

The Voice

Archdiocese of Miami Volume XXIII No. 4 January 23, 1981 Price 25¢

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- WATERFRONT place for sailors marks 1st.....P3
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Sign of life

This is just one of the signs that appeared last week during a pro-life demonstration by about 75 people on the South Dixie Highway near Dadeland. The march anticipated the Jan. 22 anniversary of the 1973 Supreme Court ruling legalizing abortion.

'Thank God,' they're free

By Ana Rodriguez
Voice Staff Writer

Tuesday, January 20, 1981. A day that will live forever in the hearts and minds of all Americans.

Thank God. They're free.

That was the heartfelt cry, born of 14 months of waiting, agonizing, and hoping only to have hopes dashed, that rose first as a whispered prayer and later in the form of churchbells pealing, car horns honking and sirens screaming, from the depths of people all over the United States on that Tuesday afternoon.

THE IRANIAN captors, after what seemed like one final maneuver designed to humiliate the United States and prolong a nation's agony, had released the 52 hostages they had been holding since November 4, 1979. Free at last.

And, as now former President Jimmy Carter declared, "Alive, well and free."

South Florida churches rang their bells, too, and would be celebrating Masses of Thanksgiving for the former hostages' safe return throughout the week.

They would also be remembering in their prayers the eight servicemen who had lost their lives in the Iranian desert trying to rescue their countrymen.

FR. DONALD Connolly, director of Community and Public Relations for the Archdiocese of Miami, had this to say: "So many of the people in the media who covered this event frequently made the comment, 'Thank

God. They're free.' But how many of us have literally knelt down to thank God? Thanking Him is more than just an expression. It's supposed to be a prayer."

And that's exactly what South Florida Catholics were doing.

Meanwhile, across the United States, Catholic bishops and clergymen of other faiths also offered thanks and prayers to God. Several praised the efforts of former President Carter in bringing the lengthy crisis to a peaceful conclusion.

Pope John Paul II, in Rome, declared he was "profoundly pleased" with the success of the negotiations and the freedom for the 52.

THE POPE went on to bless the freed former hostages and their families "in the years ahead."

President Ronald Reagan, whose Administration was now relieved of the burden which had crippled Carter's, toasted the former hostages' release at the inaugural celebrations. No matter that his inauguration had been almost overshadowed by the day's events. The hostages were free.

Others tried to find meaning beyond the initial joy.

Archbishop John R. Quinn of San Francisco said, "The almost desperate plight of 52 people who caught the mass media's focus and commanded international attention must cry out to the world, 'Life is not cheap.'"

HOLY CROSS Father Theodore M. Hesburgh, president of the University of Notre Dame, said the experience

continued on p. 6

Record number at ABCD fete

By George Kemon

More than 1200 persons, a record crowd for ABCD dinners, turned out at the Omni Hotel in Miami last Friday to hear Archbishop Edward A. McCarthy and Bishop John J. Nevins speak about the charitable programs and projected plans and accomplishments of the Archdiocese.

Archbishop McCarthy spoke of the great number of programs, offices and agencies within the Archdiocese which are funded through ABCD contributions and alluded to some \$10 million expended by Catholic social services last year — largely spent on the tremendous influx of Cubans and Haitians into Dade and Broward Counties and their emergency needs. Much of this is federal money made possible by ABCD seed money.

HE ALSO SPOKE of the projected

five-year plan set forth for the Archdiocese and the tremendous need for new parish buildings to respond to the needs of the people.

This Archdiocese is continuing to build schools, and even with the opening of two new high schools this year, there is still a waiting list of 600 students. Contrary to many dioceses around the nation which are closing down Catholic schools "we are trying to fill the need for more schools to take care of the influx of Catholic families into the Archdiocese," said the Archbishop.

Bishop Nevins made reference to a new book by George Gallup, Jr., and David Poling, "Search for America's Faith" published by Abingdon Press, Nashville, Tenn., in which the author states, "The greatest changes have taken place in the Catholic Church.

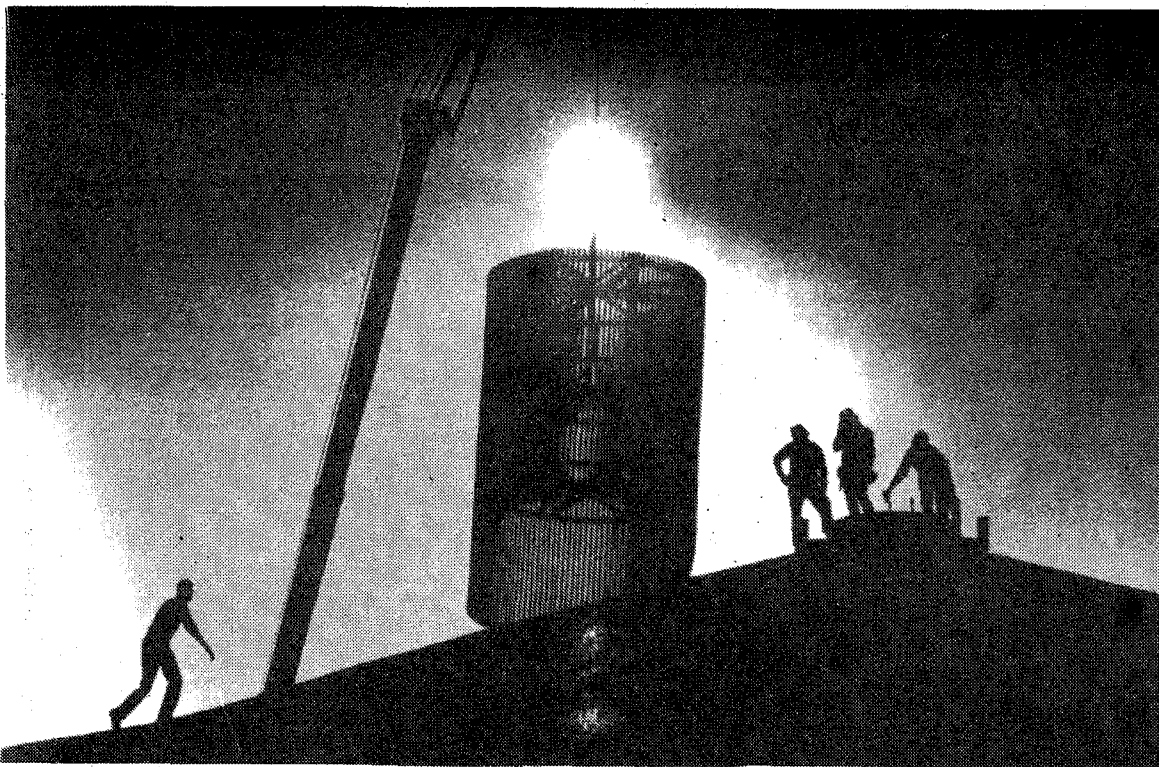
There is a "golden era" coming in the Church in this country. This is good for the Church, and good for religion in general in the country."

THE AUXILIARY Bishop referred to the Archdiocese of Miami as a "great vineyard for the Lord" in which we "have many opportunities for grace today through our support of the programs of the Archdiocese."

Bishop Nevins gave special recognition to the retired bishops who shared the dias with him and Archbishop McCarthy as dedicated men who had carried the "Good News" well in their many years of contribution in the Church.

Goal of the ABCD drive this year is \$3.6 million — up from 3.25 million last year — as inflation affects the programs of the diocese just as it does home and business.





STEEPLE WORK — Workmen are silhouetted on the roof of St. Clement of Rome Church in Metairie, La., as they hoist a modern steeple on the new facility. (NC Photo)

Preachers of Catholic social doctrine called Marxists

LOS ANGELES (NC) — Preaching Catholic social doctrine in Latin America can lead quickly to the preacher's being branded a Marxist, said an Irish bishop who was a missionary in Latin America.

Bishop Michael Murphy of Cork and Ross, Ireland, who served in Peru from 1961 to 1969, visited Los Angeles en route home from the Diocese of Trujillo, Peru, where 12 priests of his diocese and 16 Irish nuns are serving the "marginados," the poor of the slums.

"The situation has reached a point in Latin America where if you speak for the poor and teach Catholic social doctrine along the line of 'Populorum Progressio' (Pope Paul VI's encyclical 'On the Development of Peoples'), the right will brand you a Marxist," Bishop Murphy said.

"ONE OF THE MAIN emphases the church has to take is a prophetic one. And if you do, there will be very serious consequences. You can be accused of being political.

"Being prophetic consists of drawing attention to the realities of injustice. And if you do, you can find your head on a plate like John the Baptist."

Bishop Murphy said Pope John Paul II at Puebla, Mexico, in 1979 warned against embracing political ideologies, but also stressed the importance of preaching the Gospel and the social teaching of the church.

"MY PERSONAL VIEW," the bishop said, "is that no matter what changes of structure take place, unless there is a fundamental change of heart, no progress can be made because corruption is so endemic."

Peru's inflation rate is now 70 percent, Bishop Murphy said. "The people

in our mission are hungry. I think they're hungrier and poorer than when I first went there."

He said the Irish nuns had told him hunger has caused an outbreak of tuberculosis. "There is a high infant mortality. TB is rampant and unemployment is at a very high level."

The people whom the Irish priests and sisters serve come from the mountains to the coastal plain in search of work, Bishop Murphy said. "They come because they have no alternatives. They put up 'chosas' (shacks) in the city and try to find employment. They're the people we work for."

THE IRISH MISSIONARIES have used health and education as means of evangelizing, the bishop said. "When we went in, there were hardly any educational facilities for these people. We have provided buildings and direction. The government has provided over 100 Peruvian teachers for the schools."

The 16 Irish nuns are Sisters of Mercy and Sisters of Bon Secours. They have started a community of Peruvian nuns, which now has 30 novices.

Bishop Murphy 56, who was ordained to the priesthood in 1949, was loaned to the Washington Archdiocese for six years in the 1950s. By Bishop Cornelius Lucey, then head of the Diocese of Cork and Ross, because there was a surplus of priests in Cork.

When Pope John XXIII appealed to the Irish bishops in 1959 to provide priests for the missions, Bishop Lucey sent Cork priests to train with the Boston Archdiocese's Missionary Society of St. James the Apostle for work in Latin America. Father Murphy went to Peru with the St. James society in 1961.

Irish activist's condition serious

BELFAST, Northern Ireland (NC) - Catholic civil activist Bernadette Devlin McAlisky was reportedly in a semi-conscious state Jan. 19 after being shot seven times in an assassination attempt.

Mrs. McAlisky's husband, Michael, was shot three times in the assassination attempt. Both were listed in serious condition.

The attempt occurred Jan. 16 at the McAlisky home about 40 miles west of Belfast. Police said three suspected members of a Protestant guerrilla organization were arrested by British paratroopers after the shooting and were being interrogated.

The attack took place at 8:14 a.m. when three gunmen entered the McAlisky home, police said.

An army patrol heard the shots and apprehended three suspects, authorities said.

The McAlisky's three children, aged 9, 5 and 2, were in the house at the time but not injured, said police.



News At A Glance

Priest ordinations up in Poland over last year

VATICAN CITY (NC) - There were 632 priests ordained in Poland last year, Vatican Radio reported Jan. 13. The figures marked an increase of 43 over the previous year's total of 589.

Pope offers "fervent prayers" for Iraq-Iran

VATICAN CITY (NC) - Pope John Paul II offered "fervent prayers" for peace between Iraq and Iran during his weekly general audience last week. He also offered English-language greetings to a group of Japanese journalists visiting Rome to get background for the Pope's visit to Japan in February.

Illinois Bishops assail Governor over bill veto

CHICAGO (NC) - Illinois bishops accused Gov. James R. Thompson of "duplicity" and "discrimination" following his veto of the "fair bus bill" passed by the state legislature. The measure would have provided for bus transportation for non-public school children under certain conditions.

Churches / Synagogues best friend of families

WASHINGTON (NC) - "Churches and synagogues are the best friends families have," White House Conference on Families chairman Jim Guy Tucker told representatives of the U.S. religious community.

Pope urges diplomats end Iraq-Iran war

VATICAN CITY (NC) - Pope John Paul II has urged the international community to seek an end to the Iran-Iraq war. During his address to diplomats he also said that only justice coupled with love can solve the long-standing Middle East conflict and civil strife in many other parts of the world.

Pope meets with Billy Graham

VATICAN CITY (NC) - Pope John Paul II and the Rev. Billy Graham met privately at the Vatican for half an hour recently.

Mexico's bishops protest visit by Le Febvre

MEXICO CITY (NC) - Mexico's bishops protested against the surprise visit of suspended Archbishop Marcel Lefebvre to the country, where he has illicitly celebrated Tridentine-Rite Masses and confirmed children.

Bishop tells labor Church will support them

PHOENIX, Ariz. (NC) - Bishop James S. Rausch of Phoenix told labor union members that keeping the labor movement alive is up to them and that the church would help them in that effort.

Pope sends blessings to Los Angeles

LOS ANGELES (NC) - Pope John Paul II has sent a letter and blessing to the people of Los Angeles on the occasion of the city's bicentennial. Los Angeles was founded in 1781. A year-long celebration is now in progress.

Famous Dominican sister dies

ADRIAN, Mich. (NC) - Dominican Sister Ann Joachim, the first nun ever to be admitted to the bar of the U.S. Supreme Court, died in Adrian Jan. 8, at age 79. Sister Joachim, a native of Germany, entered the Dominican convent at Adrian after obtaining a law degree, winning 11 tennis titles and piloting her own airplane.

Catholic welfare service institutions increase

ROME (NC) - In less than half a century the Catholic Church has increased its welfare service institutions at least tenfold, statistics suggest.

"The Second Vatican Council . . . speaks of the need to make the world more human and says that the realization of this task is precisely the mission of the church in the modern world."

"Society can become ever more human only if we introduce into the many-sided setting of interpersonal and social relationships, not merely justice, but also that "merciful love" which constitutes the messianic message of the Gospel."

The Voice

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Archbishop Edward A. McCarthy

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Catholic rights league forming

(See Editorial Page 9)

By Dick Conklin

South Florida Catholics are forming a League to defend your rights as a Catholic.

A meeting was held last week to form a local chapter of the national Catholic League for Religious and Civil Rights and members and leaders are now being sought.

ANTI-CATHOLICISM has been called "the deepest bias in the history of the American people" by historian Arthur Schlesinger. Any person who has experienced the sting of discrimination because of his beliefs or has watched a TV program distorting his religion has felt this bias. Many Catholics have wondered, "Why isn't there a civil liberties or anti-defamation group for us? Who stands up for our rights?"

The Catholic League for Religious and Civil Rights is just that organization. Founded in Milwaukee, Wis. some 7 years ago, today it has 30,000 members nationally of which over 700 live in the area. While not active locally, the League nevertheless made a name for itself when it defended a Miami nurse fired from her job for refusing to assist with abortions. That case, as with many others, was defended by Coral Gables attorney Bob Brake.

The five Catholic bishops in Florida got the ball rolling when they formally asked the Catholic League to establish a chapter in the state. Leaders from organization such as the Serra Club, Knights of Columbus, Council of Catholic Women, Catholic Lawyers Guild, and pro-life groups were contacted, resulting in a meeting recently to discuss the possibilities of bringing the League here.

THERE WAS NO DOUBT among those who came that the Catholic League is needed. As Miamian Paul Collins put it, "We hear a lot these

days about consciousness-raising. You can insult any other group in the country and you will pay a price for it. But you can insult Catholics, individually or as a group, and get away with it. Maybe we need a little consciousness-raising of our own!

FATHER PETER STRAVINSKAS, U.S. East Coast Director, spoke to the group, describing the role of the organization and how to get a local chapter going. He told of instances ranging from a simple letter written to a TV commentator asking for equal time, to some of the major campaigns in which the rights of Catholic parents, students, workers and the elderly have been defended. Stravinskas was the guest on several local radio talk show programs while visiting the area. Also in town for the kickoff was League Director of Communications Fr. Tim O'Brien.

As an interest group, a defender of religious freedom, an anti-defamation organization, or an information and research source, the League has a track record second to none. Yet Fr. Stravinskas emphasized the need for local activity.

"You people are the ones on the scene, the ones with the person-to-person contact. You are the ones to do the letter-writing and make the phone calls. These are things you should be doing already as Catholic individuals", he told the group.

THE NEXT STEP is for the League to reach, via existing organizations and publicity, its local members and other interested individuals who want to take a part in the Southeast Florida chapter. In addition to a President, nominations are being accepted for four vice-presidents: one each for Dade, Broward and Palm Beach Counties, and one for the Spanish community. Help is needed with the Speaker's Bureau, Membership, Legal, Publicity, and Issues committees, and Parish Contacts also play an important

2nd News Front



This editorial cartoon appeared in the *Arkansas Gazette* on April 16. The Catholic League compared it to some of the anti-Catholic works of nineteenth-century cartoonist Thomas Nast.

role. People interested in taking an active part in the formation of the local Catholic League for Religious and Civil

Rights are urged to contact Robert M. Brake, 1830 Ponce de Leon Blvd., Coral Gables, FL., 33134. His phone number (days) is 444-1694.

Fla. doctor sues bishop, pro-life unit

WINTER PARK, Fla. (NC) - An Orange County physician who operates an abortion clinic has filed suit in Florida circuit court against two national

Catholic organization, Bishop Thomas J. Grady of Orlando and another doctor and his wife.

The organizations are the National

Conference of Catholic Bishops (NC-CB) and the National Right to Life Committee, inc. The couple are Dr. Robert Metzger and his wife, Carol.

DR. SAMUEL J. Barr charged that the five parties "interfered with an advantageous business relationship...conspired to organize and carry out a secondary boycott and maliciously conspired to interfere with the business relationship of the plaintiff" with two hospitals.

The suit is similar to one filed by Barr against the same defendants in federal district court in 1979. In that suit, docketed for hearing March 17, the

abortion clinic physician also charged violations of his civil rights and violation of the Sherman Anti-Trust Act.

Defense attorney have filed a motion asking the state court to hold off hearings until the federal case has been heard.

Barr alleged that because of their anti-abortion activities the defendants kept him from obtaining staff privileges at local hospitals. He said he needs a full service hospital at his disposal in order to operate his abortion clinic.

He is asking for damages of more than \$5,000 and a jury trial.

No such film about Christ

Reports, now being circulated in Palm Beach County, regarding the production of a film portraying Christ as a homosexual are erroneous.

Plans for the film were canceled almost three years ago. Despite that Modern People Productions, a monthly magazine in Franklin Park, Ill. continues to receive letters of

protest concerning the movie.

The movie was cancelled as a result of a reader poll conducted by the magazine in 1977.

The Archdiocesan Communications Ministry urges all parishes to disregard any announcements about the movie which they receive for publication in bulletins.

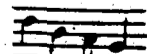
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Catholics, Presbyterians, talk abortion

WASHINGTON (NC) - Participants in an official dialogue between the Catholic Church and the Presbyterian-Reformed Church have agreed that the mission of the church includes working "toward a society where abortion need not occur."

"We will take responsibility as part of the mission of the church," they said, to create an ethos which values all life and which works toward a society where abortion need not occur."

Although agreeing on the need for supportive services for women with problem pregnancies, the dialogue participants noted that Catholics intend such services to support a decision to carry the pregnancy to term, whereas Presbyterian-Reformed church members believe society ought also to provide services that could support a personal decision to have an abortion.

The dialogue participants also issued a statement on human rights which said that, under certain circumstances, "revolution may be a necessity to reconstitute a society under moral law."

The statements on abortion and human rights were produced by participants in the third round of discussions by the Roman Catholic-Presbyterian-Reformed Consultation jointly sponsored by the U.S. bishops' Committee for Ecumenical and Interreligious Affairs and the Caribbean and North American Area Council of the World Alliance of Reformed Churches (Presbyterian and Congregational). The consultation began in 1965.

DOES GOD
LOVE THE
BABY
GROWING
IN
MOMMIES
WOMB?...
DO WE?



Pro-life poster at local Catholic school.

As slaughter goes on shrine to be dedicated

By Fr. Daniel Kubalo
Respect Life Director

Thursday, January 22nd, was the eighth anniversary of the decision of the United States Supreme Court which, in effect, denied to unborn human beings the right to life and the status of personhood.

I can remember that day, and I thought then, as many others, that it couldn't be and certainly the next day it would be repealed.

But instead, in the tragic days of these eight years, the abortion business has grown to become one of America's largest businesses.

But instead, nearly 10 million unique and unrepeatable images and likeness of God have been destroyed by abortion.

But instead, on the average there is one abortion every 30 seconds, hour upon hour, day in and day out.

But instead, we hear of rumors of other stages of human life being threatened by the anti-life forces.

It is on the occasion of this sad anniversary, that we need to renew our determined efforts to end the tragedy of permissive abortions. With you, I am convinced that God has given sanctity to human life and that He has conferred on us — as individuals and as a society — the responsibility of safeguarding life. We need never to be apologetic of our belief that human life is sacred and a gift from God. It is important that we continue to educate ourselves from the Scriptures and the sciences. It is important that we continue to reach out to those who need our help and it is important that we continue to let our voice be known in the public arena. And of equal importance; we must pass our knowledge and values to future generations.

On the occasion of this sad anniversary, we reflect on the progress that has been made toward that goal of returning protection to all life, born

and unborn.

We are grateful to the many parishes and groups which have Respect Life Committees and to those which are beginning.

We invite you to join us in prayer as we observe this sad anniversary. On Saturday, January 24th, at 2:00 p.m., Archbishop McCarthy is going to celebrate Mass on the grounds of the Respect Life Office, 18340 N.W. 12th Ave., Miami. Please join us. During the Mass a Shrine will be dedicated to Our Lady of Guadalupe, Patroness of the unborn and to the millions of Holy Innocents of our time.

Our Lady of Guadalupe has been adopted as Patroness of the unborn because when she appeared in Mexico, she was wearing the black band of maternity around her waist, the sign that she was with child. She was offering her Child to the New World. Our thanks to the Knights of Columbus, Chapter One of Dade County for donating the Shrine. And equal thanks to Mr. and Mrs. Victoriano Fernandez of Mexico for donating the mosaic.

Please remember daily in prayer the defenseless of our society.

Dedication Jan. 24

The eighth anniversary of the U.S. Supreme Court decision legalizing abortion-on-demand will be marked by South Florida Catholics and those of other faiths opposing abortion during a special Mass celebrated by Archbishop Edward A. McCarthy at 2 p.m. on Saturday, Jan. 24 at 18340 NW 12 AVE.

Sponsored by the Respect Life Office of the Archdiocese of Miami, the observance will include the dedication of a new Shrine honoring the Virgin of Guadalupe, patroness of the unborn. The shrine was donated by the Florida Chapter One of the Knights of Columbus.

OUR 40TH YEAR OF SERVICE



David Lithgow



Donn Lithgow



Dal Lithgow



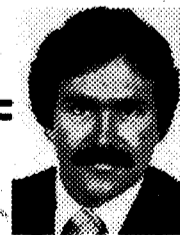
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'Surely it is a distortion...that a religious leader cannot speak on issues. It is not only his right but his duty...'

Prelate: Our duty to speak out

ANNAPOLIS, Md. (NC) - Religious leaders have the right and duty to present their views on issues, Archbishop James A. Hickey of Washington told a group of Maryland legislators at a luncheon meeting Jan. 15 in Annapolis.

The Archbishop said people can agree or disagree with what the religious leaders say, but cannot dispute their right to speak.

"SURELY IT IS a distortion of the principle of the separation of church and state to hold that a religious leader cannot speak on issues," he said. "It is not only his right but his duty to point out their moral implications."

He noted that some people's objection to religious leaders speaking out is in direct ratio to their position on the issue. He said there are persons who object to bishops speaking out against abortion but applaud their stand on capital punishment and prison reform.

"From time to time my fellow bishops and myself hope to offer you our views, the views of the citizens you represent, views of our best moral understanding of the implications of events and projects," he said, adding "we hope to do so in keeping with the healthy political traditions of our country."

The archbishop met with about 25 state senators and delegates from the five Maryland counties within the boundaries of the Archdiocese of Washington.

THE LUNCHEON, which was attended by Lt. Gov. Samuel W. Bogley and

Senate president James Clark, is part of an effort by the Maryland Catholic Conference to provide a forum for the exchange of views between the legislators and the three bishops whose dioceses include parts of Maryland.

Archbishop William Borders of Baltimore and Bishop Thomas Mardaga of Wilmington, Del., whose diocese includes nine Maryland counties, also were scheduled to meet with legislators from districts within their jurisdictions.

The meetings have been taking place since 1979, according to Msgr. Thomas M. Duffy, who heads the Archdiocese of Washington's government liaison efforts.

Asked if the church's efforts in Annapolis would be tied to those of the Moral Majority, which recently opened an office near the statehouse, Archbishop Hickey said, "We feel that there are many vital issues with which we address legislators and evaluate candidates."

AS THE MARYLAND Catholic Conference evaluates legislators and their work, he said, "we naturally look at the whole sum and substance of their legislative position."

It was the first time that an archbishop of Washington had taken part in the meeting with legislators. Meetings had been planned in previous years but had to be cancelled.

Respect Life!

ISN'T 10 MILLION ENOUGH?

SINCE 1973, 10 MILLION UNIQUE AND UNREPEATABLE IMAGES AND LIKENESSES OF GOD HAVE BEEN DESTROYED BY ABORTION.

THURSDAY, JANUARY 22, 1981

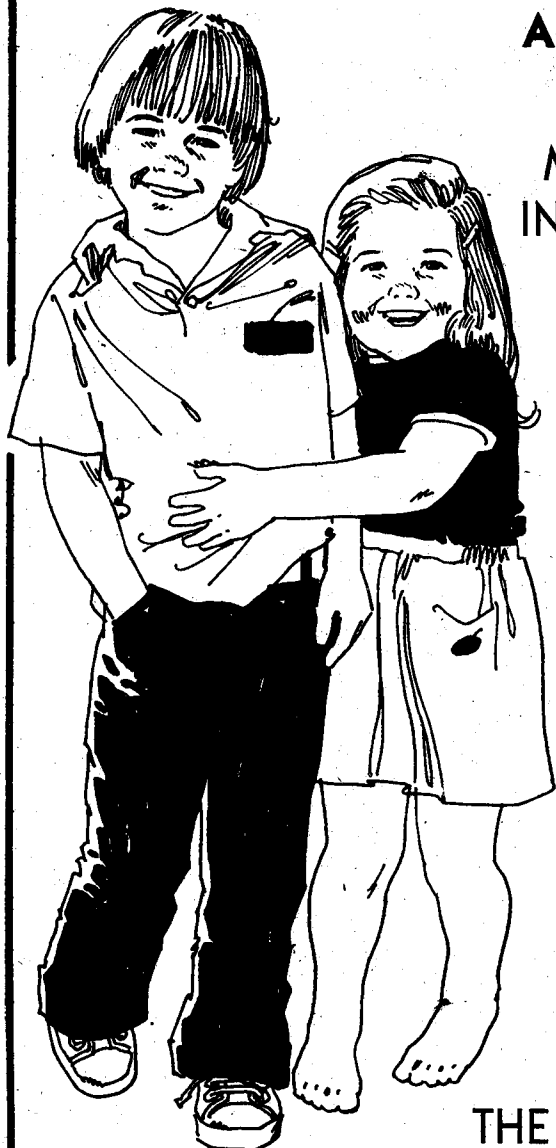
MARKS THE 8TH ANNIVERSARY OF THE SUPREME COURT'S INFAMOUS DECISION LEGALIZING ABORTION-ON-DEMAND.

PLEASE JOIN US IN PRAYER ON SATURDAY, JANUARY 24, 1981 AT 2:00 P.M.

**Respect Life Office
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'Thank God,' they're free

continued from p. 1

taught the United States that it "is no longer in a position to rule the world by fiat, as it was at the end of World War II, only 35 years ago."

The lesson, he said, is that everything in the world today is interlinked "and that some very basic problems are not amenable to solution by the unilateral use of power, no matter how great. We must rethink this new situation, our place in the world, our commitment to justice everywhere - not just here, not just for our people."

TIME AND history will have to make

a final judgment on the hostage episode. But for now, words didn't seem enough to express the joy of their families and of the nation that had kept its anguished vigil for so long.

Amid the tears, the champagne and the celebration, Eugene Lauterbach of Dayton, Ohio, mother of Steven Lauterbach, one of the hostages, seemed to express best the collective sigh of relief when she said, "In the beginning, I never expected it to go on this long; but after a while, I never expected it to end."

"It seems to me that people do want to help one another. They want to be generous and to help take care of each other. But fear often restrains them from following their best intentions. Fear can even keep family members from reaching out to help each other." (Father Philip J. Murnion, writing earlier in this KYF series).



THAT'S HIM — Ernest and Susan Cooke of Nashville, Tenn., point out their son, Donald, on a Washington CBS television monitor. Donald was one of the Americans held hostage by Iran. This picture was taken last December, as he attended Christmas Eve services inside the embassy, which Iranian television transmitted. Now, Donald Cooke is home.

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A Refuge

For seamen at port of Miami

By George Kemon

For many of the men who go down to the sea in ships, Stella Maris, the seaman's center sponsored by the Archdiocese of Miami, is a safe and welcome harbor ashore.

The busy social center in the Port of Miami has been in operation for about a year now, and it looks like it's here to stay. More than 1,000 ship's personnel were served by the House in one form or another since it opened last January.

STELLA MARIS came into being when the Port asked for some kind of chaplain coverage for the many men and women who come and go through it. Stella Maris was the Archdiocese's answer and through allocation of ABCD funds came into being in an effective way.

Stella Maris is a member of the Apostleship of the Sea and comes under guidance of a special committee of the Conference of Bishops in Washington. Bishop Rene H. Gracida, Bishop of Pensacola-Tallahassee is chairman of the Committee.

To the seaman who comes off his ship Stella Maris looms like a beacon on the horizon. It provides essential services for him, takes care of emergencies and with its informal atmosphere, seems like a home to him.

To the seaman who comes off his ship, Stella Maris looms like a beacon on the horizon.

One seaman who was speaking on the phone to his mother in a Central American country during Christmas told her that he was in "a nice place — you know, Mother, like our living room at home."

Fr. Jose M. Paz, Director, is everywhere at once. He is also pastor of St. Michel the Archangel Parish on W. Flagler Street and devotes part of his time to Stella Maris. Normally, he is there from 11:00 a.m. til 2:00 p.m., when he leaves to take care of his parish's needs. But, he is on call at all times and makes frequent trips down to Stella Maris from his parish.

FR. PAZ is blessed in having a really fine right hand in the person of Rolando Riveron, a lawyer in Cuba many years ago, and who has until recently been an official with Eastern Cruise Lines. He is at the Center every day and weekends are busiest.

More than 800 telephone calls have

been placed all over the world by seamen — those calling home to let their families know they are safe, and the more serious phone calls about family emergencies and such. The men usually pay for their calls, but if a seaman is "short" he is never refused.

Stella Maris is located on the docks strategically set at the end of the passenger ship dock and the beginning of the cargo ship wharfs. Thus, the House is immediately available to both types of seaman.

The cruise ship sailors are better fed, housed, and have better conditions all around than those who man the freighters and container ships.

OFTEN THE container ships arrive in the morning and are gone by nightfall. The men have about an 8-hour respite on shore. There is really no place for them to go in such a short time and many avail themselves of the sociability of Stella Maris. There is coffee and soda, stereo, easy chairs, even a little "P.X." with such things as shaving cream, tooth paste, and aspirin. The men often have no time to buy these things in between sailings. The seamen are frequently 7 or 8 months away from their home ports and they become quite lonely — especially when coming into a country in which they cannot speak the language.

This is where Rolando is so useful. He speaks Spanish, and this bridge of communication with the South Americans greatly affects their morale while in the Port of Miami.

According to Fr. PAZ, RELATIONS WITH THE Port are good. The Port Director, Mr. Carman Lunetta, sees the real value of the Apostleship.

The Port Director asks Father Paz to bless every new ship that comes into Port for the first time. Recently when further port construction was completed on Loomis Island, the Center was asked to bless it.

NO SEAMAN is ever asked his religion. Every faith has used the facilities of the Center and they are pleased to continue to do so. A sailor from India came into the Center last week — just out of the hospital. He was looking for a place to say a few prayers and rest. The Center was there for him. He left his card and a donation. But donations are not solicited.

Nominally, ABCD funds pay the costs of operating Stella Maris, but the men do donate small sums through the year amounting to about \$100 this past



Fr. Paz pauses by the stern of a cruiseship in the Port of Miami

year. This money helped pay the phone bills for men who could not pay for their calls.

The word about good places travels fast. Fr. Paz says men have told him they have heard about Stella Maris and the comfort there, in ports all over the world. That's about the best recommendation Stella Maris and the efforts of Fr. Paz and Senor Riveron could ask.

THE CENTER also handles 80-100 pieces of mail for sailors every week. They act as a bank on occasion, too, have letter writing facilities and will write letters for those men who cannot.

There is a small chapel and Mass is celebrated at 12:30 every Sunday. However, Fr. Paz says he will celebrate Mass aboard any ship which has six or more men desiring it. (Sometimes the

men cannot leave their ships.) There are two memorial Masses being said this Saturday at the request of seamen for their mothers.

Fr. Paz said there is a possibility that the first wedding will be held there soon. A young man who is on a cruise ship is to marry a girl from Panama. He cannot leave his ship easily so she is getting all the papers in Panama and will come here for the marriage. Fr. Paz is excited about this if all necessary paperwork can be accomplished to every one's satisfaction.

Stella Maris is another example of how the funds contributed to ABCD help the Archdiocese and Fr. Paz to help others in this important apostleship of the sea.

In a 1975 speech, Msgr. Geno Baroni of Washington, D.C., said: "We need a new sense of cultural justice that not only effects and demands respect for the background of the American Indians, blacks, chicanos, but also of European ethnics, that would foster equality in the transmission of their religious and cultural values as a matter of giving them what is due them."

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Groups protest U.S. guns to Salvador

WASHINGTON (NC) — Amid protests from church groups in the United States, the Carter administration last week resumed military aid to El Salvador, including new "lethal" supplies such as

automatic rifles, -ammunition and grenade launchers, with apparent approval of the new Reagan Administration.

The United States previously had been supplying El Salvador with only "non-lethal" supplies,

such as transportation and communication equipment. That aid, temporarily suspended following the murder in early December of four American Catholic women missionaries in El Salvador, was resumed Jan. 14.

THREE DAYS LATER, the State Department announced that the United States also would begin supplying "lethal" equipment to help the Salvadoran government of Jose Napoleon Duarte defend itself from a leftist guerrilla offensive.

The decisions came only a few days before the Carter administration left office. The new Reagan administration is expected to continue military support for El Salvador's government.

There were quick and strong denunciations from church groups which have long fought to have the aid permanently cut off.

"Our opposition to renewed military aid is based on the conviction that no real evidence exists that the government of El Salvador has brought (its) security forces under control," said Archbishop John R. Roach of Minneapolis-St. Paul, president of the U.S. Catholic Conference.

"The restoration of military assistance, in our view, enhances the possibility of more violence from the security forces and associates the United States with acts of oppression which can only alienate the majority of people in El Salvador," he added.

CHURCH AND human rights groups in El Salvador had accused the government security forces of being involved in the murders of the four missionaries — three of them



REMEMBRANCE- Mrs. Magdalena Hammer of Potomac, Md., receives the U.S. flag from an honor guard during graveside services at Arlington National Cemetery for her husband, Michael Hammer, who was killed by gunmen in El Salvador. (NC Photo)

nuns — as well as other killings. The State Department said "positive steps" had been taken in the investigation of the murders.

Archbishop James A. Hickey of Washington also called the resumption of military aid a

great disappointment.

Archbishop Hickey and Bishop Thomas Kelly, USCC general secretary, met with Secretary of State Edmund Muskie Dec. 17 and with President Carter Dec. 22 pressing their case that aid not be resumed.

The State Department, which termed the military assistance "modest," said both forms of aid were being supplied because of a depletion of government arms and ammunition and the "covert" supply of arms by "Cuba and other communist countries" to the Salvadoran guerillas, who are waging a "final offensive" against the U.S.-backed government.

THE DEPARTMENT said the loss of El Salvador's last transport helicopter made the country's need for military assistance "greater and more urgent." The "non-lethal" equipment includes the loan of six helicopters.

U.S. church officials for more than a year have been echoing the pleas of the bishops of El Salvador that no more military aid be given to what the United States considers a centrist government which is attempting to ward off attacks from both the right and left.



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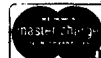
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Are Catholics discriminated against?

"He who possesses certain rights has the duty to claim those rights as marks of his dignity."

Those words by Pope John XXIII in *Pacem in Terris* are a mandate to Catholics as well as to obviously oppressed minorities.

The problem with Catholics is that we are so thoroughly integrated into mainstream America that we do not think of ourselves as a minority at all, with unfulfilled rights.

Editorial

Yet we (and others) are discriminated against in being taxed without any return for our choice of schools. We are ridiculed in the media and subject to various pressures for defense of unborn life. We are accused of mixing church and state when we stand up for our beliefs.

A chapter of the Catholic League for Religious and Civil Rights is forming in South Florida (See Page 3) and is looking for support.

In case you don't see the need for such a group, here are some incidents around the nation in which the League has successfully:

- Defended a group of public high school students who were not being allowed to hold prayer meetings on school grounds.

- Persuaded the Xerox Corporation to withdraw a textbook suggesting that Pope John Paul VI be tried for "crimes against humanity".

- Responded on national television to charges that Catholics were attempting to subvert the Constitution.

- Conducted a nationwide survey of inner-city private schools serving low income minority families.

- Published a study of medical school discrimination against pro-life students, which led to Congressional action.

- Supported the right of parents to be notified before state agencies give their children contraceptives and sex counseling.

- Defended the rights of Catholics to participate in the political process.

- Testified before congressional committees and the U.S. Commission on Civil Rights on religious discrimination in employment.

- Defends the rights in the White House Conference on Families in support of the religious freedom rights of families.

- Secured the right of medical personnel not to participate in abortions.

- Criticized newspaper stories that labelled people who happened to be Catholic, while not mentioning the religious faith of others.

- Defended Catholic high school band members prohibited from performing in a county high school band.

- Helped senior citizens retain their right to have Mass said at their public housing complex.

- Obtained the right for college students to not found an anti-Catholic campus newspaper.

- Protested a new anti-Catholic hate pamphlet, "Alberto", being sold in some

religious bookstores.

- Called advertisers' attention to anti-Catholic episodes of the TV program "Soap".

- Promoted the concept of educational vouchers, whereby the tax money for a student's education would go to the



school he or she attends - private or public.

- Defended the right of a Catholic priest to wear his clerical collar while representing a client in court.

- Pressured Planned Parenthood to stop the distribution of anti-Catholic literature.

- Called attention to the labelling of Catholic congressmen in the Congressional Weekly with an asterisk next to their names.

- Supported the human rights of Catholics in Northern Ireland.

LETTERS TO THE EDITOR

In defense of Our Lady

TO THE EDITOR:

A critique of the article appearing in *The Voice*, Jan. 9th, front page, entitled: "Images of God".

It is of sheer amazement that I send these reflections, asking myself how is it possible that such scandalous views appearing in the mentioned article can be published in the main Catholic publication of our Miami area. Among the absurdities:

1) The naive expression that God is a "combination of male-female attributes" on basis of a "hollistic" theory of God. Certainly all created perfections pre-existed in God, but He is not any of these perfections, especially those that refer to matter. This "hollistic" approach is simply an offense of God's supreme transcendence,

pure and infinite spirit as He is. it reminds me of the perverted "uni-sex" tendencies of our times.

2) The even more naive pretension to link this "uni-sexed" God to the justification of women's priesthood. By a similar reasoning and since Christ compared himself to a hen protecting her chicken when he lamented over Jerusalem, we might conclude that hens could be candidates to the priesthood. (Maybe this might stimulate cocks to have similar pretensions.) The lesson is this: before pretending to make theology one should at least have some common sense, (and know the catechism...)

We are insulting our Lady whenever we try to promote women's dignity in a way essentially different to the way God himself chose to promote Mary,

who eventually became "the pride of our race" and "the cause of our joy" and which, certainly was not through the priesthood.

But especially we are insulting her when without explicit words, but just by way of insinuation and analogical comparisons, we are linking her to the various goddesses of pre-Biblical times mentioned in the article. To fall into this kind of imprudent comparison is to follow the spirit of Eve who ambitioned for herself the possibility of being goddess. This has nothing to do with our humble and unique Mary of Nazareth.

If Mary were compared to a goddess the whole of the Catholic-Christian religion would be something worse than the cult of Baal, a total idolatry and prostituion. And in insinuating

such a link the article is imprudently given occasion of scandal to our separated brethren who accuse Catholics of being a mob of idolatric pharisees.

My final question is this: can a Catholic paper give such type of information without any critical evaluation of the principle of "documentary objectivity"?

I will refer myself to a recent and urgent plea of our Holy Father:

"The Christian people have a right not to be confused by theologians"...

Yours in Christ,

Francisco J. Muller
St. Brendan's organist and choir director



By
**Antoinette
Bosco**

Divorce Mediation

For most Christians, the very word "divorce" stirs unpleasant reactions. Divorce is a cutting word, one that divides. As Christians, we prefer thoughts of unity, healing and community.

Furthermore, divorce means the severance of the most intimate relationship two people can experience. Divorce is uncoupling — a wounding disconnection.

What adds to the pain is that divorce also cuts up a home. It can bring out the very basic survival instincts in

more constructively, John Haynes, as professor of social welfare at the State University of New York at Stony Brook, has developed a new process called "Divorce Mediation." A labor specialist, Haynes adapted labor mediation techniques to enable divorcing couples to negotiate mutually beneficial separation agreements. He does not do this to encourage divorce.

Haynes got into this after seeing friends turn into enemies once they had decided their marriage could not be saved. The man and woman went

Divorce Mediation is now a program of the Family Service Association of Nassau county, Long Island, N.Y. Apparently quite successful, 80 percent of those who use the process respond positively.

"What I do is guide people to begin a mutual search for a reasonable solution, helping them to see that neither partner can win at another's expense," Haynes said. "Agreements are theirs, not mine. And that accomplishment, getting a couple to be partners in making decisions, is an essential function of Divorce Mediation."

Haynes stresses that his process helps people dissolve marriage only after the decision to divorce has been made. "If a couple isn't sure they really want a divorce, or if they have made a sudden and relatively recent decision, I insist they get some marriage counseling to try to save their marriages," he says.

WHILE I FEEL divorce can only be accepted as a last resort where there is no other alternative for people who take marriage seriously, the reality is that divorce is with us all too frequently these days. Furthermore, it is often an undignified and painful surgery.

I find Haynes approach admirable. At least he is trying to get the wounded off the battlefield and into an environment where healing can take place in privacy.

"...Divorce means the severance of the most intimate relationship two people can experience. Divorce is uncoupling -- a wounding disconnection."

people who feel they are being denuded of what is rightfully theirs. Many essentials of life are taken away or unpleasantly altered — self respect, children, possessions, emotional and financial support.

USUALLY DIVORCE is not an even split. One former spouse customarily gets less than the other. This is particularly the feeling of the spouse who does not initiate the divorce. The so-called "friendly" divorce is rare. Most divorces are made final on a battleground where each person is struggling to be the victor dividing the spoils of the marriage.

To help couples manage divorce

to separate lawyers, the adversarial process began and their relationship deteriorated. The goal was winning.

A happily married man, Haynes wondered why two grown, intelligent people could not separate emotional and economic issues and negotiate their own separation agreement in a rational civilized way. He felt the prevalent adversarial process could be replaced with a mediation process.

IN HAYNES' VIEW, a mediator is one who does not take sides and is non-judgmental, someone who can help the couple deal with the emotional issues that caused the divorce and concentrate on new futures.



By **Fr. John B. Sheerin, CSP**

"I plight thee my troth"

The revelation that God gave to us centuries ago occasionally needs to be translated into thought patterns of the present time. For we need to present our faith in such a way as to help people today see the problems of faith accurately. If we speak in the speech patterns of our childhood we will not be able to adjust to the needs of the adult world in which we live.

Pope John XXIII in his opening speech at Vatican II summarized the

sion of the Book of Common Prayer, its sacred 17th century liturgical text. As a result, howls of protest are coming from a great many leading britishers.

A few weeks ago the enraged editors of the London Daily Mail thundered against what they called the "profanation" of a sacred text. (The Church of England should not be confused with its American counterpart, the Episcopal Church, which modernized its "Books of Common Prayer" in

them — such as the words of the wedding vow, "I plight thee my troth." Beautiful and poetic to some, but incomprehensible to others!

Many British worshipers will welcome the new version precisely because they will be able to understand what they are reading at worship. Some people also hope the new text will influence many young people to return to the British church.

The Catholic Church already has successfully met the problems of modernizing its liturgy. Many people probably still can remember the chorus of complaints coming from catholics after Vatican Council II about the changes in our liturgical books: "Isn't anything sacred any more?"

At that time, some Catholics tried to devise new ways of expressing traditional texts and resorted to absurdities. Others protested that modernizing the liturgical texts was robbing them of all their beauty and their dignity. Those Catholics who tried so hard to hold on tightly to old formulas of expressing their faith seem to be disappearing from Catholic life today. As far as language is concerned, they had ceased to be men and women of their time.

ALL THAT has become a concern of the past. Now we seldom hear criticism of liturgical language. Except for a few faultfinders, catholic parishioners have taken the modernized liturgy in stride.

"...The Catholic Church already has successfully met the problems of modernizing its liturgy. Many people probably can still remember the chorus of complaints coming from Catholics after Vatican II about the changes in our liturgical books: 'Isn't anything sacred any more?'"

question: "The substance of the ancient doctrine of the deposit of the faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration."

Also, writing in "Has Our Faith Changed?" Rene Laurentin says: "The church, desirous of assisting us in the resolution of contemporary problems has applied the rules of modern language and science to revelation in order that the truth of God might be recognized as the truth which can save modern man."

NOT LONG AGO, the Church of England published a modernized ver-

1928.)

Called, "The Alternative Service Book," the new text is intended to be a supplement to the earlier book. However, critics fear it will eventually replace many of the old prayers and the King James Bible readings in the older text.

Many critics are luminaries in the British theater, sculptors and political leaders. Actor Paul Scofield, for instance, registers dismay over the probable loss of much "that is deeply poetic and influential in our language."

HOWEVER, OTHERS just as strongly favor the new prayer book. They consider the old version hard to understand because it was written in a language of a past that is foreign to

By
**Tom
Lennon**



What is Luck?

Q. A friend of mine gets good marks in all subjects, while I barely manage to avoid summer school every year. Why do some people have all the luck? (Fla.)

A. It would be easy to say - nastily — that your friend probably studies harder than you do or is more intelligent or is the pet of all the teachers. But your question really raises another, more important one.

Is luck what counts when it comes to having what you want?

Suppose, for example, that on your paper route you walk on the same streets week after week. But, one day, you decide to walk home by an alternate route, just to do something different. On this different route you find a \$50 bill. You try to locate the owner, but are not successful. Therefore, you are \$50 richer.

ISNT THAT LUCK — good luck?

Centuries ago a famous Greek philosopher, Aristotle, said that some things do happen by chance, by luck, and many men of his time agreed with him. In our own day people are constantly wishing one another, "Good luck!" Apparently, many persons in the 1980s also agree with Aristotle.

Jesus, however, gives us quite a different view of life. He says: "Are not two sparrows sold for next to nothing? Yet, not a single sparrow falls to the ground without your Father's consent. As for you, every hair of your head has been counted; so do not be afraid of anything. You are worth more than an entire flock of sparrows." (Matthew 10:29-31)

Christians don't believe that life's outcome is left up to good luck. But thinkers have always had a problem understanding just what this means.

ON THE ONE HAND, God knows what will happen and is active in our world and in our lives.

On the other hand, God does not act in such a way that he takes away our freedom or so that our actions don't matter.

In some mysterious way God guides life's events without taking away our responsibility. This is hard to understand — but well worth thinking about!

In one way this consoling truth tells you God is always caring for you — that your life is not in the hands of luck. But then you may well ask:

"SUPPOSE I FAIL AN EXAM?"

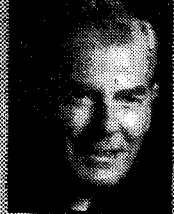
"My best friend lies about me."

"Bad events mess up my life a lot. When such things happen, is God caring for me?"

Christians believe today, as St. Paul did long ago, that "we know that in all things God works for good with those who love him." (Romans 8:28).

ONLY A PERSON of faith can accept these mysterious but optimistic words. They, too, suggest that luck is not the guiding force in life, and if a person loves God, good things can result even from such bad events as failing an exam.

This does not mean, however, that you shouldn't be concerned about exams. The student who truly loves God will always study and use his brains to the best of his ability. Don't depend on luck!



By Msgr.
James
J. Walsh

The life of Elizabeth Seton

As the fully human person, St. Elizabeth Ann Seton, we see her life characterized by other stages of suffering than the death of her husband and the ostracism caused by her conversion to the Catholic Church.

Once she was within the church and had resolved that agonizing problem with all its risks, the full impact of her financial plight was further dramatized. Her husband had lost both his health and his fortune. Cut off from affluent friends, who easily could have come to her aid if she had remained a protestant, Elizabeth set about becoming the breadwinner for her young children.

In a revealing and cheerful letter to the Filicchis, she apologized for not answering their many questions more quickly, and explained she rarely got to bed before midnight. The evening hours were taken up with mending clothes and trying to turn anything at hand to something wearable before winter set in.

SHE FRANKLY admitted she wanted to teach in order to get food for her children. These were strange, painful years of privation and want, because poverty was new to her. Memories of youth and early adulthood, when she was socially prominent and totally without financial worries, must have dimmed very quickly. She experienced the anguish and insecurity of widows everywhere who must hold a family together in loneliness and poverty.

However, there was another facet in the mystery of suffering which God allowed to visit her so keenly. Two of her girls died quite young from tuberculosis. Another, Rebecca, fell and was crippled

for years before her death. Elizabeth had written of her, "By much suffering (she) is preparing and hastening, I believe, to her happy eternity."

In a somewhat prophetic vein, she wrote in the same letter, "...the two boys, of an age now to gain their own living, are the only objects of pity, because boys, being less solid in piety than girls, can be more easily led astray..."

CHRISTIAN PARENTS TODAY, who are experiencing heartaches with a child or children can be consoled and strengthened in learning that a saint experienced the same anxiety for years with both sons. William, the older, could not settle down to business and was careless about his religion. She prayed ardently for him for years and her letters reveal her love and concern without condemnation. Eventually he settled down when he entered the Navy and rose to the rank of Captain.

Richard, the younger, seemed much more of a problem. He became a drifter. The Filicchis gave him a job, but his laziness forced them to fire him. Elizabeth heard of other problems related to moral conduct. She prayed on and on, and one of her last letters mentions that Richard was in Norfolk about to be arrested "in some difficulty with a protested bill."

Her prayers, however, were not in vain. Richard died in a heroic manner while nursing a Protestant clergyman who had the plague.

Her final cross was bitter sweet - the suffering involved in founding a great religious community which was to have profound influence on the spiritual, and educational life of the country, as well as on the care of the sick.

THE FIRST AMERICAN BISHOP, John Carroll, invited her to establish a formal system of teaching. She moved into a little house beside St. Mary's Seminary in Baltimore. The divine plan became clearer in that small house and classroom. It was there that Elizabeth Ann received her first vows. Soon other young women interested in the poor and illiterate came to join her. What came of those years of pain, frustration, joy and glorious hopes was described by Cardinal John Wright in Rome. "She became," he said, "the spiritual mother of thousands of nuns, and of the inspiration, as of a few years ago, of eight colleges, 160 high schools and academies, 447 parochial schools, 91 schools for nursing, 6 orphanages, 18 day nurseries, 21 infant asylums, 3 technical schools, 6 retreat for nervous diseases, 5 homes for working girls, 1 leper home, 2 schools for deaf mutes, 20 commercial schools..."

Pope Paul on the day of her canonization summed it all up by speaking of the cross in her life. He said, "Our hope for America is so great that we look forward in prayerful expectation, if God so wills, to a 'second spring' in the life of the church in the land of St. Elizabeth Ann Seton. For we are convinced that the action of the Holy Spirit is ever intense in the midst of your people, stirring up new fruits of holiness and justice, and leading many to discover that the message of the Cross is truly the 'power of God.'"

It is this which runs like a golden thread through the life of St. Elizabeth as wife, mother, impoverished widow and courageous apostle for the needy.



By Dick Conklin

Let's work together in '81

"When you want something done, give it to a busy man."

I don't know who said that, but it certainly is true. Ask any club president, volunteer worker, or pastor. Those active people seem to be everywhere at once, always ready to lend a hand. You wonder where they find the time to do it all. You also sometimes ask why a few have to carry such a load while others do little or nothing. If only there was a way to get everyone equally involved -- to equitably divide all of the important things that need to be done among all of the able-bodied people.

This is a nice thought but don't hold your breath waiting for it to happen. At best, you'll find a resourceful leader who discovers how to bring new blood into a project or organization. He or she may accomplish this by effectively promoting and advertising the cause or getting signed-up members to "bring a friend". A very important but often overlooked method is remembering to say "thank you" to people who helped out. Anything from a simple letter of thanks to an award or trophy to an appreciation dinner, can go a long way toward giving the volunteer a feeling that his effort has been recognized. Just ask that "dropout" from the committee who once carried such a disproportionate share of the work without a word of praise -- no one wants a "thankless" job.

But regardless of how successful the recruitment program is, there will always be those workers who happily do more than their share for others -- with or without any reward in this life. In any parish you'll find dozens of such people involved in a variety of roles, sometimes performing multiple jobs. Put them all together and you have a powerful force for good. But how often do we ever try to do that, or even simply ask another Christian group to join us in an important cause?

Much has been said and written about the value of coalitions in getting things done -- even the "im-

possible" tasks that frustrate us in the face of tremendous costs or efforts required. When your parish organization finds itself in this predicament, why not call on another group to lend a hand?

Some examples...

The parish Golden Age club regularly calls on shut ins, many of whom live in nursing homes. They explain their program to the CYO president, who has an idea. How about a CYO musical, with members singing and performing for the elderly? The young people agree, and soon the troupe goes on the road, visiting every nursing home in the parish.

The Council of Catholic Women receives alert from the Florida Catholic Conference about a bill in Tallahassee that needs support. A letter-writing drive is launched, but the legislative chairman also

"In any parish you'll find dozens of such people involved in a variety of roles, sometimes performing multiple jobs. Put them all together and you have a powerful force for good. But how often do we ever try to do that, or even simply ask another Christian group to join us in an important cause?"

takes her request to the local Knights of Columbus council. The men have their own letter-writing session, which effectively doubles the mail to the local legislators.

A parish member involved in the migrant ministry comes to a Cursillo group for help. The cursillistas gather food and clothing, enough to sustain the most needy. Several of the men have carpentry experience, and use it to repair migrant shacks used during harvest season.

The Respect Life committee goes to the parish Marriage Encounter group with a problem: no

homes are available for young women wishing to avoid abortion and carry their pregnancies to term. Several couples open up their homes, and as a result, both mothers and their babies are given a new lease on life.

The charismatic group has a telephone tree by polling parish organizations, it adds many new names to the tree, and effectively triples their "prayer power".

These are but a few of the many miracles that are worked when Christians come together in a common cause. When a parish council exists, it can be an effective place to discuss such needs. An organization's Liaison Committee can also be a big help. But even without a formal means, people can and should freely exchange their ideas with others in the parish community. It's hard to think of a better example of the mystical body of Christ at work in the world. Simply put, it just means that we should be conscious of the needs of people around us, decide on a way to meet those needs, and then come together to get the job done.

Sounds like a great new year's resolution, doesn't it?

PRAYER FOR RESPECT FOR ALL HUMAN LIFE

Heavenly Father,
your cosmic gaze focused on dust
and you fashioned in your image
and likeness
every man and woman:
give us, we beg you, a keen eye
to recognize that image
so that respect for all human life
becomes our way of life.
Grant this through Christ our Lord.
Amen.

Committee for Pro-Life Activities
National Conference of Catholic Bishops
1312 Massachusetts Ave. N.W.
Washington, D.C. 20005

"Sure, it strenghtens your faith. You have to rely on God."

Accept suffering

Stroke victim priest says prayer helps realize 'God's will'

DENVER (NC) — "An experience of prayer makes you see that the suffering in the world is God's will," said Father James Morgan, who was partially paralyzed by a stroke in March 1977 when he was 45.

Prayer helps a person to realize that suffering "is the cross carried by (God's) faithful for their salvation or someone else's," said Father Morgan, associate pastor at Blessed Sacrament parish in Denver in an interview with The Denver Catholic Register.

Although he still has difficulty walking and is unable to use his left arm, three years of weekly therapy sessions have brought him a long way in his recovery and have left him with a stronger faith, the priest said.

"Sure, it strenghtens your faith," he said. "You have to rely of God. If things are going smoothly, you always say to yourself, 'I must be all right with God.' And then this happens, and it's time to strenghten your faith." He added: "Infirmity isn't a curse; it's a blessing that makes you see things."

A PILGRIMAGE that Father Morgan made in September to the Marian shrine at Lourdes, France, was his fourth trip there, but his first since suffering the stroke. "You see a lot of faith there," he said. "This trip showed me how God intervenes in people's lives."

Father Morgan said he and others on the Pilgrimage did not make the trip in the expectation of a cure but to "honor the Blessed Mother."

"Some of the 'Miracles' that happen by going to Lourdes happen in the heart and in the mind," he explained, "and those give you strength to go through life with infirmities."

Ordained in 1959, Father Morgan has served in seven parishes in the Denver Archdiocese and as hospital chaplain.

"It's a natural thing to wish that (the stroke) hadn't happened and for a long time I kept blaming myself," he said. "it has changed my life slightly but I still do a lot of things I was doing before."

"I've learned to be very philosophical about things. Life was never promised to be a bed of roses. Life goes on. I look for the ups."

FATHER MORGAN still attends therapy sessions twice a week. He now uses a cane only once in a while. Although he used a wheelchair at Lourdes because of the uneven terrain there, he has not used a wheelchair anywhere else for three years, he said.

His dislike for wheelchairs motivated him to regain his ability to walk, he said. "I said I would walk one way or another even if I don't walk that well . . . I am getting better all the time. You have to have realistic expectations. You have to have a lot of will power to overcome this."

Those on the pilgrimage to Lourdes returned with a determination to make people aware of the unattended sick and handicapped, Father Morgan said. "There are a lot of those kinds of people right here in this parish, and they have been neglected not because people are totally selfish, but because we don't know about them."

The kind of prayer experience people have at Lourdes should be an important part of anyone's daily life, Father Morgan said. "Without a prayer experience, we see that man dying of cancer or see an invalid and ask 'If there is a God, then why is there this suffering?' Through prayer we can see a lot of things about ourselves and the world and understand that the suffering is God's will."



NEW STRENGTH — Father James Morgan, associate pastor of Blessed Sacrament parish in Denver works with occupational therapist Doris Anthony to strenghten his left arm during a weekly therapy session.

'Healing priest' brings hope to sick, disabled

NEW YORK (NC) — Moving from chair to chair in the music room of St. Francis Prep, crowded with the sick and disabled, the priest touched them, prayed silently and occasionally relieved the tension with banalities.

Outside, a queue of wheel-chair-bound people, excited by reports of a mysterious warmth at the touch of the "healing priest" waited.

The priest, Redemptorist Father Edward McDonough of Boston's Mission Church, had traveled to the gathering of about 300 sick and disabled as part of a healing ministry which has occupied him for the past six years.

EVERYONE watched as he put his hands on a crippled woman's shoulders. She swayed and fell into his arms.

Another disabled woman murmured when she was touched, "I feel very warm vibrations. Thank God."

He prayed over a man and asked him if his legs felt warm.

"Yes," the man said.

"Do you usually walk with a cane?"

"Yes."

Father McDonough told the man to walk without the cane and, smiling, the man walked in a circle. "you'll be in the marathon next," the priest said.

After an hour the room cleared and a new group entered in wheelchairs and on canes and walkers.

Outside people recounted their experiences in the music room.

"I felt warm, I felt such a tingle in my body," said Julie Bocca, an arthritic. "My leg, my foot, my head have been bothering me terribly, but when he touched me, all that went away. I feel the best I've ever felt."

ELAINE CARROLL, a 15-year-old student at St. Francis Prep, said she had suffered broken vertebrae in an accident three months earlier. "I was amazed when he started to reach around for my back. He started to bend me over and I haven't bent since September. I was touching the floor. I can still do it too. They said it would take two years

"I don't really claim that it's my prayers more than anyone else's... I don't think it's surprising that God answers prayers."

before I could bend over again. I'd have to take pills and wear braces . . . I don't even have the brace on now and I can walk. Usually I can't walk without it."

After the last people filed out of the music room, Father McDonough sat down in a cloakroom for a cigarette and a soft drink.

"I never could have thought of a healing ministry," he said, "until the Lord started using me to gather people together to pray that the lord would heal, and all kinds of healing took place."

"In the past six years, I can honestly say I've seen every kind of healing you could think of take place, some of them many, many times." He cited cures in cases of polio and cancer, blindness, deafness and

brain tumors. "I exercise the gift in the context of a Christian community of prayer," he said "I don't really claim that it's my prayers more than anyone else's . . . I don't think it's surprising that God answers prayers."

He said he has conducted healing services for as many as 2,500 people in Ireland and has seen as many as 60 sets of crutches and canes left behind after a service.

"I THINK there's a lot of miracles in healing," Father McDonough said, "but they're not defined as such by the church, and so technically they're not miracles."

He called the low priority given to the healing service by church leaders "unfortunate."

"Priests are trained theologically," he said, "and many of them still hold onto a theory that's been given up by the church, that we can't expect miraculous healing now. Priests do believe that God can heal, but they don't believe there's great healings taking place in the context of healing services. The majority of medical doctors are more receptive to . . . healing services than the majority of priests."

He said the healing service is not extraordinary in the tradition of the church and especially of the early church.

"We go around trying to create a climate of faith," he said, "so that people will believe that Jesus heals, and heals today, and heals all of us in his own way."

Theatrical troupe of priests spreads the Gospel

By William McClinton

PITTSBURGH (NC) — Giving a theatrical twist to spreading the word are four Pittsburgh-area priests who sing, dance and tell jokes for supper club audiences to put across the Gospel message.

Their act, "The Good News According to the Four Fathers," is perhaps the only one of its kind in show business.

"This is evangelical theater," Father Smith said in an interview with the Pittsburgh Catholic, Pittsburgh's diocesan newspaper. "We are theatrical evangelists. We are using the theater as another means of getting across the good news of the Gospels. Every song, every dance, every line in our act has the purpose of setting up the audience to receive the good news."

THE ONLY ONE of the four with any theatrical experience, Father Smith was a featured dancer in the 1944 Ziegfeld "Follies" and at Billy Rose's Diamond Horseshoe and other Broadway shows and clubs before entering the seminary.

Three of the priests are near or just past 50, pastors of McKeesport-area parishes near Pittsburgh and long ordained.

Father Smith has been a priest for 29 years, Father Patrick Jones for 25 years and Father John Cassella for 23 years. The fourth, Father Sam Esposito, an assistant pastor, has been ordained for two years.

Their cabaret performance is not only unique, but to some people is inappropriate for priests. But the four are convinced they are reaching people spiritually who would not be reached otherwise. And to them it justifies the venture.

Reaction from their audiences, parishioners and letters has been, with a few exceptions, favorable and encouraging, they reported.

The act was Father Smith's idea. He studied and taught dance for 25 years and for the past 12 years has been doing his own one-man song-and-dance act "as a special apostolate and ministry." He has played everywhere from clubs and cabarets to parishes and several national Catholic conventions.

Father Smith said he took up theatrical activities again at the urging of the late Cardinal John J. Wright, then Bishop of Pittsburgh. Bishop Vincent M. Leonard, who now heads the Pittsburgh Diocese, has not seen either of the acts but, said Father Smith, "has shown real confidence in me and my judgment, for which I am grateful."

AFTER REHEARSING all summer in their spare time the four opened in September 1980 at the Ben Gross Restaurant, a supper club outside Pittsburgh. They were an immediate hit. Their six-week engagement — Friday and Saturday nights only — was sold out and extended three weeks.

Wrote George Anderson, entertainment editor of the Pittsburgh Post Gazette, "How can you resist a priest in black patent pumps and velvet jacket who tells you that you die, God's gonna look you in the eye and say, 'Hello, gorgeous?'"

They made NBC television's "Today Show" in a film clip and the network is scheduled to film them during January for its prime time show, "Real People." They are also being sought for some parish and charity fund-raisers.

Wrote George Anderson, entertainment editor of the Pittsburgh Post Gazette, "How can you resist a priest in black patent pumps and velvet jacket who



THEATRICAL EVANGELISTS — From Left, Fathers Sam Esposito, Patrick Jones, John Cassella and Tom Smith.

tells you that when you die, God's gonna look you in the eye and say, "Hello, gorgeous?"

Anderson conceded the three neophytes lack Father Smith's professional polish, but added that "they win over the audience by sheer amateurish good will."

Most of their material is original. Songs by George Gershwin, Irving Berlin and Cole Porter are given a religious twist. "Be a Clown," for example, becomes on the second singing "Be a priest, be a priest, all the world needs a priest."

The quartet swap their clerical garb for clown jackets for this segment, but there is no slapstick. "The dignity of the priesthood is always respected," said Father Smith. "All material is in good taste."

The four admit to having a little ham in them, but said they prayed over their decision and undertook

the venture because their medium has been ignored for evangelizing and to show other priests that spreading the Gospel need not be limited to traditional ministries.

"**PRIEST HAVE** been stereotyped as to what they can do," said Father Jones. "We took Vatican II seriously when it said there are diversified ministries in the church. We decided that if we three who aren't skilled singers or dancers could do this, it might encourage other priests who have real talent in some field to make use of it for evangelizing."

Their success has them considering other possibilities, such as showcasing Father Jones' talent for preaching, Father Smith said. They will do nothing that takes them from their pastoral ministry, though, and the act "will go where the Spirit takes it."

Family Life

By Dr. James
and
Mary Kenny



Notes on Bed Wetting

Dear Dr. Kenny: Jason has started to wet the bed at night. He is 5 years old now and he has been dry since he was 2, so I know he can control himself. This could not have come at a worse time for us, since we have a new baby. I've tried everything. We have yelled at him, been nice, ignore it -- but nothing seems to work. Please help. (Indiana)

A. The return to wetting the bed in an older child is very common. Usually it is a reaction on the child's part to something new in the environment. In Jason's case, it may be related to the arrival of a new baby. It also may reflect some very normal concern about the separation anxiety that a child experiences when beginning kindergarten.

Despite the strong possibility of social and or psychological causes, you should first rule out a physical cause. If Jason is dry during the day, you can presume that the problem is not physical. On the other hand, if he wets regularly day and night or urinated frequently during the day, you should consult your physician.

THE NEXT STEP is a caution: Don't hassle him. Bedwetting is common enough to be considered a

normal reaction to life stress or the difficulties of growing up. A new baby, starting school, talk of divorce or moving to a new home are frequent culprits. Under stress the child returns in his actions to an earlier form of behavior. If parents let him alone and are patient, the child is usually able within two to three weeks to return to his more mature ways.

Don't hassle him but do help him. Make it easier for him to stay dry at night. While parents should not lecture or punish the child for his nighttime wetting, they can take some practical measures to make it easier for him to last the night.

Most obvious and important are restricting fluids after dinner and getting the child up to go to the bathroom just before the parents go to bed.

LET HIM KEEP his self-respect during this period. Do not belittle or demean him by calling him a baby or making fun of him. Teach him to care for his wet pajamas and his sheets by himself. Rather than diapers, provide some heavy training briefs covered with plastic pants which he can manage by himself and which will protect the bedding.

In this way he maintains a feeling of control and can emerge from this difficulty with some measure of self-esteem.

Finally, if three weeks go by and the wetting still occurs half the time or more, you may want to provide an additional incentive. Be positive. Don't be critical. Set up a daily chart with smile faces for the times he is dry. Or drop a penny in a bottle on his dresser every night he is dry.

ANOTHER GOOD REWARD is to let him put his hand in a treasure jar every morning he is dry. The treasure jar contains folded slips of paper with minisurprises written on them: a hug, a handful of peanuts, a toy car, a favorite activity and so on. The important factor is that being dry is rewarded. Being wet receives silence not even a lecture.

Take these practical steps to help him. Stay positive. Then allow some time for Jason to get back on the track, and you will succeed.

(Reader questions on family living and child care to be answered in print are invited. Address questions to: The Kennys; Box 671 Rensseleer, Ind. 47987)



By
Dolores
Curran

Who Owns the Health Problems?

Last year I met a skinny woman who apologized for rushing because she had to get to her weight watching class. Seeing my surprise, she explained, "Oh, it's not for me but for my husband. His doctor says he has to lose weight but he won't go to a class or do anything about it. So I go in for him."

She then explained how she kept a tally of his weekly weigh-ins, dutifully repeated the lectures back to him at home, and got recipes and motivation for making him slim.

She smiled lamely, "It takes a lot of time but I figure I have to do it if I want him around for a while."

WELL, I SUPPOSE SHE'S RIGHT. The question is why. Who needs a lifetime child as a spouse? Somewhere along the decades, people have to become responsible for their own health habits or they become geriatric children carrying briefcases.

I resent doctors and commercials who turn a man's physical well-being over to his wife because it isn't doing that man any favors (or woman, as the shape may be). Until people learn to own their own physical conditions, they will not be responsible for

them. That woman can go to weight class until she's a shadow but until her husband assumes responsibility for his own girth, her efforts will be futile, effective only in alleviating her guilt if he dies of some cause aggravated by weight.

We mothers often begin this dependency by taking our children's illnesses upon ourselves. It's such a natural thing to do. Being necessarily responsible for high fevers in their infancy, we reinforce it by still assuming responsibility in their adolescence. Making sure they get sleep, dress warmly and eat properly become our responsibility even when they're seventeen.

Several years ago, as a mother of an allergic adolescent, I was told, "She's going to have to learn to handle this herself." At that point, we turned it over to her - the responsibility for scheduling injections, watching her diet, and avoiding certain environments. When she went away to college last fall, that was one worry-free area for us. We knew she could handle her own health.

BUT I HAD TO BE instructed to force her to her own health. It went against every maternal instinct. I was her mother, after all - ergo, responsible for her health and well-being. Not so, medical practitioners

tell us. Just the opposite. The sooner children take on responsibility for their own health, the better they are able to handle the emotional fallout from their conditions.

When a ten year-old is diagnosed a diabetic today, he is sent to the hospital alone for two days, not for therapy but education. He learns about insulin, diet, and predictable patterns of the condition. He learns how to administer injections to himself, how to respond when friends push forbidden foods, and what to tell grownups when they ask. He is handed the task of educating his parents, not the reverse.

Most of all, he is taught to accept his condition as a natural part of his life. He may always have it so he must learn to control it. Otherwise, it will control and direct his life, a reality we see in many grownups whose preoccupation with a physical disability has rendered them more emotionally than physically handicapped.

IF WE DON'T ALLOW our children to own and control their own health problems, we had better pray that they find a spouse who will, because I don't know of many young women today who are going to serve as surrogate husbands in the weight watching classes of tomorrow.

Family Night

OPENING PRAYER:

Gentle Lord, King of Glory
Gentle Lord, King above
Gentle Lord, fill our spirits
With the mysteries of your love. Amen

SOMETHING TO THINK ABOUT:

"Thy Kingdom Come, Thy will be done on Earth as it is in Heaven..." Tonight's words remind us to yearn for God's presence to be more fully on earth just as it is in Heaven. There would be no suffering, no death, love would reign supreme. When we stop to think about it, that really is quite a bold request to ask for; yet these are the very words Jesus taught us to pray. how we must be loved by our Father!

ACTIVITY IDEAS:

Young and Middle Years Families

Plan to continue last week's Family Lords Prayer Booklet. Share thoughts on tonight's words and then write them on one page and use the remaining space for pictures drawn or cut from magazines. Explain the words of tonight's verse.

Adult Families

Share ideas on what "kingdom" means and then compare it to what God's Kingdom may be like. Then read together Matt. 13: 44-46; share again about the Scripture.

SNACK TIME

Hot spiced tea and white cupcakes with coconut frosting (snowball delight)

ENTERTAINMENT

If there are enough bikes, try a bike ride; otherwise take a neighborhood walk.

SHARING

Each share an especially joyful moment from the past week.

CLOSING PRAYER

The Lords Prayer

Radio deregulation criticized by church group

By Liz Schevchuk

WASHINGTON (NC) — The Federal Communications Commission (FCC) Jan. 14 approved deregulation of four key areas of commercial radio policy, and was criticized by the Catholic church and a public interest group.

Court challenges of the FCC action are likely.

On a 6-1 vote, the commission dropped rules specifying that radio stations whose licenses are up for renewal ascertain and address community needs, keep programming logs for the FCC, and keep the number of commercials aired to a minimum. It also dropped the guidelines calling for a specific amount of non-entertainment programming (which includes news, public affairs, religious educational or agricultural and similar special shows) and instead said that stations must deal with community issues but can do so in their own way — through news or other means.

The previous plan, still in force until the administrative process for deregulation is finalized, called for eight percent of commercial AM stations' programming and six percent of FM stations' programming to be non-entertainment.

THE FCC said that even without the guideline, stations would still offer a wide variety of non-entertainment programming because the public wants it.

While dropping the ascertainment requirement, which involved surveying the community and was considered a paperwork burden by broadcasters, the commission stipulated the stations seeking license renewal must keep, for public inspection, a short list of "issue-oriented" programming responding to local needs. It also said that eliminating the limits on commercials aired will not lead to excessive amounts of radio advertising because

most stations were already below the 18-to-20 minutes per-hour standard and the public won't stand for excesses.

Deregulation, which had been debated for more than a year, generated some 20,000 comments from the public and interest groups supporting or opposing the plan. The U.S. Catholic Conference, among others, attacked the deregulation proposal, while noting the need for some reforms of the rules governing broadcasting.

USCC Secretary of Communication Richard Hirsch Jan. 15 charged that the FCC action was "an abdication of the commission's responsibilities as mandated by Congress" and warned it was "subject to legal review."

"The commission's naive belief that the economics of the marketplace will maintain certain standards regarding news, public affairs and related non-entertainment programming is nothing less than a substitution of financial

considerations for the commission's regulatory oversight responsibilities," he said in a statement.

According to FCC, the new policies will increase programming diversity and give the broadcasters more flexibility to be innovative. For example, in addressing community needs they will be able to look at type of programming offered in their total market area (or region) to see what is offered by other stations and then decide their own level of such

programming accordingly.

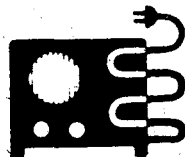
WITH OTHER public interest groups, the USCC has claimed that reliance on the marketplace will allow broadcasters to ignore the needs of the poor, elderly, minorities and others who are not among the more affluent radio listeners.

The deregulation move was lauded by the National Association of Broadcasters, which had suggested it in 1978, and blasted by a media-oriented citizens' group.

Fr. Vincent Cashman's father dies

Mr. Daniel Cashman, 82, father of Fr. Vincent Cashman, pastor of Little Flower parish, Hollywood, died January 16, at Nazareth House, Dublin, Ireland. Mr. Cashman who had been ill for some time was accorded a military funeral by virtue of his being the last surviving member of the East Cork Flying Column

A concelebrated Mass was held at Bolton Abbey. Concelebrating with Fr. Cashman were Dom Benedict, O.C.F.O., Fr. Ambrose, O.C.F.O., Prior, Fr. Phil, O.C.F.O. and Canon O'Sullivan, of South Hampton, England. Mr. Cashman was born in Middelton, County Cork.



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Pope attacks artificial birth control

By Jerry Filteau

VATICAN CITY (NC) — Pope John Paul II issued one of his bluntest attacks ever on artificial birth control Jan. 15.

Speaking to participants of the Catholic-sponsored Congress for the Family of Africa and Europe meeting in Rome, the pope defended natural family planning, quoting Pope Paul VI's encyclical, "Humanae Vitae," (Of human life) on the topic and saying:

"The design of the creator has provided the human organism with structures and functions to assist couples in arriving at responsible parenthood."

"How sad it is to note that the spirit of so many men and women has drifted away from this divine plan," he said.

"For so many men and women of our time," he added, "new life is looked on as a threat and something to be feared."

"Others, intoxicated with the technical possibilities offered by scientific progress, wish to manipulate the process of the transmission of life and,

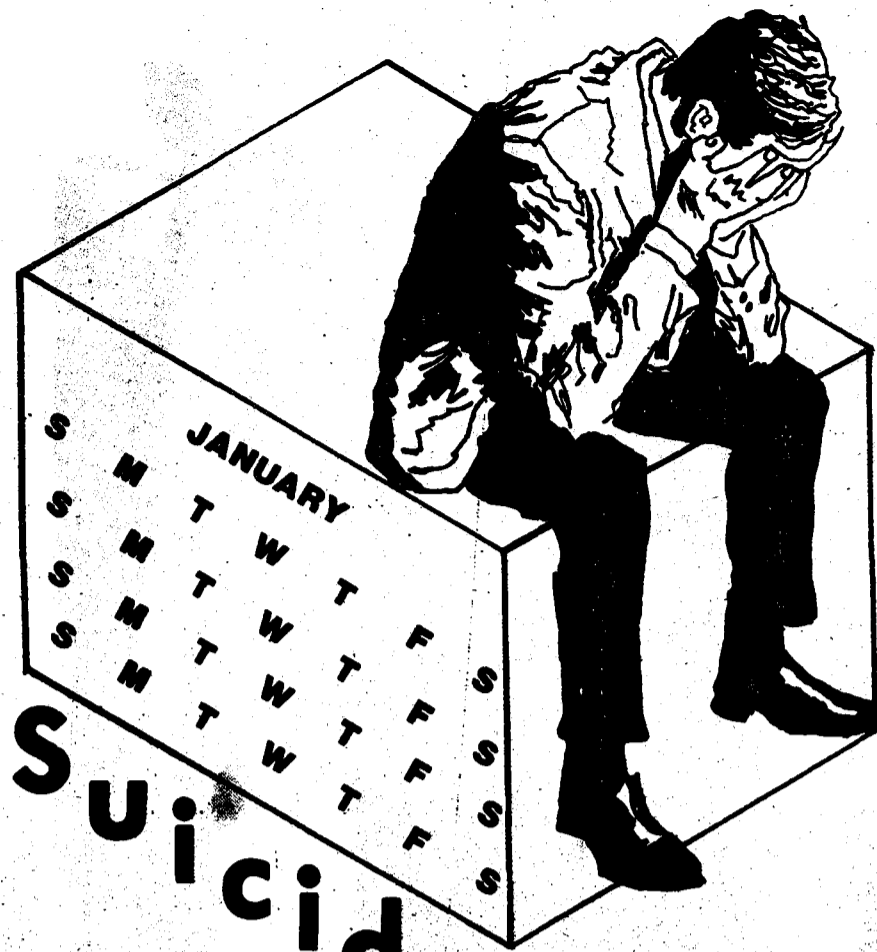
following the subjective criteria of personal satisfaction, are prepared even to destroy newly conceived life," the Pope added.

He declared that the Christian approach "must be quite different," inspired by objective moral standards based on an authentic and all-embracing vision of the human person.

The congress for the family, which drew medical, theological and other family specialists from all over Europe and some 20 countries in Africa, centered particularly on the various dimensions of natural family planning — using the woman's natural biological rhythms in planning children.

Natural family planning received a strong endorsement from the 1980 World Synod of Bishops, which met in Rome late last year and reaffirmed church teaching that artificial means of birth control are intrinsically wrong.

In his address the pope praised the synod's twin emphasis on the validity of the teaching and on the need to develop better the "biblical and personalistic reasons" behind the teaching.



Suicides increase after holidays

"More suicides probably occur during January than in other months because expectations for the holidays were unfulfilled."

Prof. Sharon Sloboda
Catholic University

WASHINGTON (NC) — "There is a seasonality for suicides," said Sharon Sloboda, associate professor of psychiatric and mental health nursing at the Catholic University of America in Washington.

"The likely seasons for suicide follow the Christmas and New Year holidays, the suicidal individual's birthday and the anniversary of a particularly significant event for the person, such as a divorce or the death of a loved one," Ms. Sloboda said.

"More suicides probably occur during January than in other months because expectations for the holidays were unfulfilled," she stated. "There is something magical about our

expectations" at Christmas that "are intensified by all of the advertising, television specials and musical broadcasts. Suicidal individuals think about childhood joys and family fun once experienced, but when such happiness is not repeated during the holidays they can become extremely despondent."

The likely suicide has a deep-seated emotional and mental depression, Ms. Sloboda said. Other signs to look for in someone seriously thinking of committing suicide include a

loss of interest in what is happening in the household, sad and empty talk, a break-up in a relationship or failure in school or at work, giving away prized possessions, expressing suicidal sentiments, a change in eating or sleeping patterns. Previous attempts at suicide, even if they were not overt efforts such as taking a few more aspirins than usual, are also an indication.

Loss of interest in what is happening in the household, sad and empty talk, a break-up in a relationship or failure in school or at work, giving away prized possessions, expressing suicidal sentiments, a change in eating or sleeping patterns. Previous attempts at suicide, even if they were not overt efforts such as taking a few more aspirins than usual, are also an indication.

Suicide ranks in the top 10 causes of death in the United States, she said, with approximately 30,000 suicides reported each year.

The psychiatric nurse said statistics show that more women than men attempt suicide, but that men actually kill themselves more often. "Men employ more lethal methods like shooting and hanging, whereas women usually attempt to die from a drug overdose which means more women can be saved from suicide attempts."

If a person is concerned that a friend or relative may try to kill himself, Ms. Sloboda recommended listening and watching for clues which are often verbalized: directly question the person about his intention to commit suicide and his plans to carry out the act; seek assistance through crisis intervention centers, which are located in almost all communities, and use an affirmative and directive approach dealing with the person. "Depressed people cannot direct themselves," she said, "and if they are suicidal you have to meddle in their lives."

The nurse advised persons contemplating suicide to lower their expectations and try to be more realistic during periods of high stress, not to overextend themselves, to keep social events or job commitments within manageable range and avoid financial pressures by not overspending money. If they are alone and depressed, she urged them to plan a schedule of enjoyable activities with friends or treat themselves to a gift or special meal. If the holidays or some other events are depressing she said, find someone to talk realistically about the issues involved. That someone, she said, does not need to be a psychological therapist but can be a friend, relative or clergyman.

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4-H at San Juan Center: planting seed of learning



Gregory de Jesus waters vegetable garden as his companions and fellow 'farmers' at San Juan de Puerto Rico Center watch. Right, Marvin Siu and friends examine their work.

(Story, photos by Ana Rodriguez)

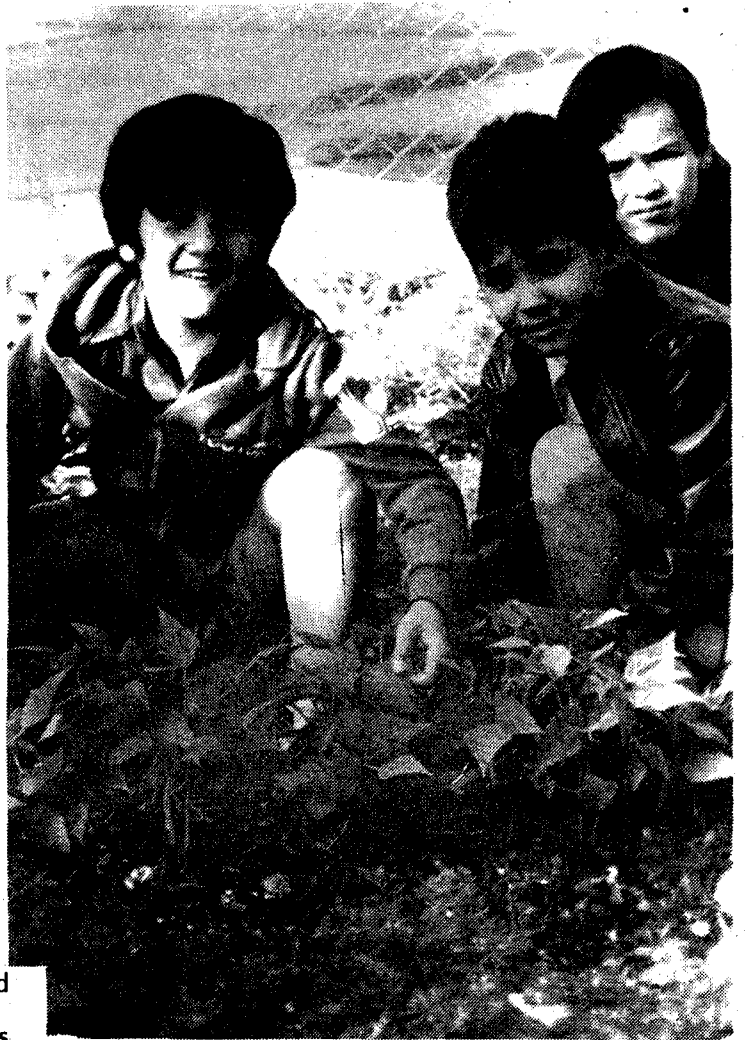
The 4-H Club and the children of the San Juan de Puerto Rico Center have gotten together and the fruits of their union are a brand new vegetable garden visible in the center's playground.

Forty-five children from the after-school center in Miami joined the club about one year ago, and now 30 of them have completed their first program, on nutrition. Seventeen, all boys, took turns planting, watering, fertilizing, and preparing the patch of land on which the vegetable garden sits, and from which

now sprout beans, lettuce, carrots, turnips and other vegetables.

The girls, meanwhile, completed art projects which will be unveiled for their parents and guests during the graduation ceremony slated for this Saturday, January 24, at 8 p.m., on the grounds of the center. All the children, aged between 8 and 12, will also prepare food to be savored by the guests.

According to Ana Stevens, of the 4-H clubs, those who have completed the project will be awarded diplomas and certificates of recognition at



the ceremony.

"I think the children have accomplished quite a bit," she said. But she added this does not mean the end of the vegetable garden, because "the children love it."

In the future, she expects that they will continue performing 4-H projects in areas such as education, citizenship, health and personal grooming.

The center, which takes care of neighborhood children after school, until their parents come home from work, is funded by the Catholic Service Bureau, and located at 144 N.W. 26 Street, Miami.

Pope John XXIII's biography

ROME (NC) — A limited edition biography of Pope John XXIII was published recently in the Soviet Union, the Italian Catholic newspaper, *Avvenire*, reported Dec. 30.

The book was written by Russian Orthodox Metropolitan Nikodim, a strong proponent of ecumenism who

died in the arms of Pope John Paul I on Sept. 5, 1979, during an audience at the Vatican.

Avvenire said only a limited number of copies of the biography were printed for the church community in the Soviet Union.

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The statue of the Blessed Mother, hand-carved and imported from Europe, that will again grace the fair booth.

'Fair' Lady at Palm Beach

For the second year in a row, a Marian booth has been set up at the South Florida Fair, in Palm Beach County, to promote devotion to Our Lady.

The booth is the result of the work and energies of volunteers from various parishes throughout the county, who simply share a love and devotion to the Blessed Mother. They expressed the hope that their literature, video tapes and pictures will attract many from the crowds, who are not familiar with the comforts and rewards that are experienced by those who are close to Our Lady.

It is this message that they trust will reach the visitors at the fair. The fair will open on Jan. 23 and close on Feb. 1. The fairgrounds are located on Southern Blvd. in suburban West Palm Beach.

Women's clubs

St. Anthony's Women's Club, Ft. Lauderdale, will hold its monthly meeting, January 27, 1981, at 12:00 Noon, in the Parish Clubhouse. This is the annual Membership Day. New members will be introduced.

Ascension Women's Club of Boca Raton will have a Communion Breakfast January 25, following the 9:00 Mass. Breakfast will be had at the Boca Raton Country Club on Hiddon Valley Rd. For reservations please call 997-7797. Tickets cost is \$6.00.

St. Clare's Women's Club will sponsor a Flea Market, January 31, from 9:00 a.m. to 2:00 p.m., in St. Clare's parking lot, 821 Prosperity Farms Rd., North Palm Beach. All kinds of items will be featured. 10' x 10' seller spaces available - donation \$5.00 per space. Call Janet McDonough, 622-0286, for the Parish Office at: 622-7477.

The Office of Lay Ministries' "Celebration," a day-long series of workshops for lay ministers will take place Saturday, February 14, from 9 a.m. to 5 p.m. at the Pastoral Activities Center, 7707 N.W. 2 Ave.

The workshops will be divided into morning and afternoon sessions. In the morning, Fr. Donald E. Heintschel, J.C.D., Vicar for Religious for the Diocese of Toledo, Ohio, will talk about becoming "A Ministering Community." Workshops afterward will include such topics as "Lay Spirituality: Is There Such a Thing?" given by Fr. Greg Comella of the Cenacle Retreat House

Annual serenity retreat

A Serenity Retreat will be held Feb. 13-15, at the Biscayne College Center for continuing Education.

Serenity Retreats are for anyone whose life is affected by the disease of Alcoholism, directly or indirectly. The Retreat is non-denominational. The retreat leader will be Father Fred Lawrence S. T. of Stirling, N.J. who has worked in the field of alcoholism for more than 25 years.

Cost for the weekend is \$54.00 double occupancy. Retreat starts Fri. eve. at 8:00 p.m. and ends Sunday at 2 p.m.

For more info and registration forms phone Marge at 681-8581 or Maria and Lee at 1-852-3112.

Lay ministry workshops set

in Lantana; and "Christian Healing in Psychotherapy," given by Alphonse and Rudolph Calabrese, co-directors of the Christian Institute for Psychotherapy, in Hicksville, N.Y.

Afternoon workshops will deal with ministering to the family, young adults the elderly, the terminally ill and Hispanics. The speakers will include staff from the Family Enrichment Center and the Office of Lay Ministry, Michael Galligan-Stierle, campus minister at Boca Raton College, Sr. Una McGovern, director of Adult Education Department at St. Joan of Arc parish and Fr. David Punch, direc-

tor of Pastoral Care, St. John's Nursing and Rehabilitation Center, Ft. Lauderdale.

At 3:30, "Clowning for Jesus: Celebrating Reconciliation," will be presented by John Smaildino, Sue Dibeler and Ron and Elsie Val. Archbishop Edward McCarthy will celebrate Mass at 4:15.

Registration fee is \$10 per person payable to the Office of Lay Ministry, 6180 N.E. 4 Ct., Miami, FL 33137. Please include your name, address, telephone number, present ministry and preference for morning or afternoon workshop.

Religious Ed Program

For all jr. high and high school religion teachers who need some help or advice or a few creative ideas will have an opportunity to attend a workshop on February 7.

Mr. Tom Zanzig, consultant for St. Mary's Press and author of two religion programs; Sharing the Christian Message for 9-12 graders, and Understanding Your Faith for Catholic high schools will present the workshop.

The workshop will be presented at St. James Parish, Miami on Saturday, February 7, from 9:30 a.m. to 3:30 p.m. Fee is \$5.00 which includes lunch. If you wish to register please phone Sister Mary Doran, 693-1248.

Missionary Sister to speak

Sister Marianne Michels, Victory Noll Sister, recently returned from Bogota, Colombia, will speak to all interested Sisters of the Archdiocese on Saturday, Jan. 1, at 2:00 p.m. at Madonna Academy.

Her topic will be the Role of Religious Women in the New International Economic Order.

Sister will share insights of her experience in Bogota in terms of a heightened Christian awareness to the Latin American situation. This presentation is being sponsored by the Sisters Council.

It's a Date

Young at heart

St. Coleman's "Young at Heart" Club will hold their monthly meeting January 26, at 1:00 p.m. in the Parish Hall.

Divorced and separated

St. Bartholomew Ministry to the Divorced and Separated will present a program led by Ann Marie Perno, entitled, "Joshua in the Box". The meeting will take place in the Parish Hall, Miramar Parkway and University Drive, Miramar. Refreshments will be served. For information call 983-1134 or 625-0369.

Catholic Daughters

The Catholic Daughters of the Americas, Ct. Holy Spirit, No. 1912, Pompano Beach, Fla., will sponsor a dessert-card party on January 24, at 12 Noon at St. Elizabeth's Gardens. Donation \$1.50. Refreshments served. Anyone may attend. For information call 941-5546.

Nursery School / day care

What do you look for? How do you find it? A talk on this subject will be given by Karen Kerr on January 27, at 8:00 p.m., at St. Katherine of Siena Church Hall, 9200 SW 107 St., Miami. Ms. Kerr is an associate staff member of the Parent Center at Miami Dade College and directs the early childhood program at the Family Center.

Fr. Vincent Morgan

Fr. Vincent Morgan, 65, of the Diocese of Portland, Maine, died in Boston, Mass., on January 13.

Fr. Morgan had served in several parishes in the Archdiocese of Miami. He was visiting his sister while on Christmas vacation from St. Juliana's Church in W. Palm Beach when he was stricken.

A memorial Mass was concelebrated at St. Juliana's last Monday, January 19.

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"(The laity) engage directly in the task of relating Christian values and practices to complex questions such as those of business ethics, political choice, economic security, quality of life, cultural development and family planning." (From the U.S. bishops' 1980 reflections on the laity)

"Growth in Christ is never an easy task. . . We honor those persons — especially young people — who reject the patterns of behavior which surround them and, as 'children of light' attempt to respond with fidelity to the grace of their baptism. It is that very grace which calls us to support one another as a company of believers." (From "Catholic Higher Education and the Pastoral Mission of the Church," November 1980 pastoral letter of U.S. bishops)

Fr. Connolly joins TV Academy heads

Fr. Donald Connolly, director of Communications for the Catholic Archdiocese of Miami, has been elected to a two-year term as a member of the board of governors of the Miami Chapter of the National Academy of Television Arts and Sciences.

A 20-year veteran of TV, Father Connolly was from 1967 TO 1970 the coordinator for the American Bishops' National Catholic Office for Radio and Television. During that time he assisted major networks in the production of almost 500 radio and TV programs and each week hosted his own radio program for NBC.

Last October Archbishop Edward A. McCarthy appointed him director of the Communications Ministry of the Archdiocese which includes The

Voice, weekly newspaper of the Archdiocese; the Radio and Television Department, Community Relations and Public Information Office. He has been serving as Community Relations Director for the past three years.

"I hope to bring to the Academy a deeper ethical awareness in media decision-making," the priest said. "It seems especially important to have the members realize their greater responsibility because of their impact upon the American family. I also hope to make the media more aware of the damage done to true religious values by the overkill of the 'electronic church', that artificial so-called moral majority which is neither moral nor a majority."

Daughters create new foundation

NEW YORK — The Catholic Daughters of the Americas have established a new Foundation which will make grants to charitable causes in keeping with the purposes of the international organization.

Chartered in New York as "The Catholic Daughters of the Americas Foundation," it opens new avenues of support for the 180,000-member Catholic women's organization.

Miss Mary E. Murray, national regent of CDA, said the concept of the foundation was approved last July at the organization's national convention in Baltimore.

"All contributions to the foundation will be tax deductible," Miss Murray said. "On occasion, foun-

dation assets may be dispensed on a matching basis, thus making it possible for the recipient to realize a greater or even twice the amount given by the Catholic Daughters."

"Today, hundreds of large companies in the United States have matching fund arrangements and information on these will be made available to potential contributors as the foundation develops," Miss Murray said.

Miss Murray said assets would be distributed for charitable, educational, religious and scientific pursuits and urged all Catholic Daughters to consider the foundation in their estate planning.

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You can recognize stress by heeding the warnings of your body and emotions. Frustration. Anger. Hostilities that build up. Heavy pressures of responsibility time demands and conflict. Headaches, insomnia, muscle tension.

The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with. Because the longer you remain in the grip of stress, the more crushing — and costly — its effects.

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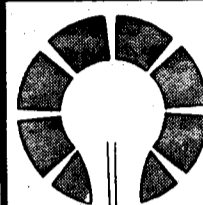
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Mother Angelica Returns to Miami Area

Mother Angelica is returning to the Miami Archdiocese February 6 through 9, 1981.

Mother Angelica sometimes called the "Superstar in Evangelization" will speak on her ministry at the following churches on the dates indicated: February 6, 7:30 p.m., St. James Parish, 540 N.W. 132nd St., No. Miami, phone 681-7428; February 7, 7:30 p.m. St. Bartholomew Church, Miramar Parkway and University Drive, Miramar, phone 987-4715; February 8, 7:30 a.m. Visitation Parish, 191-00 N Miami Ave., Miami, Phone 652-3624

February 9, 7:30 p.m., St. Maurice, 2851 Stirling Rd, Ft. Lauderdale, Phone 961-7777.

Mother Angelica comes from Our Lady of Angels Monastery, Birmingham, Ala., where she leads twelve nuns in the printing of more than 500,000 pamphlets each month, and conducts a television ministry with an eye toward 24 hours of Catholic programming. Mother Angelica envisions helping such movements as Cursillo, Marriage Encounter, Charismatic and the prison ministry by this means.

Mercy Hospital - Free Programs

"Be a Winner" is a series of six free programs open to the public at Mercy Hospital, 3663 South Miami Ave. Focusing on good health as a positive state of being, all programs will be held in the fifth floor Conference Center at 7:30 to 9 p.m.

Topics and speakers are (1) Physical Fitness and Exercise, Jan. 21, Jeri Fitzhugh, Southeastern Sports Medicine Therapy; (2) Cosmetic Surgery - Myth and Reality, Jan. 29, Philip George, M.D., Department of Surgery, Chief, Division of Plastic Surgery; (3) Fun in the Sun, Or is it? Feb. 4, Richard Fein-

stein, M.D., Department of Medicine, CHIEF, Division of Dermatology; (4) Stress and your Environment, Feb. 11, Richard Rees, Ed. D., Director, Education and Training; (5) Mind, Body and Health (Positive Thinking), Feb. 18, Barry M. Crown, ph.D., Department of Psychology, Florida International University, (6) Feeling Good by Eating Good, Feb. 25, Dauna Donato, registered dietician.

For information call Mercy Hospital patient education department at 854-4400, ext. 2683, or 2815, between 7 a.m. and 5 p.m. weekdays.

Lawyers Hold Red Mass

The Guild of Catholic Lawyers of Palm Beach and Martin Counties will sponsor its second annual Red Mass, Sunday, February 8, 1981, 9:00 a.m. at St. Edward's Church, palm Beach, with a family breakfast to follow.

Traditionally, such a Mass is held at the re-opening of the courts to seek Divine Guidance for our courts and blessings upon the members of the legal profession during the judicial year. Its name derives from the fact that the vestments worn were red.

His Excellency, Most Reverend Edward A. McCarthy, D.D., Archbishop of Miami, will be the principal concelebrant and homilist. Rev. Msgr. Bernard J. McGrenehane, V.F., is Pastor and Spiritual Director of the Guild. Art Wroble is President.

A family breakfast featuring John J. McHale, president of the Montreal Expos Baseball Club as speaker, will follow the Mass in the parish hall at 10:30 a.m. The program will conclude with the presentation of an Outstanding Catholic Lawyer recognition to Charles A. Nugent, Jr. All are invited to both the Mass and breakfast. Only a limited number of tickets to the breakfast are available for \$8.50 each, \$5.00 for children under 12.

For further information and reservations contact James. E. Foley, 626-7100.

Day of Reflection

There will be a day of Reflection held for young women on February 15, from 2:00 p.m. til 6:00 p.m. at Holy Cross Convent, 4841 N.E. 20th Ave., Ft. Lauderdale. For further information please call the Vocations Office at 552-5689.

Catholic TV Program

Channel 45, a religious programming station has announced that Fr. Michael Manning, S.V.D., from California will be aired every Sunday at 1:00 p.m., and Monday, at 11:30 a.m. Fr. Manning's TV ministry has the blessing of the late Archbishop Fulton J. Sheen.

"Meaning is found in the series of moments which transforms man step by step and carries him along in his development. Man's destiny is being decided in each event of his life." (Paul Tournier in "the Seasons of Life," 1960.)

Writing of his experiences with shared decision-making in Nativity of Mary Parish in Bloomington, Minn., Pastor Father John Gilbert says: "The pastor can see the sleeping giant that is the faith of these mature, adult men and women coming to life; he can see brothers and sisters ministering to one another in this faith community." (From the January 1981 issue of Today's Parish magazine)

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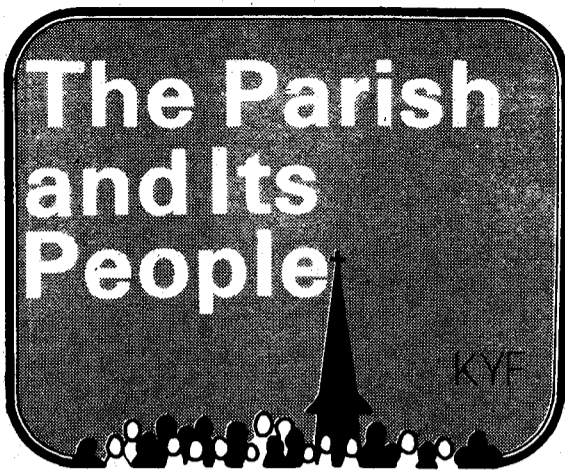
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Helping the handicapped

By Lenore Kelly

In 1979, the social ministries committee at St. Benedict Parish in Holmdel, N.J., turned to parishioner Marie Scherer to head their task force on the handicapped.

This articulate woman has an insider's view of the particular problems facing the handicapped. Ever since a childhood bout with polio left her paralyzed from the neck down, she has had to lie constantly on her back, dependent on an iron lung for survival.

A year later, the courageous leader can cite numerous accomplishments. She believes, "St. Benedict has become the most accessible church in the area for the handicapped." The parish has

removed parking lot curbs, built ramps, refashioned bathrooms and provides transportation for those who otherwise would be unable to attend parish functions.

Also, two church pews were removed to accommodate wheelchairs and stretchers. Ms. Scherer says, "Now a disabled person can be among parishioners and not stuck out in the aisle someplace. It's so important for a person's dignity not to feel out of place."

BESIDES the physical changes, there is a growing awareness and sensitivity about the handicapped among the 2,600 families of the parish. An initial activity of the task force was a weekend seminar which evolved from requests to know more about the handicapped.

Before joining the task force, Ms. Scherer's involvement with the parish was minimal, limited mainly to Sunday liturgies. For years, however, she has been active in a number of self-help secular organizations for "ablebodied but handicapped adults."

One group helped sponsor a county "Handicapped Awareness Day," hosted by St. Benedict's social ministries committee. That day sparked great interest and shortly afterward the parish established its task force. Transported by volunteers in a specially equipped car, Ms. Scherer says the task force is "one of the many ways in which the committee tries to meet the needs of all the people in the parish, not just one segment."

Those who serve

By Father Philip J. Murnion

Just before he died, Jesus gave one of his most powerful teachings. Tying a towel around his waist, he took a basin of water and went around the table during that last meal with his followers. Kneeling before each, Jesus washed their dusty feet.

His action so violently clashed with the usual customs of leaders that Peter rebelled. But Jesus insisted that the apostles understand his point: The leader is one who serves.

As parishes go about serving the needs of people this lesson is a good one to recall. For today, the services people require often are provided by public agencies and social service professionals. These services are often bureaucratized. At times they are anonymous and burdened by red tape.

Today the term "public servant" is sometimes used, not simply as a description for agencies, but as an expression of frustration when the red tape seems to have taken over.

THE PROBLEM is not just a problem for public agencies. It is a problem for anyone providing services for people in need. The problem is this: There is a tendency for the focus to shift away from the people in need.

Then the person in need comes to be regarded more or less as an object who receives the good graces of those who provide them. The dignity, the knowledge, perhaps even the real desires of the person in need are not always kept at the priority.

There is a greater need than ever today for people in parishes to serve each other. Parishioners should not think that they are no longer needed since public agencies are doing everything that can be done. No amount of publicly organized service eliminates the need for individuals and groups willing to serve.

In parishes then, following the example of Jesus, those providing care can truly acquire the attitude of servants. But to do so, they should view the person in need as someone with something to offer others, not simply as the recipient of aid.

In many parishes there is, in fact, an increasing emphasis on individual and personalized service. Parishes are:

1. Developing numerous services for the elderly — recreation and nutrition programs, programs of visiting and phoning shut-ins, even help in dealing with city agencies;
2. Making new efforts to help the grieving and widowed learn to deal with their difficulties;
3. Organizing groups called FISH (For Immediate and Sympathetic Help) to respond to calls for help. FISH provides a variety of services such as shopping for shut-ins, minding children when a parent goes out, cleaning the house for a sick person or helping a frail person get to a medical appointment;
4. Providing periodic bus trips to the local cemetery for those who otherwise would not be able to visit the graves of loved ones;
5. Arranging for special dinners on Christmas and Thanksgiving for people who otherwise would eat alone.

A PARISH'S efforts to serve can, of course, reach beyond the parish boundaries. There are many examples of cooperation among parishes in order to serve the people of a community. Then there are the organized services of the diocese, supported

financially by parishes, to reach beyond parish boundaries.

In providing services, parishes can search for ways to respect the sensitivities of persons in need. Perhaps parishes can ask people with a particular need to help make decisions about how services should be provided. There's something to be learned, for example, from those instances when the elderly have pitched in to care for each other, perhaps visiting or calling on those in nursing homes.

Teen-agers, too, can be encouraged to serve others. This shows young people that their contributions are respected.

Again, a parish expresses faith in the contribution of prayer when shut-ins are kept informed about the parish and their prayers for the work of the parish are sought.

We are all able to receive from others when we know there will be an opportunity to give as well. Parishes are coming alive with new ways for people to care for one another. And many are discovering that when they not only reflect on needs in their community, but also reflect together with the people who have needs, the ability to serve well grows.



This committed woman sees her future tasks as twofold: educating people and helping the handicapped become integrated into society. She explains, "It is so easy to send a check to an organization for the handicapped but the difficult thing is to get them to be seen, heard and accepted into the mainstream of society."

The committee sponsors programs for the elderly, blood drives, clothing collections, workshops on social justice issues, adult tutoring and baby showers for expectant mothers of the county prenatal clinic. Because of the committee's extensive work, a full-time coordinator has been hired to oversee daily operations.

Despite many accomplishments Ms. Scherer has encountered obstacles. "The same few people are willing to do everything. We need to get more people involved." Last fall, she was hospitalized with a respiratory infection and was unable to direct the group. Now, with improved health, she is trying to identify other handicapped people in the parish.

THIS COMMITTEE woman sees her future tasks as twofold: educating people and helping the handicapped become integrated into society. She explains, "It is so easy to send a check to an organization for the handicapped but the difficult thing is to get them to be seen, heard and accepted into the mainstream of society."

She also hopes to survey other area parishes and to publish a booklet on their services for the handicapped. "At least that way, those who want to go to church know the places which are equipped to handle their needs," she says.

As a spokesperson for the social ministries committee puts it, "The handicapped have stayed away from visibility not to embarrass others. At St. Benedict we have brought them out of their bedrooms."

At a time when services have become bureaucratized, professionalized, anonymous, burdened by red tape and so often conducted as an exercise of power over vulnerable people, there is a greater need than ever for people in parishes to serve one another. A nun working with an outreach program visits a Harlem man.

The Parish and Its People

Signs of reality

By Father John J. O'Callaghan, SJ

Increasingly, parishes require young people to complete a service project before receiving the sacrament of confirmation. A young person commits himself or herself to some activity over a period of time which helps people who are in need.

Done well, such projects ought to be excellent ways to make confirmation become what a sacrament should be: a sign of reality. As a requirement for being confirmed, helping people in need connects the sacrament with life and symbolizes what Christian life is about in the process.

We read in the Acts of the Apostles how deacons were named to service. The story is instructive: Everyday needs, like providing hungry people with food, were real to the first Christians. Meeting these needs was seen as a Christian duty — even a sacramental one.

LATER ON, the evolution of the deacon's function into a largely ceremonial one is also instructive: Removed from real life, sacraments lose meaning.

Then, for centuries, up until 1967, church practice conferred the order of deacon exclusively on men en route to the priesthood. It became largely honorific, or at most a dry run for priestly ministry.

Recently, the church restored the diaconate. In doing so, the church emphasized once again a central truth: There is no contradiction between the sacraments and the homely needs of everyday life. Just the opposite! A deacon is ordained to minister to people, not primarily to assist at the altar.

The bishops then give examples of service deacons can render: to the aged, the sick, to prisoners, the poor, the rejected. But their most telling statement is their hope that the deacon will not look or feel different from lay Christians! True to the nature of sacraments, the deacon's ordained role focuses that of every Christian.

The liturgical role a deacon may play symbolizes his broader role of service to the body of Christ. His assistance in the sanctuary is validated, then, by his work outside it.

That same insight underlies service projects at the time of confirmation. To be an adult Christian is to commit yourself to the welfare of the body of Christ in its many members, in and out of the church. This has to be done in particular instances, at times of crisis, to meet emergency needs.

We have to be ready to interrupt our ordinary lives, to change our plans and respond to the unexpected. This can be hard, but often we find ourselves rising to the occasion.



Deacon John Fairfax of Washington is a volunteer barber at the Little Sisters of the poor Home for the Aged in Washington, D.C. "Loving and serving individuals and the community of persons in Christ is the deacon's most characteristic ministry," the American bishops state in their guidelines to permanent deacons.

By Father John J. Castelot

Did St. Paul feel that married people somehow were not called to a life of Christian perfection? That conclusion often has been drawn from his remarks in Chapter 7 of First Corinthians, with most regrettable results for the self-image of the vast majority of the People of God.

Wittingly, or unwittingly, married people often have been made to feel like second-class citizens, not quite complete Christians. That is a shame. For Christian perfection is open to all. In fact, all Christians have the duty to strive for that perfection.

WHEN JESUS said in the Gospel of Matthew, "In a word, you must be made perfect as your heavenly Father is perfect," he was not addressing an unmarried elite.

What could Paul have meant, when he wrote: "To those not married and to widows I have this to say: It would be well if they remain as they are, even as I do myself; but if they cannot exercise self-control, they should marry. It is better to marry than to be on fire."

There are circumstances in which singleness is to be preferred, Paul thinks, because it is more practical. Free of the inevitable concerns of married life, Paul believes a person can be more completely devoted to the service of the larger community, as he himself is.

Another important consideration, which will emerge later in Chapter 7, is the prospect of the imminent of the risen Lord to establish a new order of things — a prospect which was very real to Paul and his contemporaries. Why change your status, then, why launch out a new career, when it's all going to be over very soon?

Still, always the realist, Paul is well aware that what may be good for him personally is not necessarily good for everyone. Actually it may be positively harmful. Consequently he has no hesitation in recommending marriage for those who feel that the single life would be agonizing. Losing one's mind is not necessary in order to save one's soul — or to attain perfection.

PAUL GOES on after this discussion to restate the gospel ideal of a stable union, a permanent commitment joining husband and wife. The precise situation Paul then deals with is that of a Christian married to a pagan.

In such a marriage, if the non-Christian is willing to live in peace with the Christian, respecting his or her convictions and lifestyle, then by all means let the two stay together. The unbeliever is not automatically a bad influence in the community.

On the contrary, the influence may well work in the opposite direction, with the pagan benefiting from association with the Christian and with the community which he or she belongs.

Paul illustrates this by referring to the children of the couple. If the children did not profit by living in a Christian environment, then one would have to say that they were "unclean," completely subject to pagan influences. But they are in fact "holy," constantly influenced by Christian example and enjoying the opportunity to grow into mature members of the community.

On the other hand, Paul continues, if the pagan party simply refuses to live in harmony with the Christian, then let him or her go. Paul writes: "The believing husband or wife is not bound in such cases. God has called you to live in peace."

Called to perfection

Peace travelers

...From Hiroshima, Buddhists pray in Miami

By Ana M. Rodriguez
Voice Staff Writer

Their names are Kamiyana, Imai, Ishibashi and Kato.

They are quiet, kind, and like the man whose steps they follow, Buddha, they are committed to the brotherhood of man.

Their mission is to walk the world, chanting and praying for peace, while awakening those who hear them to the horrors of a nuclear holocaust. They call themselves "Messengers from Hiroshima."

"THE WHOLE world is like a wooden boat floating on a kerosene sea. You just light a small fire, and it all explodes, all of a sudden, even by mistake," says Kato, who functions as translator.

He adds that their message is simple: "to stop all test, production and use" of nuclear weapons. "If nuclear war takes place, in 30 minutes the whole world is over. All kind of defense is meaningless. There's no winner in a nuclear war."

Since October, the four monks have visited the Eastern coast of the United States, walking from Harrisburgh, Pa., to New York by way of Washington, D.C., then traveling south. In Washington they joined the Long Walk for Survival, which called for stopping development of all nuclear weapons. In St. Petersburg, they protested draft registration outside a post office. In Miami last week, they marched in commemoration of Martin Luther King's birthday.

"WE ARE NOT actually preaching or talking," Kato says. "We just pray wherever we go."

Although they oppose all wars, the monks see as more eminent and ominous the threat of nuclear war, especially in recent years, during which the arms race has escalated. They also oppose nuclear power, even for peaceful purposes, because the radioactive wastes can be used for weapons.

Kato says they are among many who are "raising a strong voice against

(nuclear power) and trying to awaken people in order to stop all tests, production and use. However, the United States and Russia have been ignoring this kind of international voice and just keep building up more weapons."

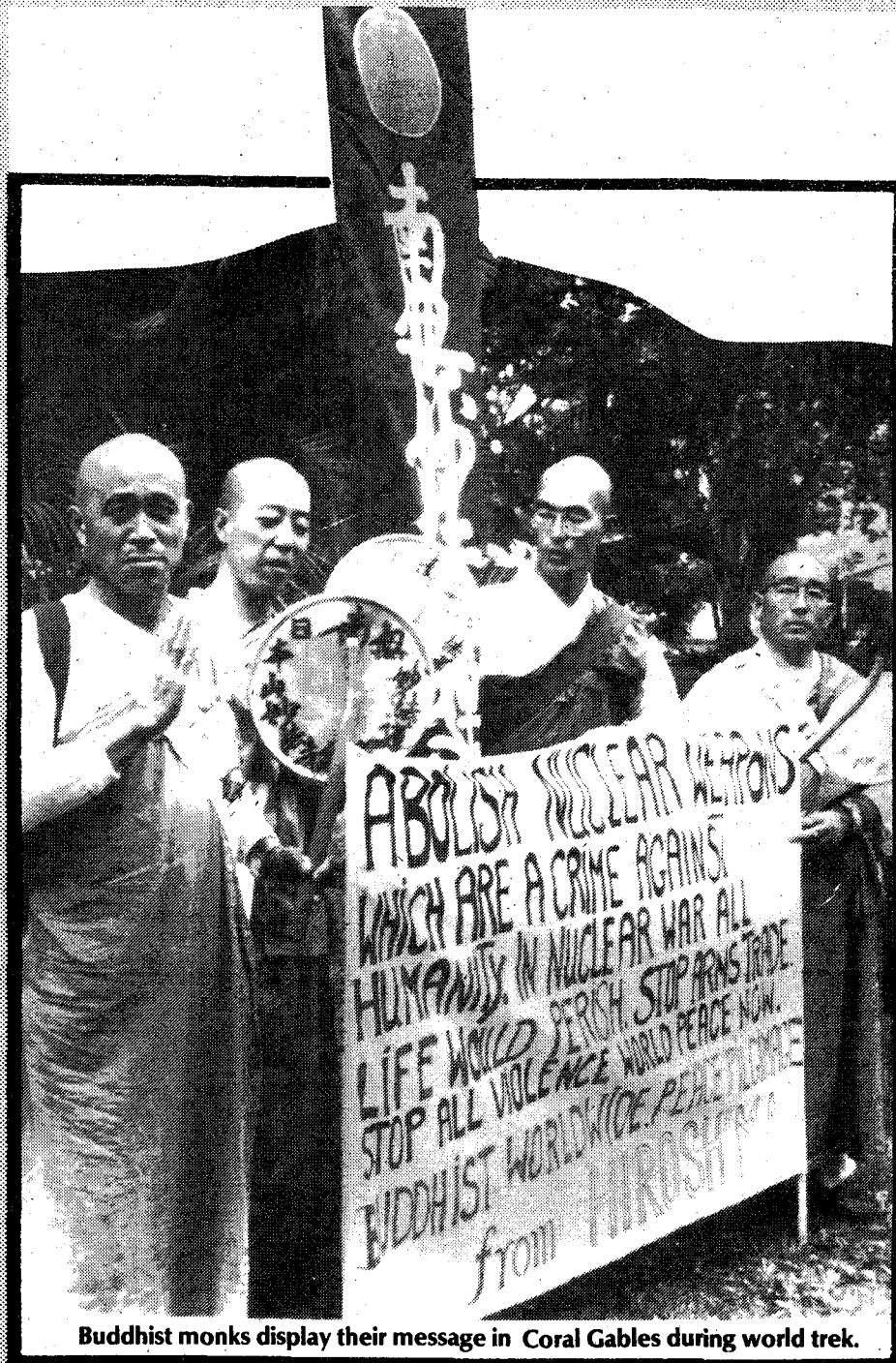
Their pilgrimage for peace began last fall in England, after having journeyed in April from Tokyo to Hiroshima for the 35th anniversary of the dropping of the atomic bomb. In Milton Keynes, about 40 miles north of London, they joined other monks in the inauguration of the World Peace Pagoda, a dome-shaped tower which for Buddhists symbolizes "the impossible peace."

IT WAS THE first time ordained Buddhists from around the world have converged in the Western Hemisphere, and marked the beginning of a movement to construct World Peace Pagodas in every country in the world.

From Milton Keynes, these monks of the Nichihonzan Myohoji order and three other teams of walkers set out to the rest of the world, each in one of the four directions, to carry out their pilgrimage for peace. After visiting Northern Ireland, this group came to the United States, from where they will journey to South and Central America, then north to the Western United States and finally to Tokyo, where they will unite with the other teams in April, to attend the World Assembly of Religious Workers for Total Nuclear and General Disarmament. The other teams will have visited the Middle East, Africa, Southeast Asia and Europe.

IN PRAYING and chanting for peace, the monks are following the first of the Buddha's Five Precepts, non-killing. But they say the world must first change itself, become more spiritual, before anything good can happen.

"We created nuclear weapons which can annihilate and smother all humanity. Unless we shift this kind of cruel mind into a high, peaceful one, nuclear war may happen," says Imai, who has been a monk for more than 30 years.



Buddhist monks display their message in Coral Gables during world trek.

Kamiyana says the role of the religious "is to realize the kingdom of God on this earth. If nuclear holocaust takes place, that will be caused by man. It will be man-made, not God's will."

...From Ohio, former engineer brings message

By George Kemon

Can a Christian morally engage in planning for a nuclear war or helping build nuclear weapons even for national defense?

This is one of the questions that Tom Seiver, self-proclaimed peace missionary is asking all over the United States — even the world — as he conducts a one-man crusade against nuclear war, or even the near occasions of it. He was in Miami last week.

Seiver, 56, who promised to speak out against war if he were allowed to live — was terminally ill in a hospital with a six-months-to-live prognosis. He's followed through on his commitment — even to the point of having an audience with the Pope, who blessed him in his efforts and told him that these things take time.

TOM IS A PFC — a Peacemaker For Christ, a member of a small group of Christians living in Ohio. Their symbol is a triangular design with a cross and the letters "PFC", similar to that of

"Private First Class" of which Tom says, "Pfc's are the ones who always fight the wars, but who are also never responsible for them."

His travels for peace in a van emblazoned with signs have taken him throughout the Eastern United States, parts of the Middle West and even to Mexico where Siemer greeted Pope

when he made his pact with God, according to Tom. He threw off his 24-year job as contracts administrator in the missiles systems division of Rockwell and sold his interests in sideline construction companies. Then things began to happen.

MONEY FROM the sale of the companies are supporting the family and

'Pfc's fight the wars, but are also never responsible for them'

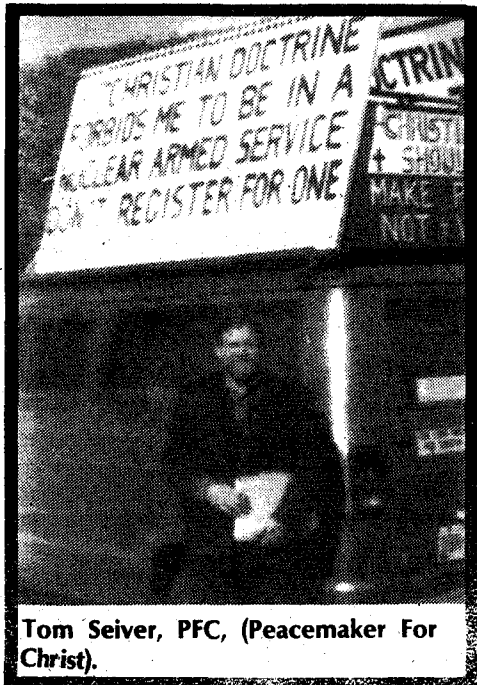
John Paul II with signs urging the Pope to ban the bomb, ex cathedra.

He formerly worked for North American Aviation, late taken over by Rockwell International Company, manufacturers of nuclear war heads and missile systems. Putting his scruples aside, he said he justified his work at the company "because I had to support my wife and children." Wrestling with his conscience, and worried about this work he became an alcoholic.

He became very ill and that was

paying his expenses and the printing of several different pamphlets which he passes out in front of Catholic churches. He finds the Charismatics are quite receptive to his plans and gets frequent invitations to address their groups. Some pastors are quite sympathetic while others are convinced he's material for a mental health clinic.

But he maintains his singleness of purpose — traveling, talking, promoting peace — one man, one voice — and a promise to God.



Tom Seiver, PFC, (Peacemaker For Christ).

¡Gracias a Dios, Están Libres!

¿Recuerdas Cuando Alguien Te Ayudó Una Vez?

Por George Kemon

¿Recuerdas cuando alguien te ayudó a ti? Este es el tema para la campaña del ABCD (Caridades del Arzobispo), que se inició en Fort Lauderdale, en el restaurante Williamson, el Lunes 12 de Enero pasado.

El Arzobispo Edward McCarthy, convaléscente aún de su reciente operación del corazón, dijo a más de 500 personas allí reunidas que la meta para este año era de \$3.6

millones y agradeció la espléndida generosidad de los católicos de la arquidiócesis, que sobrepasaron la meta señalada del año pasado más allá de lo que se podía esperar.

Destacó algunos de los programas alcanzados por el ABCD, como las dos nuevas escuelas de bachillerato (una en Naples y otra en Boca Raton), tres hogares para ancianos y dos más a punto de ser inaugurados, así como otros programas para las

familias, los adictos al alcohol y otras drogas, para la juventud y para los niños.

Señaló el Arzobispo la necesidad real de los varios programas de la arquidiócesis, cuyos presupuestos han sido mermados por la devoradora inflación "de la isma manera que ustedes lo han sentido en sus hogares", rogándole a los donantes que cuando hagan sus promesas para este año den un poquito más que ayude a balancear la erosión inflacionaria.

El presidente de la campaña anterior anunció que el Sr. Phil Lewis, antiguo presidente del senado estatal de la Florida es el nuevo presidente para la campaña de este año. El Padre Neil J. Fleming, párroco de North Palm Beach, continuará como coordinador de la campaña. Padre Fleming contó el caso de un joven que se le acercó para decirle que él ya había dispuesto una cantidad de cada salario semanal para que ABCD pudiera ayudar a otro muchacho como el mismo

fue ayudado cuando niño en Boys Town (facilidad que fue una realidad gracias al ABCD) y recaló que "este joven es un ejemplo del tema "Recuerda cuando alguien te ayudó a ti".

"Todos nosotros hemos sido ayudados por alguien en una ocasión u otra, y esa ayuda tiene muchas formas", agregó el Padre Fleming. Esta comida del pasado lunes fué la primera de muchas que tendrán lugar en la arquidiócesis en las próximas semanas.

Grupo Teatral de Sacerdotes Propaga el Evangelio

Por William McClinton
(Corresponsal de NC)

Pittsburgh, Penn.- Darle una vuelta teatral a la propagación de la Palabra es lo que hacen cuatro sacerdotes del área de Pittsburgh, quienes cantan, bailan y dicen chistes para llevar el mensaje a las audiencias que asisten a los restaurantes y clubs selectos.

Su acto lleva el título "La Buena Nueva Según Los Cuatro Padres" y es quizá el único en su género en el negocio de teatro.

Tres de ellos son párrocos del área McKeesport, cerca de Pittsburgh, están en los 50 años de edad, o cerca de ellos, y llevan largos años en el sacerdocio. El Padre Tom Smith fue ordenado hace 29 años, el Padre Patrick Jones, 25 y el Padre John Cassella, 23. El más joven del grupo "Los Cuatro Padres" es párroco asistente, fue ordenado hace solo dos años y está cerca de los 30.

El único del grupo con experiencia teatral previa es el Padre Smith, quien fue bailarín principal en "Los Follies de Ziegfeld de 1944", en el club de Billy Rose "Diamond Horseshoe" y otras obras en teatros y clubs de Broadway antes de su ingreso en el seminario. El es el organizador del grupo y según él, el acto de dos horas de duración no es teatro como negocio.

"Esto es teatro evangélico.

Somo evangelistas teatrales que usamos el escenario como otro medio de propagar el mensaje del Evangelio. Cada canción, cada baile y cada línea cómica hablada en nuestro acto tiene como propósito preparar la audiencia para recibir la Buena Nueva".

Su actuación en cabarets no es sólo única sino también para algunas personas, inapropiada para sacerdotes. Pero ellos están convencidos de que "están tocando" a personas que de otra manera no podría llegarse a ellos. Esto, según "Los Cuatro Padres", justifica la aventura. La reacción de las audiencias, de sus feligreses y la gran cantidad de correspondencia es, con muy pocas excepciones, favorable y los estimula a seguir adelante, aseguran los sacerdotes.

El Padre Thomas Smith, quien concibió la idea, estudió, enseñó y practicó el baile por 25 años. Los últimos doce representó su acto de "un solo hombre" cantando y bailando "como un apostolado y ministerio especial" presentándose en todas partes, desde parroquias hasta cabarets y varias convenciones católicas nacionales.

"Comencé mis actividades teatrales nuevamente a petición del Cardenal John J. Wright, Obispo, ya fallecido, de Pittsburgh", dice Padre Smith. "El Obispo actual, Monseñor Vincent M. Leonard no ha visto ninguna de nuestras

actuaciones pero ha mostrado su confianza, tanto en mi como en mi juicio, por lo que le estoy muy agradecido."

Después de ensayar todo el verano el "show" se presentó en Septiembre del pasado año en el Restaurante Ben Gross, un "super club" en las afueras de Pittsburgh. Fueron un "hit" inmediato y su contrato fué extendido a tres semanas más porque las reservaciones cubrían la capacidad del restaurante por más de las seis originales. "Today Show", de NBC televisión, presentó unas escenas del acto y ya ha programado una presentación de "Real People" con los "Cuatro Padres" para el mes de Enero. Las parroquias y los recaudadores de fondos para obras de caridad los acosan para que prometan una fecha.

Las canciones y el material es casi todo original; material de compositores y comediantes famosos que usan llevan un nuevo toque religioso, la dignidad sacerdotal es bien respetada y todo el material es de buen gusto.

(Nota de la Redacción)

Para los hispanos amantes del buen teatro, y teatro religioso, esto no es nada nuevo si son mayores de 30 años. ¿Quién no recuerda las películas y obras de teatro de Fray José de Guadalupe Mojica, recaudando fondos para su "Ciudad de los Niños" en las montañas del



Los cuatro sacerdotes diocesanos de Pittsburgh, quienes se dan a si mismos el nombre "La Buena Nueva de Acuerdo a los Cuatro Padres" son, de izq. a der., Padres Sam Eposito, Patrick Jones, John Cassella y el organizador del grupo, Thomas Smith, quien dice que usan el teatro como otro medio de propagar el mensaje de los Evangelios.

Perú? Y Fray José tuvo la autorización del Papa, quien no sólo le dió permiso sino que le mandó hacerlo. José Mojica, antes de ser sacerdote franciscano, fué un tenor mejicano que ganó fama internacional en Nueva York y Hollywood, hizo las delicias de los fanáticos del cine en los años 30 y 40; llenó

la sala del Teatro Nacional de la Habana en aquellas temporadas y ya sacerdote sus "shows en el Teatro America" abarrotaban el teatro y la despedida dejaba miles de personas deseando verlo.

Estamos de acuerdo.

¡Teatro de buen gusto, gusta!

Santo Tomás de Aquino

ENERO 28

Santo Tomás nació en Rocca-seca, Italia, el año 1225. A la edad de cinco años sus padres lo pusieron a estudiar con los monjes benedictino y después en la Universidad de Nápoles. Cuando tenía 19 años, Tomás decidió tomar la vida religiosa e ingresó en un convento de la Orden de Santo Domingo. Sus padres más inclinados a la orden benedictina, lo sacaron de allí.

Después de un año de discusiones Tomás fue autorizado al convento dominico. Estudió en París y Colonia teniendo como maestro a San Alberto el Grande. Regresó a Italia y después de su ordenación volvió a París para hacer estudios más profundos; enseñó teología y filosofía en la misma ciudad y más tarde en Nápoles y otras ciudades de Italia.

Durante su vida escribió más de cuarenta libros sobre teología y filosofía y compuso muy hermosos himnos litúrgicos. Entre sus obras se encuentra la famosa "Summa Theologica". Pero de cuanto escribió el mismo Santo Tomás dijo: "es paja comparado con lo que me ha sido revelado



ahora"; después de la profunda experiencia mística que tuvo durante una Misa celebrada en Diciembre 6, de 1273.

Tres meses después, a la edad de 49 años, murió camino al Concilio de Lyon.

Fue canonizado en 1323 y nombrado doctor de la Iglesia en 1567. León XIII lo declaró patrón de las escuelas católicas.

La "Yerba" es el Primer Paso, dice un Adicto

Por Ana M. Rodríguez

Las drogas arriban a la Florida por libras, kilos y bultos; en sobrecitos plásticos escondidos en los cinturones de los viajeros o en los forros de las carteras de las mujeres; por aire o por mar. A veces, como sucedió hace poco, "cae del cielo" y atravieza el techo de una casa-móvil.

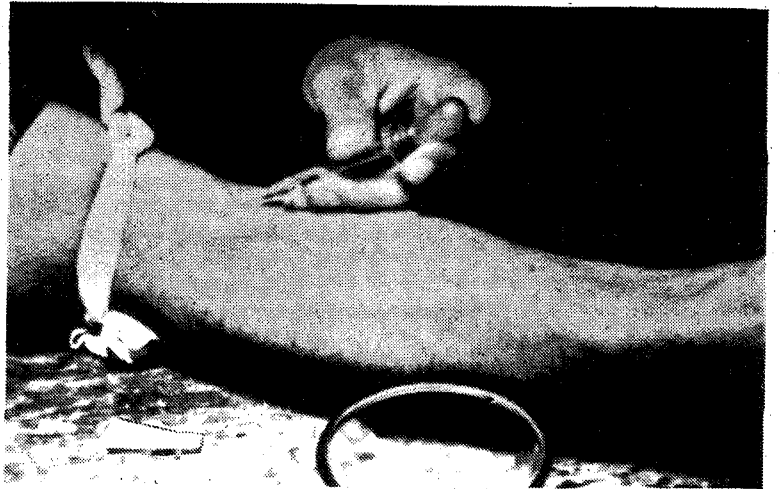
La droga es dinero en el banco para traficantes y una vida de crimen y dependencia para los "junkies" (adictos), muchos de los cuales, para pagarse el vicio, la venden o la distribuyen y el día que deciden no vender o distribuirla más, marcan el final de su propia vida. Porque los muertos "no hablan".

Pero los tiempos han cambiado la apariencia del "junkie" tradicional. Los "hippies" con desteñidos y gastados "jeans", pelo largo y barbas, con símbolos de paz y caras de adormecidos que vagabundeaban por los callejones y los parques suplicando "la mezcla" han cambiado su aspecto por el de tipo de pelo bien arreglado, jeans de marcas, buen empleo y esposa e hijos, que muy bien pueden vivir en la casa de al lado y frecuentar reuniones elegantes.

Martin Greene, director del Centro St. Luke para Adictos de la Arquidiócesis de Miami, lo sabe bien pues en el centro ve gentes de toda condición social que llegan en busca de ayuda.

"Toda clase de gente entra aquí. Nadie podría separarlos por niveles". Algunos adictos a drogas prescritas por el médico, como valium o percodan; otros a las más peligrosas como cocaína o heroína.

El Centro St. Luke está situado en 3290 NW Avenida 7 y brinda tratamiento a cuantos llegan negros, hispanos y americanos en igual proporción; 350 al día, casi el doble que llegan son hombres, el resto son mujeres,



En corto tiempo, el neófito aprende a inyectarse a si mismo, causa esta de muchas muertes por sobredosis.

entre las edades de escuela media hasta mayores de 50 años. Cada día salen dos otros dos ocupan su lugar. Para cuando vienen al centro ya han sido adictos por siete y ocho años. Cada día comienzan a ser "iniciados" a mas temprana edad, según Phil Greene, y las razones que apunta son muchas:

- La disponibilidad de la droga ilegal está aumentando a pesar de los esfuerzos duplicados de las autoridades.

- Hay "más abuso de drogas legales" por prescripción de los médicos.

- El deterioro de la vida familiar y con ellos sus valores morales.

- La gente encuentra cada vez más difícil sobrellevar las presiones sociales, y muchas más.

"Hace tres años no teníamos un solo paciente hispano en el Centro", dice Greene, "ahora tenemos entre 30 y 40 adictos. A los cubanos, como a toda la clase media, no les gusta ir a tratamiento de drogas".

El dinero llega en abundancia a los bolsillos de los traficantes pero los centros como St. Luke encuentran mas duro cada vez que los fondos necesarios lleguen a ellos. El cuerpo facultativo de 35 doctores, enfermeras, siquiátras, sicólogos y consejeros trabajan todos los días desde las 7:30 hasta la 7:00 p.m. Los domingos hasta las 12 m.

Carlos, un caso promedio, de 24 años de edad, comenzó a fumar marihuana cuanto estaba en el sexto grado. En la escuela superior estaba ya aspirando cocaína y tragando tabletas de qualude. En esta época una "dama" lo inició en la heroína. Poco tiempo más tarde aceleró el proceso mezclando cocaína y heroína para alcanzar el "high" rápidamente.

"Carlos, nativo de Miami, es el mas joven de una larga familia. Sus hermanos obtuvieron becas deportivas para las universidades y él también practicó deportes en bachillerato. Algunos "amigos" lo iniciaron en las drogas, por propia decisión, debido a que se deja convencer facilmente. Usó drogas, vendió drogas y

robó para compralas. En muchas formas conoció intimamente la vida de la calle".

"Supongo que yo era el más joven y el más idiota de mi familia", dice Carlos, quien no desea que su verdadero nombre sea usado para no arriesgar su empleo. Durante tres años y medio ha asistido diariamente al Centro St. Luke para adictos, que patrocina la Arquidiócesis de Miami, para su tratamiento y una vez a la semana para una sesión psicológica.

"La yerba es el primer paso", explica él. "De ahí uno va a las pastillas. Una vez que empecé ya no pude detenerme porque gozaba con el "high". Habla con afecto de sus amigos. "eramos cuatro, todos eramos verdaderamente compañeros que nos ayudábamos unos a otros. Hoy uno de ellos está huyendo de la ley, otro encerrado con una condena de 50 años y el tercero anda por ahí."

"Yo nunca puse un revolver en la espalda de nadie. No tengo corazón para hacer daño a otra persona".

En una ocasión tuvo que huir de la ley escondiéndose en Atlanta, donde estuvo seis meses sin la heroína luchando valientemente contra el deseo imperioso del vicio. Cuando sus amigos se convirtieron en "evidencia del fiscal estatal", regresó para entregarse. Fue puesto en libertad porque no existían pruebas contra él.

Pero este no fue el final sino el regreso a la droga. Confiesa que nunca fué adicto exagerado y esto le permitió mantener una apariencia de persona normal. Sin embargo, necesitaba la "blosa" para sacudirse la enfermedad. Nunca se inyectó en los lugares llamados "galerías de tiro", donde por \$1 le facilitaban la jeringuilla y donde el riesgo de contraer hepatitis es muy grande.

"Hoy en día el precio de la droga es muy alto. La cocaína se vende en la calle por \$1,800, la heroína cuesta, a precio de ganga, \$2,500 la onza y una onza de marihuana vale \$30. Pero la inflación ha afectado el negocio de las drogas también. Todos los traficantes quieren

(sigue en la p. 4A)

El Baile Anual de Juan y María

El tradicional baile "Juan y María" del Movimiento Familiar cristiano, se efectuará este año el día 14 de Febrero desde las 8:30 p.m. hasta las 2:00 a.m. en el Hotel Seville, 2901 Collins

Avenue, en Miami Beach.

Más informes pueden pedirse a los responsables de equipos o por los teléfonos 665-9132 y 531-3276.

Reunión de Divorciados y Separados en St. Agatha

Una charla sobre "La Personalidad" ofrecerá la doctora Cecilia Alegre en la próxima reunión del Grupo de Separados y Divorciados de la

Parroquia de St. Agatha.

La reunión será el día 26 de Enero a las 8:30 de la noche en el salón parroquial, 1111 SW 107 Avenida.

RESPECTO A LA VIDA

¿NO SON BASTANTE 10 MILLONES?

DESDE 1973 EL ABORTO HA DESTRUIDO 10 MILLONES DE PERSONAS UNICAS, IRREEMPLAZABLES, HECHAS A LA IMAGEN DE DIOS

ESTE JUEVES, 22 DE ENERO, 1981, ES EL 8o. ANIVERSARIO DE LA INFAME DECISION DE LA CORTE SUPREMA LEGALIZANDO EL ABORTO CON SOLO SOLICITARLO.

UNASE A NOSOTROS EN ORACION EL SABADO, 24 DE ENERO, 1981, A LAS 2:00 P.M.

OFICINA "RESPECTO A LA VIDA"
18340 NW 12 Avenida
Miami, Florida 22169

HABRA MISA CONCELEBRADA Y DEDICACION DE UN SANTUARIO DE NUESTRA SRA. DE GUADALUPE, PATRONA DE LOS AUN NO NACIDOS. EL ARZOBISPO EDWARD A. MCCARTHY SERA EL PRINCIPAL CELEBRANTE.

LA MISA Y LA DEDICACION TENDRAN LUGAR EN LOS TERRENOS DE LA OFICINA "RESPECTO A LA VIDA" (EN LA ESQUINA DE LA 183 CALLE DEL NW Y LA 12 AVENIDA DEL NW.)



Los Abuelos en la Familia Hispana (CONCLUSION)

EL PAPEL RELIGIOSO DE LOS ANCIANOS EN LA FAMILIA HISPANA: PILARES DE LA FE.

Por R. P. Francisco Santana

Hemos visto que nuestros viejitos tienen mucho tiempo disponible. Su sola presencia en el hogar es un recuerdo constante de nuestras raíces culturales y religiosas. A ellos les debemos el respeto y la admiración que merecen sus años llenos de experiencia y sabiduría. Es nuestra obligación corresponder a su amor y ternura, teniendo en cuenta que en la medida que los años pasan las personas se vuelven muy sensibles y susceptibles. Nos corresponde a todos el hacer que se sientan felices y útiles, para bien de ellos y de toda la familia. Una de las áreas en que su "utilidad" se hace necesaria es la correspondiente a la formación religiosa de los niños y a la conservación de las prácticas de piedad propias a nuestra cultura hispana.

Nunca olvidaré la imagen de mi abuelita arrodillada ante el Sagrado Corazón, noche tras noche, en los momentos anteriores a retirarse a disfrutar del merecido descanso. Desde muy pequeño aprendí de ella oraciones que tal vez algunos tacharán de anticuadas, pero que siempre han sido para mí refugio en momentos de graves dificultades. Creo firmemente que a ella y a sus oraciones, debo en gran parte mi vocación de sacerdote y no dejo de dar gracias a Dios por lo que ella representó en mi vida; por su sabiduría y por su amor.

a) Los ancianos y la preservación de tradiciones católicas propias a nuestra expresión cultural y religiosa:

Hoy en día muchas personas, con el cuento de purificar la fe, tienen la tendencia a despreciar muchas expresiones de la piedad católica como si se tratara de puras supersticiones o cosas de viejos. Gracias a Dios, el Magisterio de la Iglesia, es decir el Papa y los Obispos, han sabido poner las cosas en su lugar y hoy, más que nunca se habla de los grandes valores de lo que se ha llamado la "religiosidad popular".

Nuestros viejitos son una enciclopedia viva de las numerosas prácticas de piedad que han enriquecido nuestra cultura hispana. Como me es imposible presentar una lista completa de las mismas, me limitaré a hacer resaltar el tremendo valor catequético que tienen algunas de estas devociones que no son necesariamente exclusivas de nuestro patrimonio hispano:

Las imágenes religiosas:

Es una costumbre hispana el tener en la casa crucifijos, estatuas o cuadros de la Virgen María y de otros santos. De hecho, en cada hogar cristiano debe haber al menos un crucifijo y una imagen de la

Virgen María, bajo la advocación propia a cada grupo nacional: Nuestra Señora de Guadalupe para los mexicano-americanos; La Virgen de la Caridad para los cubano-americanos; Nuestra Señora de la Divina Providencia para los puertorriqueños, etc.

A las personas mayores les gusta mucho rezar ante estas imágenes y muchas veces una determinada imagen permanece en una familia a través de varias generaciones. La estatua del Sagrado Corazón ante la cual mi abuelita oraba, todavía permanece en la familia.



Los nietecitos se apegan mucho a los abuelos, quizá en su inocente intuición les vean como refugio seguro.

Hay gente que acusa a los católicos de adorar ídolos y argumentan en nuestra contra la prohibición existente en el Antiguo Testamento en relación a la fabricación de imágenes. Los que así hablan no se dan cuenta que los Católicos solo adoramos a Dios y que usamos las imágenes para ayudarnos a tener más presente la presencia de lo sagrado en nuestro hogar y fortalecer nuestros valores espirituales. Un crucifijo nos invita a la unión con Cristo, al seguimiento de sus enseñanzas y a nuestra vida de oración. Una imagen de la Virgen María nos inspira a pedir su intercesión como Madre Amantísima de Dios y Madre Nuestra, conduciéndonos a seguir su ejemplo y a estar siempre dispuestos a aceptar la voluntad de Dios.

La imagen de un santo de nuestra devoción nos conduce a interesarnos en su vida, para así poder seguir sus ejemplos y a pedir su intercesión ante Dios como miembro glorioso del Cuerpo de Cristo que es la Iglesia del Cielo.

La prohibición que hace Dios en el Antiguo Testamento en cuanto a la adoración de imágenes, tiene que ser comprendida en el medio histórico en que fue hecha. En aquel

tiempo el único pueblo que creía en un solo Dios era el pueblo de Israel; los pueblos vecinos poseían varios dioses y los representaban como ídolos de piedra y otros materiales.

El pueblo de Israel tenía la tentación de adorar a los dioses de los pueblos con los que se mezclaban honrando sus imágenes de piedra y Dios quiere advertirles que El es el único Dios al que deben adorar, por eso les prohíbe hacer imágenes. Hoy en día no tenemos ese problema ya que todos sabemos que las imágenes no se adoran.

Las Velitas Votivas

Otra costumbre religiosa muy arraigada en nuestra cultura hispana, y muy querida por nuestros abuelitos, es la de prender velitas votivas a las imágenes que tenemos en la casa. El prender una vela es un acto religioso de gran valor y profundidad.

La llama de una vela ante la imagen de nuestra devoción representa nuestra actitud constante de oración, nuestro deseo de permanecer en oración, aunque las tareas del hogar nos impidan el estar hincados ante la imagen de nuestra veneración el tiempo que la vela tarda en consumirse.

Por otra parte la luz siempre ha sido uno de los simbolismos más usados en nuestra tradición cristiana. Cristo es la luz del mundo. La luz de Cristo nos fue entregada en el día de nuestro Bautismo, por medio de nuestros padrinos, para que mantuviéramos la llama de la fé siempre viva en nuestro corazón. La luz ahuyenta la oscuridad del pecado. Las velitas votivas deben recordarnos nuestro compromiso bautismal: amar a Dios y al prójimo, tal como lo supieron hacer el Cristo del Crucifijo, la Virgen María representada en

la estatua o el cuadro y el santo de la imagen.

El Agua Bendita

Nuestros abuelitos gustan de tener agua bendita en el hogar y es una costumbre muy bonita el santiguarse con la ma y santiguar a sus nietecitos. El agua bendita usado como sacramental nos lleva a recordar el agua de nuestro bautizo: el agua que purifica y que da vida.

Al igual que las imágenes y las velitas, el agua bendita es un recuerdo constante de la presencia de Dios en nuestro hogar y en nuestra vida diaria; es una invitación a la purificación y un llamado a participar de la vida de la gracia que encontramos en los sacramentos, sobre todo en el Sacramento de la Penitencia.

El Santo Rosario

Nuestros viejitos mantienen viva la devoción al rezo del santo rosario. A ellos corresponde dirigir el rezo del rosario en familia, al menos una vez a la semana; de ser posible diariamente. Desgraciadamente hoy en día en muchas escuelas católicas y en las clases de catecismo parroquiales (C.C.D.) se ha abandonado la práctica de enseñar a los niños el rezo del Rosario, como si estuviera pasado de moda.

Los jóvenes de hoy en día se han sentido atraídos por las religiones orientales con sus "mantras" y sus "mandalas", es decir con imágenes usadas como foco de concentración para ayudar a la meditación y con oraciones repetitivas. Nosotros los católicos tenemos nuestro rosario entregado a la humanidad por la Virgen María y en nombre de un falso modernismo lo rechazamos.

La familia que reza unida permanece unida y la mejor forma de oración familiar para nosotros los católicos es la del Santo Rosario.

Oraciones - Medallitas

Los abuelitos pueden ser muy útiles en enseñar a los niños las oraciones más comunes en español: el Padre Nuestro, el Ave María, la señal de la cruz, el acto de contrición, etc.

Los hábitos religiosos que aprendemos en la infancia permanecen con nosotros el resto de nuestras vidas. De una manera especial es muy bueno que los niños aprendan a rezar al levantarse por la mañana y al acostarse por la noche. La lectura de la Biblia y de la vida de Jesucristo y algunas historias de los santos, ayuda a los niños a crecer con una actitud religiosa saludable.

De una manera especial corresponde a los abuelitos el desarrollar en los niños una profunda devoción a la Virgen María enseñándoles a invocarla en los momentos difíciles y a

celebrar debidamente las fiestas más importantes. Los hispanos llevamos en la sangre la devoción a la Santísima Virgen y es muy importante el que los abuelitos ayuden a hacer crecer esa devoción.

El uso personal de crucifijos y medallitas nos ayuda a recordar la presencia de Dios en nuestras vidas y son signos exteriores de nuestra fe católica.

b) Los abuelitos y la enseñanza del catecismo en el hogar católico hispano.

En Estados Unidos nuestros niños usualmente aprenden su catecismo en inglés y con los cambios que existen en la iglesia a partir del Concilio Vaticano II, se les hace muy difícil a los abuelitos el comprender la forma en que los niños aprenden su religión.

Hace tiempo se insistía mucho en el aprendizaje del catecismo a base de preguntas y respuestas, que el niño tenía que memorizar. Ese método sigue teniendo valor hoy en día y sirve de base y complemento a los conocimientos que son explicados en la Escuela Católica o en el programa de catecismo de la parroquia.

En mi experiencia de doce años de sacerdocio he contemplado con profunda tristeza como nuestras generaciones actuales pasan por años de educación católica y salen de nuestras escuelas con un desconocimiento sorprendente de las verdades básicas de nuestra fe. Corresponde a nuestros abuelitos el complementar la educación religiosa del niño, usando un tipo de catecismo tradicional con el cual se puedan sentir familiarizados, ayudándolos a memorizar las respuestas y permaneciendo abiertos a un diálogo que facilite a los niños hacer la conexión con los conocimientos adquiridos en la escuela.

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Sábado 24 de Enero, Unanse a Nosotros

Por P. Dan Kubala

El jueves 22 de Enero se conmemora el octavo aniversario de la decisión de la Corte Suprema de los Estados Unidos que niega el derecho a la vida y a la condición de persona a los seres por nacer. Yo recuerdo bien ese día y, como otras personas, pensé que no podría ser cierto que esa ley fuera aprobada sino que ocho años después el aborto se convirtió en uno de los negocios mas grandes en este país.

Cerca de 10 millones de seres, creados a imagen y semejanza de Dios, han sido exterminados por medio del aborto. Hay un promedio de un aborto cada 30 segundos, hora tras hora y día tras día, y se murmura que fuerzas contra la vida tratarán de implantar leyes que amenacen otras etapas de la vida humana.

Es en esta triste ocasión del octavo aniversario de la decisión de la Corte Suprema, que debemos renovar nuestros esfuerzos para terminar la tragedia que es el aborto. Como ustedes, yo estoy convencido que Dios ha dado santidad a la vida humana y que nos ha conferido como individuos y como sociedad la responsabilidad de salvaguardar vidas. No tenemos que disculparnos por nuestra convicción de que la vida humana es sagrada y un regalo de Dios. Es importante que continuemos educándonos de las Escrituras y de las Ciencias, pero es importante también que tratemos de alcanzar a aquellos que necesitan de nuestra ayuda, que nuestra voz se deje oír en la arena pública y que nuestros conocimientos sean transmitidos a las generaciones futuras.



En esta ocasión, debemos reflexionar en el proceso alcanzado para volver a la protección de toda vida, nacida o por nacer.

Estamos agradecidos a las parroquias y a los grupos que tienen los Comités de Respeto a la Vida y a los que están comenzando.

Los invitamos a unirse a nosotros en oración para observar este triste aniversario. El sábado día 24 de Enero a las 2 de la tarde, el Arzobispo Edward McCarthy celebrará una Misa en los terrenos de la Oficina de Respeto a la Vida, situada en el 18340 N.W. de la Avenida 12 en la ciudad de Miami, al lado del Family Enrichment Center. Por favor, únense a nosotros.

Durante la Misa, un Santuario será dedicado a Ntra Señora de Guadalupe, Patrona de las Criaturas por nacer y de los millones de Santos Inocentes de nuestro tiempo. Nuestra Señora de Guadalupe ha sido escogida como la Patrona de las Criaturas por nacer ya que cuando ella apareció en México, usaba una banda negra alrededor de su cintura, símbolo de que estaba embarazada. Ella ofreció a Su Hijo al Nuevo Mundo.

Queremos agradecer por este medio a los Caballeros de Colón, Capítulo Uno del Condado de Dade, que donaron el Santuario así como al señor y señora Victoriano Fernandez que desde México donaron el mosaico.

Por favor, recuerden en sus oraciones a los indefensos de nuestra sociedad.



SIGNOS VISIBLES DE LA FE.— En Lituania no se permiten demostraciones públicas religiosas desde que los comunistas tomaron el poder en toda Europa Oriental. Un periódico católico clandestino, "La Crónica Católica" reporta que cada día más niños están participando en los actos religiosos, especialmente en las Misas. Estos niños que van a tomar la Primera Comunión se reunieron en el terreno de la Iglesia para entrar en procesión.

Estudiantes Honrarán a José Martí el 28 de Enero

Al objeto de rendir homenaje al Apostol de Cuba José Martí en el 128 aniversario de su natalicio, se llevará a cabo la Séptima Parada Escolar Martiana de Miami el miércoles 28 de Enero a las 10 de la mañana, partiendo del Parque Municipal situado en la Avenida Brickell y la calle seis, con destino al histórico busto del apóstol ubicado en el Bayfront Park.

Esta Parada Escolar ha sido organizada por séptimo año consecutivo por la Asociación de Escuelas Privadas Bilingües BIPRISA. Al desfile del año anterior asistieron más de 10,000 escolares y centenares de padres, familiares y represen-

tativos de diferentes instituciones, tratando de revivir así los tradicionales desfiles escolares que se celebran en la Cuba de ayer, en los cuales cada estudiante depositaba una flor blanca ante la imagen martiana.

En el Desfile participarán decenas de escuelas públicas y privadas - muchas acompañadas por sus propias bandas rítmicas -, así como escolares hispanos y norteamericanos.

Para más detalles y adhesiones puede llamarse al teléfono 643-4888, de la Asociación de Escuelas Privadas Bilingües BIPRISA.

El que Predica Justicia Acaba Como Juan Bautista

Los Angeles (NC) - Predicar la justicia social de la iglesia en América Latina es provocar a los ricos, quienes no vacilan en acusar de marxistas a los que defienden al pobre, declaró Mons. Michael Murphy, obispo de Cork y Ross en Irlanda, al pasar por Los Angeles de regreso de una visita a sus sacerdotes y monjas misioneros en Trujillo, Perú, donde él mismo trabajó durante nueve años. La misión profética de la iglesia consiste en denunciar la realidad de la injusticia y quien la cumple acaba con su cabeza en un platón como Juan el Bautista, agregó el obispo, en una referencia a los sacerdotes, religiosos y seglares perseguidos en países latinoamericanos. Dijo que encontró más hambre y pobreza ahora que cuando dejó la misión en 1969.

CHAVEZ, MEDIADOR DE BOY SCOUTS

Texas (NC) - Raul A. Chávez, 54, conocido por su liderazgo en la televisión hispana, fué nombrado subdirector para relaciones con los católicos por la asociación nacional de Boy Scouts. Nació en Chihuahua, México, y se graduó en la escuela de artes dramáticas de Pasadena, California. Vive en la parroquia de St. Francis, en Grapevine, Texas.

Encuentro Familiar N° 81

Los Encuentros Familiares anuncian el próximo ENCUENTRO FAMILIAR N° 81, que se celebrará los días Enero 31 y Febrero 1ro. El fin de los Encuentros Familiares es unir más a la familia entre sí y a los padres con sus hijos. Para más información llamar al teléfono 751-2453.

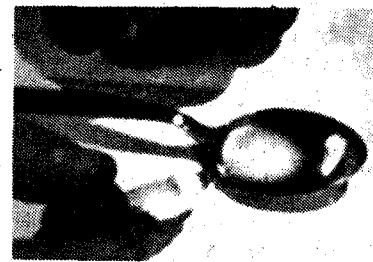
La Yerba es el Primer Paso

(viene de la p. 2A)

"más dinero". Esto es lo que hay detrás del negocio de las drogas: hacer dinero. En los años 70 la heroína era más pura que ahora y más barata. Ahora su pureza no pasa del 65%. La droga pasa por tres o cuatro manos antes de llegar al adicto y el asunto es "hacer dinero en grande". A los "grandes" no les importa el "hombrecito" de la calle y la droga es el medio más rápido para hacerse ricos.

Carlos está convencido de que las drogas no valen la pena ni resuelven ningún problema personal o social, y por el contrario crea males mayores. "Todas son malas", añade, "yo no sería capaz de influenciar a ningún pequeño a fumar la yerba u oler la "goma".

Al fin decidió ir al centro St.



Entre las causas que inducen al uso de las drogas la más importante es el deterioro de la familia

Luke pensando en sus padres pero le dijo a los consejeros que "él, posiblemente, nunca podría dejar de fumar marihuana ni de oler la cocaína." Pero Carlos sabe que una sobre-dosis de cocaína "no tiene regreso" y está convencido de que él no es un extremado adicto llamándose a sí mismo "adicto de baja categoría".

Envían para México Droga Prohibida en EE.UU.

Louisville, Ky. (NC) - El sacerdote de Maryknoll P. Denis O'Brien, asesor de los obispos mexicanos sobre vida familiar, declaró en una entrevista con The Record que los fondos provistos por la U.S. Agency for International Development (AID) para la distribución gratis de anticonceptivos a las mujeres mexicanas, y la campaña de televisión que les acompaña, plantean un grave problema a la iglesia de ese país vecino. Los obispos favorecen métodos naturales

de planificación de la prole y luchan contra los artificiales, particularmente cuando se experimenta con la mujer mexicana, agregó el sacerdote. Datos confirmados indican que la AID dedica \$1.5 millón al año en experimentos anticonceptivos en el mundo. El P. O'Brien agrega que en México se está usando la inyección Depo-Provera que evita los hijos, pero la droga, hecha por la Upjohn Co., está prohibida en Estados Unidos porque la consideran peligrosa.

Baile de los Enamorados en San Juan Bosco

La gran familia parroquial de San Juan Bosco ya tiene todo preparado para su Baile del Día de los Enamorados, Sábado 14 de Febrero de 9 a.m. a 1 p.m., con música de ayer y de hoy, complaciendo así el gusto de los jóvenes de hoy y el de los

jóvenes de corazón.

Los tickets están a la disposición de los bailadores en la tienda de efectos religiosos y en la rectoría, al precio de \$3.00 por persona. Para informes llamar al 649-5464.