



Parish attacks hunger

By Ana M. Rodriguez
Voice Staff Writer

"The King will say to those on his right, 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink...'"

Matt. 28:19

The people of St. Maurice parish in Fort Lauderdale take those words

literally. In 1980, they gave nearly \$80,000 to feeding the hungry and quenching the thirsty all over the world.

This year, they expect to do even more.

"I BELIEVE it's the number one responsibility people have as Christians," says Fr. John Mulcahy, the energetic, driven pastor of this community of about 2,000 families, who has been spearheading the campaign since he arrived in 1976.

"We have everything at St. Maurice,"

agrees Sheila Benson, secretary of the Hunger Program's six-member advisory board. "Why not help those who don't have anything?"

Begun in 1976 with the Rice Thursday campaign, where interested parishioners ate only rice on the first Thursday of each month and donated the difference between that and the cost of their regular meal to the parish, the program really got into full swing last year, after Sheila saw a document-

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The Voice

Archdiocese of Miami

Volume XXIII No. 5

January 30, 1981

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'Free the Littlest hostages'

By Stephenie Overman
NC News Service

A helium-filled balloon with the slogan "Free the littlest hostages" floated above several hundred pro-lifers in Denver.

In Miami, Archbishop Edward McCarthy joined nearly 300 people in a Mass and dedication of a shrine to Our Lady of Guadalupe, patroness of the unborn.

And all over the United States, people "marched for life," on the anniversary of the Jan. 22, 1973 Supreme Court decision which overturned most state laws restricting abortion.

More than 50,000 pro-lifers converged in Washington for the national rally at the Ellipse behind the White House and for the march to the Capitol. President Ronald Reagan was not with them as many had hoped, but he met later with pro-life leaders.

THE THEME of the eighth annual march was "The paramount Human Life Amendment," which calls for the protection of life from the time of fertilization. Many marchers, with flags and banners, lobbied for the amendment, introduced by Rep. Robert Dornan (R-Calif.) and Sen. Jesse Helms (R-N.C.).

Health and Human Services Secretary Richard Schweiker told the group he will work for a pro-life policy in his department and Bishop Joseph Sullivan of Baton Rouge, La., said pro-lifers would not compromise with those who favor abortion.

"We seek rather our foes' conversion. Lacking that, we seek their defeat," he said. That theme was echoed as speakers tied the pro-life movement to other human rights

(Continued on Page 12)



Abp. McCarthy plants symbolic rose at respect life Mass



HOMELESS HABITAT — On a Washington street, a homeless man sleeps on a warm grate as the evening temperatures dip into the teens. A shortage of low-income housing and changes in state mental institution laws have forced people into streets. Some cities have reported people freezing to death, especially in northeastern states, as temperatures have dropped to record lows. (NC Photo)

Colombian Bishops complain Immigrants mistreated

BOGOTA, Colombia (NC) - Two Colombian bishops have complained that illegal Colombian immigrants in the neighboring Venezuela are being mistreated when they are deported back to Colombia.

"I hope something can be done to avoid proceedings that do moral and physical damage to Colombians being deported from Venezuela," said Archbishop Mario Revollo of Nueva Pamplona, secretary of the Colombian Bishops' Conference.

Bishop Pedro Rubiano of Cucuta, who runs a border center for deportees, said that elementary respect requires authorities in Venezuela to at least allow deported Colombians to pick up their personal

belongings before deportation. Venezuelan authorities have given assurances that human rights are being observed during the deportation of illegals.

Venezuela has an estimated 500,000 illegal immigrants, most of them from neighboring Colombia. Authorities gave them a deadline of Dec. 23 to register as aliens and about 350,000 did. In January the government began deporting those found without registration documents.

The commander of Venezuela's National Guard, Gen. Jaime Syago Garcia, who is in charge of deportation proceedings, said, "We have definite instructions to give good treatment to deportees and use force only

when they resist."

Venezuelan authorities said they have increased patrols on the long, rugged border with Colombia. Church groups in Colombia have increased relief efforts for deportees.

Archbishop Revollo said he was asking the Venezuelan bishops to help in relief efforts and in protecting human rights so "proceedings will adhere more closely to Christian ethics."

"Colombians are as human as Venezuelans, so they should receive treatment without violence," he added. "The new flood (of Colombian deportees) is bound to increase social and unemployment problems" in Colombia.

Bolivian Exile says Government raided private home

LIMA, Peru (NC) - An exiled Bolivian presidential candidate said Bolivian security forces raided a private home in La Paz, Bolivia, and killed nine leaders of the Popular Democratic Union (UDP), the party whose presidential candidate was blocked from coming to power by a military coup last July.

The announcement by Hernan Siles Zuazo, the exiled UDP Presidential candidate who won a plurality in the June elections, said the leaders were killed Jan. 15. They were not guerrillas as described by a Bolivian statement, but unarmed citizens, said Siles Zuazo, currently living in Lima.

Siles Zuazo said "security forces of the dictatorship raided a home in La Paz as the leadership of a resistance movement met to evaluate stringent economic measures recently enacted by the junta."

"Killed at the home after savage torture were Jose Reyes, a lawyer and congressman; mine worker leader Artemio Camargo; university professor Ricardo Navarro; Pedro Mariego, a leader in the miners' cooperatives; another congressman, José Valdivieso; former government economist Ramiro Velasco; congressman Arcil Menacho; university student leader Gonzalo Barron;

and Jose Luis Suarez, a professor of social sciences at the University of La Paz," said Siles Zuazo.

All of them belonged to a leftist coalition, the Revolutionary Resistance Movement.

Siles Zuazo added that "the junta is trying to disguise its murder by describing the victims as subversive bandits conspiring to kill officers of the armed forces...but the Bolivian people know better."



News At A Glance

Presbyterian-Reformed Dialogists disagree on birth control

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." But the dialogue participants acknowledged that members of the Presbyterian-Reformed Church regard artificial birth control as a preventive of abortion, whereas members of the Catholic Church view artificial birth control as contributing to promiscuity and increased incidence of abortion.

Church camps invaded by troops - seminarians detained

SAN SALVADOR, El Salvador (NC) - At least five of 10 church camps for displaced persons have been searched or occupied by security forces during the rebel offensive against the civilian-military government and at least two seminarians have been detained.

Bishop Manrique asks clarification of deaths

LA PAZ, Bolivia (NC) - Archbishop Jorge Manrique of La Paz asked the government for clarification of its report that eight leftist guerrillas were killed during a skirmish. Observers said that, by requesting the clarification, the archbishop was seeking to determine whether unarmed civilians were among the dead.

"The Disappeared" new phrase to refer to people "missing" in El Salvador

DENVER (NC) - "The disappeared" is a phrase that is becoming a symbol in Latin American countries, especially El Salvador, where violence and political strife have led to the disappearance of hundreds and the deaths of thousands, said Vince McGee, U.S. chairman of Amnesty International, a worldwide human rights organization. He said Amnesty's U.S. section was particularly concerned about El Salvador because of the debate about whether or not the United States should help the Salvadoran government with money and arms.

Congressmen doubt investigation into El Salvador Deaths

WASHINGTON (NC) - Three members of Congress, returning from a fact-finding trip to Central America, have disputed State Department assurances that an investigation into the early December murders of four American Catholic women missionaries is taking place.

Fr. Drinan joins Georgetown University faculty

WASHINGTON (NC) - Jesuit Father Robert F. Drinan, former member of Congress, has joined the faculty of the Georgetown University Law Center, Dean David J. McCarthy Jr. announced.

Dorn elected head of ASSIS- Journalists accredited to Vatican

ROME (NC) - Luitpold A. Dorn, Rome bureau chief for the West German Catholic news agency, KNA, was elected new president of ASSIS, the association of journalists accredited to the Vatican.

Bishop Leipzig, 85, dies in Portland, Ore.

PORTLAND, Ore. (NC) - Bishop Francis P. Leipzig, retired head of the Baker, Ore., Diocese, who devoted his retirement to a study of longevity among American bishops, died at 85 on Jan. 17.

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Ex-Miami grad named Bishop

Msgr. J. Keith Symons, 48, a graduate of St. Peter and Paul High School in Miami, has been appointed by Pope John Paul II as Auxiliary Bishop of St. Petersburg.

Msgr. Symons, currently Vicar General and Chancellor of that diocese, was ordained in Gesu Church, Miami, for the Diocese of St. Augustine in 1958, and began serving in the Diocese of St. Petersburg after it was established in 1968.

THE NEW AUXILIARY, whose appointment was announced Jan. 27 by Archbishop Pio Laghi, apostolic delegate in the United States, will assist bishop W. Thomas Larkin of St. Petersburg.

Msgr. Symons, who is to be the titular bishop of Sigo, was born in Champion, Mich. A graduate of St. Mary Seminary, Baltimore, he was ordained a priest of the Diocese of St. Augustine, Fla., on May 15, 1958.

In 1971 he was appointed vicar general and chancellor of the St. Petersburg Diocese. While chairman of the communications commission from 1968 to 1975 he started the first weekly diocesan televised Mass for shut-ins and began a televised Mass for deaf people.

Currently the bishop-designate also serves as the St. Petersburg Diocese's director for Latin American assistance, director for Catholic Relief Services, member of the Campaign for Human Development committee and com-

munications commission. He is diocesan master of ceremonies as well.

BISHOP-ELECT SYMONS will be ordained to the Episcopacy March 19, the feast of St. Joseph at 2 p.m., in the Cathedral of St. Jude the Apostle in St. Petersburg.

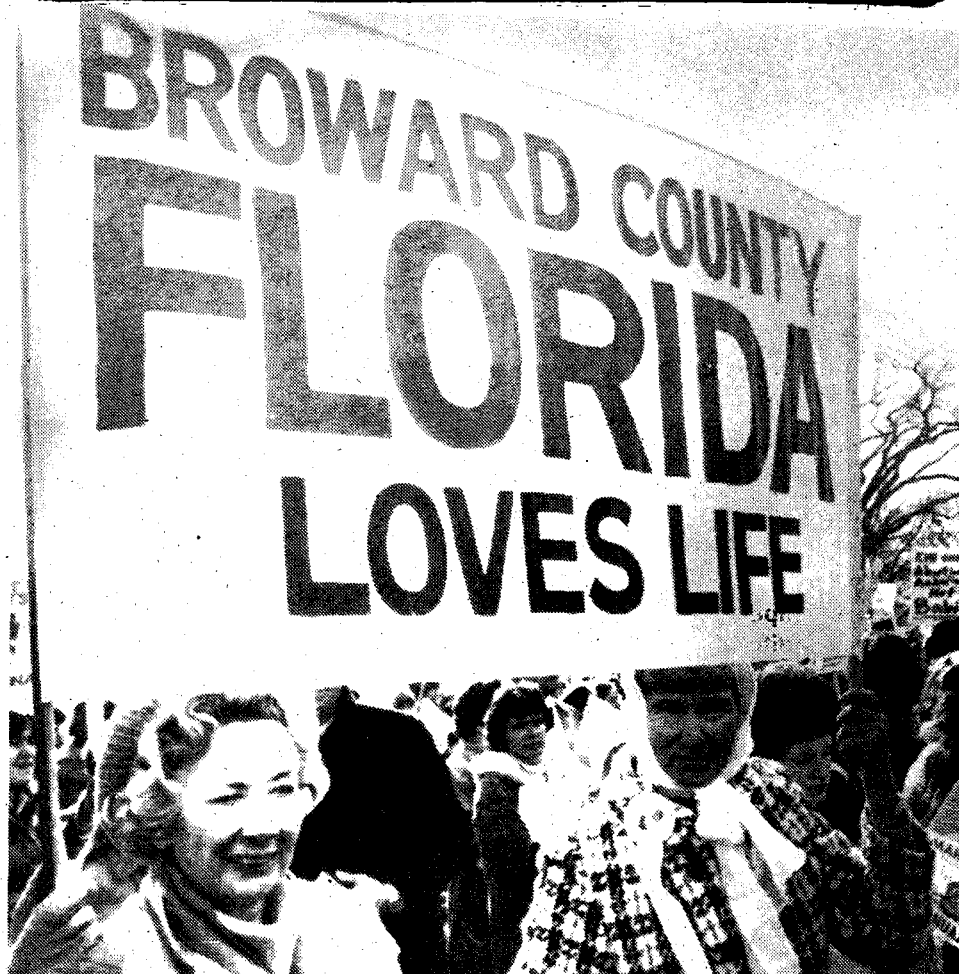
He told a press conference: "With a profound sense of humility I have accepted the nomination of our Holy Father, Pope John Paul II, to be the first Auxiliary Bishop of St. Petersburg.

Archbishop Edward McCarthy said: "The appointment of Father Keith Symons as Auxiliary Bishop to Bishop Thomas Larkin, of our beloved sister diocese of St. Petersburg, is cause for rejoicing not only in his diocese but throughout the Province of the dioceses of Florida, especially in Miami, where he attended high school. He is held in high regard everywhere for his priestly devotion to the Kingdom of the Lord.

"We express to him, to Bishop Larkin, and to all of the priests, religious, and faithful of the Diocese of St. Petersburg, our heartfelt and prayerful congratulations and warm good wishes."

Bishop Larkin said the appointment of Father Symons as Auxiliary Bishop will enable the diocese to make its "presence and its care and concern for all the people a more vivid reality on the West Coast of Florida."

2nd News Front



NO QUESTION about the message conveyed by this contingent of pro-life people at the Eighth March for Life in Washington, D.C., last week that featured tens of thousands from all over America and included a meeting of its leaders with President Reagan at the White House.

Pope hits 'easy' U.S. annulments

VATICAN CITY (NC) — Pope John Paul II said Jan. 24 that there has been an "alarming increase" in marriage cases in church courts and warned against "easy and hasty" annulments.

In a speech opening the judicial year for the Roman Rota, the church's central court of appeals for marriage cases, the pontiff said that concern expressed at the recent World Synod of Bishops "over the alarming increase of marriage cases in church courts will certainly be valued" in the current process of revising church law.

He called for greater pastoral efforts in marriage preparation and warned that "the preparation for matrimony itself would be negatively influenced by decrees or sentences of matrimonial nullity if these should be obtained too easily."

VATICAN SOURCES said the papal criticisms seemed directed chiefly at U.S. church courts, which under special procedural rules in recent years have been responsible for more than three-fourths of the yearly decrees of nullity in the church.

In 1978, the latest year for which

complete statistics are available, U.S. decisions accounted for more than 43,000 of the 55,000-plus annulments in the church.

Some Vatican officials sharply disagree with the American church view that the large number of U.S. decisions is due to eased procedural requirements and not to laxness on the substantive basis for decisions.

One of the most public attacks in this area came last year at the World Synod of Bishops, when Cardinal Pericle Felici, head of the church's Apostolic Signature (supreme court), sharply criticized what he called an "abnormal increase" in annulments in some countries. Alluding to the United States, he cited a 5,000 per cent increase in one country in a 10-year period.

"THE CONTENTS of sentences of nullity also provoke concern and anxiety," Cardinal Felici said in his synod speech.

"On a certain continent, the usual headings of nullity introduced for the law of the church have been forsaken in practice, and just one heading of

nullity is recognized: psychological immaturity, the incapacity to assume or fulfill the obligations of matrimony, particularly as regards communion of life and interpersonal relations," said the cardinal.

U.S. church courts often use psychological immaturity as a reason in annulment cases.

In the papal address to the Rota, Pope John Paul warned that easy church annulments could compound the problems for marriage stability already posed by widespread civil divorce.

If annulments "were to multiply as easy and hasty pronouncements," he said, this would contribute to creating an "existential and psychological perspective" in which getting married is considered "less serious and demanding" than it should be.

He said the celebration of matrimony already "has lost among many young people the consideration due it."

The pontiff emphasized that lower church courts must carefully follow the jurisprudence (application of law

to specific cases) developed by the Roman Rota.

The pope asked for "the attention and prompt readiness of the diocesan and regional courts to follow the directives of the Holy See, the constant jurisprudence of the Rota, and the faithful application of the norms, both the substantive ones and the procedural ones already codified, without having recourse to presumed or probable innovations or to interpretations that do not correspond objectively to the canonical norm and are not supported by any qualified jurisprudence."

The pope emphasized church teaching on the absolute indissolubility of marriage and indirectly repudiated arguments that, for pastoral reasons, the church ought to recognize irretrievably broken marriages.

"The church, therefore, also with its law and the exercise of its judicial power, can and must safeguard the values of matrimony and the family to promote man and strengthen his dignity," he said.

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Students in the Archdiocese will be performing various activities in honor of Catholic Schools Week. Here, the children of St. Bartholomew School, Miramar, bring gifts, songs and cheer to a nearby nursing home. They will also be visiting shut-ins and Sunnyland Center and collecting goods and clothing for Camillus House and the sisters of Mother Theresa.



Catholic Schools Week Feb. 1-7

By George Kemon

Catholic schools of the Archdiocese will join thousands of others across the nation next week Feb. 1-7, in celebration of Catholic Schools Week, with a variety of activities in the churches and classrooms.

All 78 schools — 60 elementary and 18 high schools in the Archdiocese will participate.

Most schools plan to kick off the week with a special Mass on Sunday, Feb. 1, or a prayer service and/or Mass on Monday.

Most of the schools are planning some form of open house program with emphasis on parent-teacher communication, plus other activities. For instance, St. Brendan's children will present a play, "the Life of St. John Neumann" to be presented both to students and parents. St. Lawrence School will feature "Teacher for a Day" — during which time a parent can become a teacher and see how it is on the other side of the desk!

SOME SCHOOLS plan family dinners, picnics, contests, poetry readings and games. All of the activities are to include the family and participation by

them as far as possible.

St. Rose of Lima plans a social for parents with a slide presentation of school activities.

St. Francis Xavier plans to hold open house all week so that interested parents can come in at any time and have the programs explained to them. On Monday and Wednesday special interview times will be held with teachers and parents. There will be a "Spelling Bee" on Thursday, followed by a fun and game time on Friday afternoon.

This year, the theme for Catholic School week is, "Choosing a Tradition."

CATHOLIC SCHOOLS comprise about 50% of the private schools in the United States and 64% of their enrollment.

In 1979-80 there were 9,850 Catholic schools in the U.S. This represents approximately 9.2% of all elementary and secondary schools in the country.

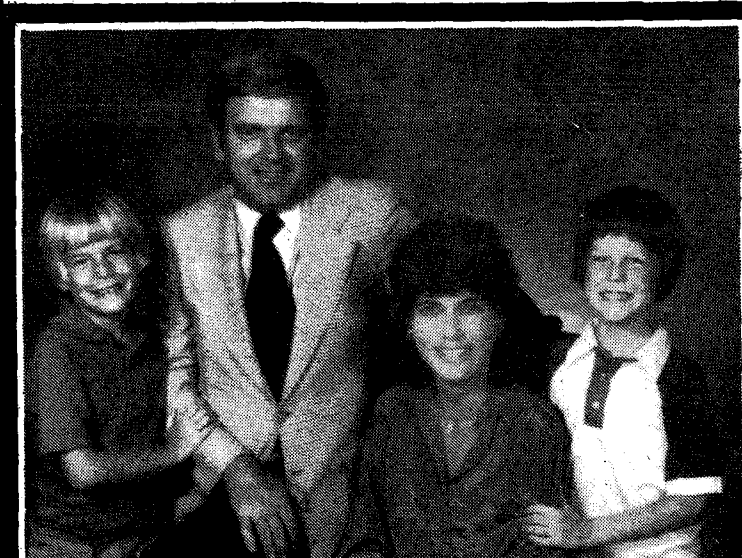
Despite a decrease in the number of Catholic schools over the last several years, it appears that Catholic school enrollment is now stabilizing.

The Archdiocese of Miami has been building schools and the high schools have long waiting lists.

Black enrollment in catholic schools has increased from 4.8% to 8% over the past decade and Hispanic enrollment from 5% to 8%. The number of American Indian students increased to 10,000 in 1979-80, and the number of Asian-Americans increased by 9,300.

In 1979-80, teachers in Catholic schools numbered 147,294 — 97,724 elementary and 49,570 secondary teachers.

The ratio of lay teachers to religious teachers has been increasing since about 1960. In 1979-80 lay teachers made up 71% of the faculty of Catholic schools.



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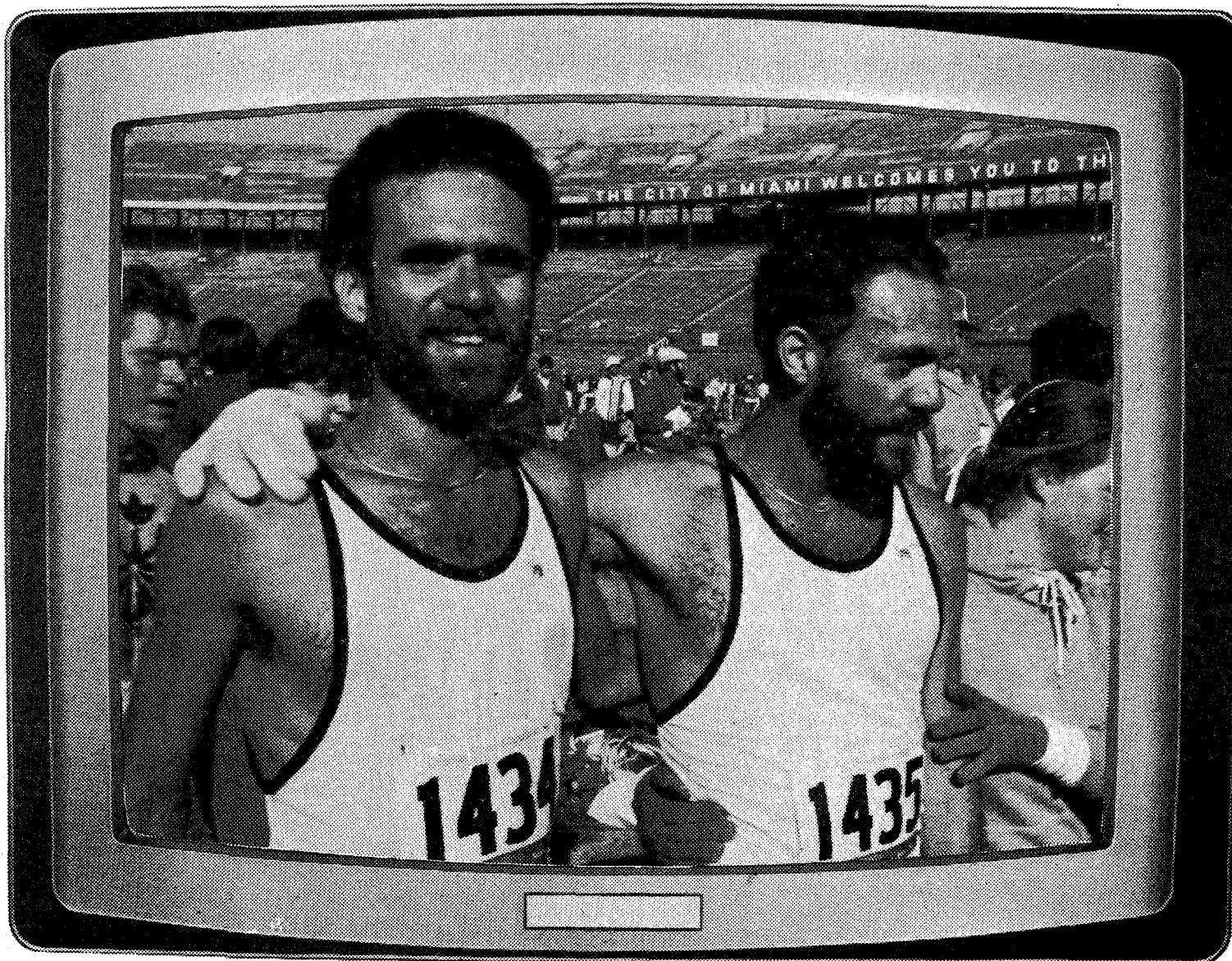
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The Diaz brothers ran in the Orange Bowl Marathon, and ended up movie stars.

Looks like "The Marathon Man" became a double feature when Octavio and Eddie Diaz decided to run in the Orange Bowl Marathon Saturday. They started running together two years ago to get in condition. Running ten miles a day must have done the trick. They crossed the finish line Saturday way ahead of most of the other runners. We showed up at the Marathon, too, with our videotape camera crew, to catch the fun. And we captured something different from a trophy—community spirit.

That taping was part of our Operation Scrapbook—a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

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Like the Orange Bowl Marathon.

Operation Scrapbook, by the way, is very much the same as the programming you could expect to see on your Vision Cable Public Access channels. Free public access to television facilities is one of the things cable television can do to help Miami residents keep in touch with—and participate in—activities in the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.



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Chiles on hit list 'premature'

TALLAHASSEE, Fla. (NC) — The inclusion of Sen. Lawton Chiles (D-Fla.) on a pro-life "hit list" for 1982 has been called premature and inopportune by church and pro-life officials in Florida.

"I don't know of any active right to life people in Florida who are ready to write off Sen. Chiles," said Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference.



Sen. Lawton Chiles

Chiles is one of 12 senators who have been targeted for defeat in 1982 by the Washington-based Life Amendment Political Action Committee (LAPAC) for his position on abortion. LAPAC's list of the "deadly dozen" was announced Jan. 8.

Horkan, who called Chiles "a moral person who has expressed personal opposition to abortion," said he hopes the senator will decide to support a constitutional amendment on abortion.

"Eventual support or opposition to any candidate should be based on the respective positions of each candidate, and no one knows who the candidates will be," Horkan added.

He also said "hit lists" sometimes are counterproductive.

Also criticizing the inclusion of Chiles among the 1982 targets was Jean Doyle, executive director of Florida Right to Life and chairwoman of the National Right to Life committee. She said she hoped the "inopportune" announcement would not impede the dialogue her organization has established with Chiles and others.

She said the political action committee of National Right to Life consults with state organizations before determining national evaluations.

LAPAC's director, Paul A. Brown, said at a Washington news conference announcing the 1982 targets that he would be willing to remove any of the 12 from the list if they would co-sponsor the "paramount" human life amendment co-sponsored by Sen. Jesse Helms (R-N.C.) and Rep. Robert Dornan (R-Calif.).

Canonicalization of Secular Order

The canonical establishment of the Secular Franciscan Order, St. Bernard Fraternity, will be held Feb. 8, at St. Bernard's Church, 8279 Sunset Strip, Sunrise, at 1:00 p.m. Fr. Daniel Ford, O.F.M., Southern Regional Spiritual Assitant, S.F.O., will officiate. All interested are welcome.

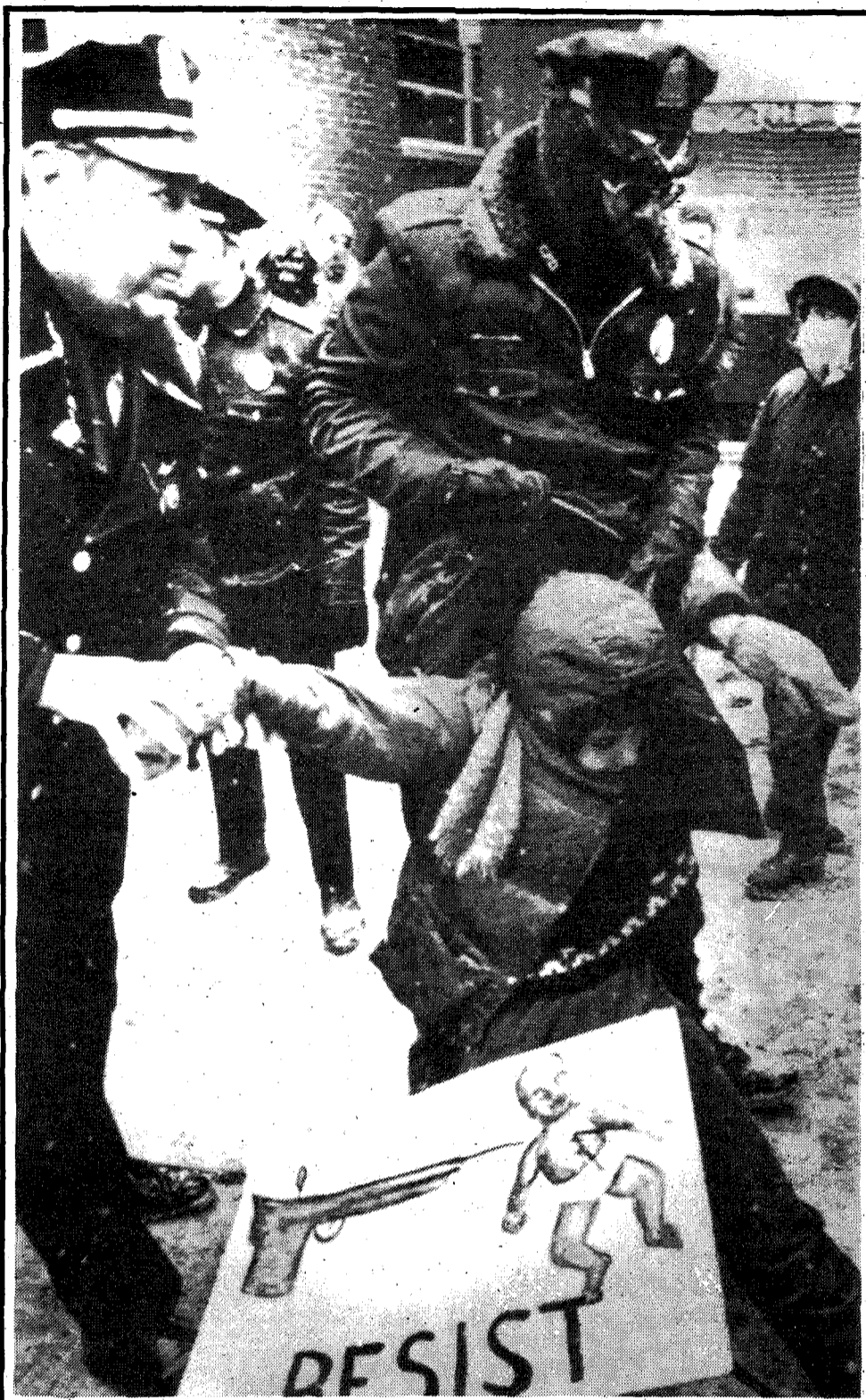
OFFICIAL

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

THE REV. PEDRO JOVE, V.E. - to Director Work Program of St. Vincent de Paul Seminary, Boynton Beach, effective January 21, 1981.

THE REV. BRENDAN TIMON, C.S.SP. - to Associate Pastor, Sacred Heart Parish, Lake Worth, effective January 21, 1981.

THE REV. THOMAS M.J. STACK - to Associate Pastor, St. Luke Parish, Lake Worth, effective February 4, 1981.



REGISTRATION PROTEST

Cambridge, Mass., police drag a demonstrator from the post office at Harvard Square. About 80 people demonstrated against registration for military service and 22 were arrested after attempting to block the entrance to the post office. (NC Photo)

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Church tax exemption under fire

By Jim Lackey

WASHINGTON (NC) — The complex world of federal tax law and the philosophy behind tax exemptions for churches has surfaced again in two current proceedings involving church groups.

In one, several abortion rights organizations are suing the Internal Revenue Service for not revoking the tax exemptions of Catholic groups which allegedly have intervened in election campaigns against candidates who favor abortion.

In the other, the IRS told a United Church of Christ agency that it could resume publishing its voter education guides because distribution of the congressional voting records by the church group was not coupled to election campaigns and did not constitute support or opposition to a candidate.

BOTH CASES are based on the federal law which prohibits tax-exempt, non-profit organizations from participating or intervening in any political campaign on behalf of or in opposition to any candidate for public office.

But they also raise two larger questions: (1) the reasons for church tax exemptions and (2) whether the prohibition on participating in political campaigns for churches having tax-exempt status is a violation of their First Amendment rights.

The long debate over the principle of tax exemptions for churches hasn't ceased, but it was muted considerably by a 1970 Supreme Court decision upholding the practice of exempting churches from taxation. The court rejected arguments from groups such as the American Civil Liberties Union which said the primary effect of granting churches an exemption from taxes was to advance religion.

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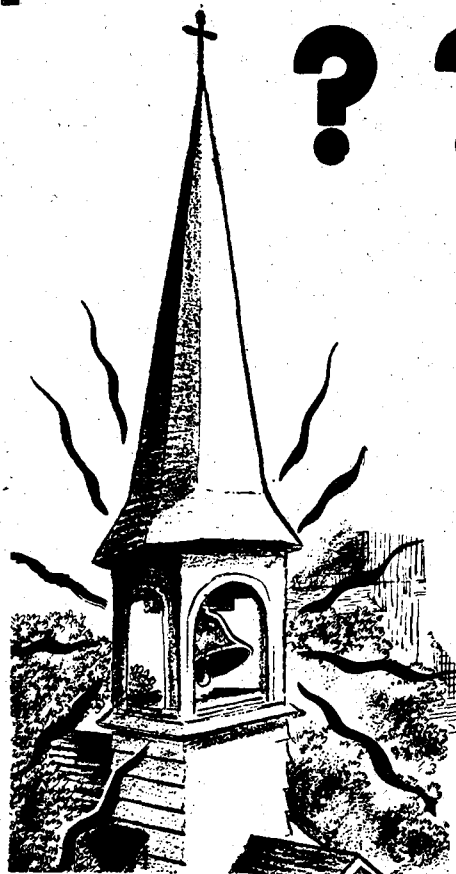
"Elimination of exemption," the court said, "would tend to expand the involvement of government by giving rise to tax valuation of church property, tax liens, tax foreclosures, and the direct confrontations and conflicts that follow in the train of those legal processes."

THE COURT also rejected the argument that tax exemptions constituted sponsorship of religion, saying that "the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state."

The churches consider their tax exemptions a right implicit in the First Amendment. To be truly free, the churches argue, religious groups must be granted a tax status which removes any danger of governmental interference and allows the churches to live or die through only the allegiance of their members.

But in actual practice, public policy so far had denied that there is an absolute right to tax exemption for church groups. One court went so far as to describe the tax exemption as merely a privilege extended by government.

In 1934 Congress amended the tax code to make it illegal for certain organizations holding tax exemptions, including churches, to devote a "substantial" amount of their activities to attempting to influence legislation. The amendment was interpreted to mean tax-exempt organizations could lobby, but that their lobbying activity could be only a small part of their



discriminating for the former and against the latter in violation of the prohibition against an "establishment of religion," said the National Council of Churches in 1972.

Unfortunately for the churches, the courts so far have not accepted that argument.

For example, a federal appeals court, later in 1972, upheld removal of the tax exempt status for the Rev. Billy James Hargis, a fundamentalist preacher who had been accused of "substantial and continuous" political activity by the IRS.

Ruling that "tax exemption is a privilege, a matter of grace rather than right," the court ruled that Mr. Hargis' free speech rights were not being denied because he still was free to give up his tax exemption and speak out as he had before.

THE ISSUE WAS appealed to the Supreme Court, but it declined to hear the case, leaving the lower court decision standing.

Thus, the churches so far have been unable to get official recognition for their position that the limits which go with their tax exemptions are unconstitutional. The current suit over Catholic involvement in the abortion issue might give the courts a chance finally to uphold the churches' position, or it might result in judicial reaffirmation of a principle many churches consider unjust.

overall operations.

That was followed 20 years later by the measure banning such groups — classified in the tax code under section 501(c)3 — from participating in elections either for or against a political candidate.

EVER SINCE then, church groups have protested that the twin prohibitions violate their right to free speech. "When government grants tax exemption to church bodies which are silent on public issues, while denying or threatening to deny, such exemption to those which are not silent, it is

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Top Court airs Church-state case

By Jim Lackey

WASHINGTON (NC) — The U.S. Supreme Court, which two years ago ruled that the National Labor Relations Board could not intervene in labor disputes in church-sponsored schools, now faces a similar issue, this time over taxes for unemployment compensation.

The 1979 high court decision held that since Congress never explicitly gave the NLRB jurisdiction over parochial schools, it had no right to exercise that jurisdiction on its own.

Now, in a case known as St. Martin Evangelical Lutheran Church vs. South Dakota, the court is being asked to make a similar ruling: that Congress never explicitly intended parochial schools to be subject to unemployment taxes, and that to force the schools to participate in state unemployment compensation programs would be a violation of separation of church and state.

THE CASE, accepted for review by the court last November, quite likely will be decided this summer.

The roots of the controversy date from at least 1976, when Congress amended the unemployment tax law to eliminate the exemption that elementary and secondary schools held from the tax. At the same time, Congress left intact the exemption for churches and other bodies operated primarily for religious purposes.

The question then became whether parochial schools should be considered, for purpose of the unemployment law, "schools" subject to the tax or "churches" still exempt from it.

Despite the argument from church groups that their schools were an integral part of exempted church activity, Secretary of Labor Ray Marshall ruled in 1978 that the elimination of the school exemption from unemployment taxation meant church-sponsored schools would have to begin paying the tax.

While comparing this case with the Supreme Court decision in the NLRB case may not be entirely reasonable because of the different set of circum-

stances, attorneys for St. Martin church are relying on at least one key precedent from the court's NLRB decision. In it, the court ruled that where there is a "significant risk" that an administrative action might result in church-state entanglement, then the government is compelled to show an "affirmative intention of the Congress clearly expressed" before it can take such action.

BUT ACCORDING to the parochial schools involved in the case, only the "apparent" intent of Congress — not its explicit intent — to initiate taxation of parochial schools has been shown.

The schools involved also base a large part of their case on constitutional issues, saying the administration of such a law would involve excessive surveillance of church schools by the state, among other things.

A friend-of-the-court brief filed by the U.S. Catholic Conference in the case, however, urges the court not to rule on the constitutional question. Indicating that it fears how yet another ruling on such complex matters might later be interpreted, the USCC contends the case can be decided simply on the legislative history of the unemployment program "without constitutional excursions."

Whether the court buys that argument remains to be seen. In the 5-4 NLRB decision, the four justices in dissent accused the majority of irresponsibly avoiding the constitutional issues on which the case should have turned and instead engaging in "a cavalier exercise in statutory interpretation."

ALSO POTENTIALLY significant is the rationale of the South Dakota Supreme Court, which decided the case in favor of taxing the parochial schools. In its ruling, the state high court remarked that an act is not unconstitutional simply because it makes the practice of religious beliefs more expensive, that Congress intended "religious purposes" to be narrowly defined, that employers may elect to participate in the program by reimbursement thus avoiding the tax altogether.

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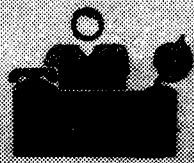
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Matter of Opinion

One parish doing its part

In the current issue of the Salesian Missions magazine is a story about the "paper-pickers" of South America. The paper-pickers are boys, just kids, who are abandoned and live in the streets of the cities. They sleep in alleys and doorstoops and survive by picking up scraps of paper or rags, walking ten miles a day to fill a large bag with the scraps which they sell for fifty cents.

That is how desperate it is in many countries around the world while we often complain about the price of chicken -- not to say steak -- here at home.

Can we as Christians say that we are truly keeping one of God's earliest laws, that we must be our brother's keeper, if we ignore the hunger and starvation of

millions around the world?

St. Maurice Parish in Fort Lauderdale apparently has concluded that the answer is "no." A story beginning on the front page of today's Voice tells of this parish's dedication to raising money to support various hunger projects here and abroad—surely a divine mission, reaching out to some of the world's most neglected ones.

Of course, a parish must minister to its own flock first, but in a country where we throw away enough scraps to feed millions of people, it is almost immoral not to look through our blessings as through a prism to the sight of hungry children in the world's miseried corners, and then act.

No doubt, other parishes in this Arch-



diocese also have taken up such special causes, e.g., aid to migrants, nursing home visitations and such.

St. Maurice parish is just one example, but they have entered into it with great pride and zeal and we salute their loving and helping so many people that they will never even see.



By Fr. John Dietzen,

Why didn't Jesus cure more people?

Q. Why didn't more people request cures of Christ who apparently never refused such requests? It seems to me that the path to his temporary home would have been thronged with people who heard of this miraculous healer.

Blind people, the crippled, all sufferers have some faith that someone, somewhere, can cure them. Apparently Christ never failed to cure those who approached him. A really successful healer in San Francisco would crowd the town very quickly. Why were there any sick in Israel? (Calif.)

A. As you might suspect, you are not the first to be puzzled by this question. Through all the centuries since Christ, Christians have noted and meditated on the fact that if Jesus cured one person he could have cured everyone.

Furthermore, since his powers of healing were not limited to time and space, he theoretically could have cured everyone in the world and put an end to all human suffering.

The fact that he did not eliminate all pain and evil from our human condition certainly cannot be attributed to his lack of power or to his lack of compassion and love. He overwhelmingly showed both of these, most of all by his own suffering, death on the cross and resurrection.

It seems clear, then, that the healing miracles of Jesus had other larger purposes beyond the relief of pain. For one thing, Jesus saw his healing actions (and other physical miracles such as giving back life to those who have died) as signs of his supreme power over all evil.

To him they were witnesses to the fact that neither physical suffering nor the worst of human sinfulness

could ever be larger than the power of good, the power he embodied as God. On occasion he makes this connection quite explicit, as in the healing of the paralyzed man in Luke, Chapter 6.

Another conclusion Christians have drawn from Jesus' approach to human suffering is that he did not come to take it away but rather to give it meaning — or at least to help his people understand that there is a need. It is as if he said:

"If I don't take away all your suffering, it is not because I cannot do so, or because I do not love you enough. Buried deep inside the nature of mankind, and inside the human heart, there is the mystery that fulfillment — perfection — comes from the passage through death to life. The best I can do is tell you this, show you that it applies even to me, and then ask you to follow me and trust me."

If this answer does not sound as final and perfect as you would like, we must remember that we are dealing here with one of the oldest questions human beings have wrestled with: Where does evil (physical and moral) come from and why is it here?

Among the many reasons for Christ's miracles, one is that they were his way of helping us deal with this question. If he could not give us a perfectly satisfying answer, he at least helps us to see that in the mystery of God's providence there is an answer, an answer that is revealed, if only dimly, most of all in his own death and resurrection and in our following of him in this paschal mystery.

(Questions for this column should be sent to Father Dietzen, St. Mark's Parish, 1113 W. Bradley, Peoria, Ill. 61606.

Campus minister meet pushes myths

To The Editor:

The Barry College conference of Catholic campus ministers reported in the January 9 VOICE seems to have bent over backwards in trying to deny the basic tenets of Catholicism and Christianity. What is the point of collecting a handful of ancient myths and beliefs and oversimplifying them as the report does - in order to "prove" that Christianity is a myth, that Revelation is a myth?

Aren't we then obliged to seriously discuss the theories of Jung, Freud, and Fraser? Or to consider what we really know about proto-historical migration in Europe? Too scholarly for a diocesan paper? I think so, but why bring up controversial theories like those tossed about at the con-

ference - none of which are "startling discoveries" - and air them so one-sidedly in a diocesan paper aimed at the general Catholic reader without a scholarly background? The theme of the conference contrary to intended scholarship, seems to be: Who needs the Church if it's all a myth, right?

The whole point of the conference, and the article, is revealed in the latter half, attempting to fan hot air on the embers of the pro-women's ordination movement, even if every Catholic belief has to be overthrown to prove a point. If this is what Catholic campus ministers are teaching Catholic college students, then how can youth be expected to practice their faith as Jesus Christ taught it?

Robert D. Rodriguez
Coral Gables

Letters to the Editor

Flip side of Lennon

To The Editor:

The "Now Generation, Peacniks" etc., are now expressing a desire for a gun control law. Does this group think that this will prevent crime, when the Now Generation broke every law which was not to their liking?

The Now Generation claimed that they were not responsible for the events which happened in their time. The question is, who is responsible for the following:

1. The use of dope in the U.S.?

2. The crime in the U.S.?
3. The V.D. Epidemic?
4. Pregnancy among teenagers?

These events are only the tip of the iceberg.

We could go on and on, but I will close with a quote: "If one does everything one pleases, then the rights of others are abused, community is destroyed and one ends up enslaved to the values of paganism."

John J. Mackel
Homestead, Fla. 33033



By
Antoinette
Bosco

Sunsets versus reality

While reading recently, I came across a short magazine item titled, "If I had My life to Live Over." It appealed to me because the author, known as Brother Jeremiah, listed a number of things he would do differently. He would: be sillier, climb more mountains, watch more sunsets, do more walking and eat more ice cream.

I could feel his frustration when he said: "You see, I'm one who lives sensibly and sanely, hour after hour, day

But, just as I was getting fascinated with the idea of following Brother Jeremiah in throwing away the raincoat and aspirin, I caught a TV interview of a doctor who had written a guide titled: "Do It" to help people stop procrastinating.

His contention was that procrastination becomes a way of life for some people and this does them in. In effect, they watch the sunsets and eat desserts when they should be

Now I thought again about my own life. I certainly have never been a procrastinator. If I had stared at the stars, who would have earned the money to pay for food and shelter? Who would have administered the household and educated my six children? I certainly don't need the doctor's book.

What I could not understand for a while was why I found the program annoying. But after thinking for a while, it wasn't too hard to figure out. I had just read Brother Jeremiah and his thoughts had turned on some empathetic buttons in me. I wanted to luxuriate in his thoughts. I wanted to follow his example!

I wanted to wash fewer dishes, pay fewer tuition bills, end consultations with teachers and nights spent up with feverish children. Such thoughts, for a non-procrastinator, seem tinged with mutiny. Nonetheless, Brother Jeremiah had started these thoughts in me.

THE DOCTOR had ruined my lovely daydream. He brought me back to reality — to its beauty and its importance. But since I was still yearning for the freedom to watch rabbits run in the snow and to stare at a shooting star, I felt annoyed, momentarily, until I straightened out the confusion of these messages — the kind of confusing messages that are, for most of us, a normal part of most days.

'If I had stared at the stars, who would have earned the money to pay for the food and shelter?...I certainly don't need the doctor's book.'

after day . . . I have been one of those people who never go anywhere without a thermometer, a hot water bottle, a gargle, a raincoat and a parachute. If I had to do it over again, I would go places, do things and travel lighter than I have."

HIS SOLILOQUY got me thinking about my own life. Do I take enough time to appreciate God's beautiful world? Do I occasionally take a day off to do something entirely different from my daily routine of work and family? Could I still believe in my ability to learn something new, to change my appearance, maybe even my job? Was I living fully?

dieting, working or fixing the plumbing.

So, with Brother Jeremiah's article in mind, I listened eagerly to the doctor's explanation that procrastination does not come free. In fact, he said, procrastinators suffer a higher level of stress and anxiety than other people.

THE PICTURE was clearer now for me. Because of Brother Jeremiah's precise lifestyle, he probably lived with a low level of disease (discomfort). This legacy of good health was probably the reason why he could still care enough to write an article about enjoying life more.



By Fr. John B. Sheerin, CSP

The Catholic novelist

The recent death of noted novelist A.J. Cronin in Switzerland at the age of 84 takes us back over the years to the controversy over "the great catholic Novel."

Catholic readers in the 1940s and 1950s were painfully aware of the low level of Catholic literary achievements and yearned for the coming of a great Catholic writer whose published work would compare with the best novels by non-Catholic authors.

up nights reading his books.

"The Keys of the Kingdom" was a fascinating story about an admirable Catholic priest who spent long years as a missionary in China. It was a bit pietistic in places but unquestionably was a super piece of work which passed the half million mark in sales.

Other notable works by Cronin were "The Stars Look Down", "The Citadel" and "Shannon's Way." The New Times described "Hatter's Castle" as the work of a novelist "destined for the seats of

alienation experienced by young anti-war resisters in the 1960s which was described well in a book called "Young Radicals" by Kenneth Keniston. Keniston focused on the psychological development of young men and women who worked hard to oppose American involvement in that unfortunate war.

This alienation, as described by Keniston, existed in various degrees, but some of the following were typical of the moods of that time: distrust of others; pessimism ("there is little chance of ever finding real happiness"); hostility; self-contempt ("any man who really knows himself has good cause to be horrified"); the notion that man and nature are governed by regular laws is "an illusion."

IN SHORT, Keniston found that alienated students became increasingly troubled by fears of darkness, isolation and the meaninglessness of life. Many had become existentialists of the pessimistic kind, like the French philosopher Sartre.

Cronin, I think it's worth noting, never lost the bright, sunny light that shines in all his novels.

'All the good writers are being swept away in a melancholic, oppressive and depressive philosophy...they seem to have no light to guide them.'

A.J. Cronin

UNFORTUNATELY, the dream of a great catholic novel never materialized. Graham Greene came close but he never really made it. He can write fascinating spy stories but he goes in over his head when he tries to dabble in theology, especially when he mixes theology with mysticism.

A Scottish physician, Cronin has written novels of superior quality but not "the great catholic novel." In my seminary days and in the 1940s and beyond, Cronin was our pride and joy. He was a successful novelist and a Catholic as well. What more could a young seminarian desire? We stayed

the mighty." The total sales of Cronin's books passed the \$7 million mark.

IN CONTRAST to so many Catholic writers who left the church Cronin remained faithful until his death. Shortly before, he made an interesting comment:

"All the good writers are being swept away in a melancholic, oppressive and depressive philosophy. They don't seem to have the stimulation of — I won't say the Christian ethic — but they seem to have no light to guide them."

Cronin's remark reminds me of the



By
Tom
Lennon

Gays?

Q. I do not understand why homosexual men and women are called "gay." Can you explain this? (N.C.)

A. Not with absolute certainty, for the answer seems to lie in what happened hundreds of years ago. One research expert says that such people were called "gay" centuries before they were called "homosexual."

The term seems to have sprung from an old French word, "GAI," MEANING BRIGHT, LIVELY, MERRY OR BLITHE. But why it then was applied to homosexuals, the expert does not say.

Certainly "gay" is a kinder term than such derogatory words as "faggots," "queer" and "fairy." Some of my young spies tell me that these three cruel terms are heard with some frequency on the playgrounds and in the halls of both public and Catholic schools.

IN ONE CASE, a fourth-grade boy, who liked to read a lot, was regularly called a "fag" by the class bully, who also routinely beat up on the boy to try to prove his point. Finally, the parents of the victimized lad gave him some lessons in boxing and the bully was eventually put in his place.

Probably "homosexual" is the most accurate term to describe people who are physically attracted to those of their own sex. The Christian would rule out using such words as "queer," "fairy," and "fag" because of their unloving and cruel quality.

The slang word, "gay," may be a sort of advertising gimmick to make homosexual activity appear more acceptable and attractive. But it is not an accurate term. The condition of homosexuality, far from being gay and merry, is often considered a serious emotional disorder.

A psychiatrist at the highly respected Menninger Foundation, Harold Voth, says, "Contrary to what the leadership of the gay liberation movement and misinformed professionals would have one believe, homosexuality is an unnatural condition, the outward evidence of a psychological disturbance."

Voth also says people are driven to this condition by forces within the unconscious regions of the mind. They do not freely choose the condition, and so it is incorrect to speak of "sexual preferences."

LET ME note here that the condition of homosexuality is not a sin. Indeed, the homosexual who leads a chaste and courageous Christian life may end up being a saint.

On the other hand, the Catholic Church teaches that deliberate homosexual activity is a serious sin. Some, at least, have found such activity a tragic and empty way of life. One married man who deserted his wife and two children for a homosexual lover said six months later, "I would not have believed the terrible perversions and the sins which I embraced once I got into homosexual activity."

There are those who say that "gay is sad." Whatever may be the truth, all homosexual people deserve not mockery but sympathy, compassion, prayer and love.



By Msgr. James J. Walsh

True love means sacrifice

Some time ago a noted judge who had many years of experience with married couples stressed one cause of many broken homes. He said in many cases it was not a question of a husband and wife falling out of love, because they had never been in love. One or both had identified love with personal convenience or passion and, therefore, failed to bring to their union the spirit of self sacrifice that a happy marriage requires.

The records seem to bear out the judge's remarks. The story of mutual selfishness is frequently made clear at divorce hearings. When the facts are laid out, too often it seems each one married primarily to get something, not to give. And usually the "getting" involved pleasure or material advantages. The thought of binding oneself to a way of life that required sacrificing this or that preference or convenience never got into their understanding of what marriage is all about.

PERHAPS WE are slowly coming to a better understanding of what genuine love is. Not that the marriage situation through the country has bettered by any means. However, sad to say, many are indeed learning the hard way that true love is not selfseeking. It always requires dedication to self-sacrifice. For the greatness of love is rooted in the desire to give. The deeper the love, the more intense and generous the desire to give all to prove one's self.

No matter now whether we are referring to love between God and man or between men and women or me and my neighbor; love indeed goes in different directions, reaches different degrees of intensity, binds under different obligations, but all love demands the same basis - self sacrifice.

Jesus seemed never to tire in getting this idea over. We find in the Gospels this kind of love, and none other in his dealings with all types of people.

All his attitudes and approaches show his utter self-forgetfulness in order to bring glory to his Father and lasting happiness to us.

WHEN YOU READ the Gospels and reflect on him as he goes about "doing good", healing souls and bodies right up to the moment of his death, the purity of his love for us breaks through: Even in his hours of greatest sufferings on Holy Thursday and Good Friday, selfless love drove him to heal Malchus, after Peter put the sword to him; to

"...For the greatness of love is rooted in the desire to give. The deeper the love, the more intense and generous the desire to give all to prove one's self."

reward Veronica, to comfort the sorrowful women, to forgive his mocking, gleeful enemies, to convert Dismas the thief.

This sounds more than idealistic. It sounds impossible to us, doesn't it? But a Christian has a conscience case on his hands when he remembers that Christ demanded imitation in this most important business of life - loving God and neighbor. There are indeed times when these words make us uneasy - "A new commandment I give you, that you love one another..."

How far must we love one another? "...Even as I have loved you!" There's the rub. To love with the thought uppermost of giving, not getting, with the desire to please rather than be pleased.

AS A MATTER of fact - and this hurts - he said his true followers could easily be identified by the love shown others. "By this shall all men know that you are my disciples, if you have love for another."

Needless to say, this is difficult, at times very difficult. It would be dreamy nonsense to imply otherwise. We find it so hard to believe that love has nothing much to do with a warm, spiritual feeling towards others. What it does mean usually is doing what we don't feel like doing. The opposite of how we feel. Self sacrifice

To refuse to sin means simply to refuse to give in to myself. Sin is preferring my way, my will, my preference to God's will, as manifested in the Ten Commandments. Fidelity involves first the willingness - not an emotional trip to never-never land - to say No! to myself, my inner inclinations, to those animals who seem to live sturdily inside me, to my unruly appetites and passions.

To use the word "case-history" in so beautiful a thing as the love of a married couple seems so impersonal and clinical. But there is considerable evidence in favor of the claim that the love of a husband and wife can thrive only when it is nourished and strengthened and kept alive by the spirit of sacrifice.

Love always fails when self sacrifice is ignored.

WHAT ARE the signs of this? A person harps more on rights and privileges and soft-pedals duties and obligations. "I must demand my rights" in marriage is like hoisting the red flag of danger. Selfish interests destroy love as effectively as cold weather withers a delicate plant.

But why stop at marriage? In the vast field of love of neighbor, the same principle holds true. There can be no lasting love without giving up some pleasure or convenience for the sake of another. Every work of mercy - God has told us - has value because we sacrifice time and money or comfort to do for others.

Without this quality of self-sacrifice, love is a mere caricature of what Christ is looking for.



By Msgr. George Higgins

Questions about Reagan's speech

Walter Cronkite is authority enough for saying that President Reagan's inaugural, coinciding almost to the minute with the release of the hostages in Iran, was "one of the most dramatic days in American history."

Cronkite and his television colleagues did themselves proud. Their stunning round-the-clock, round-the-world coverage of two such historic events on the same day was commercial television at its best.

I'm not a television addict, but I stayed with it that day from early in the morning to late night. It was fun while it lasted, but with hindsight I think all the excitement may have been a bit too rich.

TELEVISION, TAKEN in large doses when the country is euphoric, tends to oversimplify issues. Even the most sophisticated commentators seemed ready to suspend their critical faculties, rather than spoil the day's mood with awkward questions.

Now that things are back to normal, it's time to take a closer look at the record, particularly the president's inaugural address.

James Reston of the New York Times gave the address an A-plus rating as did the Washington Post and a number of other papers. I agree up to a point; in many respects it was an effective speech.

I am less certain than the president that "in this present crisis, government is not the solution; it is the problem." But he campaigned on that slogan and won by a landslide. Who am I to second-guess?

It's one thing, however, to argue that we need less federal intervention in today's economy, something else to say or imply that limited govern-

ment has always worked to our advantage in the past.

"IF WE LOOK for the answer as to why so many years we achieved so much, prospered as no other people on earth," the president said, it was because "we unleashed the energy and individual genius of man to a greater extent that had ever been done before."

I cannot imagine what periods in American

"I cannot imagine what periods in American history he had in mind. Surely not the McKinley robber-baron era...the great satisfaction of the rich but the great distress of the working poor. Surely not the Harding-Coolidge-Hoover era (which) closed with the worst depression in the nation's history."

history he had in mind. Surely not the McKinley robber-baron era, when the role of the federal government was very limited indeed, to the great satisfaction of the rich but the great distress of the working people. Surely not the Harding-Coolidge-Hoover era when again the federal government's role was strictly limited.

That era closed with the worst depression in the nation's history - which, although alleviated to some degree by limited government intervention under the New Deal, ended only with massive

government spending and federal intervention during World War II. That fact alone casts serious doubt on the president's reading of economic history.

Reagan also made a strong pitch for states' rights. "It will be my intention," he said, "to curb the size and influence of the federal establishment and to demand recognition of the distinction between the powers granted to the federal government and those reserved to the states or to the people."

IT MAY BE political effective or expedient to emphasize this demand in 1981, but it is well to recall that when many of the states were flat broke during the Great Depression, they were only too happy to have federal government bail them out.

It is also well to recall that most civil rights legislation - which, strangely, the president didn't mention - was enacted precisely because several states could not or would not protect the basic rights of their black citizens.

I raise these ungracious questions not to throw cold water on Reagan's overall economic program, but simply to express hope he will pursue it on its own merits and not try to rewrite economic history or get bogged down in a divisive ideological argument about states' rights.

I am encouraged by Reagan's statement that "our objective must be a healthy, vigorous economy that provides equal opportunities for all Americans with no barriers born of bigotry or discrimination." If he can do this with less government, more power to him. But if he finds more rather than less government is needed, I hope he will have the courage to revise his inaugural rhetoric and to act accordingly.

Respect Life shrine

By Ana M. Rodriguez
Voice Staff Writer

It drizzled most of the day Saturday, but the weather didn't keep almost 300 people from gathering in prayer on the grounds of the Archdiocese of Miami's Respect Life Office and recommitting themselves to fighting for the human rights of unborn babies.

The Mass and dedication ceremony of a new shrine to Our Lady of Guadalupe, patroness of the unborn, marked the eighth anniversary of the Supreme Court decision which declared that a fetus was not a human being.

ARCHBISHOP EDWARD McCarthy blessed the shrine and thanked those present for their work on behalf of unborn babies.

"There are human rights involved in abortion, those of the child," the Archbishop said. He deplored "the enormity of the disaster in our situation today," when more lives have been lost to abortion than to wars or the Holocaust.

He called the gathering an opportunity for "re-intensifying our dedication to human life," and said that with faith and hard work, "you will certainly succeed. God bless you, God bless you, God bless you."

Fr. Arthur Dennison, who teaches at Immaculata-La Salle High School in Miami, during the homily contrasted laws protecting endangered species of animals to laws allowing abortion on demand.

"**IS THERE** something wrong with this society that values brown pelicans and whales and pet geese more than a human life?" he asked.

Abortion "is wrong," Paraphrasing the words of Abraham Lincoln on the issue of slavery, Fr. Dennison said, "Their thinking abortion is right and our thinking abortion is wrong is precisely the issue."

"Do we think we're going to solve society's problems by murdering



Visitation Children's Choir during

children?" he asked. "We're aborting the children of our poor by the millions, we're aborting the children of blacks by the millions, because we won't address the issues of housing and economics."

He urged everyone to "be involved," because abortion is an issue "worth getting excited about."

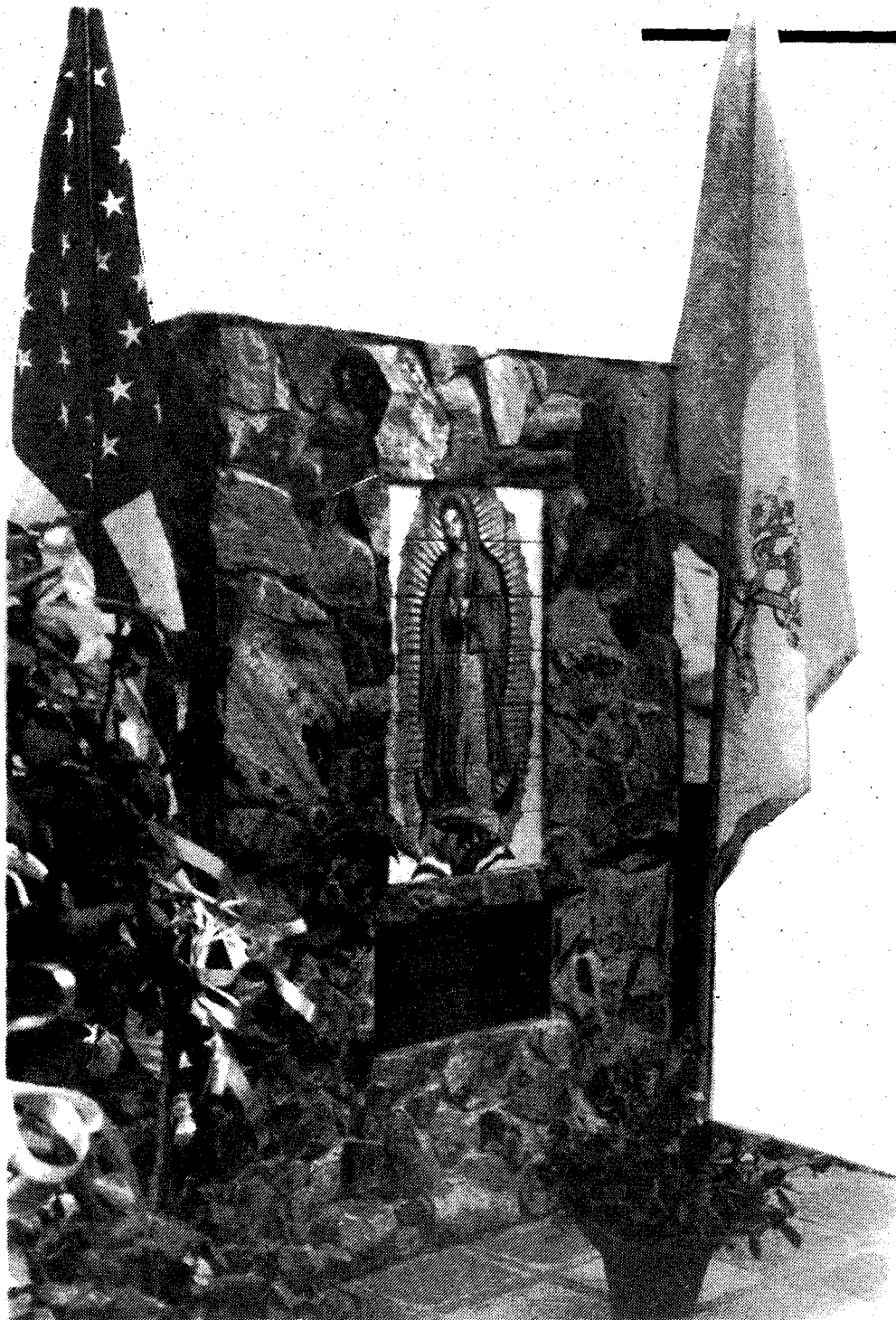
HE STRESSED that there is no justification for killing unborn babies. "Little children are never defective. Things are defective. Stereo sets and car radios are defective, but not us."

Acknowledging that pro-life forces have biology on their side, as well as the ability to flex their political muscle and continue working hard for their cause, Fr. Dennison reminded those present that these tools alone will not gain them victory. "We must persuade them as witnesses to the Truth by our actions," he said. Then, step by step, "We will win."

The shrine of Our Lady was donated by the Knights of Columbus, Chapter

One of

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Shrine to Our Lady of Guadalupe - mosaic came from Mexico.

No compromise on abortion, marchers told

(continued from p. 1)

issues and to the situation of the 52 Americans who had been held captive in Iran.

From historic Faneuil Hall in Boston to Oregon's capitol in Salem, speakers referred to unborn children threatened with abortion as "hostages" who must be freed.

"Every child conceived in the U.S. after Jan. 22, 1973, has been held hostage by our Supreme Court until birth," Anita Angus, former president of Oregon Right to Life told about 250 pro-lifers. "Yes, our Supreme Court, not fanatics in Iran, declared unborn babies prisoners."

At a rainy candlelight rally Jan. 22 Ms. Angus noted that a similar rally had been held earlier to celebrate the release of the Americans who had been held captive in Iran for 444 days.

"But on a sad note, during the first 24 hours of their freedom 13,600 other Americans were killed by legal abortion," she said.

"When it comes to the issue of life and protection of life there is no compromise," said Sen. Alfonse D'Amato (R-N.Y.), as he lent his support to the amendment at the Washington rally.

Raymond Flynn, a Boston city councillor, also compared the plight of the unborn to the 52 hostages. He spoke to more than 1,000 people at the Jan. 18 Assembly for life at Faneuil Hall.

Keynote speaker, Joseph Reilly of Andover, Mass., said that the American people are traditionally caring and "they must be brought to understand the savageness, the barbarism, the painful death caused by each abortion."

"**IF THIS** message is clearly and factually communicated the American public will be shocked. They will be revulsed (sic) and the vast majority will rise up in demand of a human life amendment. It must be done," he said.

Some of the congressional speakers in Washington ties the anti-abortion movement to basic rights. "We're protecting unwanted people everywhere," said Rep. Henry Hyde (R-Ill.), sponsor of the Hyde Amendment which limits federal funding of abortion. He included the poor, handicapped and elderly along with the unborn in the "unwanted" category. "if they are unwanted, they are our cause."

"I believe sincerely all human liberty depends on this issue," said Rep. Ron Paul (R-Texas), an obstetrician-gynecologist. "How can you defend liberty if you cannot defend life?"

In Peoria, Ill., about 500 people held a "walk for life" and pro-life program. Chicago pro-lifers staged a "Testimony and Prayer Vigil" in front of the Concord Abortion Clinic and about 1,200 people attended the annual pro-life Mass celebrated at Holy Name Cathedral. About 3,000 people gathered at the Minnesota state capitol in St. Paul.

Archbishop Thomas J. McDonough of Louisville, Ky., celebrated a "Respect Life" Mass attended by about 200 people. In his homily, he called Jan 22, 1973, a "day that will live in infamy" and told pro-lifers to march with dignity.

Cardinal Terence Cooke of New York urged Catholics in his archdiocese "to renew your determined efforts to end the tragedy of permissive abortion," and to "insist that our government officials take the necessary legislative and administrative action to assure that

public funds are not used to destroy human life, even for the mistaken reason of solving the problem of poverty and other social ills."

PHILADELPHIA pro-lifers staged an ecumenical vigil at St. Peter and Paul Basilica Jan. 21. About 300 people attended. South Carolina Citizens for Life met in Hilton Head, S.C., to hear Paul Cole Beach, president of South Carolina Citizens for Life.

"As I speak to you, 10 children have died. And if the forces of death have their way, many more will die," he said.

"It is time for a new beginning. We must stand up for life. It is time to drop a pose of sophisticated indifference and to inform ourselves, to help those in distress and to take part in the democratic process by opposing government funding for abortion and by supporting the enactment of a human life amendment to the Constitution."

Beach added, "We are making a new beginning. We have 10 million advocates before the throne of heaven, and with God's grace we shall prevail."

ne dedicated here



and Mrs. Victoriano Fernandez.

DON RAYMOND, representing the Knights of Columbus, also presented Fr. Kubala, director of the Respect Life Office, with a check for \$825 for the Guadalupe Fund. Money from the fund will be used to help pregnant women who choose to keep their babies pay the costs of pre-natal care and delivery.

Our Lady of Guadalupe is patroness of the unborn because she always appeared to the Indians of Mexico with the black sash worn by women with child.

Winners of a poster and banner contest sponsored by the Respect Life Office throughout the Archdiocese's schools also received certificates of recognition during the ceremony. They were:

INDIVIDUALS:

1st place, Maria Guadalupe Garcia, St. Michael.

2nd place, Alex Rubio, St. John the Apostle.

3rd place, Christine Fitzgerald, St. Rose of Lima.

Hon. Mention, Ignacio Nunez, St. Mary.

Hon. Mention, Laura Friscia, St. Joseph.

Hon. Mention, Bobby Loperfido, Immaculate Conception.

GROUPS:

1st place, Silvie Cote, Heather Lofting, St. James.

2nd place, Leydiana Papale, Lori Whaley, Jennifer Barnard, St. Stephen.

3rd place, Susan Kreitner, Bertha Matos, St. Clement.

Hon. Mention, 8th Grade, Annunciation.



Don Raymond hands \$825 check for Guadalupe Fund to Fr. Kubala.

Hon. Mention, Christina Lopez, Michelle Rhodes, St. Theresa.

Hon. Mention, Sydney Morton, Stephanie Wester, Nativity.

the ceremony.

of Dade County, and the mosaic from Mexico, donated by Mr.

Deerfield citizens defeat abortion clinic bid

By Dick Conklin
Voice Correspondent

While some people observed the eighth anniversary of the legalization of abortion by marching in Miami or Washington last week, the citizens of Deerfield Beach had a local happening of their own.

At last week's city council meeting, the owners of a planned new abortion clinic — to be known as the Deerfield

BUT THAT WAS before the people from St. Ambrose's Church and School — just two blocks north — found out about it. None of them had ever confronted the abortion business before, an industry that now ranks nationally in the Fortune 500 top ten and seeks to bring its "services" to every city and town. But St. Ambrosians, led by Pastor, Fr. James Connaughton, decided to stop the abortion clinic right in its tracks.

Sunday, Archdiocesan Respect Life Director Fr. Dan Kubala spoke at all Masses, as he has done at many parishes throughout South Florida. He distributed "Life Roll" cards which were index cards for the names and addresses of people opposing the clinic opening.

Then, various parish groups, like the Knights of Columbus and the Home-School Association joined hands with the local public high school and middle school PTAs and people from all faiths in the community. When the city council meeting convened on Tuesday night, the Deerfield Ministerial Association was out in full force, the chambers were filled to capacity with pro-life citizens, and folding chairs had been hastily set up on the front lawn to handle the overflow crowd.

Rev. John H. Clark, III, pastor of the Zion Lutheran Church, set the tone for the evening when in his invocation he gave thanks for the release of the hostages, the inauguration of a new president, and for the right to life of all.

AS IS CUSTOMARY, people speaking in favor of the clinic permit were first. Lawyer Richard Gumset protested the presence of the clergy at the meeting, and then reminded the commissioners that the 1973 Supreme Court ruling made abortion "the law of the land." He implored them to think of his clients — the abortionists — who would "suffer great financial loss" if the permit were denied.

American Civil Liberties Union representative Sam Clark was next, arguing that women and girls should have a right to the services offered by

the clinic. He quoted from President Reagan's inaugural address in which he defended the rights of the individual.

Episcopal Church Bishop Anthony Clavier was the first of many to speak against the clinic opening. "Anyone who has been hugged by a child with Down's Syndrome knows that no one is unwanted or inhuman in the eyes of God. Don't think that we in the clergy are above all of this either. We sit at the bedside of the woman giving birth, the handicapped or retarded child, and the dying person. Think of the thousands of people who wait in vain for a child to adopt because of the millions being killed in these clinics."

"If we consciously let this clinic open in our town, we can make Hitler, who put to death six million people, look like an honorable man."

Fr. James Connaughton
St. Ambrose

PLANNING AND Zoning board member Bob Dugdale reminded the council of its right to turn down a business establishment as inappropriate to a particular location. As an example, he told of refusing a transmission repair service permission to open up next door to a local funeral parlor.

OB/Gyn Dr. Matt Bulfin described some of the 161 abortion complication cases he has recorded in his file, many of which were botched abortions performed in clinics inequipped to deal with complications. He said that many were the result of so-called "lunch hour" abortions, for which the girls were neither physically or emotionally prepared. Many suffer long-lasting emotional trauma when they learn the facts of fetal development, he told the council.

Miss Rita Grannen, principal of the nearby St. Ambrose School spoke in defense of the 300 youngsters going

through the school who would be exposed to the clinic's operation. "The only reason there is today an application for an abortion clinic here in Deerfield Beach is money," she said. "That's the only reason."

FATHER CONNAUGHTON held up a large box filled with hundreds of the index cards. He explained that they bore the names of the "silent majority" who couldn't attend the meeting. Recalling an incident at the end of World War II, he said that General George Patton made the residents of one German town walk through a local concentration camp to see first-hand what had happened there. "if we consciously let this clinic open in our town," he said, "we can make Hitler, who put to death six million people, look like an honorable man."

A mother of four, Mrs. Victoria Smith, took the stand. "Babies are people. I can't believe this. It is inconceivable that we could be even considering putting in a clinic to kill people. We're here today to say OK to killing people? No way. No Way!"

Many other people spoke, eloquently defending not only the right to life, but the right of the citizens, through their elected representatives, to decide what kind of businesses they wanted in their city. Finally it was over. The clinic representatives got a last chance to plead their case, but it was too late. The citizens of Deerfield Beach had expressed an overwhelming concern for life, and the city council heard them loud and clear. The vote on the clinic proposal was a unanimous "No."

AFTERWARD, a jubilant crowd lingered outside city hall, as residents thanked the clergy and other people who spoke at the meeting, and the city council members for their pro-life votes. One observer noted that it had taken a lot of marches and lobbying and letters and petitions to enact the state and federal pro-life legislation that exists today, and it would take much more before the Human Life Amendment is enacted. "But I have no doubt at all," he said, "that the kind of witness that took place here tonight, repeated again and again all over the country, will make the difference."



Fr. Bryan Dalton of St. Ambrose displays Silent Majority petitions on index cards.

Medical Center — petitioned the commissioners to approve their permit request. Their clinic's location, in a renovated building on U.S. 1, had received a Broward County occupational license and the 4 - 3 approval of the Deerfield Planning and Zoning Board, so the whole matter looked like a shoo-in.

Family Life

By Dr. James
and
Mary Kenny



When relatives are far away

Q. Where do you turn for help when your 13-year-old daughter begins to criticize and challenge every paternal decision? When your 17-year-old son defies your curfew and says he can come in whenever he pleases? When your children get out of school at 3 o'clock and you cannot be home until 5 o'clock? When you want to take a college course that meets mornings and you still have a preschooler at home?

A. A few decades ago, in such situations most families would have turned to relatives. You might not have followed all your mother's advice about rearing children, but you certainly talked things over with her.

Your sister watched your children if you needed to be away, and you did the same for her. When your teen-ager became difficult, he could tell his troubles to his grandmother. He even stayed with her occasionally when the family needed a cooling off period.

Today many families live far from their relatives. Mobility has changed our very lifestyle. In big crisis - serious sickness or death - our family members still help us out, often coming many miles to do so.

Lacking relatives nearby, many families now struggle alone with the ordinary, everyday problems. Parents try to cope single-handed with child-care arrangements or difficult teens. With no one to turn to, such common problems become heavy burdens.

WHY DO FAMILIES struggle alone? Perhaps they are reluctant to "bother" their friends. They do not feel comfortable enough to unburden their problems. Perhaps they lack the humility to say, "We have a problem and we don't know how to solve it." More subtly, perhaps they do not wish friends to bother them, and they realize that asking for help usually means repaying the favor at some later date.

Whatever the reason, two-parent families might learn from the growing number of single parents in our midst. Single parents too may try to cope all alone. Out of sheer necessity, however, many join together for physical and emotional support.

Parents Without Partners offers single parents the opportunity to share experiences and problems with others in the same circumstance. Single parents find they need the help most in the first year or

two after a death or divorce. PWP provides opportunities to socialize, with and without children, through dinners and outings.

The Community Service Society in New York City encourages single parents to form neighborhood self-help groups to tackle such problems as baby-sitting, recreation, housing, legal services and health care.

Why should we share problems? Why expose ourselves to the embarrassment of airing our shortcomings, to the nuisance of getting involved in other people's problems? Perhaps because we cope better and make better decisions when we share problems than when we struggle alone. Perhaps because we develop ties with others not through superficial small talk, but shared life experiences.

Perhaps, when we come right down to it, because long ago someone wisely advised us to bear one another's burdens.

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



By
**Mimi
Reilly**

Hostages free, Iranians not

What a couple of weeks it has been, this 1981, with the great anticipation and then great joy of finally having our U.S. hostages freed from Iran.

I can remember the long weekend we awaited, hoped, prayed, that they actually might be freed before President-elect Reagan was sworn into office.

The pain we felt in our hearts that weekend was so strong, I saw people on the streets or in the grocery stores talking to perfect strangers about whether our people would come home or not.

I must admit many a time I had great personal doubts as to their survival, not to mention any of them ever seeing home again. In a very real sense I think all of 1980 was a year of pain, not just for the men and women held hostage

and their families here at home, but for all of us. It seemed we were so close, yet so far so many, many times.

To me, the fact that they are now released is a true miracle. I know I have had many moments of near despair for those people. Now I feel a deep sense of gratitude and relief the ordeal is over and at last our hostages are free. I think for myself too, I have a sense of prayer not only for myself but for our whole nation having been answered. There is so much I could reflect on, especially now as more and more stories are appearing on what has happened.

When one hears of beastly things it is so easy to desire to be beastly in return. There is the dark side within each of us which never sleeps. I think this more than a year has taught me

much. First, I must never give up hope no matter how bleak a situation may appear. Secondly, I must learn more perseverance in my prayers and in my actions. Thirdly, I need to thank God daily for being an American and enjoying the freedom that is mine by simply living in the U.S.A.

Thinking a bit about the people of Iran, I paged through some thoughts I had jotted down a while back. I ran across this poem:

*The people are weeping
There is no reaping
The fields are burned
The tables are turned.
The bread from heaven
Will be the leaven
To begin anew
The process of life.*

I could only reflect upon the sadness of the people of Iran. From all I've

heard and read, their daily diet appears to be hate and violence.

Perhaps each of us in reflecting on our own joy of being a part of a free people might pray for them, for they know not what freedom is.

Most of us are Christians in this nation and Jesus teaches us to pray for our enemies and love those who hate us. It isn't an easy task, but neither was Calvary.

Perhaps if we all pray hard enough, in a mysterious way there may be the "Bread" from heaven to begin anew, the process of life for Iran. We choose life, not death.

We choose light, not darkness.
We choose peace, not violence.
We choose to love, not to hate.
We are Christians, and yes, we WILL pray for you, Iranians.

Family Night

By Terry and Mimi Reilly

OPENING PRAYER

God is Love
Gentle Lord, King of Glory
Gentle Lord, King above
Gentle Lord, fill our hearts
With the mysteries of your love. Amen

SOMETHING TO THINK ABOUT:

"Give us this day our Daily Bread."
This evening's portion of the Lords Prayer, "Give us this day our daily

bread" can be thought of as a simple asking for our most basic daily needs. It may also be the asking for our Lord Jesus as in mentioned in John 6:32, 32 and 35. Tonight's verse is short and to the point; our needs are to be shared daily with our Lord and He delights in our asking.

ACTIVITY IDEAS

Young and Middle years Families.
Continue the Family Lords Prayer Booklet. Share ideas about tonight's

verse and then copy it in the booklet. Fill tonight's remaining space with pictures symbolizing the verse.

Adult Families

Together prepare a list of our daily needs that God continually provides the family. Has there been a time when some were missing? If so, recall the experience and how it eventually was resolved.

SNACK TIME

Try making Taffy Apples together as a family.

ENTERTAINMENT

Drama Time. - divide the family into two teams. Pantomime one of the parables about the Kingdom (Matthew 13:1-53) and let the other team guess which one it is.

SHARING

Share a heartache or struggle together.

CLOSING PRAYER

The Lords Prayer.

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Boiled Ham Morrison - Lean, Sliced to Order Half Lb. **1.19**

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Rolls August Brothers Freshly Baked Hard or Egg Pkg. of 6 **85¢**

Cole Slaw Freshly Made w/Hebrew's Mayonnaise Lb. **79¢**

Western Pork

Fresh Western Pork Loin Center Cut Lb. **1.79**

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Canned Ham Mohawk Sliced Free of Charge 3 Lb. Can **5.49**

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U.S.D.A. Choice Veal

Veal Chops Shoulder Blade Lb. **2.99**

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Breast Quarters Lb. **89¢**

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Pick of the Chick Lb. **1.19**

Florida or Shipped Premium - Fresh Fryer Contains 3 Breasts, 3 Drumsticks, 3 Thighs

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Fresh Fryers

CUT-UP Lb. **79¢**

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Fresh Western Pork Loin - 5 to 7 Asst'd. Center & End Cut Lb. **1.49**

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Fresh Western Pork Loin

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Blade Portion Lb. **99¢**

6-10 Lb. Portion **1.00**

Pork Chops Smoked Lb. **2.29**

West Virginia - Center Cut - Rib or Loin

ALL PURPOSE

Sliced Bacon

89¢

2 Lb. Pkg.

SAVE \$4 A Lb. ON Family Packs \$4.99 PER Lb. OR MORE

Ground Beef Fresh Lean Ea. Lb. **1.64**

Spare Ribs Country Style Ea. Lb. **1.54**

Fresh Western Pork Loin

GRAND UNION SUPER COUPON

All Purpose Grind

General Coffee

1.79

SAVE 60¢ OFF REG. PRICE

Limit 1 with this coupon and purchase of \$7 or more excluding tobacco products. Coupon good Thurs. Jan. 29 thru Wed. Feb. 4. Limit: One coupon per customer.

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Gatorade Drink

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Top Loin Strips USDA Choice Beef Loin - Boneless Whole or Half Lb. **2.59**

Pork Loin Fresh Western Whole 14 to 17 Lb. Avg. Lb. **1.39**

Strawberries

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Pint

Salad Toppers 8-oz. Cont. **1.99**

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Peppers Green - For Frying or Baking Lb. **59¢**

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Orange Juice Grand Union Frozen 3 12 Oz. Cans **1.99**

Pizza Jono's - 10-Inch All Varieties 11 1/2-oz. Pkg. **1.19**

Bread Cole's Garlic 16-oz. Pkg. **99¢**

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Eclairs Rich's Chocolate 8-oz. Pkg. **1.09**

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Yogurt Light 'n Lively All Flavors 3 8-oz. Cups **1.19**

Rolls Grand Union Crescent 8-oz. Pkg. **75¢**

Orange Juice Tropicana Pure 64-Oz. Ctn. **1.19**

Grated Cheese Sargento - Italian 8-oz. Jar **1.79**

Kraft Cheese Mild Cheddar, Medium Cheddar, Mild Colby 8-oz. Pkg. **1.29**

Apple Juice Tropicana 32-oz. Btl. **75¢**

Margarine Weight Watchers 16-oz. Bowl **65¢**

Cheese Light 'n Lively Reg. Flavored Cottage 12-oz. Cup **79¢**

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Juice Welch's - Grape 40-oz. Btl. **1.59**

Ketchup Heinz 32-oz. Btl. **1.19**

Corned Beef Mary Kitchen 15-oz. Hash Can **1.03**

Pancake Mix Aunt Jemima 16-Oz. Pkg. **96¢**

Baggies Food Storage Bags 75-ct. Pkg. **1.59**

Peanuts Grand Union Dry Roasted 12-oz. Jar **1.79**

Tootsie Roll 8-oz. Pkg. **88¢**

Cutlery One Way Plastic Teaspoons, Forks, Assortment 24-ct. Pkg. **65¢**

Cat Litter Grand Union 5-Lb. Bag **45¢**

Miller Lite Beer 6 12-Oz. Cans **2.39**

Beer Schmidt's Bavarian 12 12-oz. Cans **3.49**

Dressings Henri's Yogurt All Flavors 8-oz. Btl. **79¢**

Cereal Kellogg's Raisins Rice Rye 18-oz. Box **1.59**

Ice Milk Light 'n Lively All Flavors 1/2-Gal. Ctn. **1.59**

Kleenex Facial Tissues Family Pack, Assorted 280-ct. Pkg. **1.15**

Come 'n Get It Dog Food 8 Lb. Bag **3.69**

Napkins Viva Jumbo 140-ct. Pkg. **79¢**

Plates Chinest - Luncheon 40-ct. Pkg. **1.89**

Marshmallows Kraft - Jet Puff 10-oz. Pkg. **49¢**

Pepsi Cola Regular or Diet & Mountain Dew No Ret. Btl. **1.39**

Elbows Mueller's Macaroni 3-Lb. Pkg. **1.99**

Mueller's Spaghetti Regular or Thin 16-Oz. Pkg. **71¢**

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'Hail Mary' pass not new to football

By Marjorie E. Onohue

The so-called "Hail Mary" pass — referring to a "miracle" play — is not a new term in football jargon. Georgetown University players referred to it during their game with Mississippi State on New Year's Day, 1941 in the Orange Bowl.

This reporter was beginning a second year at that time on the staff of the then one-year-old Florida Catholic which included in its area of coverage the Diocese of St. Augustine and almost all of Florida. At a time when the Catholic Press used only a few photos and most of them provided by the NC News Service, we jumped at the opportunity to feature the Georgetown team, the first Catholic college ever to play an Orange Bowl game.

My specific job was to interview Augie Leo, guard and extra point kicker; and Marc Ostenato. Both players, as well as the late Jesuit Father Richard Law, who traveled with the team, jested about the "Hail Mary" pass during the evening before the game. The term, used recently in an NC story, recalled to my mind that 40-

year-old story which appeared on the front page of The Florida Catholic along with a photo of Leo and Ostenato serving as altar boys for the late Msgr. William Barry, founding pastor of St. Patrick Church, Miami Beach.

I contacted Augie Leo, now sports editor of the Passaic Herald in Clifton, N.J., to ask him about the "Hail Mary" pass for which several universities now claim credit.

The first Georgetown alumnus to be named to the National Collegiate Football Hall of Fame, Leo, who became All American and then a play for the Philadelphia Eagles in 1946, emphasized that "it's not a designated play — it's a pass that's thrown and you hope and pray somebody catches it. There's really nothing new under the sun in football!"

In the '41 Orange Bowl game the pass resulted in the only touchdown Georgetown made. They were defeated by a score of 14-7. Georgetown discontinued inter-collegiate football in 1950 but is engaged in intramural games.

P.B. Lawyers hold annual Mass

The Guild of Catholic Lawyers of Palm Beach and Martin Counties will sponsor its second annual Red Mass, Sunday, Feb. 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 the courts and blessings upon the members of the legal profession during the judicial year. Its name refers to the red vestments.

Archbishop Edward A. McCarthy will be the principal concelebrant and homilist. Msgr. Bernard J. McGrehan, 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 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.

Retreats for deaf

St. James Deaf Center will sponsor a series of retreats for all deaf Christians beginning Saturday, Feb. 7 thru Sunday, Feb. 15. Fr. Richard Russo, O. Carm., from New York City, will be the retreat director. There will be time for confession, prayers and friendship, and everyone in the deaf community is invited.

Times and locations are as follows:

FOR CHILDREN

Feb. 7, from 11 a.m. to 3 p.m.

St. James Deaf Office,
18340 NW 12 Ave., Miami

FOR ADULTS:

● Feb. 9, at 8 p.m.

McEnroe home
7481 Polk St., Hollywood

● Feb. 11, at 7:30 p.m.

Wm. Nicolini home
2101 S.W. 13 Pl., Boynton Beach

● Feb. 12, at 8 p.m.

St. John the Apostle Church
451 E. 4th Ave., Hialeah
(SPANISH AND SIGN)

● Feb. 13, at 8 p.m.

Irene Zech home
Jacaranda Lakes, 9080 N.W. 15 St.
Plantation

● Feb. 14, at 7:30 p.m.

Visitation Church Hall
100 N.E. 191 St., Miami

GRAND FINALE FOR CHILDREN AND ADULTS:

● Feb. 15, at 2 p.m.

Visitation Church and Hall

Mass, covered dish dinner and social.
For more information, call 653-3147,
652-3624 or 563-6571.

P.B. Black Advisory Council holds social

The Black Catholic Advisory Committee of the Palm Beach Region extends an invitation to friends to attend a pot luck social on Jan. 31, 1981, at 7:00 p.m., at 914 S. Mangonia Cir., W. Palm Beach, Fla. Reservations, 655-6342 (days); (Nights) 832-7897 or 832-1902.

Bishop Joyce book a gem

By George Kemon

Bishop Robert F. Joyce, retired Bishop of Burlington, Vermont, and Florida's winter guest, has had a compilation of his columns once written for the Vermont Catholic Tribune made into a readable, worthwhile book.

Bishop Joyce, for many years, wrote a column a week for the Diocesan newspaper in Vermont. Last year, the Daughters of Paul, those great Nuns specializing in communications, asked him if they might make a compilation of some of his columns and put them into book form. He readily agreed and "Thoughts to Ponder" is the result.

THE BISHOP's motto, "That They May Have Life" is carried throughout the book as the last sentence in each column — a fine way to close each of these small gems of thought, education, admonition and guidance which are indexed, one for each day of the year.

There are words for us when we are "down" or "up", "agrieved", or even "pleased" — some words for most of our moods and more important, for our needs.

These are not metaphysical paragraphs, nor are they deeply philosophical, they are written in everyday words that we layman can respond to — and in exactly the way that Bishop Joyce exercised his ministry for so many years — on a common sense, easy to understand level of teaching. For he is teaching, as is his duty, and his former flock in Vermont can attest to his success.

PICK UP a copy of this small, very readable and useful book — St. Paul Catholic Book and Film Center, 2700 Biscayne Blvd., has it.

No profits accrue to Bishop Joyce — he has assigned all royalties to the good Sisters.

"Thoughts to Ponder," by Bishop Robert F. Joyce, St. Paul Editions, St. Paul's ave., Boston, Mss. 452 pp., with index. \$6 for cloth, \$5 paperback.)

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"The quality of worship depends in great measure on the spiritual life of all present. As lay women and men cultivate their own proper response to God's call to holiness, this should come to expression in the communal worship of the church." (From the U.S. bishops' 1980 reflections on the laity)

"A wealth of services, gifts and tasks soon developed in that earliest Christian community . . . Many tasks devolved on the church through the building up of the community, bearing witness to the faith and service to one's neighbor. These are tasks basically which anyone may undertake who has received baptism and confirmation and lives actively in the church's unity. (Pope John Paul II, address to lay workers in Fulda, West Germany.)

"This is also a reason why the volunteer collaborator must hold his place in charitable service, in spite of the offer of the best specialists . . . What is decisive is his readiness to help, his eye for others' needs, the patience with which he listens to others, his diligence, free of routine. What is decisive is that he should bring not only his ability, but also himself to the task." (Pope John Paul II, speaking to lay workers in Fulda, West Germany).

Texas bishop hits MX missiles there

AMARILLO, Texas (NC) — Urging his people to pray for the day when all nuclear weapons will be dismantled, Bishop L.T. Matthiesen of Amarillo has sharply questioned proposals to build the MX missile system in the Texas Panhandle.

"The prophet dreamed of a time when men would turn swords into plowshares," said Bishop Matthiesen, "but we are busily turning plowshares back into swords, turning cropland into missile bases."

Bishop Matthiesen's comments came in a Christmas homily which subsequently was reprinted in January in the West Texas Catholic newspaper of the Amarillo Diocese.

BISHOP MATTHIESEN noted that recent hearings on a proposal to locate the MX system in the Texas Panhandle and adjoining New Mexico "has brought the question of war and peace, of an atomic holocaust with ourselves as the victims, to our very doorstep."

He said locating the mobile missile system in Texas would "take 149,000 acres of Texas farm land out of food production, displace some 1,400 families, require millions of acre-feet of water, cost billions and billions of

dollars and — though it may be obsolete before it is completed — will invite a barrage of atom bombs to descend on our heads while we rain death and destruction on the heads of the citizens of the Soviet Union . . .

"There is no way we can do the enemy in without them doing us in," he added.

Noting that the world is far from peace, Bishop Matthiesen pointed out several trouble spots such as the killings in El Salvador, the tension in Poland, the invasion of Afghanistan and the fratricide in Ireland.

"If our own hands were clean, there would be reason for confidence that goodness will prevail," he said. "But they are not clean, as we must ever remind ourselves."

HE CONTINUED, "It was we who set off the first atom bombs that threaten now to destroy us all, and we are not even horrified by it, assuring ourselves that we saved many lives by taking thousands of them."

Bishop Matthiesen acknowledged that non-violence may seem an unrealistic alternative, but added, "the Christmas celebration assures us that it is the way of Jesus Christ."

Bishops' war-peace unit

WASHINGTON (NC) — Three new ad hoc committees, including one to study and make recommendations on church teachings on war and peace, have been established by the U.S. bishops, it was announced Jan. 26.

The three new committees were established in response to discussions by the bishops at their annual general meeting in Washington last November. In addition to the war and peace issue, committees also were formed to study the relationship of capitalism and Christianity and to develop a new "mission statement" for the National Conference of Catholic Bishops and

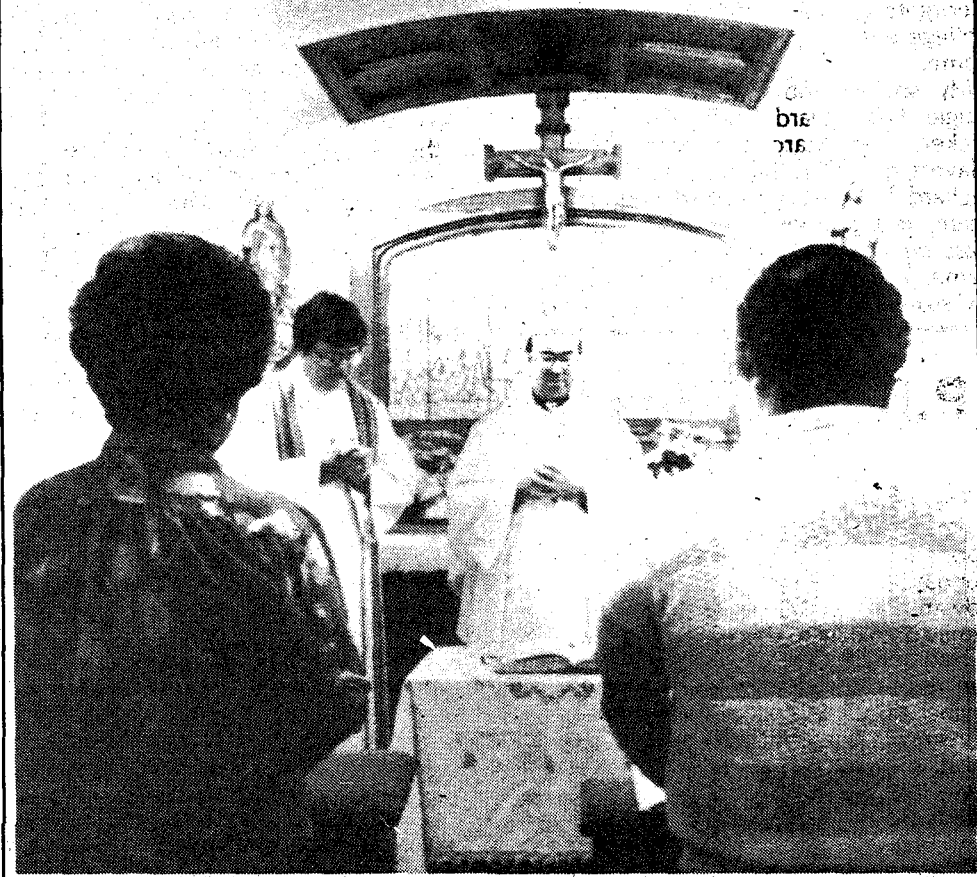
U.S. Catholic Conference.

Archbishop Joseph L. Bernardin of Cincinnati, a former NCCB-USCC president, has been named chairman of the ad hoc committee studying the war and peace issue. The other committees will be chaired by Archbishop Rembert Weakland of Milwaukee (capitalism and Christianity) and Auxiliary Bishop Daniel Pilarczyk of Cincinnati (NCCB-USCC mission statement).

According to the announcement, the chairmen will name other bishops to membership on the three committees.



GOOD NEWS of the return of her husband hostage Richard Morefield prompts this expression of happiness from Mrs. Morefield, above. After the return of the hostages, Bishop Arthur Tafoya of Pueblo Colo., celebrates a private Mass at his home with Teresa and Marine Sgt. Bill Gallegos, below.



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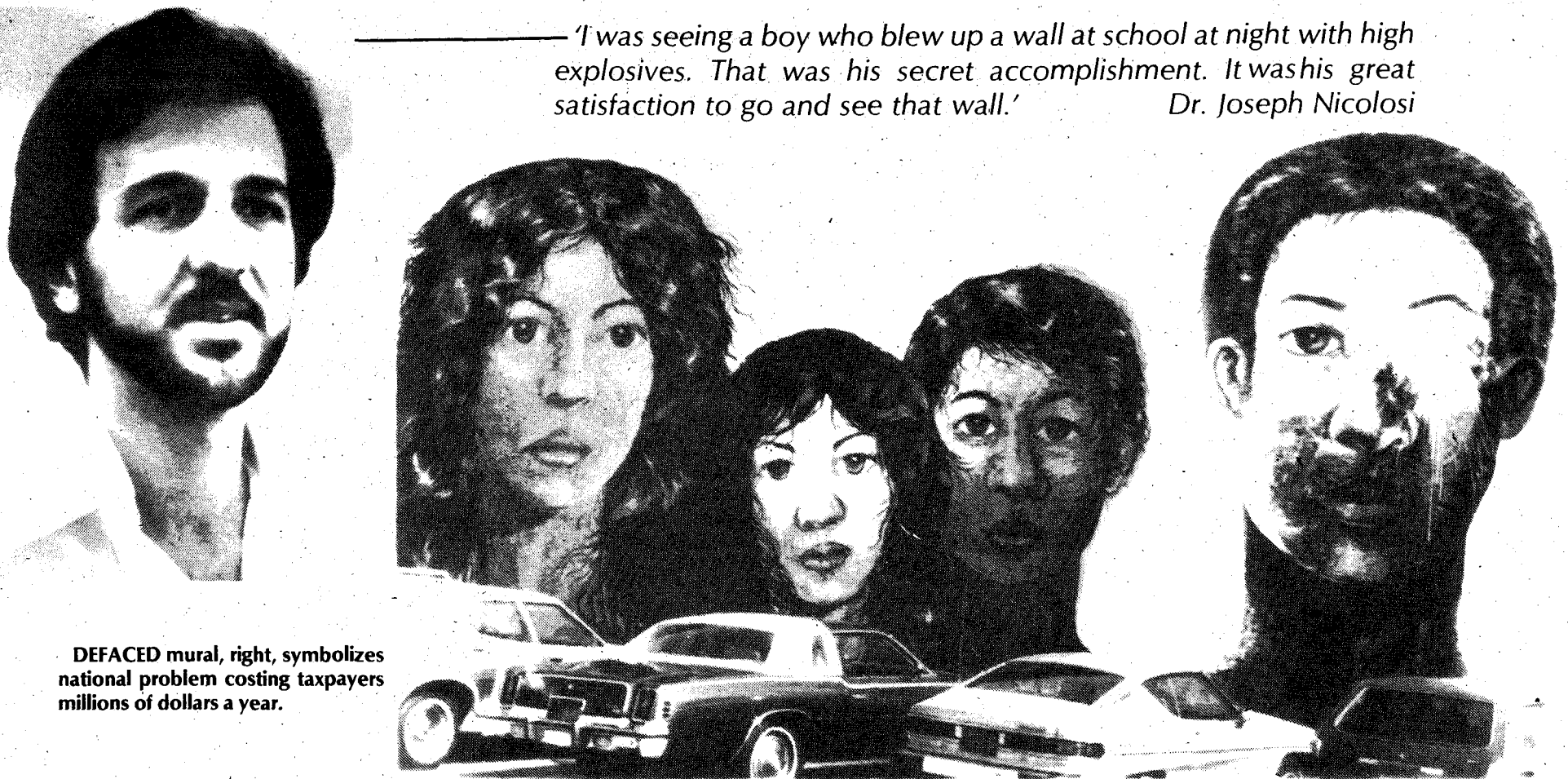
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'I was seeing a boy who blew up a wall at school at night with high explosives. That was his secret accomplishment. It was his great satisfaction to go and see that wall.'

Dr. Joseph Nicolosi



DEFACED mural, right, symbolizes national problem costing taxpayers millions of dollars a year.

VANDALISM

...How a Catholic counselor fights it

LOS ANGELES (NC) - The director of a Catholic psychological clinic is fighting what he calls the "vandalism tax," the cost of vandalism in schools, which now amounts to about \$600 million a year.

Joseph Nicolosi, director of Thomas Aquinas Psychological Clinic in Encino, Calif., said his research indicates that the cost of vandalism is equivalent to \$13 yearly per student in the United States.

"Vandalism, from a psychological point of view," Nicolosi said, "is a misplaced and symbolic anger or frustration, an inability to express or engage with the environment."

"VANDALISM," Nicolosi continued, "is usually committed by adolescent males, not always, but characteristically so. Very often these adolescents feel an impotent rage at the system at large. There is a non-identification with authority figures, be they in school, church, city or in the home."

Youngsters, he said, need personal validation from parents, teachers, priests and other authority figures. "If a youngster receives it, there's no need to commit any vandalism," he said.

Nicolosi, who is also a volunteer consultant to the Los Angeles archdiocesan marriage tribunal, said: "It is the responsibility of the family to

acknowledge the child, to give him his due, to let him feel he has some satisfying interaction with the family at large.

"Does the youngster have the kind of family environment in which he's feeling neglected and overlooked, in which he can't say anything that will gain him acknowledgment, satisfaction or recognition? Very often that's the problem. Youngsters feel frustrated in their ability to communicate, to assert that they are alive, that they have something to say, that they are not outsiders in their own family."

"I WAS ONCE seeing a boy who blew up a wall at school at night with high explosives," Nicolosi continued. "That was his secret accomplishment. It was his great satisfaction to go and see that wall."

The success of a project designed to reduce vandalism in the Los Angeles County schools seems to support Nicolosi's views.

Although a study has cost taxpayers \$42 million since 1973, losses during the 1979-80 school year decreased to \$7.4 million from the 1978-79 high of \$8.5 million.

The County's schools superintendent,

Stuart Gothold, attributed the reduction to Project REVIVE, which found a link between vandalism and the inability of students to read textbooks assigned to them in class. Changing textbooks to match the students' actual reading ability, encouraging teachers to create a positive environment and giving students an opportunity to experience success have resulted in reducing vandalism by an average of 57 percent in schools where the project has been conducted, Gothold said.

Priests can also be effective in preventing vandalism, Nicolosi said. "In the eyes of a child, the priest has a connection with God," he said. "If the priest can give him recognition, an acknowledgment, a personalized validation that he wants, there's no need to commit any vandalism."

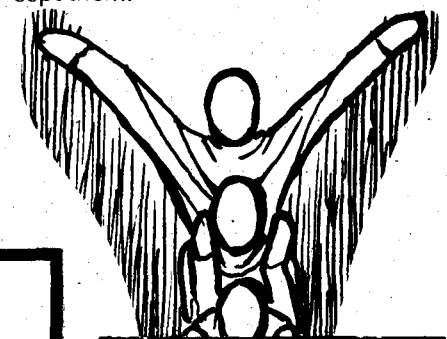
A PRIEST CAN give this recognition by "a little personal contact, a little personal interest," the psychologist said. "Use a first name. Touch him on the shoulder. It doesn't have to be extensive, but it does have to be personal."

There is no "vandal type person," Nicolosi said. Vandalism is more a sociological than a psychological problem, and social characteristics

distinguish areas of high vandalism, he explained. "High-damage schools tend to be located in lower socioeconomic areas with low occupational status of the father, high transience and instability. Schools show high staff turnover, low staff morale and little identification among parents and teachers and pupils with the schools."

Nicolosi said the entertainment media also transmit the concept of "destruction for fun." Noting that a recent rock concert in New York City's Central Park concluded with the explosion of a Cadillac on stage, he said, "The idea of destroying things is supposed to be very exciting and very, very 'in.'"

Nicolosi said many adolescents also experience economic frustration because they see a certain amount of prosperity all around them and television communicates the idea that everybody has what they want - except them.



SUNDAY!

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Clowning for Christ

Kenneth Jay Burret delivers a Christian message at St. Patrick's on Miami Beach, with altarboys Veron Ashe and Alvio Dominguez. Burret, former Ringling Brothers clown who has performed at the White House and was a world champion twirler, says:

"Six years ago, I came to the Lord and asked Him to save me. My life was full of problems to the point of no return unless He saved me and healed my spirit. He saved me and in the past six years the Lord Jesus Christ has touched my life in so many ways that a book could be written. I still have problems but He forgives and forgets! The Lord no longer sees those sins, but now is making me into His righteous son. I rise and walk in God's forgiveness and love."



Deregulation of radio is criticized

BALTIMORE (NC) - The president of the national Association of Catholic Broadcasters (Unda-USA) has expressed dismay at the recent ruling by the Federal Communications Commission (FCC) deregulating four key areas of commercial radio broadcasting.

"This ruling," said the Unda-USA president, Paulist Father John Geaney, "has taken us a giant step closer to the times when the need for profit in a radio station, rather than public interest, convenience and necessity, will determine what is heard or not heard on the people's air waves."

By a 6-1 vote Jan. 14, the FCC dropped rules specifying that radio stations whose licenses are up for renewal ascertain and address community needs, keep programming logs for the FCC, hold the number of commercials to a minimum and broadcast a specific amount of non-entertainment programming.

"It is difficult to comprehend how the FCC, which is established to protect the public's needs in matters pertaining to broadcasting, could apparently ignore thousands of letters of protest and numerous formal filings and so quickly accede to the National Association of Broadcasters request for a rule-making on the deregulation of radio," Father Geaney said.

Noting that broadcasters had often said that, even without commercial logging and public asertainment, they would operate responsibly in the public interest, Father Geaney stated: "Now broadcasters have an opportunity to show how responsible they are and to show how they will continue to broadcast in the public interest since those regulations have been suspended."

The FCC had properly noted, he said, that only an act of Congress could change the public interest standard of broadcasting.

Unda-USA "will monitor as carefully as we can that changes that occur in the schedules of radio stations throughout the country," Father Geaney said.

Padre Pio Cause approved

The Cause for Padre Pio of Pietrelcina has recently been given Apostolic Approval.

The preliminaries for the Cause of Padre Pio's Beatification and Canonization were begun in November 1969.

Padre Pio lived and conducted his apostolate for more than 50 years in Our Lady of Grace Capuchin Friary, San Giovanni Rotondo, Italy. He is known for his fervent Mass celebration, his ministry in the confessional, and his mystical gifts. He also held title to the first priest stigmatist in

the history of the Roman Catholic Church. On September 23, 1968, he died in the Odour of Sanctity with over 200,000 persons present at his interment. At his direction over 2,000 prayer groups of varying sizes were inaugurated and are actively conducted in the U.S.A., Europe, the Far East, India and Africa. Hundreds of thousands of persons, both Christian and non-Christian, hold fondly Padre Pio's memory and friendship and readily consider him their Spiritual Father.

For additional information on the life of Padre Pio and a copy of the official Prayer for his beatification, write to The National Centre for Padre Pio, 11 N. Whitehall Road, Norristown, Pennsylvania, 19403.

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St. Clare sets parish renewal week



Franklie Gualitieri, altar boy at St. Joan of Arc, "shines" for the Lord as he exhibits a black eye from basketball practice.

N. PALM BEACH — Father Joseph M. Wyss, O.P. will conduct a parish renewal mission during the week of January 31 through February 5 at St. Clare Parish, 821 Prosperity Farms Road, North Palm Beach. The mission will begin with the Introductory Sermon at all the Masses on Sunday and will continue with services on each night through Thursday evening.

The final service will be held on Thursday, February 5, closing with the papal blessing of Pope John Paul II.

"We have worked closely with Father Neil Flemming, pastor of St. Clare Parish, to tailor-make a mission to fit the needs of his parish," said Father Wyss.

"There is a hunger growing within God's people to hear more Catholic doctrine in the content of pulpit preaching. Persons have mentioned this to me again and again in Texas, in New Mexico and in California. St. Dominic founded the Dominican Order particularly for this type of preaching.

Father Wyss taught theology and philosophy at the University of Dallas in the early sixties. From 1969 to 1978 he was the Director of the Catholic Youth Center at Rice University in Houston. During those years he was

affiliated with Post Oak Psychiatry Associates at the department of mental health of St. Joseph Hospital in the same city. He is a Certified Alcoholism counselor of the State of Texas.

Each Mission session will be held at 7:30 P.M. in the Church, Sunday, February 1 through February 5. The topics for each night are as follows:

Sunday night: "What Is This Thing Called Love?"

Monday night: "How Can God Be Good When He Allows So Much Misery?"

Tuesday night: "Love Means Forgiveness?"

Wednesday night: "Three To Get Married — God, Bride and Groom."

Thursday night: "Jesus, Living In Our Midst."

High School religious program

Mr. Tom Zanzig, consultant for St. Mary's Press, and author of high school religion programs will present a workshop for all jr. high and high school religion teachers.

The workshop will discuss: "A model of Total Youth Ministry", Stages of Development and Growth in Faith",

Groups formed to handle elderly

Catholic Service Bureau is sponsoring a group to assist family members in handling the stresses involved in caring for disabled, older adults living in the home.

The group will meet Wednesday

evenings at 7:45 p.m. for six weeks, beginning on February 25, 1981, in the Lauderdale Lakes area.

Registration is \$30.00, but no one will be excluded because of financial difficulty. Interested persons should call Rick Marsh at 522-2513.

Transcultural Workshop to be held

The Black Catholic Advisory Committee of the Palm Beach Region invites you to attend a transcultural training workshop for priests, teachers and other lay persons who are concerned with the full involvement of Blacks in their church.

The workshop will be held on Feb. 2, 1981 at the seminary of St. Vincent de Paul, Boyton Beach at 7 p.m. Please plan to attend for an interesting and informative evening.

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. 31, at 2:00 p.m. at Madonna Academy. Her topic will be the Tole 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.

Women's Clubs

St. Gabriel's Women's Guild of Pompano Beach, will hold a Valentine Luncheon and Fashion Show at the Bahia Mar Hotel, 801 Seabreeze Blvd., Ft. Lauderdale, on Saturday, February 7, 1981, at 12:30 p.m. Fashions by Dainty Apparel. Tickets \$12.00 for reservations call 942-3878.

St. Lucy's Women's Guild of Highland Beach are having a luncheon and fashion show on Feb. 2, at the Delray Beach Club, 2001 S. Ocean Blvd., Delray Beach. Cocktails from 11:30 a.m. Lunch at 12:30 p.m. Reservations, Ginger Girardin, 278-9527.

St. Boniface Women's Club will hold its next meeting Feb. 3, 1981, at 8:00 p.m., in the Parish Hall, 8330 Johnson St., Pembroke Pines, Fla. Guest speaker from the Marian Center will show ceramics made by the children of the Center.

Sacred Heart Ladies Guild will hold a Mini Luncheon and card party at Madonna Hall, 430 North "M" St., Lake Worth, on Jan. 31, 12:30 p.m. to 4:00 p.m. For reservations call 588-4734, or 964-4126. Please bring your own cards. Donation, \$4.00.

It's a Date

Epiphany Women's Club Gourmet Luncheon and Fashion Show will be held Feb. 7, in the Parish Center. Social Hour will start at 11:00 a.m. and Luncheon will be served at 1:00 p.m. Tickets are \$10.00 per person. For reservations call Vicky Watkins at 655-0091 or Nina Hall at 667-3932. No reservations after Feb. 2nd.

The San marco Rosary Guild annual "This and That" Sale will be held Feb. 13, from 9:00 a.m. to 1:30 p.m., at the church on San Marco Road. Coffee, doughnuts and light lunch will be available. Donation are solicited and can be brought to the Church on Feb. 11 and 12, from 1 to 3 p.m. For more information: Chairman Rosemary Schulek, at 394-3464.

St. Patrick's Patrician Club will hold their 27th annual George Washington Fashion-Luncheon on Tuesday, Feb. 10th at the Konover Hotel. Lee's "Touch of Class" will present the latest in fashions and musical entertainment will be provided by the Winged Victory Singers. For reservations call: 866-3979 or 576-4934. Tickets are \$15.00.

Dominican Laity

The Dominican Laity, Third Order of St. Dominic, will meet on Sunday, Feb. 1, 1981, at Barry College. Novice Instructions will begin at 10:00 a.m., in Thompson Hall Board Room. Rosary recitation begins at 11:00 a.m., in the Cor Jesu Chapel followed by Mass.

Lay Carmelites

Lay Carmelites will meet on February 7, 1981, at Villa Maria Nursing Home, 1050 N.E. 125 St., N. Miami, at 2:00 p.m.

S. Dade Deanery

Mrs. Janet Parham, President of the South Dade Deanery of Catholic Women has announced that the Spring Board Meeting will be held on February 3, 1981, at St. Louis Family Center, 7270 S.W. 120 St., Miami, Registration at 9:00 a.m. All members of the Deanery Board are urged to attend.

"Whatever else the growing spiritual life of the community entails, it certainly means a more intense sharing among the whole People of God of the gifts of the Spirit. And this we wish to reinforce." (From the U.S. bishop's 1980 reflections on the laity)

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The Parish and Its People

Our children usually go to large grade schools, great big high schools, enormous colleges. Often enough they begin to feel like numbers, not persons. All of us easily get lost in the mob, our individuality swallowed up, our personhood somehow diminished.



Fighting depersonalization

By Father John J. O'Callaghan

Remember the movie, "Network?" The hero announced that he was really

mad and wasn't "going to take it anymore!" He urged others who felt that way to shout it to the world. And

they did!

The scene was uproarious. But much more than that, it hit home. I've watched the TV rerun with a roomful of people who were clapping and shouting along with the cast. I don't think that reaction is a coincidence or a fluke.

These people were protesting the red tape in their lives, the impersonal treatment they get from society, the rat race they felt forced into.

I think the film taps some very live emotions. A lot of us obviously feel frustrated, helpless and angry about aspects of our lives over which we feel we have no control.

For there is much in our society which depersonalizes us. Government is big, companies and stores are big. People easily feel very small and anonymous.

● **HOW MANY** of us know the salespersons who sell us food or clothing?

● How many have met our state legislators, much less our U.S. senators or representatives?

● Do we know our mail carriers by name?

— Milkmen don't even exist any more in most places!

Our children often go to large grade schools, great big high schools, enormous colleges. Often enough they begin to feel like numbers, not persons.

And so for most of us: We easily get lost in the mob, our individuality swallowed up, our personhood somehow diminished.

This can even happen at church. When it does, it's particularly wrong. Because the God whom we gather to worship together is one who never loses us in a mob!

The God who revealed himself to us is not a distant God but a near one, not merely our all-powerful creator but our loving parent.

What loving mother treats her children impersonally? What good father relates to his family except as individuals, with individual personalities, gifts, needs and temperaments? Could our God do any less?

We believe in this kind of God. Our liturgy tries to embody that belief. In the Mass we commemorate individuals who have fought the good fight and won - the saints, in all their diversity of origin, ways of living and characteristics.

WE LISTEN to Scripture tell us how God loves us - each of us - "with an everlasting love." We pray for persons by name - the pope, the bishop, the living or dead. We try, as we exchange a sign of peace, to mean the wish we voice for our neighbor.

We want to carry these liturgical rituals into our everyday lives. If we're conscious that God calls us each by name, we'll do our best to personalize our dealings with one another. We'll become advocates as well for those most liable to be treated impersonally - people whose lives no one shares in a special way.

Certain people come easily to mind here: the aging, especially if they're widows or widowers; the childless, orphans, divorced; chronically ill and destitute persons; the mentally ill, the physically or emotionally handicapped.

How many of us know the salespersons who sell us food or clothing?

But remember that a person doesn't need to fit into one of those categories to feel depersonalized. One's work may cause that feeling, whether it's in a factory, an office or a grocery store, whether the worker is a man or a woman.

Living situations can be very impersonal too - especially in a big city, where sheer numbers seem to tempt us to put up psychological and social barriers around ourselves. Our complex society bristles with obstacles to a sense of belonging or being cared for deeply.

Recognizing this, we Christians need to reflect on ways we can bring our liturgical hopes and prayers for one another into our everyday lives. If we succeed in doing this, we're doing a lot to spread the good news.

'Lead the life (of) the Lord'

By Father John Castelot

The call to the life of Christ was a heady experience for the first Christians. It opened up hitherto undreamed of possibilities, including an opportunity to escape from the pressures of a twisted society and a chance to achieve authentic humanity.

Within the Christian community, the people could breathe the clear air of freedom and become what God intended them to become: integral human beings. One aspect of this was the elimination of distinctions based on nationality, social status and sex.

Jews and gentiles sat down together to share the same eucharistic meal; slaves rubbed elbows with their masters; men and women were on the same level of human dignity. Paul enunciated the principle of Christian liberation in Galatians Chapter 3: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus."

However, exhilarating experiences often lead people to lose their heads in a rush of wild enthusiasm which ignores reality and tosses prudence to the winds. The Corinthians seem to have been very susceptible to this reaction.

THE CORINTHIANS easily translated liberty into license, idealism into destructive unreality. For them, it was not enough that social status counted for nothing within the community; they expected the whole world to change overnight to acknowledge the liberty which marked them.

Accordingly, many Corinthians apparently decided to change their status and Paul had to bring them back to earth. "The general rule is that each one should lead the life the Lord has assigned him, continuing as he was when the Lord called him" (Chapter 7:17).

Naturally, this rule admitted of exceptions and was not meant to be normative for all times and places. However, in their present situation, Paul explains, Christians should do nothing disruptive to society. Mere external changes in social structures really made no difference. (One suspects that the prospect of the Lord's expected imminent return also made changes in social status seem pointless.)

More fundamental was the consideration that God extends his gracious call to people in all walks of life. He is supremely unimpressed by status of any sort.

For instance, Jewish Christians were not required to undergo surgery to reverse their circumcision, a practice sometimes followed by Jews enamored of Greco-Roman culture. On the other hand, gentiles did not have to seek circumcision.

AS PAUL SEES it, the only thing that really matters is keeping the commandments, love of God and of one's fellow humans. Even slavery, under the present circumstances, is no obstacle to Christian commitment.

Paul is not condoning the practice - he is too ardent a champion of freedom for that - but he very realistically assesses the actual situation.

The economy of Corinth depends on slave labor. As things stood, any attempt on the part of the Christian minority to overthrow the system would have been foolhardy. People's hearts had to change first, and then the system would change - as it eventually did.

In the meantime, all Christians, free and slave alike, were "slaves of Christ," committed to serving him in freedom and love. That gentle could be borne regardless of one's status in society.

The Parish and Its People

Social ministry as advocacy

By Father Philip J. Murnion

Christians often serve as advocates for justice. Confronted by society's great needs, parishes and their people are frequently called on to fulfill the role of one who pleads the cause of another — an advocate.

An advocate may be one who simply helps another to obtain the service to which he or she is entitled. This may involve helping to assure adequate public for low-income persons. It may mean pleading for benefits for unemployed parents. It may be promoting the causes of refugees.

An advocate may stand at the side of the person in need as help is sought. An advocate may also fulfill a role in making various authorities aware of needs that exist.

AN ADVOCATE may be one who supports the cause of others in the halls of government, the court system or business, pleading for an adequate legal defense of teen-agers charged with a crime, promoting the kind of discussion and dialogue that will lead to help for physically abused children.

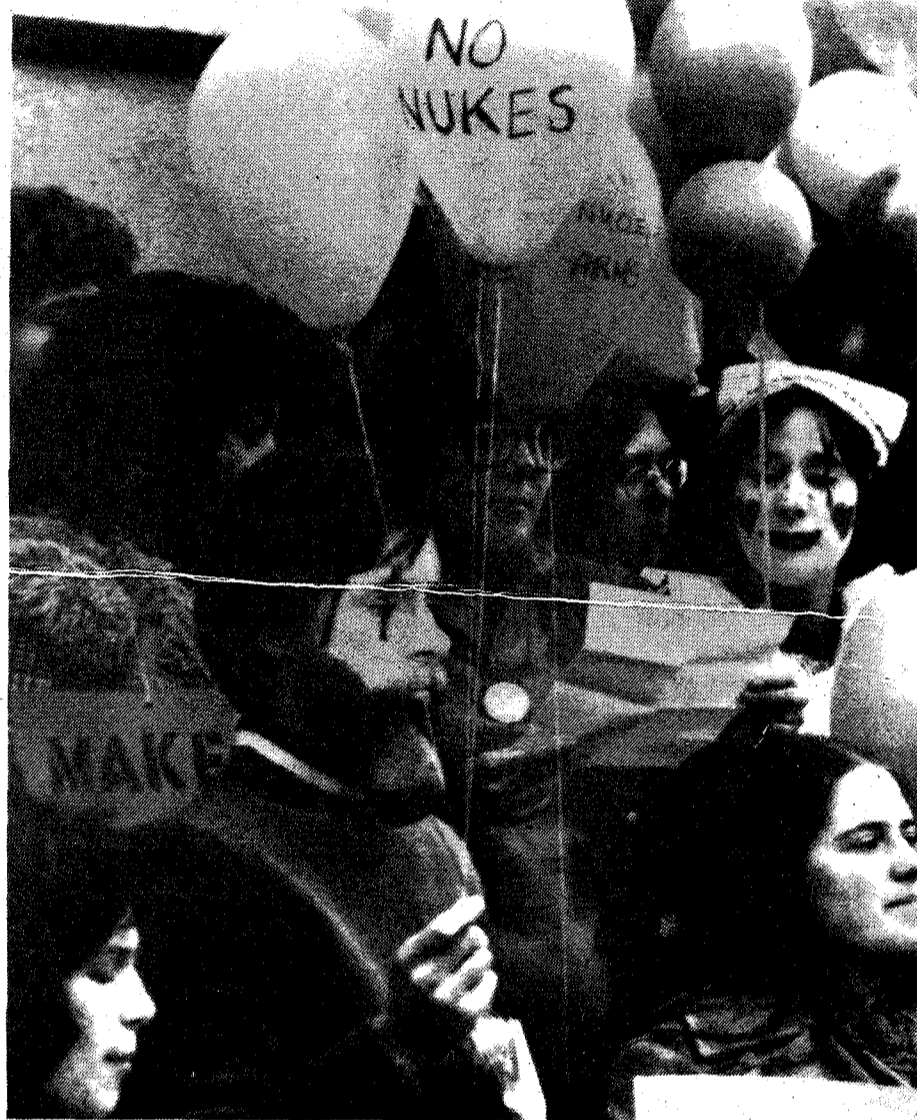
Advocates wear many other hats as well:

1. Parishioners from St. Joseph's Parish in New Hope, Minn., have participated in bail hearings for poor persons accused of crimes, defending the rights of these individuals to fair treatment.

2. Sisters in the South Bronx on New York have helped parishioners work through the bureaucratic maze involved in dealing with the housing authority. Once the people learn how, they are enlisted to help others.

3. Parishioners in some parts of the country have begun asking what their representatives in Congress are doing to see to it that the hungry of other countries get relief from U.S. resources.

4. Some parishioners are involved with health care, encouraging society to find ways to assure adequate prenatal care for pregnant women and



An advocate may be simply one who helps obtain the service to which he or she is entitled or one who supports the cause of others in the halls of government or business. While this may be regarded as radical, it actually is a matter of making systems work for the people.

medical care for migrant workers.

5. Parishes in Brooklyn have been organized to challenge candidates for public office on the specific ways they plan to serve the community.

6. Some religious communities and dioceses are making use of their status as stockholders in corporations to challenge corporation policies they regard as justice problems — E.G.,

hiring practices, job benefits, wages or company practices in foreign nations.

For instance, it was recently reported that a Milwaukee parish filed a shareholder resolution calling for a review of a U.S.-based banana conglomerate's employment practices in the Latin American nation of Nicaragua.

7. Other dioceses and parishes have joined in Boycotting the products of certain food or manufacturing corporations, judged by the groups to follow some unjust practices.

CHRISTIAN advocates work to improve the situation of people who may be ill-equipped to help themselves. Advocates also try to make sure that the many lobbyists for special interests are balanced by advocates for the broader public good.

Because so much of human life in society has come under the control of impersonal forces, whether these be government structures, corporations, perhaps even some school systems and health services, there is a great need for parishioners to show their concern by supporting each other in trying to make institutions serve people.

Perhaps the word advocate suggests a person continually involved in a confrontation with some institution or authority. Of course, advocacy work by bringing people into dialogue, by promoting peaceful solutions to serious problems that affect people.

For many, there is little that can be so discouraging and even demeaning as standing alone before experts in order to defend a claim for care. On the other hand, there is little that can be so encouraging as knowing that others are standing with you in a time of need.

This is the role of the advocate. The advocate is one who is willing to support another, not because he or she has the same need, but because no one should stand alone.

By Sigmund J. Mikolajczyk

The transients come to St. Malachi parish in Cleveland early, and stay as long as it takes to eat a well-balanced dinner. Often this is the only decent meal they get in a week filled with odd jobs or just plain drifting.

For the "knights of the road," for the alcoholics counseled in the Samaritan program, for the needy children who are given shoes and mittens, St. Malachy is like a lighthouse, rock-steady in a sea of need.

A UNIQUE parish, St. Malachy is two distinct parishes, with separate finances and separate boards. The territorial parish includes some 400 persons from the immediate neighborhood, many on fixed and limited incomes.

The second was approved by the diocese as a non-territorial parish in 1975. The 400-member community of St. Malachy reaches beyond geographic boundaries and, according to pastor Father Paul Hritz, includes "many people who are looking for a sense of belonging." These often are college-educated and professional people.

"Sunday liturgies are central for the community," the focal

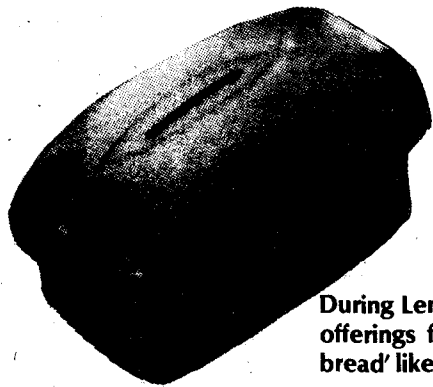
point from which "all other activities flow," explained Father Hritz. He said the neighborhood parish deals with local problems primarily, while the community gets involved in issues beyond the neighborhood as well.

The free Monday dinner program is an exercise in cooperation, with community members working side-by-side with many parishioners to help others. It is also the parish's most popular — and most visible — social concerns program. Even local politicians roll up their sleeves and help scrub pots and pans. A keystone of the community is its social concerns committee which initiates numerous projects. The Rainbow Club occupies some 125 youths every Saturday with sports, crafts, and Christian readings along with lunch.

THE COMMITTEE also acts as a support group for the many elderly living in nearby high-rises, dealing with social programs, invitations to Monday meals, and transportation to banks, doctors' offices or shopping centers.

Ms. Vine said the committee's main purpose is "to sensitize community members to the needs of other people — whether nationally, or locally."

Steady as a rock



During Lent, parishioners will put their offerings for the hungry in 'loaves of bread' like this one.

'I got completely hysterical when I saw that show (on Cambodia.) I couldn't understand why God was letting this happen. Then I realized it's us who are letting it happen.'

Sheila Benson

St. Maurice: 'hoping to end hunger'

continued from p. 1

tary on the plight of the Cambodian refugees.

"I got completely hysterical when I saw that show. I couldn't understand why God was letting this happen. Then I realized it's us who are letting it happen."

"I JUST couldn't believe that I had all this food in my house, in my refrigerator, in my cupboards. I had all these luxuries and there were people out there starving. The reality just hit me that the world is so lopsided and something had to be done," she says.

The reality, according to figures compiled for the U.S. Congress, is that six percent of the world's population consumes 40 percent of the world's goods; that 1.7 million people died of starvation, malnutrition and lack of water last year in Africa alone; that 30 children die each minute of malnutrition; that over 12 million children died last year of hunger-related illness.

"Most of us, in one way or another, waste food, and a lot of us eat too much or drink too much," says Father. "We feed all that grain to cattle, and the red meat is clogging up our vessels and giving us heartattacks. We get upset if we're having hamburgers and hot dogs for dinner, while people don't eat."

HE BECAME interested in hunger issues when he arrived in this country from Ireland in 1962 and saw the amount of food that was simply thrown out. He believes hunger can be wiped off the face of the earth, but only if everyone unites to do so.

"Together we can do a heck of a lot.

If we all got involved and had one event a year, my God, we could collect millions."

Collecting the incredible amount of money that they have so far has not been difficult, according to both Sheila and Fr. Mulcahy.

Rice Thursday still being held, collected an average of \$250 a week in December. Special activities, like a flea market and Las Vegas night, together raised \$14,000, and a lot of the proceeds from the parish Country Fair, its annual fundraising event, also went to the program.

"THE RESPONSE at St. Maurice is always good," says Sheila. And donations, of as much as \$100, also come from visitors to the parish impressed with the program, or organizers which hear about it. One group donated almost \$7,000.

"I never talk about money," says Father, stressing that only those who feel they can and want to contribute do so.

Among the projects sponsored by St. Maurice are:

- Fundacion La Esperanza, a mission in one of the poorest barrios in Bogota, Colombia, where George Fisher, a recovered alcoholic, feeds adults and children and runs a first-aid clinic. The parish gave \$7,620 to it last year, and will continue to give \$600 a month this year.
- A nutrition center in Panajab, Guatemala, which provides food, clothing, medical attention and health care instruction to the region. It cost \$1560 to maintain last year, and the parish plans to give it \$200 a month this year.
- A hot-lunch program in rural



Susan Enrich talks to a Guatemalan woman at the nutrition center in Santiago which is sponsored by St. Maurice parishioners.

Thailand for 597 students which will cost \$755 a month. Start-up costs last year were \$2710.

• Casa Canada, an intensive care nursery in Guatemala, which received \$1125 last year and will get \$225 a month this year.

• Three water projects in Central Africa which together will cost about \$15,000.

The parish also sponsors five children around the world at a cost of \$15 a month per child. Its goal is to have 100 parish families each support one child. It also paid almost \$500 to provide hot meals to the infirm elderly in the Fort Lauderdale area, and gave a \$1000 donation to the Cambodian refugees.

Before the parish commits itself to any project, however, it makes sure the money will go specifically to feed the people or to provide them with a clean water supply. It tries to work directly with volunteers already in the area, so that no money will have to go to middlemen in organizations. And, as often as possible, it tries to check to make sure things are being run well.

THE MONEY spent on these projects is obviously not being used to improve parish facilities, but Father says "I felt that God had blessed us in many ways. We should begin sharing some of it."

Parishioners' reaction has been mostly favorable. "I think there's some that say this is Father John's favorite project. But I think by and large it's well received," he said.

Sheila says she prefers to see the money go to the needy than to the parish, which already has a church

building, social hall and CCD classrooms. "Just to put more money in the bank doesn't make any sense to me."

"It's the way we live that counts, surely not the buildings we have," says Father. "It's wrong to go overboard building rectories and churches, etc., while people are dying. In the past, we overdid that. Obviously, some of these things are needed. But we don't have to build cathedrals."

THE PARISH is now moving to organize a Food Bank in South Florida, where local agencies and charities can obtain food donated by companies and wholesale distributors. "We're hoping to end hunger in South Florida," Sheila says confidently.

Parish representatives are also beginning to devise workshops to present to other parishes or churches interested in helping fight hunger. Sheila and Father Mulcahy stress the program is available to all churches, synagogues and temples, not necessarily just Catholic parishes.

Neither Sheila nor Father know of any parish anywhere that's doing as much for the hungry, but Sheila says awareness of the problem is the first step toward correcting it. "It's hard for some people to comprehend what starvation means because they've never experienced it. They've never been more than two blocks away from a food store."

Father says what the parish is doing is "very, very right. It's what God wants us to do." And Sheila agrees. "It's written all over the Bible. Feed the hungry. And He's talking to us now."



Arlene Gray, of the parish Research Committee, tells those interested how they can contribute to the fight against hunger.

Refugio Para Marineros en el Miami

Por George Kemon

Para muchos de los hombres que hacen su vida en los barcos mercantes, Stella Maris, La Casa del Marino que creó y sostiene la Arquidiócesis de Miami, es un refugio seguro y una amable bienvenida en la costa surfloridana.

El ocupadísimo centro social en el Puerto de Miami ha cumplido su primer año este mes de Enero y parece que cumplirá muchos más. Mas de 1,000 marineros han sido atendidos por la Casa desde que abrió sus puertas. Stella Maris nació cuando la autoridad portuaria solicitó un capellán para tripulantes de ambos sexos que pasan por este puerto de Miami y la Arquidiócesis respondió destinando fondos de la Campaña de Caridades del Arzobispo para su creación. Su capellán y director es el Revdo. Padre José M. Paz, párroco de St. Michael the Archangel, en West Flagler.

Para el marino que viene a Miami, Stella Maris es un faro en el horizonte; le provee servicios esenciales, cuida de sus emergencias y él se siente como en el hogar. Un marino de Centro América que habló por teléfono con su madre durante las Pascuas le dijo: "Estoy en un lugar muy bueno, mamá, como si estuviera allí en casa".

El Padre Paz dedica parte de su vida al centro, allí se le encuentra entre 11 a.m. y 2 p.m.,

tiempo que se toma entre sus ocupaciones en la parroquia. Además, siempre que le llaman corre de nuevo a Stella Maris para tender una necesidad. El Padre Paz ha tenido una bendición en la persona de Rolando Riveron, años antes un abogado en Cuba y hasta hace poco, alto empleado de Eastern Cruise Line. Ahora está todos los días en La Casa del Marino y los fines de semana son los más ocupados.

Rolando Riveron es, para los marineros hispanos, una puerta de comunicación porque la mayoría de ellos no hablan inglés.

Stella Maris está situado convenientemente, entre los muelles de pasajeros y los de carga para servir a las tripulaciones de ambos tipos de embarcaciones.

Las relaciones con la autoridad del Puerto son muy buenas, dice el Padre Paz, hasta el punto que el Director del Puerto, Sr. Carman Lunetta le ha pedido bendecir toda nave que llega por primera vez a Miami. Por su deseo fue bendecida recientemente la construcción realizada en Loomis Island.

En Stella Maris no se le pregunta a nadie qué religión profesa; todos son bienvenidos y hombres de todo credo han usado sus servicios. Un marino hindú, recién salido del hospital (aquí en Miami) vino al centro buscando un lugar don-

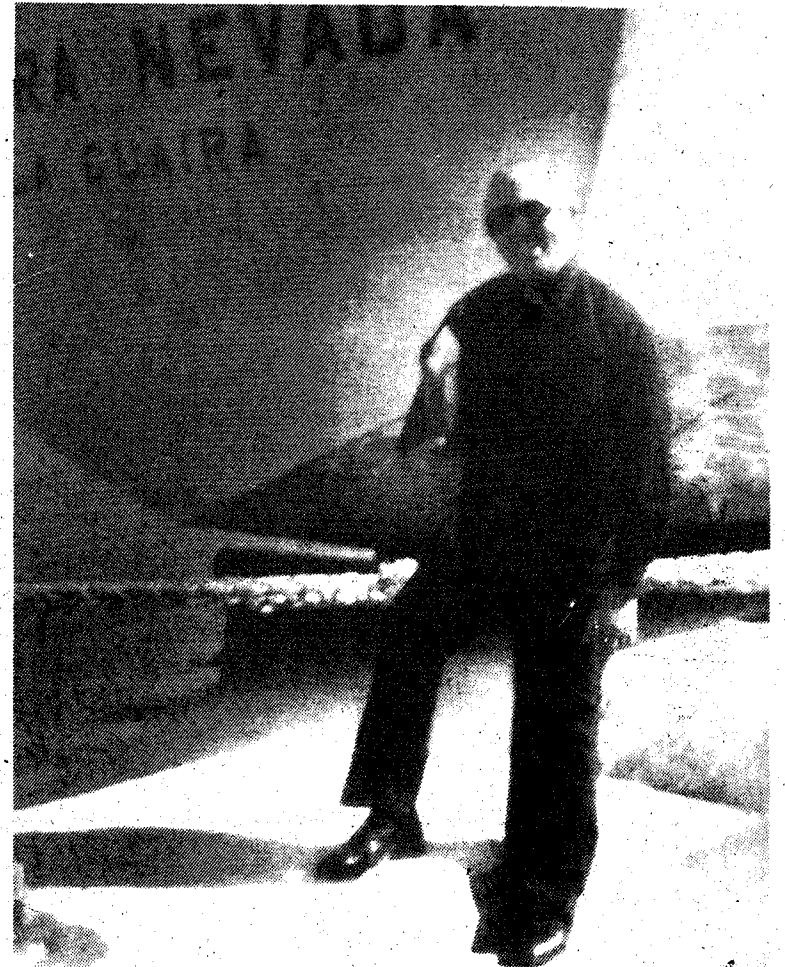
de orar y vivir mientras esperaba otro barco que lo llevara de regreso. Al partir dejó su tarjeta y una donación. Estas no son solicitadas, pero algunos dejan algo, que se usa para cubrir las llamadas de larga distancia de los que no tienen dinero. La Arquidiócesis costea toda la operación del centro.

La fama del Stella Maris se ha extendido por todos los puertos del mundo. Marineros que llegan por primera vez dicen haber oído en puertos lejanos de los servicios que presta La Casa del Marino; y ésta es la mejor recomendación que se puede hacer.

Otro importante servicio del centro es recibir y distribuir correspondencia para los marineros, unas cien cartas semanales. Brinda también facilidad para escribir; y aún más, Padre Paz y Riveron escriben cartas para marineros que no pueden hacerlo.

Para los católicos, una Misa se dice todos los domingos a las doce y treinta en la Capilla de Stella Maris. Pero el Padre Paz celebra Misa a bordo de las naves cuando hay varias personas que lo pidan ya que muchas tienen que estar de guardia.

Un caso muy particular y que tiene excitado al Padre Paz es la posibilidad de la primera boda en el centro, entre un marinero de un barco de ex-



El Padre Paz posa para la foto durante una de sus frecuentes visitas al puerto de Miami.

cursiones y su novia, de Panamá; ella recogerá la documentación, vendrá a Miami a tiempo, en que el vapor arribe y se casarán en Stella Maris si todo sale bien.

Este importante apostolado del mar es otro ejemplo de cómo las contribuciones para ayudar a las Caridades del Arzobispo hacen posible que los fieles "ayuden a otros".

St. Maurice Combate el Hambre del Mundo

Por Ana M. Rodríguez

La comunidad de la Parroquia St. Maurice toma literalmente las palabras de Jesús "Ven, bendito de mi Padre. Entra en el reino preparado para tí desde la creación del mundo. Porque tuve hambre y me diste

de comer; tuve sed y me diste de beber".

En 1980 ellos dieron unos \$80,000 que alimentaron y calmaron la sed de muchos en todo el mundo. Este año esperan hacer aún más.

"Creo que es la primera

responsabilidad que tiene la gente que se llama cristiana", dice el energético y activo Padre John Mulcahy, párroco de St. Maurice, en Fort Lauderdale, con 2,000 familias en la parroquia y que ha encabezado esta campaña desde su llegada en 1976.

Todo comenzó en 1976 con la campaña "Jueves de Arroz"; en tal día los feligreses solo comían arroz y donaban la diferencia entre el costo del arroz y la comida regular, al programa parroquial para aliviar el hambre en el mundo.

Pero según Sheila Benson, secretaria del comité de seis miembros del Programa, éste cobró verdadera fuerza el año pasado después que ella vió un documental sobre la situación de los refugiados camboyanos.

"Nosotros tenemos de todo en St. Maurice, ¿por qué no ayudar a los que nada tienen?"

La realidad de acuerdo con los estimados del Gobierno es que un 6% de la población del

mundo consume el 40% de los bienes; 1,700,000 personas murieron de hambre, desnutrición y falta de agua en África el año pasado; 30 niños mueren de desnutrición cada minuto. Encima de esto, 12 millones de niños murieron de enfermedades relacionadas con el hambre en 1980.

"Los más de nosotros, de una manera u otra botamos alimentos. Comemos demasiado y bebemos demasiado; en realidad lo desperdiciamos", dice el Padre Mulcahy, quien se interesó en el problema del hambre a su llegada a los Estados Unidos desde Irlanda, al ver la cantidad de comida que era sencillamente botada. El cree que el hambre puede ser erradicada de la tierra si cada uno se une en el esfuerzo de lograrlo.

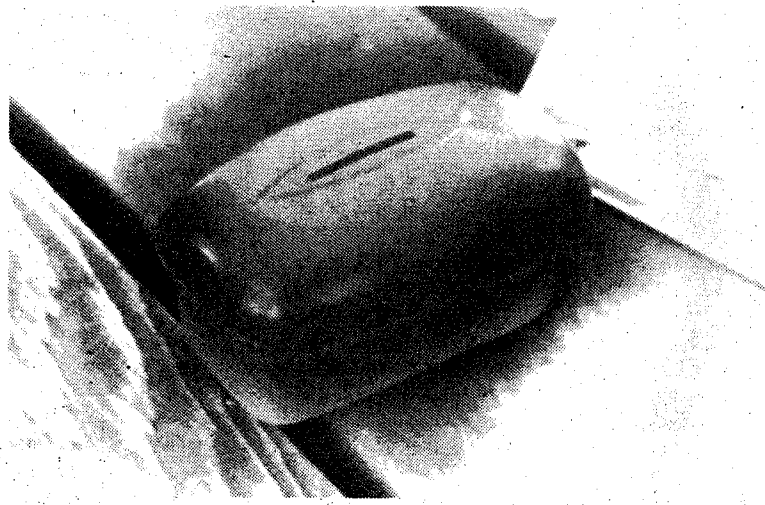
"Si nos unimos en el propósito, Dios mío, recogeremos miles de millones. Si todos nos preocupamos y tenemos un

gran evento al año, haríamos un tremendo trabajo".

El "Jueves del Arroz" que todavía practican en St. Maurice, dió un promedio de \$250 semanales; actividades especiales como un "pulguero" y "Una Noche en las Vegas" sumaron unos \$14,000, más una porción de lo obtenido en la Feria parroquial también fue a engrosar los fondos contra el hambre. Algunos visitantes en la parroquia dejan donaciones hasta de \$100 impresionados con el programa.

El programa ayuda anualmente a programas en Bogotá, Colombia; (en 1980 le dieron 7,620 y este año mandarán la misma suma); en Panajalo, Guatemala, \$200 mensuales; en Tailandia sostienen un programa de comida caliente para estudiantes pobres por un total de \$755 mensuales; Casa Canada, Guatemala, un centro de cuidados intensivos recibe también \$2.5 mensuales y tres

(sigue en la p. 4A)



El pan-alcancia usado por los feligreses de St. Maurice, en Ft. Lauderdale, para depositar el balance de los "Jueves de Arroz".

San Juan Bosco

ENERO 31

La vida de San Juan Bosco es muy rica en hechos que demuestran la excelsa calidad cristiana del santo.

Como ya hemos publicado los detalles biográficos de Don Bosco, su origen y otros pormenores familiares, contaremos ahora una de sus anécdotas.

El santo fue invitado a almorzar en casa del Conde Cambursano junto con otras personalidades. Se habló de todo en la reunión. Don Bosco entabló amistosa plática con un general del ejército italiano que

nada tenía de religioso. Para sorpresa del general Juan Bosco le rogó que si alguna vez rezaba pidiera por él. El militar extrañado le preguntó cómo un hombre con tal fama podía necesitar oraciones.

Don Bosco le respondió: "No olvide, señor general, que yo también tengo un alma que salvar".

Algún tiempo después el general confesó que estas palabras del Santo le hicieron reflexionar; comprendió que él también necesitaba ayuda del cielo y se reconcilió con la Iglesia y con Dios.

Presentación de Jesús en el Templo

FEBRERO 2

Las fiestas de la Purificación de la Virgen y de la Presentación del Niño en el Templo están íntimamente ligadas en el misterio de la Natividad. También relacionadas en la misma ley judía que mandaba que las madres de hijos varones fuesen al templo a ofrecer ofrenda de purificación, 40 días después del nacimiento, y que todo primogénito de la tribu de Levi fuese consagrado al Señor.

María, junto a José, llevando a Jesús para cumplimentar el precepto hacen realidad la promesa de un Mesías, como la viera, por designio de Dios, el profeta Malaquías: el Salvador entrando en el Templo para transformar a su Pueblo.

El Templo era el centro de la vida judía, allí acudió movido por Espíritu Santo el anciano Simeón, santo hombre de Dios, a quien le había sido

prometido por el Espíritu Santo que no moriría sin ver al Salvador. Al ver al niño que llegaba con sus padres, el anciano exclamó:

Ahora, Señor, puedes dejar a tu siervo irse en paz, según tu palabra, porque vieron mis ojos tu salvación; que preparaste ante la faz de todos los pueblos. Luz para iluminar a las naciones y gloria de tu pueblo Israel.

Todos estos acontecimientos se renuevan en la Festividad de la Presentación de Jesús en el Templo. Las candelas son símbolo de su Luz que "ilumina a los pueblos". El templo al recibir a Jesús se agranda en su dimensión geográfica porque es el templo vivo que irradia su Luz con dimensiones universales.

La Fiesta de la Presentación es fiesta de Luz; por ello la procesión de las candelas en este día es símbolo del mundo que recibe la Luz del Salvador.

Santa Agueda

FEBRERO 5

Agueda nació en Sicilia de padres ricos y desde su infancia sus progenitores la con-



sagraron a Dios. Cuenta la leyenda que el Gobernador de Sicilia Quintanus, nombrado por el emperador Decius, oyó los elogiosos comentarios sobre la belleza y riqueza de la doncella. Con el ánimo de rarla a Catania, donde tenía su sede, Quintanus decretó una orden contra los cristianos por la cual tenían que ser traídos a su presencia.

El tirano se indignó con la negativa de la joven a sus requerimientos y la mandó a una casa de prostitución y después a terribles torturas que la dejaron mutilada. El Señor oyó su ruego preservándola virgen hasta su muerte. Así pidió la dulce muchacha: "¡Oh, Jesucristo, todo lo que soy es tuyo, librame del tirano! Tú, Señor, eres mi vida y salvación." Se le considera abogada contra las enfermedades del pecho y contra incendios. Murió el 5 de Febrero del año 251.

Liga Católica Pro-Derechos



El Rev. P. Peter Stravinskas, Director de La Liga Católica por Derechos Civiles y Religiosos, explicó a la asamblea la necesidad de los católicos de un grupo que nos defienda contra la discriminación y la difamación.

Los católicos del sur de la Florida están formando una Liga para defender sus derechos civiles y religiosos. La semana pasada celebraron una reunión para formar el capítulo local de la Liga Católica por Derechos Religiosos y Civiles, seleccionar los dirigentes y llamar a todos los católicos a formar filas.

El anti-catolicismo ha sido llamado "el prejuicio más arraigado en la historia del pueblo americano" por el historiador Arthur Schlesinger. Quien haya experimentado el aguijón de la discriminación por sus creencias religiosas, o haya visto como se le ridiculizan en algún programa de TV, ha sentido este prejuicio. Muchos católicos se han preguntado una y otra vez "por qué no tenemos un grupo que nos defienda en nuestros derechos civiles y de las difamaciones"; alguien que diga presente por nuestros derechos.

La Liga Católica por Derechos Religiosos y Civiles es la

organización que necesitamos. Se fundó en Milwaukee hace 7 años y ya tiene más de 30,000 miembros en la nación. Aunque no tenía capítulo en la Florida, la Liga alcanzó nombre cuando defendió a una enfermera de Miami despedida de su empleo al negarse a asistir en los abortos. Este caso, como otros, fué defendido por el abogado de Coral Gables, Sr. Robert M. Brake.

Los cinco obispos de la Florida lanzaron la bola cuando le pidieron oficialmente a la Liga que abriera un capítulo en el estado. Se estableció contacto con los dirigentes de los Caballeros de Colón, del Serra Club, del Consejo de Mujeres Católicas, etc., y se reunieron para considerar las posibilidades de abrir tal capítulo.

No hubo dudas entre los que asistieron que la Liga Católica por Derechos es una necesidad. Como dijo Paul Collins, de Miami, "oímos muchos en estos días acerca de crear conciencia de esto o de aquello. Si usted insulta

cualquier grupo en el país tendrá que pagar por el insulto. Pero se puede insultar a los católicos, individualmente o como grupo y todo se queda así. Quizá tengamos que crear un poco de conciencia por nuestra parte."

El Padre Peter Stravinskas, Director de la Liga en la Costa Este, habló a los reunidos describiendo el papel de la organización y como poner en funcionamiento el capítulo. Hizo mención de casos tales como una simple carta escrita a un comentarista radial o de TV reclamando igual tiempo, y de alguna mayor campaña en la cual los derechos de los padres, trabajadores o ancianos han sido defendidos. Mientras estuvo en el Condado fue invitado a algunas estaciones de radio para participar en programas de entrevistas. Con él vino el Director de Comunicaciones de la Liga, el Padre Tim O'Brien.

El próximo paso de la Liga es llegar, a través de las organizaciones de la Arquidiócesis a todos los católicos del Sureste de la Florida deseosos de tomar parte en la organización. Además de un presidente hace falta cuatro vicepresidentes, uno para cada condado: Dade, Broward y Palm Beach y uno para la comunidad hispana, para lo cual se están aceptando nominaciones. Como es natural otras comisiones también necesitan personal: la de oradores, la de asociados, asuntos legales, publicidad, asuntos generales y dos que juegan papeles importantes, la comisión de contactos parroquiales y la de comunidad hispana.

Los interesados en tomar parte activa en la Liga Católica pueden ponerse en contacto con Robert M. Brake, 1830 Ponce de Leon, Coral Gables, Fla. 33134 o por el teléfono 444-1694. Aquellos que no hablan inglés pueden llamar a la Sra. Magali Llaguno al 553-3184.

Misa Comunitaria de Encuentros Familiares

Se comunica a todos los hermanos de los encuentros Familiares que el Domingo 1º de Febrero, a las 6 de la tarde, se celebrará la Santa Misa comunitaria en Immaculata/La Salle, al lado de la Ermita de Ntra. Sra. de la Caridad.

Para información adicional favor de llamar al 751-2453.

Nueva Serie de Folletos en Español

Liguori, Mo. (NC) - Liguori Publications de los Redentoristas ponen en circulación a partir de febrero una serie de folletos en castellano sencillo y al alcance del pueblo hispano,

sobre la comunidad de base, la familia y las tradiciones étnicas, instrucción religiosa para inmigrantes, la devoción a María, la Biblia y diez títulos más. El Primero llamado Justicia y Paz tendrá 16,000 ejemplares para abaratar el costo. Es editor el Padre colombiano Edgar Beltrán, quien trabajó con el Secretariado de Asuntos Hispánicos de la U.S. Catholic Conference.



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OFICIAL

ARQUIDIOCESIS DE MIAMI

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos.

El Rvdo. P. Pedro Jové, V.E., Director del Programa de Trabajo Apostólico del Seminario St. Vincent de Paul, Boyton Beach, efectivo desde Enero 21, 1981.

El Rvdo. P. Brendan Timon, C.S.SP., Párroco Asociado en la Parroquia Sacred Heart, Lake Worth, efectivo desde Enero 21, 1981.

El Rvdo. P. Thomas M.J. Stack, Párroco Asociado en la Parroquia St. Luke, Lake Worth, efectivo desde Febrero 4, 1981.

¿De Qué Lado Debe Estar el Cristiano?

Por Eugenia E. Acosta

Todo el mundo se estremece con repulsión y espanto al enterarse del número creciente de actos de terrorismo, de violencia y toda gama de abusos contra seres humanos indefensos que están ocurriendo en todas partes del mundo. Mediante el radio, la televisión y la prensa veremos que muchos de estos inexcusables actos de violencia parecen estar sancionados por algunos gobiernos que permanecen inmutables ante el sufrimiento y la miseria humana.

En las últimas dos décadas en particular hemos oído, y en ocasiones presenciado, incontables atrocidades y crímenes contra personas indefensas, cuyo único delito fue no estar de acuerdo con un sistema de gobierno específico. Los abusos, maltratos y discriminación - aun en nuestra propia patria - es algo que muchos hispanos en los Estados Unidos conocen muy a fondo.

Nuestra América Latina ha sufrido injusticias incontables a través de la historia (¡y aún las sufre!) a causa de regímenes tiránicos abominables que ignoran la dignidad humana por tener fijos los ojos en el poder y en la obsesión egoísta de controlar al país. A nombre de este líder o de aquel otro, de la izquierda o la derecha, ha padecido derramamientos inútiles de sangre, secuestros y asesinatos a sangre fría, familias quemadas en sus propias casas

por elementos carentes del menor sentimiento de humanidad.

No solamente en la prensa secular, sino en muchos semanarios religiosos católicos y protestantes aparecen a diario noticias sobre los crímenes y atrocidades de las llamadas dictaduras de derecha. No pueden presentarse objeción alguna a tales denuncias; es más, es deber nuestro, como cristianos y como seres humanos. Los crímenes y la violencia deben ser condenados dondequiera que ocurran, en voz alta y con coraje. Sin embargo, es necesario también que se denuncien con el mismo vigor los abusos, crímenes, atrocidades y violaciones de los derechos humanos más rudimentarios de las dictaduras de izquierda, y de sus grupos terroristas que tras una pantalla de liberación cometen los más abominables crímenes. Lo sorprendente es que los medios de publicidad se hacen eco de la propia propaganda de estos grupos y sólo culpan a los gobiernos por los muertos y los abusos. Y la misma actitud toman muchos cristianos e instituciones llamadas por sus ideales, a la moderación y la exhaustiva investigación de los hechos antes de inclinarse a un lado o al otro.

El pueblo de los Estados Unidos ha visto y vivido, en su propio territorio, los atentados de grupos terroristas de izquierda, con pérdidas de vidas, pero a estos actos la prensa norteamericana no les ha dado importancia alguna. Sin

embargo, la "brutalidad policíaca" es noticia diaria en los medios.

Los cristianos, especialmente los católicos, no deben en modo alguno apañar o amparar ninguna dictadura derechista, pero no deben tampoco ignorar los abusos y los crímenes, la supresión de libertad y de otros derechos humanos básicos en países que viven bajo el yugo comunista o cometidos por sus guerrillas. Las dictaduras, tanto de derecha como de izquierda son dictaduras al fin y al cabo, y los cristianos que siguen con amoroso celo los mandatos de Jesús deben ponerlo a Él como modelo, siguiendo su mensaje de justicia, amor y paz, por encima de luchas políticas y violencia. Cualquier otra posición es pintar a Jesús de rojo o de verde.

Estoy francamente cansada de leer y releer en la prensa y otros medios de difusión, incluyendo los cristianos, la larga lista de países que violan los derechos humanos de sus ciudadanos, y dar por sentado que todas estas inexcusables atrocidades son producto exclusivo de las dictaduras de derecha sin hacer mención alguna de los sufrimientos de los pueblos como Hungría, Checoslovaquia, Cuba, etc. que por varias décadas vienen sufriendo a causa de dictaduras comunistas que no reconocen los derechos humanos más básicos. La parcialidad, por ignorancia o maldad, no se aviene con el espíritu cristiano, cuyo único parcialismo es

contra el pecado, venga de donde venga.

El terrorismo comunista de las Brigadas Rojas en Italia tiene ya un saldo de crímenes bastante elevado y salvo el Papa, nadie lo condena públicamente. En la América Latina sucede lo mismo. Asesinatos como los que han ocurrido recientemente en El Salvador, cuando cuatro religiosas y tres laicos, dos de estos norteamericanos trabajando para planes sociales del gobierno, fueron ejecutados a sangre fría son, sin duda alguna, deplorables y hacen a cualquier cristiano protestar y luchar para que cese la violencia de una vez y por todas. Sin embargo, ¿se ha preguntado alguien a quién beneficia más estos hechos? La comisión norteamericana que los investigó no pudo hallar vestigio alguno de culpa del gobierno pero se sigue culpando haciéndole juego al terrorismo de izquierda.

La respuesta es una, no de ojos cerrados ignorando la realidad, sino una respuesta fuerte, basada en el evangelio de Cristo, no devolviendo violencia con violencia, sino manteniendo nuestra fe en el poder infinito y en la justicia del Señor.

Los cristianos debemos tener en cuenta que el mensaje de Cristo no es de derecha, pero tampoco es de izquierda. Recordemos que las enseñanzas divinas sobre el amor a los semejantes, la falta de egoísmo, la armonía y la paz, son la base de toda civilización que tiene una base sólida.

Bajo la Lluvia Asistió una Multitud al Acto Pro-Vida

Por Ana M. Rodríguez

Lloviznó la mayor parte del Sábado 25 de Enero pasado pero el tiempo no evitó que más de 300 personas se reunieran en los terrenos de la Oficina de Respeto a la Vida de la Arquidiócesis de Miami y rededicarse a la lucha por los derechos humanos de los bebés por nacer.

La Misa y la ceremonia de dedicación de la nueva ermita a Ntra. Señora de Guadalupe, Patrona de los no-nacidos,

marcó el octavo aniversario de la nefasta decisión de la Corte Suprema que permitió el aborto declarando que el niño por nacer no era un ser humano. La Virgen de Guadalupe fue escogida patrona de la causa porque en sus apariciones a Juan Diego el indio mexicano, siempre usó el manto negro que en la tradición usaban las mujeres en estado de gestación.

El Arzobispo McCarthy, durante la ceremonia de bendición dijo: "Hay derechos

humanos envueltos en el aborto, aquellos que corresponden al bebé." Deploró la enormidad del desastre en nuestra sociedad de hoy, cuando se han perdido más vidas que en las guerras o el holocausto.

Expresó que la reunión era una oportunidad para re-intensificar nuestra dedicación a la vida humana y que con fe y trabajo duro "Ustedes ciertamente triunfarán. ¡Que Dios los bendiga!

En la homilía, el Padre Arthur Dennison, de Immaculata/La Salle School de Miami, comparó las leyes para proteger a los animales que se extinguen con las leyes que permiten el aborto a petición.

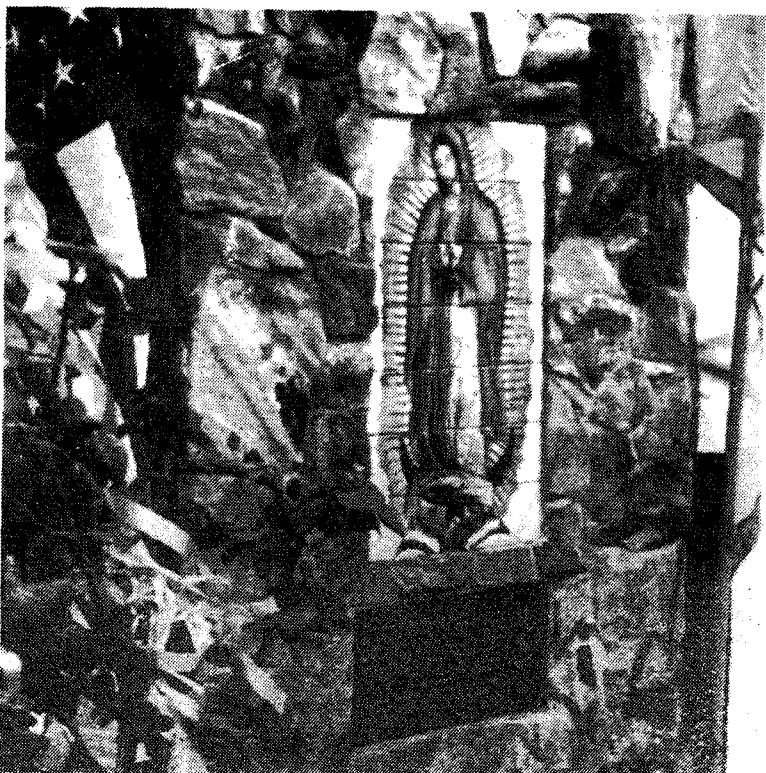
"Hay algo erróneo con esta sociedad que da más valor a los pelicanos, a las ballenas y a los gansos que la vida humana.

¿Acaso vamos a resolver el problema de la sociedad asesinando niños?" preguntó. "Estamos abortando los niños de los pobres y los niños de los negros por millones por no darle frente al asunto de las viviendas y a los problemas económicos."

La ermita de la Virgen de Guadalupe fue costado con una donación de los Caballeros de Colón, Capítulo 1 de Dade y el mosaico con la imagen de la

Virgen vino de México donado por el Sr. y Sra. Victorino Fernandez.

Don Raymond, representando a los Caballeros de Colón hizo entrega al Padre Kubala, director de Respeto a la Vida, de un cheque por la suma de \$825 para el Fondo Guadalupeño para ayudar a las mujeres embarazadas que decidan tener sus niños, en los **sigue en la p.4A**



Ntra. Sra. de Guadalupe, bellissimo mosaico traído desde México.

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LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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Jornada de Ministros Laicos, Sábado, Feb. 14

La Oficina de Ministerios Laicos de la Arquidiócesis de Miami ofrecerá una serie de sesiones de estudio y trabajo, un día completo, que llevan el título de "Celebración"; tendrá lugar en el Centro de Actividades Pastorales, 7707 NW 2da. Avenida, comenzando a las 9 a.m. y finalizando a las 5 p.m. después de la Celebración Litúrgica por el Arzobispo Edward A. McCarthy.

En la mañana hablará el Padre Donald Heintschel, Vicario para Religiosos de la Diócesis de Toledo, Ohio, sobre "Una comunidad que Ministra"; después el Padre Greg Comella, de la Casa de Retiro Cenáculo ofrecerá el tema "Espiritualidad Laica: ¿existe tal cosa?" y Rudolph y Alphonse Calabrese hablarán sobre "Curación Cristiana en Sico terapia, ambos co-directores del Instituto Cristiano para Sico terapia en Hicksville, N.Y.

Las sesiones de la tarde tratarán sobre el misterio a la familia, a los adultos y jóvenes, a los ancianos, a los enfermos críticos y a los hispanos. Los

oradores incluirán personal del Family Enrichment Center y de la Oficina de Ministerios Laicos; Michael Galligan-Stierle, Ministro en Boca Raton College, Hna. Una McGovern, directora del Dpto. de educación de Adultos de la parroquia de St. Joan of Arc y el Padre David Punch, Director de Cuidado Pastoral del Centro de Rehabilitación St. John, Ft. Lauderdale; "La Comunidad Hispana en la Iglesia Local: ¿Huéspedes o Familia?" por Adele J. Gonzalez, Directora de Formación de la Oficina de Ministerios Laicos y por último John Smaldino, Sue Dibeler y Ron y Elsie Vail presentarán "Haciendo de Payasos por Jesús: Celebrando la Reconciliación".

Para registraciones deben dirigirse a la Oficina de Ministerio Laico, 6180 NE 4th Ct., Miami, Fl. 33137 y enviar cheque por \$10 que cubre también el almuerzo. No olvide decir qué ministerio ejerce en la Iglesia, a qué parroquia pertenece, su número de teléfono y su dirección.

Semillas de Saber Siembran Niños del Centro San Juan

Por Ana M. Rodríguez

El Club 4H y los niños del Centro San Juan de Puerto Rico se ha unido y los frutos de esta unión es una hortería visible desde la puerta del campo de juegos.

El centro presta un valioso servicio a padres que trabajan atendiendo a sus hijos desde que salen de la escuela hasta que sus progenitores terminan el trabajo del día.

De estos niños del centro, 45 se enrolaron en el club 4H hace un año y 30 de ellos terminaron ya su primer programa sobre nutrición. 17 varones tomaron sus turnos plantando, regando, fertilizando y preparando la tierra de donde ahora brotan las vainas de frijoles, lechugas, zanahorias y otros vegetales. Las niñas mientras tanto terminaron proyectos de arte que develarán durante la ceremonia de graduación señalada para el próximo sábado 24 a las 9 p.m. en el centro. La comida que les será servida a los concurrentes será también preparada por los niños.



Gregorio de Jesus riega las plantitas mientras sus compañeros "campesinos" del Centro San Juan observan.

Según Ana Stevens, de los Clubs 4H, los que han completado su programa obtendrán un diploma y certificados de reconocimiento durante la ceremonia y añade que "los niños adoran su hortería, así que espero en el futuro con-

tinuen haciendo proyectos 4H en los campos de la educación, cívica, salud y apariencia personal.

El Centro San Juan es otro de los servicios del Buró Católico de Servicios y está situado en el 144 NW 26 Calle.

Importantes Cambios en Seguro Social

La Oficina del Seguro Social desea comunicar a todos los beneficiarios que a partir de Enero 1, 1981 ciertos beneficios y obligaciones de los jubilados han sufrido importantes cambios.

Desde el primer día del año, la cantidad máxima que los beneficiarios pueden ganar anualmente, y aún recibir todos los beneficios de Seguro Social, ha sido aumentada a \$5,500 para aquellos que están entre 65 y 71 años de edad y a \$4,080 para jubilados menores

de 65 años de edad. Los beneficios serán reducidos \$1.00 por cada \$2.00 de ganancias excediendo esas cantidades. Sin embargo, los beneficiarios que tengan 72 años o más, pueden ganar cualquier cantidad adicional sin sufrir reducción en sus cheques de Seguro Social.

La cantidad máxima de ingresos de un trabajador sujeta a impuestos de Seguro Social aumentó de \$25,900 a \$29,700. Este cambio favorece

a los trabajadores que ganan más de \$25,900 debido a que esa porción mayor de sus ganancias será acreditada a sus beneficios, más altos para ellos y sus familias, al tiempo de jubilación o en caso de incapacidad o muerte.

La cantidad de ingresos requeridas para obtener un trimestre de protección bajo el Seguro Social aumentó de \$290 a \$310. Cuatro trimestres de protección serán acreditadas por ganancias de \$1,240, anteriormente eran \$1,160.

MEDICARE PARA 1981

Si Ud. va a cumplir 65 años y por tanto va a ser elegible al Medicare conviene que conozca un cambio importante en la ley. Ud. puede tener la protección de Medicare a la edad de 65 años aunque no se jubile. Hasta ahora, había que solicitar la jubilación para obtener el Medicare pero desde Enero 1, 1981 en adelante, puede obtenerse la protección del Medicare sin necesidad de jubilarse.

Otro cambio en la ley permite también a la esposa (o esposo) de un trabajador elegible obtener el seguro de hospitalización del Medicare a aunque no se jubile.

Menciones de Honor: Ignacio Núñez, St. Mary; Laura Friscia, St. Joseph y Bobby Lopéfido, Immaculata Conception.

Grupos. 1er. lugar, Silvie Cote y Heather Lofting, de St. James. 2do. lugar, Leydiana Papale, Lori Whaley y Jennifer Barnard, de St. Stephen; 3er. lugar, Susan Kreitner y Bertha Matos, de St. Clement.

Menciones de Honor: El octavo grado, de Annunciation; Christine Lopez y Michelle Rhodes, de St. Ineresa y Sidney Morton y Stephanie Wester de Nativity.

Asistió una Multitud...

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costos pre-natales y de parto.

GANADORES DEL CONCURSO DE CARTELES

Los ganadores del concurso de carteles, auspiciado por Respeto a la Vida en las Escuelas de la Arquidiócesis, recibieron certificados de reconocimiento durante la ceremonia. Ellos fueron:

Individuales. María G. García, 1er. lugar, St. Michael; Alex Rubio, 2do. lugar, St. John Apostle; 3er. lugar, Christine Fitzgerald, St. Rose of Lima.

Para Los que Desean Aprender Inglés

El Programa "ENFOQUE EN MIAMI" que sale al aire todos los domingos por la WCMQ, 1220 (AM) de 6:30 a.m. a 8:00 a.m., tiene una sección de Inglés Básico entre 6:30 y 7 de la mañana, para los que desean aprender el idioma inglés. Muy conveniente, no deje de sintonizarlo.

Teléfono de Emergencia
24 HORAS (305) 653-2921

RESPECTA A LA VIDA
Arquidiócesis de Miami

NOS PREOCUPAMOS POR TU HIJO POR NACER... Y TE OFRECEMOS ESTOS SERVICIOS

**GRATIS LA PRUEBA DE PREÑEZ,
UN HOGAR, ROPA DE MATERNIDAD
AJUAR Y MOBILIARIO PARA EL BEBE**

Agradecemos Las Donaciones

Liturgistas Hispanos se Reunirán en Miami

Little Rock. - Se están dando los toques finales para comenzar la reunión del **Instituto de Liturgia Hispana**, planeada para el día 13 de febrero la que durará 4 días; del 13 al 16 de febrero en Miami, Florida.

Entre los planes de la agenda de esta importante reunión está la presentación por parte del Hermano Alfredo Morales, liturgista y músico hispano muy conocido del pueblo hispano tanto en los Estados Unidos como en la América Latina. El Hermano Morales ha dado charlas a través de todo el país sobre el tema de la liturgia. El Padre John Gurrieri, Director Asociado del Comité de Liturgia de los Obispos de los Estados Unidos también tendrá a su cargo una presentación en la reunión de liturgistas.

El Padre Arturo Pérez, de Chicago, uno de los miembros de la presidencia del **Instituto** y su vocero señaló que esta

reunión en Miami, "será una extraordinaria oportunidad para reunir a hispanos interesados en el área de la liturgia y para compartir impresiones y establecer direcciones a seguir para promover procesos de investigación sistemáticos y eficientes en lo que se refiere a las necesidades del pueblo hispano en todos los Estados Unidos".

Los detalles locales de transporte hacia Miami y hacia los distintos estados de los participantes, así como alojamiento, están siendo preparados por la compañía de viajes **Planettravel Center** de la ciudad de Miami (100 NW 33th Avenue, Miami, Florida, 33126, Teléfono 305-642-8468). También puede obtenerse información local y detalles de alojamiento comunicándose con el Padre Juan J. Sosa, 3609 South Miami Avenue, Miami, Florida, 33133; Teléfono 305-757-6241.

St. Maurice Combate el Hambre...

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proyectos de acueductos en Africa Central con un costo de \$15,000. Además una donación de \$1,000 para la colecta de ayuda a refugiados camboyanos.

Además los feligreses patrocinan cinco niños en otras partes a un costo de \$15 por niño. La meta es que por lo menos cien familias de la parroquia patrocinen un niño cada una. Pero la parroquia se asegura que todo el dinero llegue a los necesitados y que

ni un centavo se pierda en el proceso.

"Esto es lo que Dios quiere que hagamos. En el pasado nos excedimos en iglesias y rectorías, mientras la gente moría de hambre. Seguro que necesitamos algo de esto, pero no tenemos que construir basílicas", dice el P. Mulcahy.

La parroquia ahora está organizando un Banco de Comida "para ayudar a poner fin al hambre en el Sur de la Florida; así lo esperamos", dice Sheila confiadamente.