretly sent weapons to Iran, which is at war with Iraq, but denied the arms shipments were a "ransom" or trade for the hostages.

Vatican denounces expulsions of clergy throughout the world

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South African bishops report failure of meeting on apartheid

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

Mexican bishops don't seek official recognition of Church

GUADALAJARA, Mexico (NC) — Mexico's bishops emphasized church-state cooperation in education at the close of their meeting. But they repeatedly denied that they are proposing specific constitutional amendments to allow legal recognition of the church. The Mexican constitution prohibits the clergy from directly criticizing national laws and officials, and bars the church from owning property or participating in education. Despite the prohibition on education, the church runs 1,200 primary, secondary and high schools in Mexico, with the government's tacit approval. The emphasis on cooperation is a marked change from earlier times when Mexico's church saw the country heading toward Marxism and government control of education as the most dangerous element in the process.

Pope: Catholic colleges must promote Christian principles

VATICAN CITY (NC) — Catholic universities must promote Christian principles as well as scientific inquiry, Pope John Paul II told the Vatican's top education officials. The pope praised a proposed Vatican document on Catholic universities as an effort to "better underline the ecclesial significance of such academic centers." Speaking Nov. 13 to the plenary meeting of the Congregation for Catholic Education, the pope called for an "effort to provide for the promotion of Christian culture within the great scientific centers." Speaking as an effort to "better underline the ecclesial significance of such academic centers." Speaking Nov. 13 to the plenary meeting of the Congregation for Catholic Education, the pope called for an "effort to provide for the promotion of Christian culture within the great scientific centers.

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

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

British-Irish agreement draws mixed reactions a year later

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

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

LONDON (NC) — The Catholic bishops of England and Wales have expressed "deep compassion" for AIDS victims while underlining the moral responsibility of the faithful to be cautious about the disease. In a statement issued after their Nov. 14-15 general meeting, just outside London, the bishops noted that AIDS was "acquired immune deficiency syndrome — was "beginning to assume epidemic proportions." In a statement issued after their Nov. 14-15 general meeting, just outside London, the bishops noted that AIDS was "acquired immune deficiency syndrome — was "beginning to assume epidemic proportions." In a statement issued after their Nov. 14-15 general meeting, just outside London, the bishops noted that AIDS was "acquired immune deficiency syndrome — was "beginning to assume epidemic proportions." In a statement issued after their Nov. 14-15 general meeting, just outside London, the bishops noted that AIDS was "acquired immune deficiency syndrome — was "beginning to assume epidemic proportions.

Pope to senators: Seek 'brotherhood' not just peace

VATICAN CITY (NC) — Pope John Paul II told a group of U.S. senators that peace efforts are "only faltering attempts, founded upon sand" with little "solidarity that treaties remain secure and that moral guilt, but we extend our deep compassion to all those suffering from this condition," said a statement issued by the Bishops' Conference of England and Wales.

Buses integrated

For the first time, whites-only buses in the port city of Durban, South Africa, are segregated with blacks being allowed to ride any bus in the city. (AP photo from AP)
WASHINGTON (NC) — Members of the U.S. Catholic Mission Association said they will push "for a new, non-interventionist U.S. policy toward the Philippines." The mission association also pledged to "intensify educational efforts about the Philippines and to "further promote friendship and understanding between U.S. citizens and Filipinos." The pledges were contained in a letter to U.S. missionaries working in the Philippines who urged Americans "to demand an end to military aid to the island-nation. The call was in a "Letter of Concern," signed by 50 Catholic and Protestant missionaries and mailed to more than 1,000 U.S. Christian leaders.

The association letter referred to Philippine President Corazon Aquino's recent visit to the United States. It said Mrs. Aquino presented "the vision of a nation which "could achieve justice for its people through peaceful struggle, not violence." "We are conscious that there are those within and outside the Philip- pines who oppose the dream set forth by Mrs. Aquino," said the letter.

"We recognize that even among those who support the dream, there have been expressed points of dif- ference in the analysis of what should be done to make it a reality," it added. "We are confident, however, that all in the missionary community will wel- come our pledge to do what we can as Catholics committed to the social teaching of our church and as U.S. citizens committed to liberty for all." U.S. bases degrade Filipinos, nuns say

OLONPAGO CITY, Philippines (NC) — An organization of nuns called the U.S. naval base at Subic Bay a "hotbed of immorality and injustice" and a threat to the Philippines. The Assocation of Women Religious of Zambales province blamed the giant base and a U.S. naval communications station in San Antio- nio for "sexual exploitation of women and children, drug addiction of youth, the steady increase of orphaned Amerasian children, the disintegration of family values, the spread of sexual- ly transmitted diseases (and) the per- sistence of unfair labor practices inside the bases."

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

Those familiar with the situation said it was the first time the bases were publicly criticized by the sisters, who for years have operated clinics for bar hôtesses and prostitutes and arranged adoptions for illegitimate children. The nuns also said that because nu- clear weapons are kept at the naval bases they pose a "constant threat of annihilating all Filipinos."

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

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

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Can a non-Catholic be buried in a Catholic Cemetery?
WASHINGTON (NC) — “Did he win or lose?” was the question most reporters asked about Archbishop Raymond Hunthausen after the U.S. Catholic bishops spent several emotional hours behind closed doors dealing with the Seattle archbishop’s disagreement with the Vatican.

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

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

An invitation to help would be needed, Bishop Malone said at a press conference because “it’s inappropriate for anyone uninvited to rearrange the furniture.”

The NCCB’s meeting Nov. 10-13, which drew more than 300 active and retired bishops to Washington, brought the national debate over Archbishop Hunthausen to a new peak. The controversy has grown since September, when he announced he would not seek re-election as archbishop of Seattle. Under Vatican instructions he was told to seek full authority over diocesan affairs from his auxiliary bishop, Donald Wuerl.

Archbishop Pio Laghi, papal proconsul to the United States, praised the three-day Seattle controversy in late October, in which he accused the Holy See of being an “uninvited guest” to the bishops’ meeting.

In a response released at the bishops’ meeting Nov. 12, Archbishop Hunthausen said the chronology contained “allegations, findings, judgments and conclusions” that he never had an opportunity to see or respond to fully.

He said the Vatican-directed division of episcopal authority is questionably theological and unworkable in the country. The division of authority has brought strong reactions across the country since it was announced.

Fearing to offend, President Ronald Reagan, president of the National Federation of Priests’ Councils and an official priest observer at the NCCB meeting, said in an interview Nov. 12 that since Sept. 4 he met with leaders of 40 prints councils in 11 different states around the country. In every group he met with, he said, he saw “a division of episcopal power in Seattle was one of the leading concerns.

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

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

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

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

Bp. Malone no ‘ombudsman’

WASHINGTON (NC) — The U.S. bishops were not in a position to play an “ombudsman” role in the case of Archbishop Raymond Hunthausen.

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

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

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

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

One bishop willing to be quoted was Bishop Michael Kenny of Juneau, Alaska. He said he dissented from Bishop Malone’s statement because “I just don’t think the Holy See adequately addressed the widespread perception of being uninvited” in the Vatican procedures and decision in Seattle.

After the secret sessions, Archbishops Laghi and Wuerl had received from the bishops “their own assurance I was seeking.”

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

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

Our Membership

The Lithgow Funeral Centers have been a member of the International Order of the Golden Rule for over 25 years. That’s why we’re pleased to announce that through our affiliation, the Philbrick Funeral Chapel and the Joseph B. Cofrer Funeral Home have recently been invited to become a part of the Order.

We’re proud of our membership, and we will continue to strive to meet the ideals and standards set by the International Order of the Golden Rule.

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

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

• A report by Archbishop Thomas C. Kelly of Louisville, Ky., chairman of an ad hoc committee on the 1987 papal trip, who said limited dialogue with the pope this winter or spring to discuss the pope's 1987 visit to the United States.

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

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

• Elections.

They elected four delegates to next October's world Synod of Bishops on the laity, including Archbishop May, Cardinal Joseph L. Bernardin of Chicago, Archbishop Rembert G. Weakland of Milwaukee, and Bishop Stanley J. Ott of Baton Rouge, La. Bishop Ott is chairman of the bishops' Committee on the Laity. As alternates, Bishop Raymond A. Elder of New Ulm, Minn., and Bishop Ricardo Ramirez of Las Cruces, N.M., were elected.

• Liturgy and related issues.

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

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

A uniform Spanish-language translation of the Mass was approved by a 243-to-4 vote. In a separate vote of 247 to 7, they approved the use of the more common "usted" and "ustedes" — Spanish words for "you" — in place of "vosotros." U.S. Hispanics who are primarily from Latin American nations are more comfortable with the "usted" and "ustedes" form of the word "you." They also agreed by a narrow margin to return a statement on general absolution to their Committee on Canonical Affairs for more work.

• Human rights.

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

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

Continued from page 1

status of Lebanon and its need for assistance to the United States. The other nine are

• Plans and priorities.

The bishops set doctrine, justice, education, vocations, ministerial development and the officials as top priorities for the USCC-NCCB in 1988-90 in a list of 36 objectives. The 36 also agreed by a narrow margin to supporting the bishops and pope, education, involvement of the laity in church life and social justice.

They also voted to establish a standing committee of U.S. bishops for black Catholics and to make their Ad Hoc Committee on Hispanic Af-

the inclination of many young women to receive help.

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

Two groups also part company on day care.

The bishops maintain that "employers, governments and private agencies need to improve both the availability and the quality of child care services." The White House report makes such services as "state-funded day care" make taxes increase — thereby "forcing moths into the workplace" — and reflect European methods of "socializing the costs of child-rearing" which "must be avoided here."

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

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

The report asserts that "if increasing numbers of our children are born or raised outside of marriage, if youth drug and alcohol abuse remains at current levels, if an ever-larger percentage of our society choose to remain without children, there will be staggering consequences for us all: poorer, more crime, higher taxes, worsening deficits and crises we have only begun to an-

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

Economy must help poor

Families are changing — they make up and break up. Individual ambitions ebb and flow with age and status. Who goes? Who stays? When does family conflict become family crisis? When do doubts turn into disaster?

St. Francis Hospital is proud to introduce Family Workshop, a safe and caring place where every member of your family can come for support, advice and understanding. Join us Saturday, December 13, from 10 am to 2 pm for our free seminar program, Passages Through Life with featured speaker Howard Halpern, PhD, psychologist and nationally syndicated columnist. Reservations call 868-2736.

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Miami, Florida / THE VOICE / Friday, November 28, 1986 / PAGE 7
Nicaraguan suffering builds faith

(continued from page 1)

myself. The faithful participated, clapping their hands and singing at the top of their voices. At the Gloria, they sang to the tune of the "Battle Hymn of the Republic." As he entered the church, the people shouted repeatedly, "Obando, Obando, Obando!" Incidentally, when I was introduced as being there from Miami, there was great applause, for many Nicaraguans have relatives in Miami. I admit I became a little nervous when I heard what sounded like gun shots during the entrance procession. I soon discovered, to my relief, it was only fireworks—a Nicaraguan custom. I had a treasured experience in the afternoon. My gracious hostess, with whose family I stayed, is a catherist at the rural parish of San Isidro. Because of the clergy shortage, this parish is only for Mass and confessions. As part of the observance of the Execharic Congress, children—some 10,000 all over Nicaragua—made their First Communion. I was invited to celebrate the Holy Mass and give Holy Communion to some fifty children at San Isidro.

My brief visit gave me an opportunity to make some observations. The military is very much in evidence, as is equipment from the Communist countries. I am told the Communist countries supply the fuel. Graffiti praising the revolution appears everywhere. Religion is excluded from the schools. The radio station that had been operated by the Church has been silenced. The Church may not publish a newspaper. Not only was Bishop Vega expelled, but earlier 16 priests were expelled as well and the government has refused to reconsider in this sharp conflict of ideologies.

During a Eucharistic procession, the priest carrying the monstrance with the Holy Eucharistic was attacked. A religious Sister was able to protect the monstrance. The faithful were very upset. It is not known whether this sacrilege was the act of a crazed person. Actually, those with whom I spoke were inclined to doubt that it was an act of the government.

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

Many of the streets and highways are in poor state of repair. The buses are not being maintained. Those that are in service are extremely overcrowded. I was told some workers must wait two hours for a bus home at the end of the day. Medical treatment is poor as doctors are leaving the country and the quality of hospitals and medical equipment declines. Production has been reduced. Many workers are either in the military or have fled the country. One man who once employed 1,500 men in harvesting is now able to find only 500, with a consequent reduction in food production. Farms that have been divided are often in the hands of men who do not have farming skills, nor the equipment and capital to operate successfully. Businesses that have been taken over by the government are frequently run inefficiently.

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

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
Hundreds march to help farmworkers

By Araceli Cantero
Editor, La Voz

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

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

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

Cesar Chavez, United Farm Workers

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

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

RC boycott

"I am here so the farmworkers can receive a fair salary, decent living conditions, and to not poison yourself," says Chavez.

Cesar Chavez, United Farm Workers

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

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

He told the marchers, exhausted and sweaty from the walk, that "our brother's weariness is even stronger" and it is repeated every day.

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

"Wrath of grapes"

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

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

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

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

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

It was an 8-year battle which included a 7-year boycott, but the agreement is a historic one which affects three groups: Campbell's, the growers and about 200 farmworkers. Similar agreements must now be reached with other companies, and some, such as Heinz, already have started to negotiate.

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

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

Missaelettes for TV Mass given colorful new look

By Betsy Kennedy
Voice Staff Writer

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

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

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

In an effort to expand the Archdiocese of Miami's ministry to shut-ins, George Lezcano, director of Communications, has re-vamped the appearance of the missaelettes which are mailed free of charge every three months to shut-ins. They are now printed in bright, bold colors on high quality paper. The readability of the print also has been improved to make it easier for elderly persons to participate.

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

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

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

Reaching better understanding non-Catholic is job of Archdiocesan ecumenical commission

By Ana Rodriguez-Soto

Voice News Editor

The pope makes headlines when he does it, especially when he embraces a rabbi in a Rome synogogue; preaching in a Lutheran church; praying for peace with Muslims and American Indians; in the Archdio-ocese of Miami, the work is carried out with less fanfare but with equal amounts of conviction.

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

The 75-year-old Dominican from Siminawa, Wis., says 50 years of work in Catholic education taught her that things: "As a teacher, I could not recon-struct the story of Jesus with hatred to-ward the Jews.

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

Local cooperation

In South Florida, an interfaith and ecumenical commission was first es-tablished in 1974 by the late Archbishop George- man Carroll in 1966, just after Vatican II's landmark declarations. Priests, rab-bis and ministers have joined together often since then to talk and to act on be-half of blacks, immigrants and farm-workers.

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

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

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

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

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

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

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

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

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

"Ecumenism does not concede any basic tenet of Catholic faith. Dialogue deepens faith because by defining the faith, I'm investigating areas that I'm ignorant of." "Most people's experience is proof, she says. After almost 20 years of dialogue with Jews, "I have a deeper, more tre-mendous experience of the awareness of who Jesus is." After all, "Jesus was a Jew.

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

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

"If indeed Judaism was already a very living faith, perhaps the story of Jesus could be found in Ca-tolic textbooks and teaching, a noted Jewish scholar told Catholic educators recently.

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

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

Banki, one of the pioneers of organized interreligious dialogue and the author of many articles on the subject, reviewed "the teachings of contempt" that have traditionally stood in the way of better Christian-Jewish relations. These teachings could be found in religious instruction and/or textbooks up until 20 years ago.

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

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

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

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

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

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IN OPA-LOCKA

Elderly get new home

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

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

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

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

Catholics, Jews should review textbooks together, scholar says

Continued from page 10

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

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

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

More in depth rabbinical studies programs, the type currently going on in many seminaries, also could be offered to Catholic students. "If we can reconceptualize [our faiths] as two traditions, we could have three or four faiths," she said. Christians could help in this respect by making available material that explains their religion without a view to conversion.

We are both rooted in the same set of scriptures, although we don't read the same Bible and we read it differently," she also recommended joint social service and social action programs for students of both faiths.

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

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

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

Parish shares Thanksgiving blessings with needy

By Ana Rodriguez-Soto

Voice News Editor

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

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

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

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

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

Two anonymous donors contribute all the fresh fruits and bread, including stuffing and cider.

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

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

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

By Brent Browning
Voice Staff Writer

Psychology and religion. "There are some people who think they mix as well as oil and water."

Despite the apparent discord, there are some who believe that psychology and religion are not as separate as they seem. Jungian analyst, Carl Gustav Jung, one of the most influential psychologists of the 20th century, believed that the psychological and religious dimensions of human experience are deeply intertwined.

Jung's work was heavily influenced by his own personal experiences, his relationship with his father, and his接触 with Eastern philosophy. He believed that the unconscious mind, particularly the "shadow," contained aspects of the human psyche that were often repressed or suppressed. This shadow was a necessary part of the individual, and understanding it was crucial for personal growth.

Jung was interested in Eastern philosophy and religion, and he believed that the mind-body-spirit connection was a fundamental aspect of human experience. He saw the unconscious as a reservoir of potential that could be unlocked through psychological exploration.

"Jung thought that the purpose of life is wholeness, not happiness. Happiness is circumstantial... We should concentrate on the wholeness." - Fr. Roger Radloff

Fr. Roger Radloff is a nationally known lecturer on Jung and one of his favorite topics is "Jung and Christianity." Jung, unlike Freud, believed that spiritual awareness and personal fulfillment were one aspect of the total fulfillment of an individual. In his later years, he felt a deep personal identification with Christianity.

Jung's work has had a profound impact on psychology and religion. Many psychiatrists and psychologists have embraced his ideas and have contributed to the field of psychology and spirituality.

"Jungian analyst. "When he died he said, 'I don't believe in God, I know God.'" All of this makes Jung unique in the ranks of the foremost thinkers in the field of psychology."

Jungian psychology is a rich and complex field that incorporates elements of psychology, anthropology, and philosophy. It emphasizes the role of the unconscious and the importance of individuation, or the process of becoming one's own self.

"Jung and God" is a book by Tricia Christensen that explores Jung's ideas and their application to contemporary psychology and spirituality. It is a must-read for anyone interested in the intersection of psychology and religion.

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

Fr. Roger Radloff is a nationally known lecturer on Jung and one of his favorite topics is "Jung and Christianity." Jung, unlike Freud, believed that spiritual awareness and personal fulfillment were one aspect of the total fulfillment of an individual. In his later years, he felt a deep personal identification with Christianity. Fr. Radloff is able to bridge the gap between organized religion and psychology, making his insights valuable to both fields.
Readers become 'Magi' for needy

Serafin and Saturnina will get the electric bed they so badly needed, thanks to an anonymous donor who contributed the $1,600 to Project Magi. The elderly couple's plight was profiled in the last issue of The Voice. Serafin has Parkinson's disease and a heart condition that keeps him bedridden, and his wife, herself suffering from arthritis, was having difficulty lifting him out of bed and into the restroom or his wheelchair.

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

Project Magi also received a number of calls from people willing to donate used electric beds. A Florida Hospital in Miami Beach and Camillus House in Miami both offered beds, as did Mary Sumney of Blessed Trinity parish in Miami Springs.

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

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

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

Not only individuals but families, parishes and groups could pool their resources to make someone else's Christmas a truly happy one. If everyone at Mass in a given parish on a single Sunday donated just $1 to a Project Magi request, and that process were repeated in every parish of the Archdiocese, more than enough could be collected to help not only those profiled here, but the many other needy people throughout South Florida.

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

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

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

School tuition is investment in future

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

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

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

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

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

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

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

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

"I feel that if I... given the opportunity, I can become a helping person," she says. Anyone with a job to offer should call Judith Soto at Catholic Services to the Elderly, 758-8641 in Dade.

This week's 'Magi'

- Amanda delPadioli, Miami
- Joseph Crowley, Tamarac
- Veronica Cadlett, Ft. Lauderdale
- Rosemary Mosesley, Ft. Lauderdale
- Mrs. and Mrs. John Brown, Miami
- Luis, Monica and Francisco Javier Espaillat, Sebring
- M. Cooney, Miami Beach
- Edith Harris, Margate
- Mary J. Flaherty, Ft. Lauderdale
- Neil Endres, North Miami Beach
- Richard W. Kearney, Plantation
- Maria C. Ditz, Miami
- Elenita Calafell, Miami
- Cheryl, Coral Springs
- Cesar and Georgina Sotolongo, Miami
- Crusillas and Co., Miami
- Arthur and Beatrice Tornincasa, Pompano Beach
- Nile Quinlan, Miami
- Silvia Sanchez, Coral Gables
- E. B. Weitzel, Miami Lakes
- Owen and Ingrid Pau, Miami
- Jos Vocchino, Ft. Lauderdale
- Graziela Pompa, Miami
- Anonymous donors

Miami, Florida / THE VOICE / Friday, November 28, 1986 / PAGE 13
Bishops showed support for Pope, unity with Bishop Hunthausen

Devotedly Yours

My beloved:

Yes, I am in the air again at 35,000 feet. Today I am flying home from Washington, D.C. aboard a crowded Eastern airliner. I am returning from the annual meeting of the United States Bishops. As I fly to home sweet home, I am reflecting that in a few days I will be away again on the way to Nicaragua (see Devotedly Yours, Page 1). I have accepted an invitation from Cardinal Obando y Bravo, of Managua, to participate in a National Ecumenical Congress in that beleaguered country. I am glad that other U.S. Bishops who have been invited are going there to show our solidarity with the suffering Church of Nicaragua. I feel I should also represent the great number of our brothers and sisters in the Archdiocese who are Nicaraguans.

Tiring, inspiring

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

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

I have visited His Holiness and had lunch with him in 1983 on the occasion of the regular quinquennial (five year) visit. But these three days in Rome will be a rare and privileged conference with him in 1986 on the occasion of the regular quinquennial (five year) visit. But these three days in Rome will be a rare and privileged conference with him.

In the Bishops' meeting we start the day with Mag, then meet until 5 p.m. Most evenings are occupied with committee meetings. I was delighted to have had the opportunity to have committee meetings.

One delightful surprise announcement was of the invitation the Holy Father extended to the Bishops of the dioceses he will visit

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

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

Ease pain

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

In the discussion, much was clarified. Despite what the media reported, the Archbishop of Seattle in no way dissents from the teachings of the Church. Nor was he in any way using the incident to feed hostility against the Church, as the media feeds on controversy, sensationalism and gossip.

The Archbishop does not agree that he was dissenting from the teachings of the Church. Nor was he in any way using the incident to feed hostility against the Church. As the media feeds on controversy, sensationalism and gossip.

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

The Archbishop has his Auxiliary Bishop take responsibility for certain areas of Church governance where, according to complaints, he had not been successful.

This was a unique experience. First of all, the American Bishops, from the beginning, indicated they had no authority to judge this matter, since the investigations by the Holy See have been conducted, and that it is most difficult now to guide a diocese with divided authority.

Lowes-Hawks Funeral Homes

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"The Plummer Family"
J. L. Jr., Lawrence H.
**Puritans and anti-Catholics**

by Kevin G. Long

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

Well, that’s not exactly the way things happened. On the other hand, this account is only a bit less accurate than the mythology about that first Thanksgiving that many Americans accept as gospel truth. There is not much about this even for which Catholics can give heartfelt thanks. The first myth is that the Pilgrims were Puritans. In fact, the Puritans were a small but powerful minority which managed to impose its beliefs and practices on the rest. They were actually quite fond of religious persecution as long as it was not directed against them, and especially if it was directed against Catholics. The Puritan view of religious freedom during this period was coined by noted clergyman known as the “Patriot of New England,” John Cotton: “The Holy Ghost puts no difference between Popish Papatism and Heathenish Paganism.” Cotton, by the way, was the grandfather of Cotton Mather, famous for his support of the Salem witch trials. Toleration does not appear to be one of the strong traits of 17th-century New England.

A second myth is that the Plymouth colonists were immediately prosperous. In fact, the Pilgrims failed for several years; they practically starved. William Bradford, the governor of the colony who later wrote its history, recounts the fiasco: “We were compelled to set about with an honest hand to till the ground... instead of being able to enjoy a life of idleness... we must work and work hard. We must... toil and toil with axe and hoe in order to satisfy the wants of a ten or twelve families.”

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

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**Father Hesburgh--an extraordinary priest**

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

The Notre Dame Board of Trustees will have announced Father Theodore Hesburgh as its successor by the time this page appears in many Catholic papers.

This is no ordinary transition because Theodore M. Hesburgh is no ordinary Catholic and no ordinary cardinal in the United States who is equal in stature, in influence or in leadership qualities. He should have been a bishop, and perhaps an archbishop by now. And yet, unlike the people he knows and deals with on an almost daily basis, his private world is one of extraordinary modesty and simplicity. His political acumen, his knowledge of history, his sense of humor-all of these traits of 17th-century New England.

And yet, unlike the people he knows and deals with on an almost daily basis, his private world is one of extraordinary modesty and simplicity. His political acumen, his knowledge of history, his sense of humor—all of these traits of 17th-century New England.

His Church should be exceedingly proud of him. He has been a cardinal-archbishop by now. And yet there is no bishop, archbishop, or cardinal in the United States who is equal in stature, influence or in leadership qualities.

Ted Hesburgh is one of U.S. Catholicism’s proudest boasts. He symbolizes everything we have always aspired to be. In a tradition that cherishes example (sacramentality, we call it), he provides it in the most compelling form. His should be exceedingly grateful. Those of us who know and admire him certainly are.
TV affects values --when it wants to

By Donald E. Wildmon

Recently, while scanning the November 5, 1986 issue of Daily Variety, a two-page ad caught my eye. It was an appeal by Grant Tinker, former Chairman of NBC, to his colleagues in the television business asking them to take a stand against the drug abuse problem in our country. What stunned me were two statements made by Mr. Tinker in the advertisement. "If we start changing attitudes in this country," Mr. Tinker said to those responsible for our television programming, "we can start changing behavior." Two paragraphs later Mr. Tinker made another stunning statement in speaking to those in the television industry: "Through our conduct, and through the content of the product we turn out, we must sell the message that drug abuse isn't smart, or sexy, or funny, or acceptable behavior... What I have in mind is using some of our muscle... to help our country overcome drugs and to help a lot of desperate kids overcome them too." Now, no one in his right mind would disagree with Mr. Tinker in his premise that "that's what TV is for when it wants to." But the decent practiced by Mr. Tinker and others in the television industry in dealing with those outside the industry is an abomination and an insult to the American public. Remember this incident the next time you hear a television representative say that their sex and violence programs don't affect our society. They know they do. But they don't care.

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

Letters

Let's hear it for Maryknollers

Editor:

They are incredible men and women, those Maryknollers. I've seen them care for lepers, ministers to the blind, house and feed American children, support workers in their quest for human rights, and inspire couples to love as a sign of God's presence among them - all in Korea.

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

And they're unpredictable.

The vocation crunch and erosion of members through laicization affected them, just as it had severe impacts on other religious societies and congregations. So, did Maryknollers simply retreat and cut back on mission outposts to consolidate their presence in fewer territories? Not Maryknoll. They expanded their presence.

In recent years, they have opened new missions in Honduras, Costa Rica, and Brazil in this hemisphere and on the other side of the world, in Egypt, Zimbabwe, Bangladesh, Nepal, Thailand and Indonesia.

And if you know Maryknoll Fathers, Sisters and Brothers, you know that they are not merely occupying space. Father William Boteler, the Social's superior general, describes them as "alive, squirming, moving, keeping alert. There is no dead wood." Although Maryknoll's work is primarily ecclesiastical, Maryknollers have worked in the Chinatown sections of Boston and New York; with underprivileged blacks in Tucson, Arizona; and with Mexican migrants in Texas.

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

This year, the Maryknoll community has been observing 75 years of dedicated service to the missions. To commemorate this occasion, I invite you to join me in expressing gratitude to these courageous witnesses of Gospel living lives, 400 members in 50 countries! God bless.

Henry Gonsolin
Editor, Church World Portland, Maine

Push natural birth control

Editor:

I was saddened by a letter to the editor (10-17-86) from a "catholic wife and mother who says, "I am glad because American priests and bishops do not push NFP (natural family planning) stuff." Unlike her, I do not believe that this is "a sign of compassion" on their part, but rather a sign of the amount of misinformation and just plain ignorance there is where it concerns our church's stand on artificial contraception. It has been proved beyond a shadow of a doubt, that contraception does not prevent abortion, but instead increases the actual number of abortions--not to mention promiscuity, venereal disease, etc.

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

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

Henry Gonsolin
Editor, Church World Portland, Maine

Lobbying

Editor:

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

Your article would almost make us poor striving Christians feel lesser than they. Until we remember, without an audience, we too had our Charismatic fervor. It's grand, it's moving, it's "something else." But do those people follow the Church laws, or do they follow their own? Do they attend Sunday Mass and the Holy Days of obligation?

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Marianna Weigel
Hollywood

Are Charismatics part of Church?

Editor:

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Incorruptible saints

Q. While we were on a tour of the Shrine of the Immaculate Conception in DC, the tour guide spoke of St. Catherine Labouré. Her body, possibly incorruptible. I have heard this of other saints and always have been skeptical. What does that mean? If these saints' bodies have not corrupted I would think the scientific community would be responding at the door to investigate. I trust the Catholic church would permit such investigation. (New Jersey)

A. Incorruptibility as it would apply to an instance such as you mention is one of what are called "miraculous" or "physical" phenomena that may affect the bodies of people known for holiness. Incorruptibility simply means that the normal decomposition which takes place after a person's death has not occurred in a particular instance. The body remains as it was at the time of death, sometimes even with amazing flexibility. A few other such phenomena are bilocation, levitation (an unbelievable lifting up of the body) and stigmata (the appearance of bodily wounds similar to the wounds of Christ in his crucifixion).

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

The bodies of some saints have remained uncorrupted this way for centuries for reasons that have never been able to diagnose. The church recognizes the possibility of supernatural causes without the lack of bodily corruption. But, for the reasons given above, the church is interested in attributing supernatural causes in a particular instance.

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

Q. I know that Mass stipends (money given as an offering) for Masses at the altar and noted that the chapel was filled with an unusual, soft light.

In the Book of Kells, which is a decorated manuscript of the Gospels in the 8th century, some decorated initials occupy a full page. It was informed all their relationships with sweetness and strength made in the image and likeness of God. Their love of God and of the saints who worked with the sick and dying endured the smell of putrefying flesh because they saw their patients as persons made in the image and likeness of God. Their love of God informed all their relationships with sweetness and strength.

In 565, St. Columba set out from Ireland with 12 of his monastic brethren to preach the word of God to the Picts in Scotland. They landed on the small island of Iona where they established their monastery. Columba is supposed to have banished a terrible sea-monster from Loch Ness to impress King Brude of Inverness. By this and other means, Columba eventually succeeded in King Brude to become a Christian, after which the heathen Picts came forth in great numbers to become Christians.

His job of converting the Scots having been completed, His daughter recalled an instance from her teen years which was helpful. "When I was a teen-age, I thought I was the most sensitive person in the world, always rushing in to show classmates that I could sympathize with whatever was bothering them," she said. "One day as I watched the teacher humiliate a boy, I died inside."

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

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

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

Kindness without love?

The daughter of the great composer Wagner was a personal friend of Adolf Hitler. She remained loyal to his friendship all her life. In her 60's she praised Hitler as a good and gentle man with "the kindest blue eyes I've ever seen."

Hitler's legacy of evil had somehow escaped her attention. Did she really understand the meaning of kindness?

Is a trait incultated by good breeding? Is it, politeness, civility, graciousness? Is it, congenial behavior toward someone you like? What about those you don't like? St. Paul wrote, "Charity is patient and kind."

Did he mean charity is kind at all times and cruel at other times? Obviously there is a counterfeit kindness that has little to do with the supernatural virtue of charity. Kickstarter are often asked by their children, "Do you do this in order to control them. Sycophants are kind to their superiors to win approval and promotion. Kindness can be a tool for seduction. St. John of the Cross said: "Charity is a pure love... but Jesus also said, "by their fruit you will know them." He knew that not all kinds are lute, one of the monks found him dead in front of the altar and noted that the chapel was filled with an unusual, soft light.

Time capsules

The saint who banished 'Nessie'

In 1559, St. Columba set out from Ireland with 12 of his monastic brethren to preach the word of God to the Picts in Scotland. They landed on the small island of Iona where they established their monastery. Columba is supposed to have banished a terrible sea-monster from Loch Ness to impress King Brude of Inverness. By this and other means, Columba eventually succeeded in King Brude to become a Christian, after which the heathen Picts came forth in great numbers to become Christians.

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

If the person doesn't embrace our suggestion or solution, we get a little offended. After all, we're just trying to help. The truth is we don't know what is going on in another person's mind or ever fully understand someone else's needs, fears or problems. Often when we think we are empathizing with them, in reality we are projecting our own feelings onto them and making distorted assumptions.

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

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

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

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

The church and smoking

By Dr. James and Mary Kenny

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

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

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

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

2. Be sensitive to your home atmosphere in other non-smoking areas in restaurants, planes, any public area where available. Thank managers who provide non-smoking areas. Suggest them when they are not available.

3. Write public officials when legislation concerning smoking is under consideration. Study the election books and vote your approval or disapproval.

Most people who are dying from cigarette smoking today were not reared on the dangers from tobacco were not known. When a John Wayne, a Yul Brynner or a much loved relative dies from cigarettes, most people are shocked but loss rather than condemning the sinner. Condemning smokers will not stop smoking. Educating the public and changing the image of smoking might.

Reader questions on family living and child care to be answered in print are invited. Address questions: The Kenneys; Box 989; St. Joseph's College; Rensselaer, Ind. 47978.

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By Dolores Curran

Teenagers and the part-time job

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

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

With his parents' permission, he bought a car. His car payments and upkeep became a major drain on his school funds. At the same time, he began spending less time with friends, and less time with family. His grades suffered. The whole family began to feel the pressure.

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

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

How teens handle these drawbacks varies from person to person but the bottom line of the research seems to be on the number of hours worked.

Researchers discovered that for 10th graders, a drop in grades came when a student worked more than 14 hours a week. For 11th and 12th graders, 20 hours was the demarcation.

After that, negative factors outweighed positive in the large sampling of students they studied. In one study, the majority of students working 20 hours weekly admitted their schoolwork suffered as a result and only 25% had better grades.

The data also showed that teen workers felt less involved in school than their non-working friends, were less interested in school as a goal.

The most sobering finding was that dissatisfaction with school seemed to increase the more the adolescent worked. These were not students who disliked school in the first place but those who had a positive attitude toward it before they began their jobs.

All of this seems to support the value of the part-time job. Research found that young workers learn to cope with the responsibilities which transfer into all areas of life. They also learn how to get along with a variety of adults. "I get along with my parents a lot better now," one young man admitted. "Especially after seeing what other grownups can be. I really feel lucky.

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

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

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Family matters

Communication: Keeping marriages alive and well

by Linda DiPrima, Director of Marriage Preparation

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

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

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

We observe our parents and implicitly model our communication style after their methods and manners. Prior to marriage, each person has experienced thousands (millions?) of interpersonal exchanges in which he or she learns and practices the style of communication that will take shape in a marital relationship and with one's children.

The problem arises when two people in a marriage relationship have entirely different experiences, abilities or temperaments. With strong feelings distracting us or preventing us from really understanding each other. At these times it may be helpful to take a "time out" and agree to resume communication after the fire has cooled down. It is only through that effort that intimacy, warmth and closeness can be realized.

Honest sharing of the "true self" is usually contagious - once we take the risks to expose ourselves we create that "safe" environment for our partner to do the same.

We are always communicating something, even when (sometimes especially when) we are saying nothing. When my husband notices my slower walk or my distressed expression, he can assume that I am either depressed, tired or angry. The important thing for him to do then is to check it out - to tell me what he is noticing and to ask how I am feeling. We emit many signals to one another during a given day - our facial expression, the position of our bodies, the twinkle or lack thereof in our eyes, clinched tight fists, nervous taping of feet or folded arms across our chest. It has been demonstrated that most of married couple's communication is non-verbal. The danger lies in the incorrect assumptions about what the other is thinking or feeling. God did not end up with less abilities. It is vital for each of us to make the emotional investment into disclosing what I am thinking, feeling and needing at any given time.

Sometimes that is risky and makes us feel vulnerable, but it is only through that effort that intimacy, warmth and closeness can be realized.

Honest sharing of the "true self" is usually contagious - once we take the risk to expose ourselves we create that "safe" environment for our partner to do the same. It is only through that effort that intimacy, warmth and closeness can be realized. Sometimes that is risky and makes us feel vulnerable, but it is only through that effort that intimacy, warmth and closeness can be realized.

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

Christian TV airs violent shows

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

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

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

Here are some of the negatives from the NCTV study:

- CBN programming averaged almost five instances of alcohol consumption per hour.
- In 15 episodes of "Man from U.N.C.L.E." the two heroes killed 48 of good to him who persecutes you.

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

"An in-depth education in intense and sadistic violence has become a standard part of growing up in America," said Dr. Thomas Radecki, NCTV research director.

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

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

If you choose your child's entertainment—and Christmas gifts—you might wish to consider what NCTV has to say.

(2 examples of Catholic-oriented programming: "The Lives of Saints" and "The Answer Is Love.") The former is videotapes about such saints as Francis, Anthony and Teresa of Avila.

For information, write to: "Lives of the Saints," St. Jude Chapel, 1521 Main St., Dallas, TX. 75201.)

Father Greeley bares his soul


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

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

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

The engaging nature of Fr. Greeley's book is a point to be noted, although this is not his best book by any means. It is of interest because the author bares his soul in assessing his own work, because he has achieved a certain level of fame or notoriety, because controversy seems to have followed him most of the days of his precarious clerical, parochial and academic life, and because he knows how to put bite in his words as well as anyone writing today.

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

Here, on these pages, is Catholicism's counterpart of Howard Coast. Here is Fr. Greeley, in roles as priest, sociologist, novelist, genius, doomsayer, savior, scholar, prophet, victim, friend of teenagers, jolly good fellow, psychologist and knight errant.

Clearly, Fr. Greeley longs for acceptance, especially by his fellow priests, by his archdiocese (although it must be on his terms), by friends from the past. He is searching for community and in part has found something akin to it at the National Opinion Research Center, among teenagers and at the University of Arizona, where he teaches.

But community has been a fragile thing in his life and rejection...real or imagined...has dogged him and hurt him only as the sensitive can be hurt. That explains why Fr. Greeley, unwilling to shake the drives that have set him apart...appears to be doomed to wander on the fringes of the church...caring...grievances on a shoulder.

Clergy vs. drugs

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

Among the local experts scheduled to join host Rodney Ward for a discussion of this issue are Fr. Jim McCart- ney, of St. Thomas University, Rabbi Carl Klein, Hallahdale Jewish Center, and Fr. Sean O'Sullivan, Executive Director of the Substance Abuse Divi- sion of Catholic Community Services.
Christian singer and musician Dion Dimucci, who gained fame in the world of pop as "Dino and the Belmonts", will present a benefit concert for area churches' Hunger Programs on Dec. 7 at Florida Atlantic University Center Auditorium.

The concert, titled "Touch a Hungry World," will be at 7:30 p.m. Proceeds will be used to support such groups as Camelot House, Daily Bread Food Pantry, Lutheran CO-OP Feeding Programs and migrant workers in Belle Glade, Immokalee and LaBelle, Christian Children's Fund, Catholic Relief Services, International Mission of Hope in Calcutta, India and many other programs that help feed the poor. Proceeds from the Hunger Program is used only for food.

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

The Hunger Program is a unique organization that secures, at significant savings, the best available prices for non-perishable goods to aid the poor. For more information call Mary Gomes at 387-4338.

Dion to perform for hunger programs

The St. Louis Catholic Woman's Club (SLCWC) presents its 36th Annual Craft Show on Dec. 9 from 9 a.m. to 5 p.m. on the church grounds at S.W. 120th St. and 72nd Ave in Kendall. The show presents over 150 South Florida artists and crafters all of whose profits go to the Catholic Charities of South Florida, the school's painting, pottery, needlework, jewelry, handmade toys and homestyle food.

Proceeds from the show go to support such local as Camelot House, the Children's Home, Perrine, and the Migrant's Mission in Naranjia in adjoining counties.

Christmas bazaar on Nov. 29 from 10 a.m. to 4 p.m. in the Knights of Columbus Hall, 2700 S.W. 102nd Ave. Admission is $1 and a non-perishable good to aid the poor. For more information call 777-1358.

The Archdiocese of Miami, via its Department of Catholic Social Services, has established a Feeding Program, migrant workers in such groups as Camillus House, Daily Bread Food Pantry, Lutheran CO-OP Feeding Programs and migrant workers in Belle Glade, Immokalee and LaBelle, Christian Children's Fund, Catholic Relief Services, International Mission of Hope in Calcutta, India and many other programs that help feed the poor. Proceeds from the Hunger Program is used only for food.

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Centered prayer- a way of living

CENTERED LIVING: THE WAY OF CENTERING PRAYER, by M. Basil Pennington, OCSO, Doubleday (Garden City, N.Y., 1960), 284 pp., $15.95.
Reviewed by William Droel N.C.

Spoofing a sex survey, popular Chicago newspaper columnist Mike Royko conducted this survey: Which do you more often, have sex or go bowling? The results were preordained. But there is something that Americans do more often than go bowling or have sex. They pray. Yet many fervent Christians ask: How do they pray? What kind of prayer? How can I deepen my prayer life? CENTERED LIVING" provides one answer.

Twice a day for 20 minutes, alone with others, the Christian should "sit relaxed and quiet, then move in faith to God dwelling in our depths," explains Father Pennington. After a few minutes "take up a love word and let it be gently present." He suggests several love words in his meditation: choice, cross, Father and others.

Above all else, he says, "keep it simple." If asked after reading this book, it would have equated Centering Prayer with Yoga breathing. They are not the same, but I can't get hung up on the differences. "Centering will not be everyone's way," Fr. Pennington graciously admits. The form is secondary. The form in this case Centering Prayer, can, however, help the discipline. If we do our part, God will do the rest.

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From womb to tomb: Put people first

By Debbie Landregan
NC News Service

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

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

Protecting the sanctity of life from womb to tomb has become a concern of the church since the time of the apostles. Then, believers were urged to reach out to those less fortunate than themselves, from orphans and widows to lepers and the poor.

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

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

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

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

How can a person be consistent in applying the consistent ethic of life? Perhaps the U.S. bishops have outlined a way in their pastoral letters by focusing on people.

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

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

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

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

Mother Teresa of Calcutta helps Charlie Kelly to the table for a meal at the mission for destitute aborigines she founded 15 years ago in New South Wales, Australia. The Nobel Peace Prize winner travels the globe speaking on the dignity of a group life. She speaks often about the need to feed the poor, to protect unborn life and to care for the dying: (NC/UPI photo)

One life for all

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

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

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

Mother Teresa is a tiny woman with a large message. But how does one sum it up? Is it about abortion, or hunger, or children's needs, or the dying? It is about life and about Christianity; that much is certain.

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

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

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

The Nobel committee chairman said she deserved the award because she promotes peace in the most fundamental manner - by her confirmation of life and by her efforts for children caught in a Middle East war zone.

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

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

Scriptures

Casting the first stone

Jesus teaches a lesson in human dignity

By Father John J. Castelot
NC News Service

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

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

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

According to the law, the woman, and she alone, was liable to death by stoning. Well, what did Jesus think? Should they kill her or not? It was a clever trap. If Jesus said she should be stoned, he could be accused of contempt for the Law of Moses. If he said she should be there, he would have a valuable reputation for mercy and compassion.

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

Infuriated at the refusal, the woman's persecutors persisted. Finally Jesus answered, in...
Respect for life is a vision that encompasses many causes.

By Father Herbert Weber
NC News Service

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

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

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

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

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

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

Within most communities there are also reminders of specific life-threatening issues.

Hospitals struggle with questions of when to allow terminally ill patients to die; violence is found in homes as well as on the streets; friends and neighbors cancel European travels because of a fear of terrorism.

Even as I wrote this article, someone phoned and talked for an hour about her fright in facing an unwanted pregnancy.

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

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

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

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

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

The young soldiers did not hesitate to kill, in cold blood, others where they disliked or disagreed with. But the people of most parishes and communities do not have to look to Cambodia to examine attitudes toward life. Instead we might simply ask ourselves how we respond to the loss of life suffered by teen-age mountain climbers on Oregon's Mt. Hood, by residents of Chernobyl, by astronauts aboard Challenger or by Libyan soldiers in Tripoli.

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

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

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

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

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

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

The Bible has so many examples of Jesus teaching a profound respect for the human person. He made a special point of doing it for people who were considered, for all practical purposes, non-persons.

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

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

Jesus turned all that around, not by putting the unfortunate on a pedestal but by restoring their human dignity and personhood. He taught us that without respect for the human person as such, there can be no respect for life in any sense.
They gave me a very “happy” life.
They made me a warm, comfortable bed.
He was a hard working husband, and she a patient wife.
Sucking things out together through the weary hardship was the Bread.
He pounded an enormous amount of nails into the wood.
She always had the coffee on to brew.
He was short, but much taller when he stood on the roof of a building.
They helped one another clean our home and prepare vegetables for the stew.
His work was never finished when he was at home, he remained doing a carpenter’s job.
He baked the most delicious banana cream pies.
He remodeled the kitchen, replaced holes, and put back the pulled out bathroom doorknob.
He was quite a guy.
She cooked and baked and prepared for special days.
She made so many Swedish meatballs they filled a large trash bag.
She thought up her own “Cherry Wink” cookie recipe which showed her very creative ways.
I will never forget the first day when she put string into the pancake batter for an “April Fool” gag.
She sewed my skirts and my wedding dress.
He swept the scrap mess.
For my eight sisters they did no less.
They gave us our joys.
It wasn’t just the little things that made things happy.
The author of this moving tribute is now a navy wife with a family of her own. She resides in Springfield, Virginia with her husband and children. (NC photo)

By Kathy Stoeberl

Thanksgiving is a time when we count our blessings. But how often do we show gratitude for our parents? Navy wife Kathy Stoeberl shares her warm memories of being brought up in a home with loving, dedicated parents who raised 16 children.

We brought our friends home with us anytime of the day or night. We pestered big to do this and that, and he remained doing a carpenter’s job.
They were the best at wearing any size hat.
They were the constant slamming of doors and loud noise; It wasn’t just the little things that gave us our joys.

They invited relatives and friends over for plenty of eats and cheer.

Her singing voice had a most gorgeous sound.
They shared with the neighbors everywhere. for giving your lives.
They gave the clothes off their backs.
They made me a warm, comfortable bed.
They warmed and consoled us more than once or twice.

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

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

Amazing Dad! Gracious Mother! I wish when I was younger I could have understood what you've been through, little crew.
You both surely deserve so much more than this.
You have waited many years to hear me say, "I wish I had been a better daughter." Now I've grown up and have my own kids.
I wish I had beerfu better daughter.
I wish I would have scented all of your tomorrows with the fragrance of pine.
I wish I had been Summer to make Winter problems melt.
I wanted so much to fill your days with sunshine.

Since we are many miles apart, I embrace and squeeze you from this paper as I tenderly kiss your cheeks.
You were always there for me and did cars.
You have shown me love at its highest peak.
Now I have something wonderful to share.
This will never, never be enough, but I have found a little song to write.
I'm filling all of the empty oatmeal boxes with love.

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The author of this moving tribute is now a navy wife with a family of her own. She resides in Springfield, Virginia with her husband and children. (NC photo)