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The Voice

Volume XX Number 45

January 19, 1979

Price 25c

Hopper of life-related bills

With the 49 of the 50 state legislatures meeting and the 96th Congress convening, a flurry of legislative proposals dealing with euthanasia and abortion is expected at various governmental levels.

Of major interest to many pro-lifers are bills introduced in several jurisdictions modeled after the so-called "Akron ordinance." Such laws, which sponsors say are aimed mainly at making informed consent something more than an empty phrase, are already under strong legal attack from the American Civil Liberties Union.

DESPITE the court challenges, more such laws will be proposed, along with others seeking to define death, to govern so-called "living wills," and to deal with abortion funding.

The coming legislative sessions will also see the continuation of the attempt to call a constitutional convention to deal with abortion. That effort has brought bitter opposition from pro-abortionists, and even some pro-life leaders profess doubts about the convention call.

Backers of a convention base their case on the fact that the Constitution provides for two methods of proposing amendments. The commonly used approach is to start the process in Congress. With the approval of two-thirds of each house, amendments are sent to the states for ratification.

But the Constitution also provides that the legislatures of two-thirds of the states may call for a convention to propose amendments. Whether Congress or a convention proposes amendments, approval by three-fourths of the state legislatures is needed before the measure becomes part of the Constitution.

Supporters of a convention point to six years of congressional refusal to pass an amendment to the states for ratification. They point to the makeup of the Senate, in particular, as guaranteeing continued inaction.

Thus far, 13 states have approved the call, with 34 needed. Anne Higgins, vice-chairman of the Washington-based Americans for a Constitutional Convention, said her group is targeting all states which have not yet acted favorably on the matter. The 13 states which have passed the call are: Indiana, Louisiana, Missouri, New Jersey, South Dakota, Arkansas, Utah, Pennsylvania, Nebraska, Rhode Island, Massachusetts, Kentucky and Delaware.

ANOTHER legislative effort of interest to pro-lifers is coming up in the form of two proposals to limit the



KEEPING UP WITH THE JONESES

Archbishop's statement

There are events and dates in human history that are observed in sorrow. Pearl Harbor Day, the anniversaries of assassinations of national leaders, or of communist take-overs all bring sad memories of violence of human rights and human life.

Another such day is January 22, 1973, The day the Supreme Court legalized abortion. Since that day more human lives have been lost than in any other disaster in history. As the sixth anniversary of this date approaches, our thoughts and prayers turn to God, that we who live in a country that previously has always been dedicated to human rights and respect for life — might regain our pride and self-respect by restoring the right to life of the unborn.

May Monday, January 22, 1979 be a day of prayer and atonement asking God to move the hearts of all that our great country might again become an international model of respect for the life and rights of all human beings—born and unborn.

Supreme Court's appellate jurisdiction in the matter of abortion.

Article III, section 2 of the Constitution gives the high court its appellate jurisdiction "with such exceptions and under such regulations as the Congress shall make."

Frances Watson of Huntington, N.Y., chairman of the New York City-based Citizens for Judicial Restraint, said the court could be deprived of its power to in effect make U.S. abortion law by a simple majority of both issues of Congress — urged on by public opinion.

Rep. Robert K. Dornan (R-Calif.), said Mrs. Watson, is prepared to introduce two separate measures limiting the court's power. In addition, Sen. Jesse Helms (R-N.C.) and Rep. Thomas Hagedorn (R-Minn.) are to "reintroduce a bill to study various abuses of appellate jurisdiction — including abortion," Mrs. Watson said.

Abortion control measures have repeatedly encountered difficulties in the courts, but legislators continue to introduce new proposals.

This year, informed consent-type legislation is to be introduced in Massachusetts, Nevada, Utah and the city of South Portland, Me.

Generally, such laws require that women be informed of the physiological and psychological dangers of abortion; that she be told of the child's development; that the abortionist use a method that will not kill the child if the child is viable; that a 24-hour wait precede any abortion; and that parents be notified before any abortion is performed on an unemancipated minor.

PRO-LIFERS are not unanimous in support of such laws. Charles Rice, a professor at the Notre Dame University Law School, says such laws "distract attention from the necessity of adopting a strict pro-life constitutional amendment," and therefore "do more harm than good."

Nevertheless, the approach is gaining in favor despite court challenges mounted in three states Louisiana, Oklahoma and Tennessee, and the city of Akron, Ohio, where such laws were enacted.

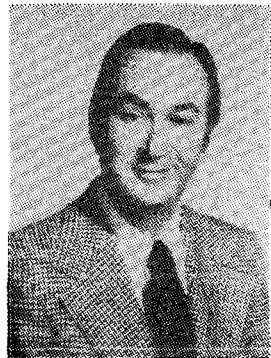
"We are working at various levels — city and state — in about 40 states," said Marvin Weinberger, a law student at Boston University and head of Citizens for Informed Consent, a group working for enactment of "Akron-type" laws.

Living will laws, which enable people to execute instruments saying that they do not wish the use of life-sustaining devices in the event they become incapacitated by illness or accident, are to be introduced in Massachusetts, Missouri, New Jersey and New York.

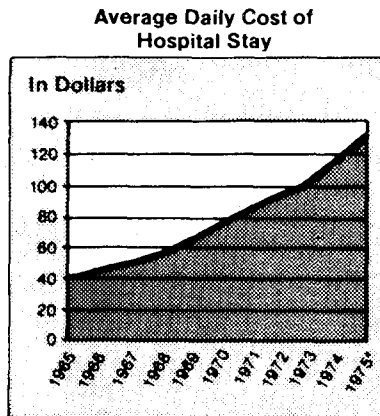
Definition of death bills, measures which stipulate that a person is dead when certain conditions are met — usually the cessation of brain-wave activity for a period of time — are to be introduced in New Jersey, South Carolina, Texas and Missouri. In both Texas and Missouri, two bills will be introduced.

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St. David pastor, Fr. Gabriel O'Reilly smiles as he watches his parents, Mr. and Mrs. Hugh O'Reilly (right) turn a hefty shovelful of earth on the site of the soon-to-be church, in Davie, Broward County. Mayor Jim DeLeo congratulated the parishioners for their 5 years of determination to establish a permanent church, which will be built at University Dr. and SW 39 St. A real swinging country western bar-b-que, marking a happy day, followed the groundbreaking.

Pope cites child rights, opposes abortion in speech

VATICAN CITY (NC)—Pope John Paul II, speaking to journalists about the International Year of the Child, reaffirmed the church's opposition to abortion.

The church considers the child "not as an individual to be utilized, nor as an object, but as a subject of inalienable rights, a developing personality to open out, having a value in himself, a unique destiny," said the Pope.

The Pope spoke Jan. 13 to members of the Committee of European Journalists for the Rights of the Child and of the Italian Commission for the International Year of the Child. The United Nations has declared 1979 as the International Year of the Child.

"THE HOLY SEE thinks that one can speak also of the rights of the child from the moment of conception, and particularly of the right to life, for experience shows more and more that the child would need special protection, in fact

Official

The Chancery announces that Archbishop McCarthy has made the following appointment, effective Jan. 7, 1979:

THE REVEREND GERALD MORRIS — to Associate Pastor, St. Martin de Porres Parish, Jensen Beach.

and in law, from before birth," he said.

"One could also insist on the right of the child to be born into a true family, for it is most important that he benefits from the beginning from the joint support of a father and a mother united in an indissoluble marriage," he added.

"The child must also be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented

"The child must also be brought up and educated in his family. The parents remain his first and principal educators, a role which, in case of deficiency on their part, can with difficulty be supplemented. This is required by the atmosphere of affection and moral and material security which the psychology of the child demands. It must be added that natural procreation lays the foundation for this natural right, which is also a grave obligation," he said.

"And even the existence of broader family bonds, with brothers and sisters, with grandparents, with other near relatives, is an important element — which there is a tendency to neglect today — for the child's harmonious equilibrium," said the Pope.

Physical, intellectual,

moral, spiritual and social development of the child is important, said the Pope.

"REGARDING THIS, the child also has the right to truth, in an education which takes into account fundamental ethical values, and which makes possible a spiritual education in conformity with the religious membership of the child, with the orientation legitimately desired by the parents, and with the requirements of well understood freedom of conscience, to which the young person must be prepared and formed throughout childhood and adolescence," he said.

"The child who is growing up must participate himself in his own development, with responsibilities which correspond to his capacities. And one must not neglect either to speak to him of his own duties toward others and toward society," the Pope said.

World hunger role

NEW YORK — Public ecumenical events to focus attention on the U.S. role in world hunger and to recruit citizens to become more involved in food issues are being planned for April throughout the country by Bread for the World. The Christian lobby on hunger has chosen "Hunger and Self-Reliance: The Role of Aid" as the theme for the activities.



Archbishop to greet Pope for U.S. Bishops

Archbishop Edward A. McCarthy of Miami will represent the U.S. Bishops at welcoming ceremonies for Pope John Paul II on his arrival in Santo Domingo on January 25.

When it was announced that the Pope would attend the Puebla, Mexico meeting of the Latin American Bishops from January 27 to 29, Archbishop McCarthy wrote to the Pope and invited him to stop in Miami on his way to Mexico or on his return journey to the Vatican.

In his letter the Archbishop noted that there are "400,000 escapees from

communist oppression residing in the Archdiocesan area," and that Miami "is an ideal platform for a message (from the Pope) on human rights."

The Archbishop received a reply from Cardinal Villot stating that the Pope had read the invitation and would take it under consideration. The Archbishop said when he greets Pope John Paul in Santo Domingo, he will renew the invitation — inasmuch as the Vatican is considering a lay-over stop on the Pope's return journey from Mexico City.

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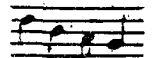
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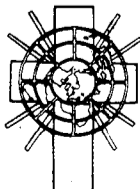
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ArchBishop's Charities Drive

Love expressed in many ways



... Enthusiastic response greets Archbishop Edward McCarthy and the "traveling" team of speakers as it reaches the half-way point of the ABCD dinner meetings. Outlining the goals of the 1979 fund drive and the future ambitions in the service of the people of the Archdiocese, the Archbishop said:

"Love is expressed in our faces, love is expressed in the needs of those who are helping and because it is natural to us. If we really stop and think what we are, who we are, as followers of the Lord—we are lovers."

Farm Bureau head hits church stance

By GERARD E. SHERRY

Nowhere do the signs of crisis for the farmer "show more clearly than in our churches where spiritual faith and a belief in God are often relegated to the background as church leadership pursues secular goals."

This was part of a scathing attack on alleged interference by churches in the nation's agriculture made by Allen Grant, President of the American Farm Bureau Federation at its national convention on Miami Beach.

SEVERAL THOUSAND farmers and other agribusiness delegates heard Grant charge that "many of those in the church hierarchy support a denial of human rights through compulsory unionism and would extend

this to agriculture through the Unite Farm Workers' Union."

"Church militancy, which once meant militant pursuit of the Kingdom of God," Grant said, "too often has been revamped to mean support for the Marxist view, denial of the market system and of property rights; support of land reform; and redistribution of the wealth."

"Church concern for the welfare of the human soul is too often replaced by church concern for physical welfare and support of Federal Welfare programs," he said. "The Church, while supporting 'Bread for the World' or 'Food for people not for profit' campaigns, denies the productive self-help incentives of the profit system."

Grant charged that church leadership and church

members "help create inflation by supporting government medicine and ever expanding welfare programs."

"IT IS THIS unhealthy preoccupation with secular affairs which will eventually lead to a head-on clash between organized religion and the highly centralized governmental authority it is helping to create," he said.

"For increasing encroachment by government in church affairs is the ironic, but inevitable, result of increasing church pressure for more governmental involvement in all phases of American life."

"Faltering church membership and severe declines in total financial support from congregations are an indictment of a church leadership lost in the thicket of organizational issues."

Grant said that many decisions by church officials "are made from a base of ignorance... as church members and leaders, we must accept part of the blame because responsible alternatives are not presented."

"As a result, church funds are channeled to Cesar Chavez and to other labor movements," he said.

"Political causes are expounded and social experiments are conducted, all with money, time and talent contributed by members of the congregation."

"CHURCH BODIES can be brought to the realization that solutions to social problems ultimately lie within the individual and that the true answer to any human problem lies within the people themselves."

"It is a task from which we must not shrink."

"I am certain that the continuing decline in church membership and the public outcry against high levels of taxing and spending are not unrelated."

"Both result from a growing national conservatism, both are public expressions of outrage against misrepresentation."

"The best answer to both is direct citizen involvement."

Correction

The new church being built for St. David parish in Davie was incorrectly designated as costing \$5 million in last week's Voice due to a typographical error. The correct amount is \$500,000.

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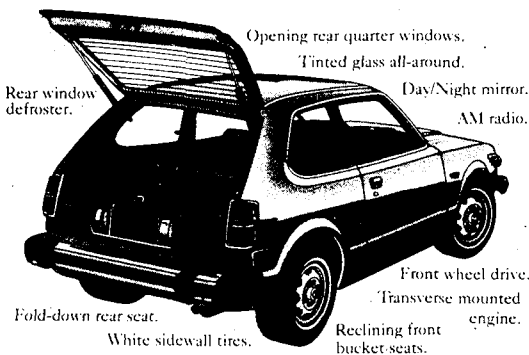
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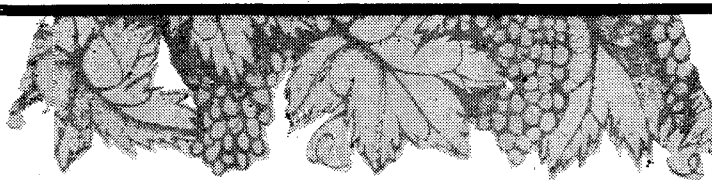
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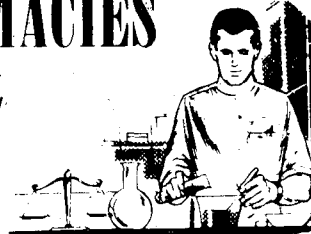
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Spanish Liturgy

A workshop on Spanish liturgy will be conducted by Brother Alfredo Morales next month at the St. John Vianney College Seminary.
• Friday, Feb. 23, 8 - 10 p.m.: Evaluation of the music in our liturgies since his last visit.

• Saturday, Feb. 24, 9:30 - 3, New music; creative material by the participants; new music by Brother Alfredo and new publications.

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S. Florida Scene

Evangelization

A bilingual seminar on Evangelization sponsored by the North Dade Deanery of the Miami Archdiocesan Council of Catholic Women begins at 9:30 a.m., Sunday, Jan. 21 at St. John the Apostle parish hall, 451 E. Fourth Ave., Hialeah.

Members of the parish Mothers Guild will be hostesses during the meeting which will be conducted by Zoila Diaz of the Lay Ministry Dept.

Participants will bring their lunches and Mass will be celebrated at 1:30 p.m.

Right to Life

FORT LAUDERDALE— Broward County Right to Life will sponsor its annual Prayer Breakfast at 10 a.m., Saturday, Jan. 20 at Cardinal Gibbons High School, 4601 Bayview Dr.

A brief March for Life will follow the meeting before a noon vigil service at St. John the Baptist Church adjacent to the high school.

A 12-hour vigil is also slated on Saturday at St. Bernard Church, Sunrise where prayers for the unborn will be offered from 5 p.m. to midnight.

Chaminade

HOLLYWOOD — An open house for new students is slated at Chaminade High School at 1:30 p.m., Sunday, Jan. 28.

Entrance exams for Fall classes are scheduled to be given at 8 a.m., Saturday, Feb. 3. Applications must reach the school no later than Jan. 31.

Cathedral Guild

St. Mary Cathedral Guild will hold its yearly mem-

bership tea at the cathedral hall Sunday Jan. 21, beginning with the 9:30 a.m. Mass. Highlight of the tea will be a ceremony honoring Mrs. Charles E. Enterline for outstanding services to the Church and community. Mrs. Enterline received the Dade

County Outstanding Citizen Award last year.

Youth encounter

KENDALL— A Youth Encounter for Boys from Columbus and Chaminade High Schools is slated Jan. 21-24 at the Dominican Retreat

House.

Lay Carmelites will observe a weekend retreat, Jan. 26-28 when Father Alexis McCarthy, O. Carm. will be the retreat master. A Day of Reflection for Notre Dame Academy juniors is scheduled for Jan. 30.



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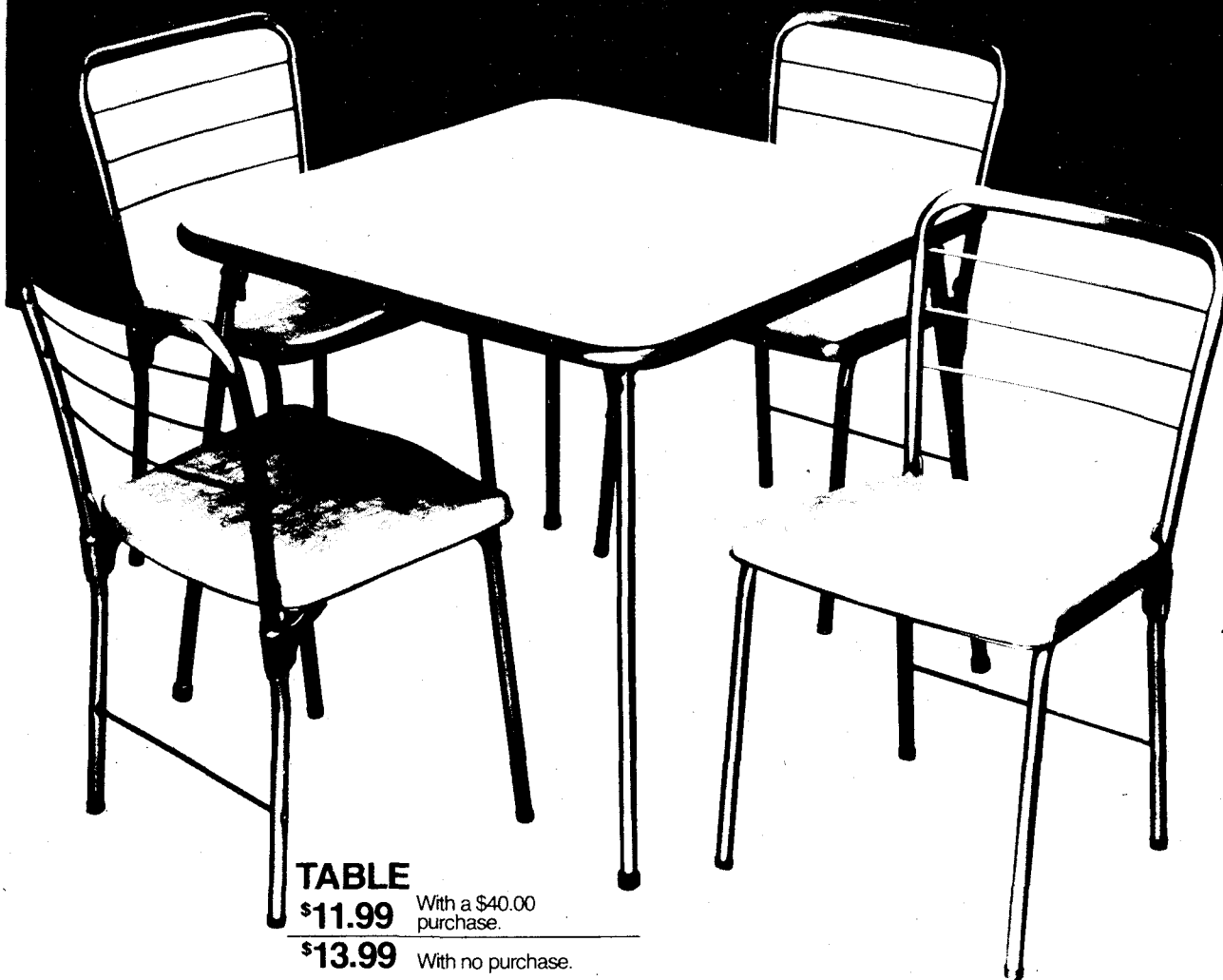


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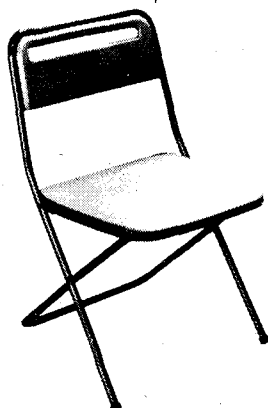
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St. Catherine Siena

Consolatrix of the church

By SUSAN A. MUTO

To understand the spirituality of St. Catherine of Siena (1347-1380),



St. Catherine of Siena

we must recall some facts about her life. She discovered God, not as an idea but as a real person, early in childhood. Her first vision of the radiant figure of Christ the King was granted at age six. At age 12 she refused to marry to the dismay of her parents, and vowed virginity. In 1366 she entered the Sisters of Penitence (Third Order of St. Dominic) and from then on lived a rigorous life of penance and asceticism.

These penitential underpinnings readied her for the grace of mystical marriage, received in 1367. Curiously this culminating union with Jesus was accompanied by the command to leave her solitude and return to the world. This meant in her case leaving the solitary cell she had established in her father's house and serving as a kind of maid in her own family.

She did all the house cleaning and cooking; her generosity in almsgiving became legendary together with her selfless attendance to the sick.

IN THE TURMOIL of upheaval in the church in the 14th century, Catherine, following the directives of the Holy Spirit, took on the role of spiritual counselor and director of priests, laymen, Religious and even the pope himself. She visited both Avignon and Rome and was an outspoken opponent of papal corruption.

She convinced Pope Gregory XI to return to Rome. As news of her

holiness spread, she began to dictate letters, prayers and later her famous dialogue. In this text she petitions God for herself, the church and the whole world.

Perhaps her main contribution to Catholic spirituality is her ecclesiastical mysticism, that is, a mystical exposition of the basic creeds held by every Catholic Christian. She lived profoundly the Dominican Maxim: *Contemplare et contemplata aliis tradere* (to contemplate and then to pass on to others the fruits of our contemplation).

CATHERINE wished to convert all to a spiritual life centered in Christ. Because she loved him with every fiber of her being, she also loved the church, the mystical Christ, whose sufferings supply what is lacking in the sufferings of Christ upon the cross (Colossians 1,24). The church is Christ himself and she dispenses the sacraments and gives us life." Hence to rebel against the church is to become cut off from its life; it is to expose one's self to eternal death.

Though individual members may wither, the divine virtue and force of the church remain intact. Christians may be attacked by the "wolves of self-love and pride," but Christ will guard his faithful flock and lead them to the Father. She

passionately believes that God will reform the church if only those who love him will offer themselves

courageously in prayer and penance.

Though she took on severe corporal penances, she teaches her disciples, as St. Francis did his, that God values far more love grounded in humility than mere ascetical feats. Often, indeed, if the soul perform not her penance with discretion, that is to say, if her affection be placed principally in the penance she has undertaken, her perfection will be impeded; she should rather place reliance on the affection of love, with a holy hatred of herself, accompanied by true humility and perfect patience, together with the other intrinsic virtues of the soul, with hunger and desire for my honor and the salvation of souls."

THIS COUNSEL gives us some inkling of the wisdom and prudence of St. Catherine. She is a marvelous director of souls because she is besouled" with Christ. Just as to see him is to see the Father (John 14,9), so to see Catherine is to see Christ.

Let us return, then, with St. Catherine to the "bell of our heart." Let us listen in silent readiness for the whispered exchange taking place in the core of our being, where the Divine Persons dwell.

Martha and Mary — A children's story

By JANAAN MANTERNACH

One day Jesus and his disciples came to a town called Bethany. It was a suburb of the great city, Jerusalem. Three close friends of Jesus lived at Bethany, Martha, Mary and Lazarus.

They invited Jesus to their home for dinner that evening. Some of his disciples may have come along too. Lazarus does not seem to have been home at the time.

When Jesus arrived at his friends' house, Martha and Mary welcomed him warmly. They were happy to see him again and he was just as happy to see them.

Martha then went to the kitchen to get the meal ready. Mary sat down on the floor by Jesus and visited with him. She loved to listen to Jesus.

While Mary sat listening to Jesus, Martha was working very hard to be sure everything was just right for Jesus. After a time she became angry and upset. Here she was in the kitchen working and worrying, while Mary just sat there with Jesus having a wonderful visit. She couldn't believe that Mary wasn't concerned about the food. She was annoyed that Mary didn't show any sign of wanting to help.

Martha tried to keep herself calm. But she rattled and clinked the pots and pans to let Mary know there was lot work to be done. Mary didn't seem to get the message. She just went on enjoying her conversation with Jesus.

Finally Martha couldn't hold in her feelings any longer. She was also getting annoyed with Jesus because he didn't urge Mary to help her in the kitchen. After all, they could all three visit during dinner. So she walked over to Jesus and complained to him about Mary.

"Lord" she said, "doesn't it bother you that my sister has left all the work to me? I've had to cook the meal, set the table and everything else. Tell her to help me."



Martha was getting angrier and more upset. She wouldn't even talk to Mary, but wanted Jesus to tell her to do something. She probably thought Jesus would agree with her and send Mary right out to the kitchen.

But Jesus was not at all upset with Mary. Nor was he upset with Martha. He knew them both and loved them very much. He knew Martha was doing what was necessary to get a nice meal together for him. But also he knew that Mary was doing something even more important. She was listening to him and enjoying just being with him.

Jesus smiled at Martha and said to her: "Martha, Martha. You are anxious and upset about many things. I appreciate that. I know you are concerned that I really enjoy my stay with you.

"But", Jesus continued, turning now to Mary, "what Mary is doing is even more necessary. She is

giving me her undivided attention as she sits here by me listening to my words. She needn't stop doing that."

Martha apparently understood what Jesus was saying. Jesus was telling her that what she was doing for him was important and that he really appreciated her care and concern. He knew she was working and worrying so much because she loved him very much.

But he wanted her to realize that what Mary was doing was even more necessary. Mary was putting aside her concerns for a time just to be close to Jesus and listen to him.

Martha realized that Jesus was telling her not to get so taken up with work — even if it is done for him — that she loses sight of how important it also is to take time just to be with him and to open her heart to his words. Such moments are precious, even if there is much necessary work to do.

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NEXT
ISSUE

How
can I
learn
to
love?

Juan Pablo II defiende el derecho a nacer

CIUDAD DEL VATICANO (NC)— En comentarios a periodistas sobre el Año Internacional del Niño, Juan Pablo II reafirmó la oposición de la Iglesia al aborto.

La Iglesia considera al niño no "como individuo que se usa, ni como objeto, sino como sujeto con derechos inalienables, con personalidad en desarrollo, con valor intrínseco y destino único," dijo el Papa.

El Papa se dirigía el pasado 13 de enero al Comité de Periodistas Europeos, para los Derechos de los Niños y a la Comisión Italiana para el Año Internacional del Niño, declarado por las Naciones Unidas para 1979.

"La Santa Sede opina que se puede hablar de los derechos de los niños desde el momento de su concepción. Particularmente también del derecho a la vida, ya que la experiencia muestra más y más que el niño necesita especial protección de hecho y en la ley, antes de nacer," añadió.

"Se podría también insistir en el derecho del niño a

nacer dentro de una verdadera familia, ya que es muy im-

portante que desde el principio se beneficie del apoyo de padre

y madre unidos en matrimonio indisoluble," dijo.



Aunque joven en años, esta niña instintivamente reconoce el valor de la vida y su responsabilidad de cariño y aceptación hacia alguien más joven e indefenso que ella, lo que es natural al ser humano. Con motivo del Año Internacional del Niño y el sexto aniversario — el 22 de Enero — de la decisión de la Corte Suprema en favor del aborto, los obispos de la Florida reflexionan sobre la decisión de la Corte Suprema en favor del aborto. (Ver declaración de los obispos al pie de esta página.)

"El niño debe también ser educado en la familia. Los padres permanecen los primeros y principales educadores, tarea que de ser deficiente por su parte, puede difícilmente ser suplementada. "Esto es requisito para la atmósfera de afecto y seguridad material y moral que exige la psicología del niño, y cabe añadir que las leyes de la procreación natural dan el fundamento para este derecho natural que es también obligación grave," dijo.

El Papa añadió que "la existencia de lazos familiares más amplios con hermanos y hermanas, abuelos y otros parientes, es algo que se tiende a descuidar hoy día, pero algo importante para el equilibrio armónico del niño."

El desarrollo físico, intelectual, moral, espiritual y social del niño es importante, dijo el Papa, y añadió que "el niño tiene también derecho a la verdad en una educación que tenga en cuenta los valores fundamentales de la ética. Educación que permita formación espiritual según la afiliación religiosa del niño, con la orientación legítimamente deseada por los padres, y con los requisitos de una bien entendida libertad de conciencia, para la que se ha de formar a los niños durante la infancia y adolescencia," añadió.

"El niño en crecimiento debe él mismo participar en su propio desarrollo, con responsabilidades según su capacidad. Y tampoco se debe descuidar el hablarle al niño de sus propias responsabilidades hacia los demás y hacia la sociedad," dijo el Papa.

El arzobispo McCarthy a recibir al Papa

El arzobispo de Miami Edward A. McCarthy representará a los obispos de Estados Unidos en los actos de bienvenida a Juan Pablo II en Santo Domingo el 25 de enero.

El arzobispo había anteriormente invitado al Papa a pasar por Miami durante su viaje a México para las reuniones del episcopado latinoamericano. En su invitación le decía que el área de Miami, refugio para más de 400,000 escapados del comunismo, es "plataforma ideal para un mensaje sobre derechos humanos".

El arzobispo afirmó que al saludar al Papa en Santo Domingo repetirá la invitación al Santo Padre.

Oración, reparación el lunes 22

Con motivo del sexto aniversario de la decisión de la Corte Suprema legalizando el aborto, el 22 de enero de 1973, el arzobispo de Miami Edward A. McCarthy ha hecho la siguiente declaración.

Existen fechas en la historia de los hombres que se celebran con dolor. La conmemoración de Pearl Harbor, los aniversarios de asesinatos de líderes nacionales, o la llegada al poder de regímenes comunistas —son fechas todas que traen memorias de violaciones de derechos humanos y de la vida humana misma.

Otra fecha semejante es la del 22 de enero de 1973: día en que la Corte Suprema legalizó el aborto. Por tal medida y desde entonces se han perdido más vidas humanas que con cualquier otro desastre de la historia.

Al acercarse el sexto aniversario de aquella fecha, nuestro pensamiento y oración se vuelven a Dios, pidiendo que nosotros, ciudadanos de un país que antes siempre estuvo empeñado en el respeto a la vida y a los derechos humanos, volvamos a recuperar nuestro orgullo, devolviendo a los no nacidos el derecho a la vida.

Sea el lunes 22 de 1979 un día de oración y reparación, pidiendo a Dios que mueva los corazones de todos, para que nuestro gran país sea otra vez modelo internacional de respeto a la vida y a los derechos de todos los seres humanos— nacidos o no nacidos.

Año Internacional del Niño trae Paradoja y esperanza para USA

El año 1979 ha sido proclamado por la Asamblea General de las Naciones Unidas, Año Internacional del Niño. Naciones, estados e instituciones de todo el mundo planean hacer resaltar todo este año los derechos de los niños, derechos que en una declaración de las Naciones Unidas adoptada hace 20 años, se aplican también a los no nacidos, según afirma el preámbulo de tal declaración:

"Por cuanto el niño, por razón de su inmadurez física y mental, necesita cuidado y

protección especial, incluida la apropiada protección legal, tanto antes como después de nacer...

Sin embargo, el 22 de enero de este Año Internacional del Niño, celebraremos el sex-

Declaración de los obispos de la Florida sobre el Año Internacional del Niño.

to aniversario de la decisión de la Corte Suprema de los Estados Unidos (1973), decisión que suprimió las leyes que protegían al niño aún sin nacer.

Aquella decisión mantuvo que antes de su viabilidad (posibilidad de sobrevivir fuera del seno materno), el niño o niña no nacido no poseen existencia legal, y que desde el momento que alcanzan viabilidad hasta su nacimiento, el niño o niña tienen sólo "potencialidad de vida humana."

Tal "potencialidad" puede ser terminada por razones del "bienestar" de la madre, basadas en "todos los factores— físico, emocional, psicológico, familiar y edad de

(Pasa a la Pág. 11)

El misterio de las sectas, II

Por el padre Juan Sosa

"Me siento como en familia. . . Por fin encontré a alguien que me quiere de verdad. . . He encontrado el camino y el guía. . ."

Frases como estas son parte del vocabulario cotidiano de los miembros de las innumerables sectas que forman parte del ambiente religioso de nuestros tiempos. Son las mismas frases que muchos discípulos del Rev. Jimmy Jones expresaban posiblemente minutos antes de ser llevados al suicidio o a la muerte forzada que sufrieron.

Frases como esas son importantes para el ser humano y en principio no deben reflejar ningún comportamiento fuera de lo común. Pero también estas y otras muchas frases reflejan características específicas de grupos que se distinguen por seguir la doctrina propagada por un líder que opta por separarse casi totalmente de las religiones históricas como el judaísmo y cristianismo.

En San Francisco, Jimmy Jones era el pastor de una Iglesia evangélica y, por lo tanto, compartía su mensaje en medio de un marco cristiano que atraía a un gran número de fieles. Al llevar su comunidad a la Guayana Inglesa Jimmy Jones parece sufrir lo que señala la psicología moderna como "regresión". En vez de crecer maduramente como toda comunidad de fe que tiende a la unión de sus miembros en el amor, la comunidad de Jimmy Jones se desarrolló con matices poco saludables, (coaccionada) por rituales cargados de tal emotividad que eran obstáculos a la libertad individual. La confianza ciega en el líder y en su doctrina era el requisito primordial para aquellos que seguían a Jimmy Jones.

FANATISMO O SENTIDO CRITICO

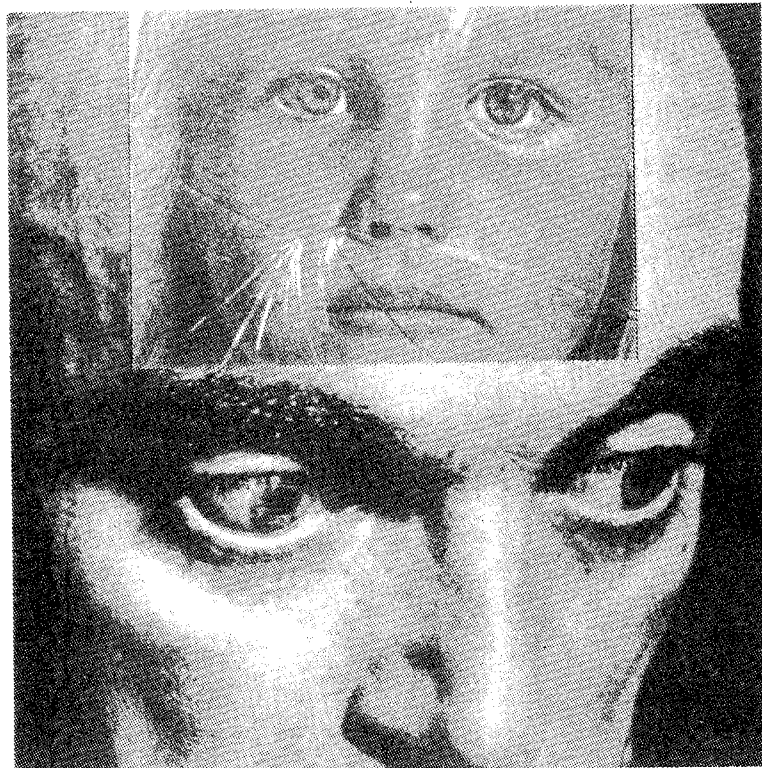
¿Cómo se pueden diferenciar las 'sectas', de la Iglesia?

El P. Buenaventura Kloppenburg, O. F. M., teólogo alemán que radicó en Brasil por muchos años y que es ahora Director del Instituto Pastoral de Medellín, nos ayuda a hacer esta distinción describiendo los elementos más característicos de las sectas:

• Aunque nacen de preocupaciones justas y buenas, para las cuales piensan no encontrar respuestas satisfactorias en las Iglesias existentes, las sectas se convierten en seccionistas y autónomas.

• Adoptan la Biblia como libro inspirado, pero a la manera fundamentalista y exclusiva. Excluyen radicalmente las tradiciones que son la base de las Iglesias instituidas. El fanatismo los envuelve totalmente.

• Son entusiastas y rigurosos: juzgan a sus miembros más según el criterio de la pureza, que de acuerdo con las normas de la verdad. Prevalence la espontaneidad sobre la



institución.

• Hay elementos positivos como la fraternidad, el énfasis en la vivencia personal y la experiencia religiosa, pero su militancia agresiva y su exclusivismo intransigente se imponen en una forma totalitaria sobre el individuo hasta el punto de ahogar su personalidad. ¡Más que a la libertad llevan al miedo!

Ante la presencia de algún grupo sectario es imprescindible el saber distinguir estos elementos de otros que se encuentran en grupos no sectarios. Se necesita un sentido crítico y la garantía de entender que la confianza ciega es siempre peligrosa porque

"La sectas... por su militancia agresiva y su exclusivismo intransigente se imponen en una forma totalitaria sobre el individuo hasta el punto de ahogar su personalidad. Más que a libertad llevan al miedo..."

nace de la necesidad que tienen ciertos individuos, de ser manipulados. A su vez esta necesidad fomenta la tendencia manipuladora de muchos oportunistas.

A LA LUZ DEL EVANGELIO

En ciertas ocasiones

Pide Amnistía internacional a conferencia de Puebla 79

Denuncien violacion de derechos

NUEVA YORK— Amnistía Internacional hizo un llamado a los obispos católicos de América Latina para que intervengan personalmente en los casos individuales de encarcelamiento político, tortura, desapariciones y matanzas que tienen lugar en el continente.

El llamamiento de AI ha sido incluido en un mensaje dirigido a la Tercera Conferencia General de Obispos de América Latina que tendrá lugar en Puebla, México, a partir del 26 de enero de 1979.

Amnistía Internacional afirmó que por lo menos 17,000 presos políticos se encuentran actualmente detenidos en cárceles y centros de detención en América Latina y que un mínimo de 30,000 personas han desaparecido o han sido asesinadas por razones políticas en el continente durante la última década.

"La práctica sistemática de detención arbitraria, secuestro, y tortura ha causado un número espantoso de víctimas," dijo Amnistía Internacional. "Miles han quedado desfigurados e incapacitados

como resultado de tratos crueles y arbitrarios. Incontables familias han sido desmembradas sin ningún amparo".

En este contexto, Amnistía Internacional dijo haber recibido con mucha satisfacción el compromiso sobre los derechos humanos expresado en el mensaje de Su Santidad el Papa Juan Pablo II en ocasión del 30° aniversario de la Declaración Universal de Derechos Humanos. El Papa se ha manifestado en contra de "el uso de la tortura física y moral perpetrada contra los presos opositores políticos" y ha dicho que "el secuestro" de personas por motivos políticos y los raptos por ganancias materiales "atacan dramáticamente la vida de la familia y la estructura de la sociedad".

En un documento enviado a todos los obispos que asistirán a la conferencia, Amnistía Internacional dijo que "en ciertos casos, los párrocos, las autoridades eclesiales y las organizaciones de laicos han constituido la única voz capaz de hablar en nombre de los han muerto o desaparecido".

padres de familia nos preguntan a nosotros, los sacerdotes, sobre la naturaleza de las sectas que atraen a sus hijos. Como cristianos, todos tenemos que reflexionar a la luz del Evangelio. La reflexión nos ayudará a discernir:

1. Hay técnicas venidas de Oriente que favorecen la expansión de la persona y desarrollan la expresión de la vida interior: el Yoga, el Zen, la meditación trascendental. De por sí, no se pueden confundir estas técnicas con las sectas venidas de Oriente.

2. Hay sectas objetivamente peligrosas por sus doctrinas y sus métodos aunque sus intenciones aparentan una sinceridad que atrae a la juventud: La Unificación del Rev. Moon y Testigos de Jehová entre otras.

3. Hay grupos en que la fe difiere de la de los apóstoles de Jesucristo y nos referimos a ellos con respeto: Mormones, Amigos del Hombre u otras sectas hinduistas o sincretistas.

4. Hay movimientos religiosos que nos sorprenden pero que dan su valor a algunos aspectos del Evangelio: Movimientos por Jesús o comunidades evangelistas...

Mientras más reflexionemos sobre este fenómeno de las sectas más radicalmente nos daremos cuenta de nuestra misión como Iglesia. Tanto el joven como el adulto necesita buscar la Verdad y no dejarse llevar por apariencias o sentimientos que pretenden ser la verdad.

(Continúa la semana próxima)

• Recaudan más de un millón para niños

RÍO DE JANEIRO (NC)— Los brasileños contribuyeron más de \$1,5 millones a la infancia durante un teletón de la cadena televisora O Globo en honor del Año Internacional del Niño; además contribuyeron con animales, objetos de arte y otros que serán puestos en subasta. Parte de la colecta sirve para mantener hospitales, casas cuna, maternidades, escuelas y otros centros de beneficencia.

• Obispos de Taiwán contra relaciones China-USA

TAIPEI, Taiwán (NC)— Los obispos de Taiwán, que representan a unos 300,000 católicos chinos en la isla nacionalista, denunciaron el reconocimiento por parte de Estados Unidos del gobierno comunista de Pekín, con lo cual, dicen, "volvieron la espalda a la verdad y la honradez, desprecian los derechos humanos y las aspiraciones de millones de chinos que luchan por recobrar la libertad." Pidieron unirse al resto de las confesiones religiosas "para vencer las dificultades del presente y lograr el destino sacrosanto de destruir al comunismo y recobrar a toda China."

• Condenan régimen de Macías

GINEBRA, Suiza (NC)— Un informe de la Comisión Internacional de Jurisconsultos afirma que el presidente Macías Nguema de la Guinea Ecuatorial ha provocado el éxodo de la cuarta parte de la población (que al obtener la independencia de España en 1968 era de 400,000 habitantes) con "la forma brutal de eliminar a sus oponentes." Se arresta y tortura a los ciudadanos por simple descontento, o por ayudar a los sacerdotes y enseñar religión. Nguema cree tener misión divina y no tolera a la Iglesia. Una forma de ejecución de los prisioneros políticos es aplastar su cabeza a golpes de barras de hierro, dice el informe.

• Piden más ayuda a pobres

COTUI, República Dominicana (NC)— Mons. Juan Antonio Flores, obispo de la Vega, pidió al presidente Antonio Guzmán que procure ayudar más a las zonas rurales, particularmente Cotui donde una corporación minera estadounidense expande sus operaciones a costa de las tierras y las aguas de los campesinos. Los ricos de la capital, Santo Domingo, acaparan las riquezas para su comodidad de consumidores "sin dejar nada para las zonas rurales," dijo. Advirtió también contra soluciones violentas propuestas por el comunismo.

• Revisan investigación

UNITED NATIONS (NC)— Aunque los miembros de las Naciones Unidas han encomiado el informe sobre violaciones de derechos humanos en Chile, muchos del bloque socialista y del tercer mundo rehúsan que se les investigue también, lo cual movió al delegado chileno Sergio Diea a comentar que la cuestión "ha sido altamente politicizada."

Posible reconciliación del arz. Lefebvre

CIUDAD DEL VATICANO (NC)—El arzobispo Marcel Lefebvre, suspendido en sus funciones por oponerse a las directivas del Vaticano II, se reunió por segunda vez el jueves 11 con oficiales de la Sagrada Congregación Vaticana para la Doctrina, para negociar su posible reconciliación con la Santa Sede.

El día anterior el arzobispo comentó para la prensa que

se sentía "optimista" sobre los frutos de las reuniones.

Las reuniones tuvieron lugar un día después de aparecer en la prensa italiana noticias que afirmaban que el arzobispo había aceptado acatar las enseñanzas del Concilio Vaticano II y la autoridad del Papa, como condición previa a una audiencia privada con Juan Pablo II el pasado 18 de noviembre.

El arzobispo Lefebvre había afirmado anteriormente que los decretos del Concilio Vaticano II "comienzan en heregía y terminan con heregía", y fue consecuentemente suspendido en sus funciones ministeriales en 1976, por Pablo VI. Para entonces ya había ignorado peticiones del Papa para que no ordenase al sacerdocio a seminaristas que el mismo arzobispo preparaba en un seminario en Econe, Suiza.

Después de la reunión con Juan Pablo II, el 18 de noviembre, sin testigos — a petición del arzobispo, — ni el Vaticano ni el mismo arzobispo hicieron comentarios.

En una reciente entrevista en la televisión suiza, el arzobispo Lefebvre dijo que esperaba que pronto se "levanten las sanciones contra nosotros y que el Santo Padre nos permita continuar nuestro experimento."

Semana de oración por la Unidad hasta el 25

Durante toda esta semana del 18 al 25 de enero la Iglesia invita a todos los cristianos a orar especialmente por la unidad de todos los que profesan una misma fe cristiana, unidad que por circunstancias históricas ha quedado rota.

La idea de dedicar un período concreto del año litúrgico a rogar de forma especial por la unidad de los cristianos nació del Papa León XIII, que, en 1896, prescribió la recitación de la oración al Espíritu Santo durante los días que van de la Ascensión a Pentecostés. Pero esta primera 'semana de la unidad' no tuvo ningún eco fuera de la Iglesia Católica.

En 1908, dos sacerdotes cristianos no-católicos, el episcopaliano Wattson y el anglicano Jones, tuvieron a su vez, la idea de instaurar un octavario de oración por la unión de la unidad cristiana. Fijaron la



fecha del octavario en la semana que media entre el 18 de enero (en cuyo día se celebraba entonces la fiesta de la Cátedra de S. Pedro en Roma) y el 25 del mismo mes, fiesta de la

conversión de S. Pablo. En 1933, un sacerdote católico, el P. Couturier, introdujo en Francia (Lyon) esta semana de la unidad y se constituyó en ardiente propagador

de la misma entre católicos y protestantes.

El tema para esta semana de oración de 1979 es "Sirvanse unos a otros para la Gloria de Dios".

Hispanos USA a ver al Papa

Una delegación de hispanos de los Estados Unidos planea asistir a las reuniones del episcopado latinoamericano en Puebla, a finales de enero, y tratará de lograr una cita con Juan Pablo II durante la estancia de este en Puebla.

La delegación incluye a cinco representantes del Congreso Para Pueblos Unidos (CPU), organización con base en San Bernardino California que en 1978 buscó más representación hispana entre la jerarquía de California. También formarán parte del grupo representantes de las organizaciones Padres y Hermanas.

CPU tratará de pedirle al Papa que las diócesis con más de un 50 por ciento de población hispana tengan obispo hispano y que las diócesis con más de 20 por ciento tengan un Vicario Episcopal hispano efectivo. También que la Iglesia local tenga voz en la selección de los obispos.

Equipo USA asistirá a Puebla

WASHINGTON (NC)—El Vaticano ha designado al arzobispo John R. Quinn de San Francisco y al obispo Thomas C. Kelly, presidente y secretario general de los Obispos USA como observadores oficiales de la Conferencia de Obispos USA, para asistir a la Conferencia de Obispos Latinoamericanos en México.

También asistirán el obispo auxiliar de Chicago, Nevin W. Hayes, presidente del Comité Episcopal de Obispos USA para América Latina y Frances L. Neason, director ejecutivo de secretariado de los obispos para América Latina.

• Superado concordato de 1953

CIUDAD DEL VATICANO (NC)— Los acuerdos primados entre la Santa Sede y España superan el viejo concordato de 1953, y ponen sus relaciones a la altura de la constitución recién establecida en España. Los documentos tocan a cuestiones jurídicas de la iglesia, la validez civil del matrimonio por la iglesia, instituciones de educación y cultura, la asistencia espiritual en las fuerzas armadas, y la ayuda económica al clero. La constitución termina la atadura tradicional iglesia-estado, aunque en reconocimiento a la mayoría de la población determina cierta colaboración entre ambos.

• Niega tendencia conservadora de Puebla '79

MANAGUA (NC)— El arzobispo de Managua Mons. Miguel Obando Bravo contradijo noticias radiodifundidas aquí de que la asamblea del episcopado latinoamericano en Puebla a fines de enero tomará un carácter conservador cuando el Papa Juan Pablo II supuestamente pida a los participantes que restrinjan la actividad política del clero. "Los sacerdotes tienen derecho a participar en la alta política que busca el bien común, distinta de la política partidista," dijo el arzobispo de inmediato.

• Elogia el Papa la maternidad

CIUDAD DEL VATICANO (NC)— La maternidad es la vocación de la mujer, ayer, hoy y siempre, dijo el Papa Juan Pablo II en su audiencia del 10 de enero, al hablar de María como madre de todos los humanos. Se refirió además a la obligación social de ayudar a mujeres embarazadas, conscientes "del grandioso hecho de la concepción y parto del ser humano." El mundo de hoy, agregó, está sediento de maternidad física y espiritual.

• Gloriosa primavera para la Iglesia

DUBLIN, Irlanda (NC)— Conforme los dirigentes religiosos se arriesgan y sufren persecución por su defensa de los pobres y de los derechos humanos, la Iglesia entra en "una gloriosa primavera", declaró Mons. Donald Lamont, obispo de Umtali en Rodésia hasta su expulsión por su lucha contra el discrimin racial. El Dr. José Miguez Bonino, teólogo metodista de Buenos Aires y co-presidente del Consejo Mundial de Iglesias, habló de una nueva "teología episcopal" que nace de la experiencia personal de obispos perseguidos y otros dirigentes, particularmente en países del Tercer Mundo.

• Quieren canonizar al indio Juan Diego

CIUDAD DE MEXICO (NC)— El P. Enrique Salazar, sub-director de la Basílica de Guadalupe, dijo que varios grupos de devotos procuran la beatificación del indio Juan Diego a quien la Virgen se apareció en 1531 cuatro veces para pedirle un templo en el Tepeyac. La cuarta vez dejó su imagen impresa en el manto de Juan Diego, que hoy se venera en la basílica.

Paradoja y esperanza del Año del Niño

(Viene de la Pág. 9) la mujer." Así, la Corte despojó al niño no nacido de todos sus derechos.

¡Qué paradoja! la sociedad destruye a sus ciudadanos no nacidos mientras se empeña en la celebración del Año Internacional del Niño, tanto el nacido como el no nacido.

Y esta paradoja encierra también esperanza. Desde el 22 de enero de 1973 ha ido en crecimiento la toma de conciencia sobre lo que hizo la decisión de la Corte. La sociedad no ha aceptado mansamente aquella decisión y tanto social como políticamente continúa creciendo la resistencia.

Queremos expresar nuestra calurosa admiración y apoyo al Movimiento Pro-Vida. Frente a las dificultades el rechazo y la apatía se han mantenido valientes en la defensa de los no nacidos.

Nosotros sentimos especial afecto hacia grupos como



El cartel publicado por UNICEF marca el Año Internacional del Niño

Birthright (derecho a nacer), Solve, Beta House y demás organizaciones pro-vida que ofrecen alternativas a la del aborto. Sus servicios voluntarios a las mujeres con problemas de gestación hablan elocuentemente de la naturaleza positiva del movimiento.

Pro-vida se traduce en preocupación por las mujeres con embarazos problemáticos, pre-

ocupación por los ancianos, los extranjeros, los hambrientos, los presos y todos los que sufren.

Cuando Nuestro Señor dijo "Lo que hiciéreis a uno de estos, el más pequeño, a mí me lo haceis," se refería a todos estos, y también se refería a los niños no nacidos.

Pedimos a todos nuestros hermanos y hermanas que intensifiquen sus esfuerzos por devolver la protección a los niños no nacidos y continúen trabajando por la justicia y la paz en toda la sociedad.

Edward A. McCarthy
Arzobispo de Maimi

Paul F. Tanner
Obispo de St. Augustine

Thomas J. Grady
Obispo de Orlando

René H. Gracida
Obispo de Pensacola-Tallahassee

Guatemala rechaza declaraciones del obispo de Cuernavaca

GUATEMALA (Rapiditas)— El sub-secretario de Relaciones Públicas de la Presidencia, Rolando Archilla, declaró que su gobierno "rechaza enérgicamente" los conceptos vertidos por el obispo de Cuernavaca, Sergio Méndez Arceo que habían sido recogidos por

un cable internacional.

El obispo mexicano había dicho en una de sus homilias dominicales, que no entiende como el Vaticano puede mantener relaciones diplomáticas "con países como Guatemala donde la represión contra los cristianos es tan infame."

Archilla dijo que las relaciones de su gobierno con la Santa Sede han sido muy cordiales y que seguirán. Añadió que "la afirmación del Obispo Rojo— como se denomina a Mons. Méndez Arceo por sus tendencias ideológicas— es demasiado tendenciosa e interesada."

La fe de los padres esencial al bautismo

Nación

MADRID— El arzobispo de Madrid cardenal Tarancón ha dedicado su última "carta cristiana" al tema de la educación de los hijos y en ella explica la tradición eclesial de bautizar a los niños pequeños.

El arzobispo recalca que "son los padres los que asu-

men la responsabilidad de los hijos—, en la conservación y desarrollo de la vida, en su educación— mientras ellos no tienen uso de razón y no son capaces de decisiones libres y responsables. Dice que cuando faltan los padres es la sociedad la que debe asumir esa res-

ponsabilidad en favor de los menores.

El cardenal Tarancón hace en su carta una interesante reflexión sobre el "bautismo sociológico" que nos parece de interés para la comunidad hispana de la Archidiócesis. Dice el cardenal:

"Muchos padres no practicantes y hasta no creyentes continúan bautizando a sus hijos. Por un fenómeno extraño, aunque explicable por tradición de siglos, que se han convertido casi en una exigencia social, quieren que sus hijos sean cristianos—incluso los envían después a colegios y escuelas católicas—, aunque ellos no sean creyentes."

"Pero esta realidad— prosigue el cardenal— ofrece dificultades muy serias en el orden pastoral. Falla uno de los fundamentos en los que se apoya la Iglesia para bautizar a los niños: la fe de los padres; al menos, la fe práctica, consciente y responsable. Cuando el matrimonio cristiano era casi el único posible y cuando muchos se consideraban católicos por el mero hecho de ser españoles, (léase cubanos, hispanos...) se explicaba esa confusión y esa anomalía."

Tarancón insiste a continuación en la necesidad de clarificar los dos planos, el social y el religioso:

"Son los padres cristianos los que ofrecen sus hijos a la Iglesia para que ésta los haga hijos de Dios en el bautismo. Son los novios cristianos los que sienten la necesidad espiritual de recibir la gracia sacramental como confirmación de Dios sobre su amor humano. Son los padres cristianos quienes deben cultivar primariamente el germen de la gracia bautismal."

Como puede observarse, el cardenal Tarancón prosigue su línea de clarificación del ámbito civil, diferenciándolo del religioso, que arrastra la realidad española tal cual es hoy.

Los sacramentos, en esa nueva sociedad, configuran la identidad católica como opciones responsables y auténticas, no como hábitos tradicionales e impuestos sociológicamente desde fuera como hacia, confundiendo ambos planos, el nacionalcatolicismo.

Comienza ya pues, de lleno y oficialmente, una pastoral de identidad católica en el marco plural de la Constitución de 1978.

• Reparar fraude

FILADELFIA (NC)— La compañía American Consumer Inc. de Filadelfia reembolsó casi \$90,000 a unos 5,500 compradores que ordenaron por \$15 una llamada Cruz de Lourdes bajo falso aviso comercial de que había sido inmersa en aguas del santuario en Francia y bendecida por el Papa Paulo VI. El reembolso resulta de un acuerdo extrajudicial con el Departamento de Justicia, que de otro modo habría impuesto a la compañía una multa de \$1 millón por fraude.

• Promueven participación política

WASHINGTON (NC)— La Asociación Nacional de Directores de Conferencias Católicas (por estados) recomendó que "la Iglesia promueva activamente la participación de los católicos en el proceso político," como electores y candidatos conscientes de los deberes cívicos. Propone que la U. S. Catholic Conference lance un programa de educación cívica. El abstencionismo electoral es de un 60 por ciento aproximadamente.

• Inauguran centro pro-inmigrantes

NUEVA YORK (NC)— El cardenal Terence Cook inauguró un centro de ayuda a los inmigrantes, incluso para los que no tienen documentación, y confió su dirección al sacerdote dominico P. Francisco Domínguez. También la diócesis de Brooklyn mantiene un centro de ayuda, que estima en 50,000 el número de inmigrantes que llegan al año a la región.

• Critican restricciones a inmigrantes

WASHINGTON (NC)— Un comité de diputados propuso que el Congreso autorice restricciones al movimiento de inmigrantes ilegales, que incluyen "cerrar" la frontera con México, castigar a los que abusen del visado temporal y deportar a quienes se vuelven dependientes de la ayuda estatal. Sobre un posible cierre de la frontera Tom Quigley y Don Hohl, de la U. S. Catholic Conference, criticaron la medida como inútil, contradictoria y nociva a las relaciones con México. Lo que hay que hacer es ayudar a México a resolver los problemas económicos, sobre todo en el norte, dijo Quigley. Hohl opina que debe irse a la raíz del problema, que es la falta de trabajo y salario vital en México, y la atracción de mejor vida en Estados Unidos aunque sobren los explotadores del trabajador indocumentado.

• Espiritualidad hispana en Seminario

DENVER (NC)— Los 160 estudiantes del seminario de Santo Tomás en Denver recibirán formación en la cultura hispana, gracias a un programa financiado por la Junta Americana de Misiones Católicas, que incluye además de espiritualidad y místicos, los movimientos más populares entre los hispanos como los Cursillos de Cristiandad y el Movimiento Familiar Cristiano. También recibirán cursos para enseñar catecismo y predicar en español.

Creciendo en la fe... con el Principito



Todos tenemos una rosa de la que somos responsables

en el mundo.

Acompañando al Pequeño Principe, los jóvenes que participen en la jornada de reflexión descubrirán que "lo esencial es invisible a los ojos y sólo se ve claro con el corazón." También quizás que "todos tenemos una rosa—nuestra fe—de la que somos responsables."

La jornada da comienzo a las 9:30 am. en el Seminario y terminará con una Eucaristía a las 2 pm. Para información, la Hna. Margarita: 223-4561, 945-8221.

La Pastoral Vocacional hispana presentará el próximo sábado 27 de enero en el Seminario College de St. John Vianney, una jornada de reflexión y oración centrada en la obra de Antoine de Saint Exupéry: El Principito.

El Principito es "la historia de una peregrinación, de un encuentro que se hace definitivo a través de los pequeños encuentros del protagonista con los hombres y las cosas de los planetas que visita. Es, en definitiva un descubrimiento: "mi rosa es lo más importante

Humor, compromiso en cenas ABCD

"Cuando uno ha visitado los lugares que se benefician de los fondos recaudados por la Campaña ABCD, no resulta difícil dar," dijo el abogado Don Livingstone, durante la sexta cena del año de la Campaña de Caridad del Arzobispo, en el Hotel Omni el pasado lunes.

Cientos de personas del área sur y centro del condado de Dade acudieron a la cita, para escuchar palabras de aliento y gratitud por parte del arzobispo. También pidieron reír con ganas, ante el talento humorístico de Don Livingstone, Coordinador seglar de la Campaña, y el de los demás organizadores en la mesa presidencial.

El padre Isidoro Vicente,

párroco de St. Dominic, demostró sus buenas conexiones en el cielo logrando con su bendición que el alimento pasara de simple pollo a sabroso roastbeef— o al menos así se comentó en el micrófono. Y Monseñor Hugh O'Dougherty párroco de la Inmaculada, en Hialeah demostró su habilidad lingüística, pronunciando la única palabra en español de la noche: "arroz con pollo."

Pero no fue todo broma durante la velada. Los comensales pidieron ver una película en color que el mismo arzobispo narra y por la que todos toman contacto con necesidades y programas de la Archidiócesis que se benefician de la Campaña.

"Espero que podamos contar con ustedes también este año," dijo Monseñor O'Dougherty invitándoles a abrir sus horizontes más allá de los límites de la parroquia.

Monseñor señaló que la meta para la campaña de este año es de tres millones de dólares, y aclaró que la cifra había sido rebasada el año anterior.

Durante la campaña, familias o individuos hacen compromisos de donaciones, a pagar durante el año. Hasta el presente, según informó el arzobispo, están pagados 93 por ciento de los compromisos del año anterior.

Los fondos se reparten después en los diversos programas y diversas agencias de servicio que mantiene la Archidiócesis, y gran parte de ellos producen otro tanto en fondos del gobierno para apoyo de las agencias comunitarias archidiocesanas.

Personas interesadas en colaborar con la Campaña ABCD pueden dirigirse a: Campaña ABCD, Office of Development, 6301 Biscayne Blvd. Miami 33138.

mite visitar a su oculista quien a su vez no puede transportar al domicilio de su paciente los equipos necesarios para su tratamiento.

El informe califica a Timerman de 'prisionero de conciencia' en Argentina, ya que su no culpabilidad en el escándalo financiero que motivara su arresto, fue ratificada por una corte militar de justicia, al igual que por la Corte Suprema del país.

Cal. Esto lo han descubierto muchos países del tercer mundo, incluso Cuba. "Si se le da un pedazo de tierra a una persona, la va a cultivar con ahínco para hacerla producir; esta energía humana debidamente motivada es el mejor tesoro de los pueblos, que entonces tendrán suficiente que comer," agregó.

Jorge Rafael Videla, el Comité Judío Americano expresa "profunda preocupación respecto del bienestar del periodista argentino Jacobo Timerman, liberado de la cárcel el pasado mes de abril pero quien continúa bajo arresto domiciliario en Argentina.

Según el informe de prensa del Comité Judío Americano, Timerman permanece aislado y enfermo. Además padece una dolencia ocular y no se le per-

• Pide mejor distribución de tierras

AMES, Iowa (NC)— Para aliviar el hambre en el mundo no es cuestión de producir más granos sino de distribuir mejor las tierras, dijo en la Universidad Estatal de Iowa Frances Moore Lappe, codirectora del Instituto pro Alimento y Desarrollo, de San Francisco,

En Argentina

Timerman, prisionero de conciencia

NUEVA YORK—En una carta dirigida al presidente de la República Argentina, General

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Solitude: The other side of action

By FATHER ROBERT M. BROOKS
O.P.R.A.E.M.

"Poustinia" and "comunio" are two lovely words that specify the dimensions of the authentic Christian life. Poustinia is a Russian term that means desert or a quiet secluded place. Broadly, it connotes contemplation and solitude. Communio is a Latin word. It means the participation and sharing that are characteristic of authentic community. Christian life at its best is a wholesome interplay between poustinia and comunio, the desert and the marketplace, or in more classical terms, contemplation and action. They are modalities of Christian discipleship, making for a wholeness which is holiness.

AT A TIME when we are rediscovering and repossessing our ancient tradition of prayer and contemplation (witness the multiplication of houses of prayer, the renewed interest in the retreat movement, the countless publications on spirituality, the interest in Eastern religions, etc.), it is important that we keep in mind the reciprocity of prayer and action. Mutually enriching and purifying and correcting, they stand in vital need of each other.

It is defeating to opt exclusively for one or the other in the interest of eliminating tension. It is tempting, for example, to label prayer a costly luxury when the world appears to be on a collision course, yet activity without prayer may be "much ado about nothing."

CONTEMPLATION without action may become a flight from life, a preening and manicuring of the spirit, or a kind of anodyne for an aching soul. On the other hand, action without contemplation is often a mode of ego-tripping, a promoting of the gospel of self rather than the good news of the kingdom, or a working-out of unresolved emotional problems.

Poustinia and comunio are in need of each other. They are the zest of Christian living.

We shall focus upon poustinia as solitude and prayer. There is need that we establish a poustinia both without and within. The without may be the privacy of one's room or any quiet place free from interruptions of daily life. The within is the deep-down of our inner selves, at the core of which abides the graciousness that is the ground of all reality. They synoptic Gospels make a point of reporting that "Jesus often retired to deserted places and prayed."

IS EVERY person capable of establishing and interior poustinia? Indeed, there is no aristocracy of prayer. Prayer is not the property of an elite. By nature all are inclined to contemplate; there is to contemplate; there is a built-in hunger for the transcendent in each of us. God is always present to us, "more interior to us than we are to ourselves" (St. Augustine); the transcendent is mystery, present to us as unconditional love, healing and call. Thus, the natural hunger for God, elevated by grace, reaches out to a God who is resident within.

What happens to our lives when we provide for moments of solitude



"It is tempting, "Father Brooks writes, "to label prayer a costly luxury when the world appears to be on a collision course, and yet activity without prayer may be 'much ado about nothing.' "At the same time, he warns: "Contempla-

tion without action may become a flight from life, preening and manicuring of the spirit, or a kind of anodyne for an aching soul."

and prayer? Lawrence LeShans, in his study of the results of the discipline of meditation as practiced in the various religious traditions, concludes that the discipline of meditation has two effects which are universal:

— 1. MEDITATION sustains and nurtures the appetite for life. In psychological terms, the creativity that lies in the unconscious is released, washing over the conscious mind and heightening awareness. In theological terms, the mediator is making himself more vulnerable to a life-giving communion with mystery. The net effect is a renewed enthusiasm for the Creator and his

creation.

— 2. MEDITATION leads to a new world view. It can aid the meditator to see the underlying unity and interconnectedness of all that is. Theologically, it may be seen as enhancing one's faith-perspective, so that the understanding of life's ecstasy and pain is not limited to sense and reason. The faith-view then comes to serve as background music for action.

THERE IS NEED to add a third effect. Meditation facilitates kenosis. Kenosis is the emptying of self. The self is recognized as a problem by both the East and the

West. Some Eastern traditions describe the self as an illusion that must be extirpated. Christianity distinguishes between the true self, created in God's image, and false self, or the self as an object of excessive preoccupation. It is the latter which must die. "A grain of wheat must fall into the ground and die, or else it remains nothing more than a grain of wheat; but if it dies, then it yields rich fruit." Such self-divestment is necessary for self-realization, and meditation nurtures the process.

Clearly, then, if we Christians are to be authentic witnesses to the mystery through comunio, we need to cultivate poustinia through a daily free fall" into the unlimited abyss that is divine love.

MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward; we renounce all shamefaced concealment, there must be no crooked ways, no fal-

sifying of God's Word; it is by making the truth publicly known that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4: 1-2)

Editorial

The dream will come true

On Monday we marked the 50th birthday of Martin Luther King, celebrated Black patriot who was gunned down in Memphis ten years ago as he strove to lead his people to "the Promised Land."

Martin Luther King had a dream—but he was no dreamer when it came to the realities of a country torn by racial strife; he faced squarely the classical situation when the haves and the have-nots clash in ideology and in the solution to the problems of the nation.

The significant thing about King's life, and his major contribution to the easing of racial tensions, was in his ability to lead and accomplish through the principle of non-violence.

Those of us who stood at the Bridge at Selma and participated in the Washington March saw something else in King—his leadership in the Civil Rights struggle was based on moral principles. We might not have agreed with some of his theology, but he was a deeply religious man with a firm base as co-pastor of Ebenezer Baptist Church in Atlanta.

Dr. King's influence was felt not only in this country but throughout the world. And for this the world-wide community honored him with the Nobel Peace Prize.

The assassin's bullets a decade ago destroyed the man, but not the dream. Dr. King is surely at "the Mountain Top," and he can look down with some satisfaction that his philosophy and non-violent approach to racial tensions is bearing fruit. We have still a long way to go in this country in giving the Black community equal rights and equal justice, but we are getting there, if

all too slowly.

Perhaps our best contribution to the memory of Dr. King will be in our resolve

to work longer, harder, and faster to achieve the goals of the dream he almost made reality.

Week of Prayer For Unity

This year's "Week of Prayer for Christian Unity" started yesterday and will continue until January 25. It is a subject which expresses the urgency of the times. Certainly, there can be no such thing as world unity until there is a unity of Faith. Yet, none of us think about it in really serious terms.

Unity is not accomplished by compromising basic doctrine; neither is it attained by arrogance. It can be reached only by prayerful, active Christians who become witnesses in the world to the God-man. Naturally, we should understand what this unity implies, just as much as we should understand what it does not. Many have come to understand it as the brotherhood of man under the fatherhood of God. However, this is simply a shopworn cliché which has no real doctrinal basis.

The only unity which we should recognize is that which leads to the realization of the prayer that "all may be one": one truth, one God, one Christ, one Church. How do we go about it? It seems to me that the first activity is that of easing existing religious tensions.

The early efforts toward the easing of religious and racial tensions fell victim to oversimplification. In the beginning it was suggested that each party should give a little and then peace would be achieved. It was said that if we give a little, and "they"

give a little, then we can reach an understanding. Such a simple procedure struck the practical American mind as quite sensible. But its apparent simplicity was soon seen to be dangerous because of what each party was asked to give.

The nature of religious commitment is such that there are certain basic things that are held as essential, not only to the commitment, but to the very relationship between God and man. These things are so basic to one's religion that if they are abandoned, the religion itself is abandoned, and with it the bond with God is broken.

To sacrifice one of these basic things for any reason, insofar as it is held at the command of conscience, is to sin. It is fundamentally blasphemous to throw away an essential element of one's religion for a merely human good. If this is the price of civic peace, then the price is too high, and a conscientiously religious person will have to bear the strain of the tensions which still exist.

In all efforts towards a unity of Faith, fidelity to oneself is the first step, and understanding of the other person is the second step. A third step is an agreement to acknowledge our differences, but to respect each other's commitment as sincere. The final step is ongoing prayer that all may be one.

Papal song-fest on TV bad idea

To the Editor:

Reference is to your Jan. 5, article by Rev. Andrew M. Greeley—"My Letter to the New Pope."

For those of us who had not heard the rumor regarding our Holy Father, I find the repetition of this rumor, by a priest, both distressing and wanting in Christian charity.

Father Greeley did get his not-to-subtle point across regarding priestly celibacy, thanks to Simon Peter's mother-in-law.

Father Greeley speaks of his annoyance and anger at the bevy of little monsignors who hemmed in and harassed our Holy Father's predecessor in his public appearances and Father Greeley is delighted "at the way you brush them off." It is unthinkable that a man of our Holy Father's stature would be capable of something so petty.

In my opinion, a papal song-fest on world TV would give heart arrests to many besides the "little monsignors" (Father Greeley's brothers-in-Christ). Certainly would "horrify stoggy, somber, grim-faced people who equate our faith

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request.

Letters for publication should not exceed 250 words and are subject to condensation and editing.

Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.

with propriety and dignity instead of joy and hope." I didn't know that pleasures of the senses are a measure of our faith.

Speaking of propriety and dignity: those of us who were privileged to watch our beloved Archbishop McCarthy's Easter service on TV found it inspiring, dignified, conducive to worship and beautiful. The service filled our hearts with joy and hope. Archbishop McCarthy personifies propriety and dignity yet his every action radiates joy, hope and abiding love for his fellow man. Thank God we were able to witness the services from Rome; beautiful beyond words in their simplicity and dig-

nity. The watching world rejoiced with us. Our Holy Father's humanity, courage, holiness and zeal for the word of God proclaimed to the world the majesty and sanctity of the Papal Office. It seems to me that propriety, dignity, joy and hope are part of our Christian heritage...

Charlotte Leidy
North Palm Beach

There's no need for debate or discussion

To the Editor:

I, personally like the format of the new Voice, and the changes are good. In the Jan. 5th. issue two things bothered me.

Why would any Catholic paper wishing to instill in its readers true Catholic values print articles by a controversial priest like F. Andrew Greeley?

If the Catholic faith is taught, preached and practiced according to the Word of God, there is no need for argument, or debate of issues. There are no, "two sides" to the Catholic faith. You either believe, or you don't. In my estimation he was a very bad choice.

The other issue is the letter from the Denver teenager. I didn't find it sad,

rather very conflicting. I don't think it warranted publishing.

In one breath she says how wonderful her family is, and in the next, she can't wait to leave home. To me she sounds guilt ridden, and looking for an escape.

I can't believe her parish doesn't have any youth organization or activities, and that the priests are so callous, and uninterested in the future of the church. Why is she waiting for the priest to approach her; she should let her thoughts and fears be known, if not openly, then to her confessor. I feel sorry for her because she needs help, but I don't like to see her seeds planted in the hearts, or minds of other youngsters.

Mrs. Sara A. Quinn
Palm Beach Gardens

A Virginia reader

To the Editor:

For two years I lived in Florida and really grew to enjoy reading The Voice.

Although I am now residing in Harrisonburg, Va., I would still like to receive The Voice. Enclosed is my check for \$7.50 to cover one year's subscription.

Mrs. Vivian Rudmin
Harrisonburg, Va.



Inflation is robbing our elderly

By REV. ANDREW M. GREELEY

What is the worst discrimination in America? Against blacks? Against hispanics? Against women? Against gays?

No way. The worst discrimination in America is against old people. The conditions of blacks and hispanics have improved. Women have never had it so good. Sympathy for homosexuals is on the increase. Nobody gives a damn about the old.

Let us leave aside the nursing home scandals, the Medicaid exploitation, the harsh indifference of children. Let us talk about matters of strict justice. Many of the nation's elderly are existing on dog food. Why? Because they were improvident? Because they didn't save? Because they didn't invest in pensions? Because they spent all their money on stereos and fur coats like their children?

THE AGED are poor because they are the one group that is victim to the biggest rip-off in the history of America: inflation. Most of the rest of us make due, indeed prosper, on inflation. The real income of Americans has held steady and even gone up in the last decade of government inspired inflation. But the elderly, caught on fixed pension

funds, have watched their savings, their life's work, diminish before their very eyes like a lake drying up, a beach eroding.

There are two sins which, according to the Christian tradition, cry for vengeance. One is defrauding the worker of his wage; the other is exploiting the defenseless. All those pious Christian churchmen who are screaming about the sins of South Africa and the racial injustice in America and who ignore the far worse injustices against old people, are at best phonies and at worst pious hypocrites. Inflation steals the wages earned though a lifetime of work out of the pockets of the elderly. It exploits them while the rest of society prospers.

There is some attempt to "index" Social Security income to the cost of living. Just try living on something besides dog food, however, on Social Security income. Other pension plans into which millions of Americans poured their work and their money in the hopes of a retirement period in their lives when they would be free from financial concern have not matched the cost of living increase of the last ten years. What once looked like a comfortable income has been cut in

half. Dreams of relaxed old age have ended up in nightmares of poverty and American society simply does not give a damn.

The government is responsible for inflation; first of all because of its ill-advised and ineptly financed exercise of imperialism in Vietnam, then by endless inept meddling in the economy and finally by its expensive and unproductive social programs which provide more money for bureaucrats and not much to anyone else.

The government of the United States is sinning against the elderly and judging from President Carter's ridiculous and ineffectual anti-inflation programs, the government has no intention of ending its sin.

There is one way to stop this injustice. Private pension funds as well as Social Security must be indexed. That is, the income of the aged must be linked to the cost of living. Such a policy is not a matter of charity, it is a matter of strict justice. These people save their money and we have taken it away from them. We must, therefore, restore it to them.

It does not seem that private pension policies are going to be able

to match the increased cost of living, not with the way the stock market has acted in the last five or six years. Like it or not, therefore, the federal government is going to have to pick up the tab for indexing private pension funds. It will be an enormously costly venture (think of the costs of the increased Social Security benefits). It will require more taxes from all of us and it will, if one is to believe economists, involve even greater threat of inflation.

I'm sorry, but it still has to be if there is any pretense at all of justice in America. Either we index pension funds and do it now, or we stop inflation and we do it now. The whole inflation psychology is a disincentive for saving, a disincentive for planning for one's old age. Those of us who scream about the very heavy tax burden that indexing the private pension plan is going to involve should realize two things:

1) We're going to be old some day, too.

2) The inflationary economy has created a better standard of living for us and a lower standard of living for the elderly. We are the ones who have taken the money out of their pockets and we owe them that money back.

(Andrew Greeley is a priest, sociologist and writer.)



Year of the Family—Part II

By DOLORES CURRAN

Last week I discussed the background of the Year of the Family. I stressed that it is not just another annual theme but a response to the requests made of their bishops by over 800,000 Catholics in the 1976 Call to Action consultation.

We who served on that first Writing Committee on Family were surprised when the first computer print-outs came in. Because we tend to focus so much on abortion and religious education in our church, I guess we, along with many of our leaders, presumed our parents would want more on both issues. Surprisingly, those two areas weren't mentioned in the top eight general areas where people wanted more help from their church.

Quite to the contrary, people told us that they have prior needs in their family, needs like communicating with one another, handling sensitively the elders in their lives, helping children learn a realistic while moral view of sexuality, dealing with television, and the myriad of problems con-

nected with divorce. This isn't to presume that we no longer care about abortion and religious education but that until our families stop hurting in other areas, religious education isn't going to be particularly helpful. If mom and dad haven't smiled at each other in a couple of months, it doesn't do much good to set up an elaborate adult education program for them in the parish.

Back in 1976, I wrote a column on the Call to Action needs of families but I think I better repeat them here to refresh memories. Adults asked for help in eight general areas, each encompassing specific needs. In order of request as collated nationally, they are:

1. **Support of Family Values:** includes reinforcing the value of the family; more family prayer and worship activities; teaching values, respect, dignity, and self-image; promoting cultural and religious traditions in the home.

2. **Family Life Education:** includes parish and diocesan programs in parenting skills — premarital,

marital, and post marital enrichment, sexuality education, aging, handicapped, effective parenting and other special areas.

3. **Divorce:** making the divorced welcome in our pews and ministering to their social and spiritual needs.

4. **Communication skills:** includes teaching families how to communicate with each other with a particular emphasis in three areas: husband-wife, parent-teen, and family-church communication. (When I asked my readers to prioritize these 8 areas, you put communication first.)

5. **Pressures Against Family Life:** includes helping families deal with TV, movies, drugs, music, advertising, alcohol, mobility, affluence, unemployment, and changing attitude of women. (The Family Life Director, in their list of needs, termed the latter a major influence on today's family rather than a pressure against family life.)

6. **Counseling:** This is a call for professional marriage, family and teenage counselling from our church

and or referrals to counselors in touch with Catholic beliefs and morals.

7. **Family sense of vocation and social witness:** Families asked for help in becoming more compassionate, less materialistic and more ministering families."

8. **Single Parenting:** asked for help in the specialized parenting that single parenting requires. Respondents did not feel that our church was very helpful in this area.

These were the needs you and thousands of others expressed. A bit overwhelming? Next week, I'll discuss how we intend to address these needs.

★★★

Some of the programs recommended in this column are also being conducted through the Family Enrichment Center of the Archdiocese. For further information contact Mimi or Terry Reilly at the Center, 651-0280)

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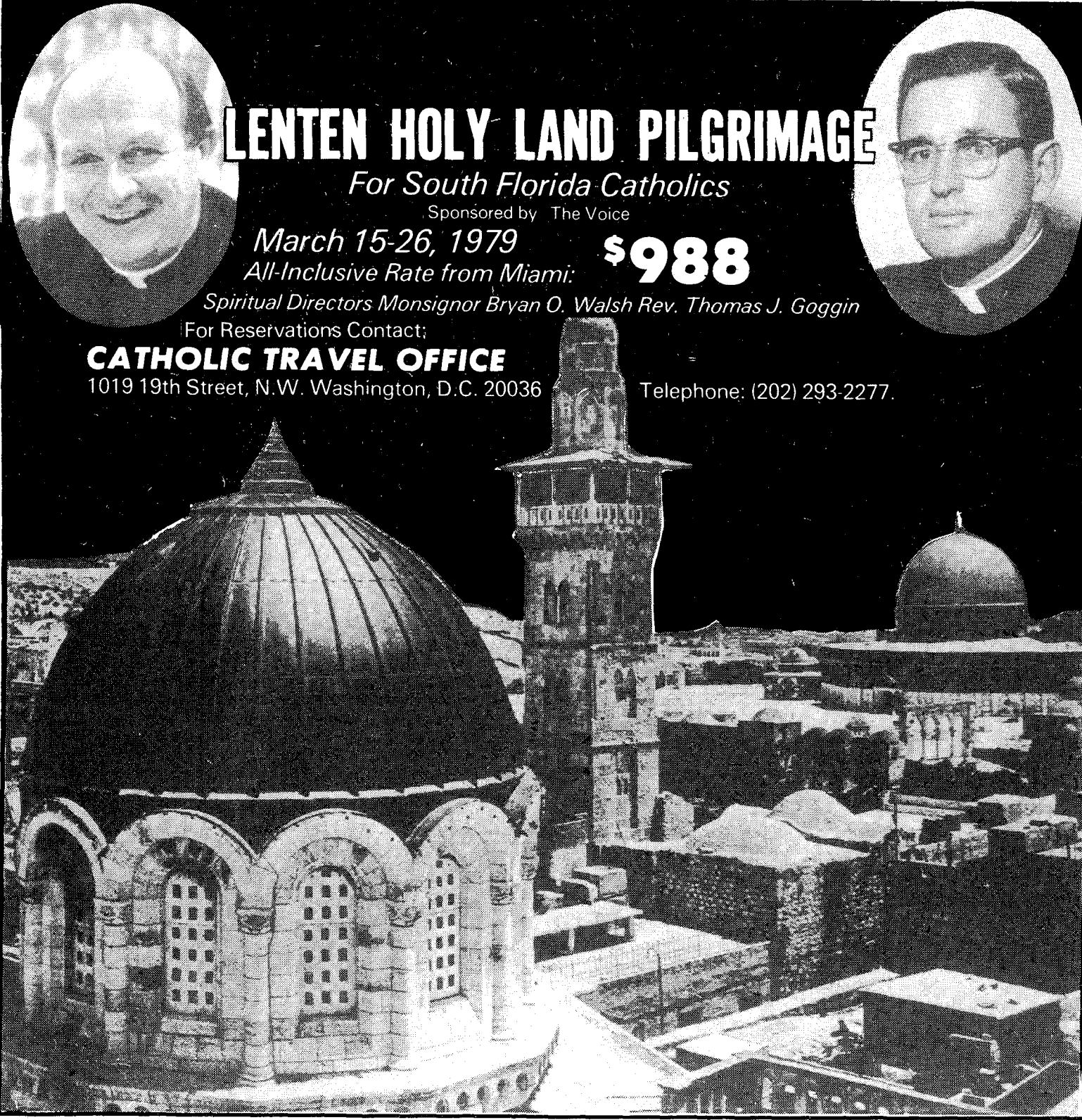
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It's a Date

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Court Infant of Prague, CDA card party, Jan. 26, Little Flower parish Hall, U.S. 1 and Pierce St., Hollywood, 11:30 a.m. Guest should bring own cards. Refreshments.

Fort Lauderdale Catholic Singles Club evening of music and conversation, 8:30 p.m., Jan. 26, Banana Boat Lounge, 2700 E. Commercial Blvd. Fort Lauderdale. For membership information call 565-8739 after 5 p.m.

St. Paul the Apostle Women's Club "Nearly-New Boutique," 10 a.m., Jan. 20 and 21, NE 36 St. and 28th Ave., Lighthouse Point.

St. Boniface Women's Club, White Elephant Booth, Pembroke Pines Day, local recreational center, Hollywood Blvd. 10 a.m. - 5 p.m., Jan. 20. Information call 989-1883.

St. Stephen Council of Women annual card party, Thursday, Jan. 25, 7:30 p.m. social hall, 6040 SW 19th St., Hollywood. Monthly meeting Feb. 1, 8 p.m.

St. Charles Borromeo Women's Club Manicotta luncheon and card party, Thursday, Jan. 25, noon, multi-purpose center, Hallandale. Reservations before Jan. 22 at 931-0178.

Court Holy Spirit, CDA dessert-games party, noon, Saturday, Jan. 27, St. Elizabeth Gardens, Pompano Beach. Refreshments served.

St. Anthony Woman's Club dessert card party, noon, Jan. 23, parish club rooms, Fort Lauderdale. Information call 763-6016.

DADE

Franciscan Third Order meets 2 p.m., Jan. 21, St. Francis Hospital, Miami Beach. Mass at 3 p.m.

St. Joseph Women's Club, dessert card party 1 p.m., Jan. 22, parish hall, 86th & Byron, Surfside.

Our Lady of Lebanon Church festival, 2055 Coral Way, Jan. 26 & 27 & 28. 11 a.m. - 11 p.m. Free admission and parking. Games, booths, Arabic food.

St. Rose of Lima Guild card party and luncheon.

Fr. Cashman's mother dies

A Mass of Christian burial was celebrated Dec. 28 in Ireland for Mrs. Marie Cashman, ne Walsh, mother of Father Vincent Cashman, pastor of Little Flower Church, Hollywood, Fla.

Mass was concelebrated by Father Michael Keller, pastor of Holy Name of Jesus Church, West Palm Beach, and Father Brendan Grogan, St. Henry's Church, Pompano Beach, Fla. Homily was delivered by Fr. Keller.

11:30 a.m., Miami Shores Country Club, 10000 Biscayne Blvd. Jan. 27. Entertainment. For tickets call 893-1834.

St. Joseph Friendship Club, Surfside, meets 1 p.m., Jan. 23. New officers are Gertrude Yullo, president; Joseph Arcicovich, vice president; Claire Silversteen, treasurer; Vivian Roberto, recording secretary; and Elizabeth Daugherty, corresponding secretary.

Catholic Guys and Dolls for divorced and separated persons, covered dish party 7 p.m. today (Friday). Information 688-0852.

PALM BEACH

St. Jude Christian Mothers and Women will observe the Feast of the Conversion of St. Paul with a series of New Testament discussions beginning at 10 a.m., Jan. 25 in St. Jude parish Hall, Tequesta. Kathleen Lake is discussion leader.

Sacred Heart Ladies Guild, mini-lunch and dessert card party, 12:30 p.m., Jan. 27, Madonna Hall, 430 N. "M" St., Lake Worth. Guests bring cards.

St. Vincent Ferrer parish lecture on Natural Family Planning, 8 p.m., Saturday, Jan. 20, parish hall. Dr. Jose Espinosa, Cleveland, O., guest speaker. Information call 737-5965.

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Florida Bishops on Year of the Child

The year 1979 has been proclaimed as International Year of the Child by the United Nations General Assembly. Nations, states, and institutions plan to highlight the rights of children around the world. The United Nations Declaration of the Rights of the Child was adopted 20 years ago. Its preamble states:

Whereas, the child by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth.... (emphasis supplied)

Yet, on January 22 of this International Year of the Child, we will observe the sixth anniversary of the 1973 U.S. Supreme Court ruling that abolished laws protecting the unborn child. That ruling held that the unborn child had no legal existence before viability; and from viability to birth the child has only the "potentiality of human life." That "potentiality" may be determined for reasons limited to the "well-being" of the mother, based on "all factors—physical, emotional,

psychological, familial and the woman's age." The Court stripped every right from the child until birth.

Thus the paradox: society destroys its unborn and undertakes a celebration of the Year of the Child, both born and unborn.

In this paradox there is hope. Since January 22, 1973, there is a growing awareness of what the court did. Society has not meekly accepted that ruling. Socially and politically the resistance continues to grow.

To those in the pro-life movement we express our warmest admiration and support. They have stood courageously for the unborn in the face of difficulty, rejection and apathy. We have special feelings of affection for groups such as Birthright, Solve, Beta House and the other pro-life organizations offering alternatives to abortion. Their volunteer services to women with problem pregnancies speaks so eloquently of the positive nature of the pro-life movement. Pro-life means concern for the women suffering a problem pregnancy, as well as for the aged, the alien, the hungry, the

prisoners, all those suffering. When Our Lord said "As long as you did it for one of these, the least of my brethren, you did it for me," He referred to all of these. And He referred to unborn children.

We call on all our

brothers and sisters to increase their efforts to restore protection to the unborn child and to continue to work for justice and peace throughout all of society.

Edward A. McCarthy
Archbishop of Miami

Paul F. Tanner
Bishop of St. Augustine

Thomas J. Grady
Bishop of Orlando

Rene H. Gracida
Bishop of Pensacola-Tallahassee

OPEN HOUSE 1:30 p.m. Sunday, January 28

ENTRANCE EXAMINATION 8 a.m. Saturday February 3

CHAMINADE High School

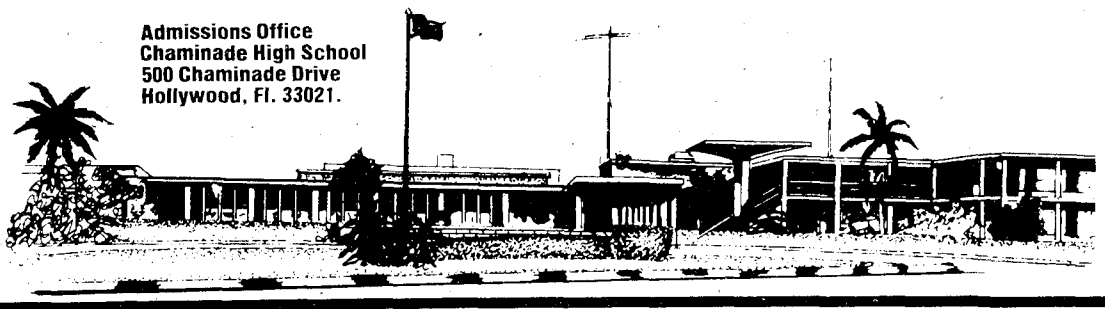
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Handicapped elderly

A two-day workshop addressing the problems and behavior of the elderly with communication handicaps will be held at the University of Miami Wednesday and Thursday, January 24 and 25, in Brockway Lecture Hall of the Otto G. Richter Library from 8:30 a.m. to 4 p.m. Free. Call 284-4341.

Broward Pastors Night slated

POMPANO BEACH—Pastors Night will be observed by the Broward Serra Club at 7 p.m., Jan. 24 at Harris Imperial House Restaurant.

Guests of honor will be Archbishop Edward A. McCarthy, Msgr. John Nevins, rector, St. John Vianney College Seminary; and Father Urban Voll, O.P., rector, St. Vincent de Paul Major Seminary, Boynton Beach.

Charismatic breakfast

JUPITER—The Rev. Randy Lechner will be the guest speaker during the monthly Charismatic Outreach Breakfast on

Saturday, Jan. 27 at the Hilton Inn.

The breakfast begins at 9:30 a.m. and reservations may be made by calling 746-0895. Rev. Lechner is a convert to Christianity from Judaism.

School wants soup labels

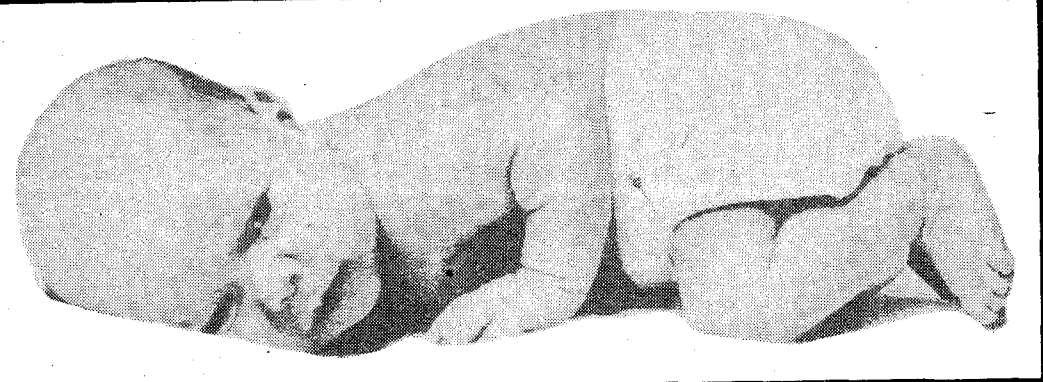
St. John the Apostle School in Hialeah is conducting a special collection drive to obtain needed audio-visual and athletic equipment, reference books and teaching aids.

Between now and Feb. 23 students are collecting labels from Campbell's soup, beans, tomato juice, V-8 or Franco-American, for which the company will provide equipment through a "Labels for Education" program.

St. John's school will appreciate labels being sent to the school office, 479 E. 4th St., any school day.

Bishop Neumann

PHILADELPHIA (NC)—An interfaith committee has been formed to plan a monument to St. John Neumann, the former bishop of Philadelphia, who was canonized in 1977.



**Kill her now and it's called murder.
Kill her three months ago and it's called abortion.**

ON JANUARY 22, 1973, THE SUPREME COURT LEGALIZED ABORTION-ON-DEMAND FOR THE FIRST SIX MONTHS OF PREGNANCY, EVEN IN THE FINAL MONTHS, THEY RULED THAT ABORTION MAY NOT BE PROHIBITED IF THE MOTHER'S EMOTIONAL WELL BEING IS INVOLVED.

THIS RULING HAS ALLOWED THE KILLING OF SIX MILLION PREBORN CHILDREN, MUCH OF WHICH HAS BEEN PAID FOR BY YOUR TAX DOLLARS. THE ONLY WAY TO STOP THIS SLAUGHTER OF THE INNOCENTS IS BY MEANS OF A VAST EDUCATIONAL EFFORT LEADING TO A HUMAN LIFE AMENDMENT TO THE U.S. CONSTITUTION.

WON'T YOU HELP US WITH OUR PRO-LIFE EFFORTS? CONTRIBUTIONS AND REQUESTS FOR FURTHER INFORMATION MAY BE SENT TO THE MIAMI ARCHDIOCESAN COUNCIL, OF CATHOLIC WOMEN, P.O. BOX 38-1059, MIAMI, FLORIDA 33138, ATTENTION: PRO-LIFE VICE CHARIMAN.

RESPECT LIFE SUNDAY, JANUARY 21, 1979.

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