



## Take a stand, heal society

By Marjorie L. Donohue

On the eve of the first anniversary of Miami's three-day race riots (May 17-19) which caused 14 deaths and more than \$100 million in damage, Archbishop Edward A. McCarthy of Miami has called South Florida's million Catholics to a "new spirit of brotherhood."

In a 5,600-word pastoral letter, "Your Light must Shine," Archbishop McCarthy urged Catholics to denounce "social injustice, discrimination, crime, violence, the false values often proclaimed in our society, advocating before a hate-torn community love for the Cuban, the black, the Anglo, the Haitian."

"IF WE ARE to have peace, justice and security in our communities, there

**The complete pastoral letter, "Your Light Must Shine," can be found on pages 11 - 14 (and in Spanish in La Voz). Readers are urged to read the entire letter written to them by Archbishop McCarthy.**

must be a change of heart . . . a new spirit of brotherhood among us, a decisive rejection of the evil of which we may have been guilty," he wrote.

"Under the Lordship of Christ, every person — rich or poor, member of the majority or the minority — is respectful of his neighbor (of whatever race), complies with the just laws of the community (and) does not resort to immoral means or to violence to pursue his or her interests," the archbishop stated.

In the pastoral, Archbishop McCarthy identified several primary areas of concern which require the attention not only of Catholics but of all members of the community. The areas included prayer and penance, a change of heart, fairness and justice, love,

special concerns, youth, family life, schools, the criminal justice system, drugs and poverty, unemployment and housing.

**THE NEED FOR** justice is paramount on a personal level and in interpersonal relationships, he said. He called on all segments of society — the prominent as well as the unknown — to be just.

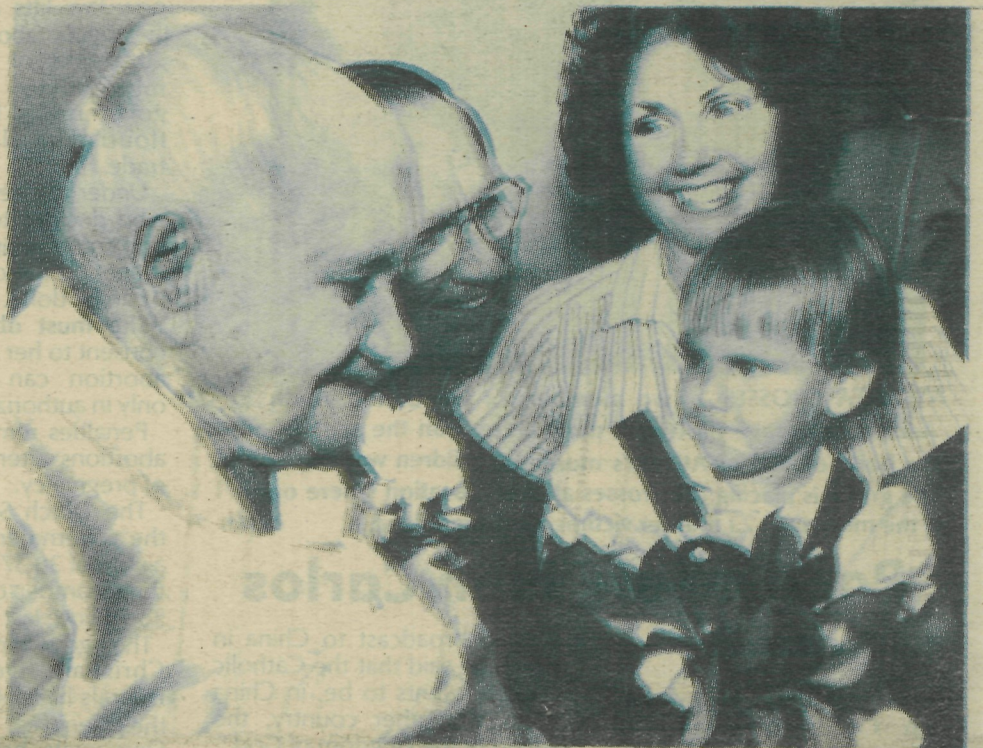
Archbishop McCarthy also noted that many relationships, even between families and neighbors, are not marked by love. But "love can go a long way in bringing tranquility to our communities," he said. "it is more powerful than laws, than police, than mere community standards. It will prompt an employer to give a job break to a young black man even when not bound by equal opportunity laws — and to take interest in helping him get adjusted. It will prompt us to accept a member of another ethnic group as a friend."

He also addressed other topics:

- The media: The archbishop criticized newspaper people, "who, in order to increase circulation wound their community by exaggerated reporting of demoralizing news that is unbalanced by reports of the good that is happening around us." He also decried radio and TV reports that "sensationalize crime or glamorize immorality in order to improve commercial ratings."

- Family life: "Our families suffer because government, business, schools and the media have been projecting values contrary to family life and television has been interfering with communication among family members, because in many households, when both parents are working outside the home, the children are neglected," the archbishop said.

- Public Schools: "The public schools are committed to a philosophy of education that is wanting and



GRAND MOTHER

(Photo by Prent Browning)

"Oh, no you don't," 2-year old Stacy Hetherington seems to be saying while three generations of the Dudas family look on. Stacy was supposed to be handing a Mother's Day bouquet to great grandmother Anna Dudas, a resident of Villa Maria, but, well, you know how that goes. Mrs. Dudas will celebrate her 102nd birthday at the end of the month. With her, are son John Dudas and grandchild Adrienne Hetherington.

inadequate," Archbishop McCarthy said. "They are not educating the whole person. In many cases they are teaching what the courts have acknowledged to be a new religion, secular humanism, which replaces traditional ideals."

- Law and order: The archbishop called on people to support the justice system. "I pay tribute to the faithful policemen. I urge that we make special efforts to demonstrate our respect and support for them," he said.

- Drug abuse: "Unfortunately, there is reason to fear softness on the part of some members of the community because they and their businesses benefit indirectly from the free-flowing money that the drug trade brings into the area," the archbishop said.

- Unemployment - Poverty - Poor Housing: "There is no simple solution, no magic answer," Archbishop McCarthy said of problems in jobs, housing and poverty. "But many people of good will, each doing their part, can bring about improvement."

## 'Women of faith' ready for '80's

By George Kemon  
Voice Feature Editor

"Women of Faith in the Eighties" was the theme of the 23rd Annual Convention of the Miami Archdiocesan Council of Catholic Women held at the Carillon Hotel on Miami Beach, May 3-5.

More than 385 women from throughout the Miami Archdiocese,

### Hospital Section

Hospitals are everyone's safety net. See Special Section on hospitals, Pages 1B-8B.

part of the 8,210 membership of the MACCW, attended seminars and meetings, elected officers, received awards and made plans for this year's activities.

Fr. Bruce Ritter, executive director of Covenant House in New York, was guest speaker at the banquet held Tuesday night. Among other nationally-known speakers present at the convention were Fr. Peter Stravinskis, East Coast regional director of the Catholic League for Religious and Civil Rights (see story page 3) and Michael McCarron, associate for education of the Florida Catholic Conference (see story page 6).

Fr. Ritter, a Franciscan priest, spoke

in low tones, in a quiet way, of the tremendous needs of the children who come to Covenant House and "Under 21" — both places of refuge for runaway children thrown into male and female prostitution in an attempt to survive along the Times Square area in New York City.

**CHILDREN** whose ages range from 11 to 19, have a choice, according to Fr. Ritter of selling their bodies for \$25 to some "John" (customer), or going to jail for stealing to survive.

"The children my friends and I work with are prematurely wise, prematurely old, prematurely sick, troubled, hurt and always, devastatingly alone," continued the

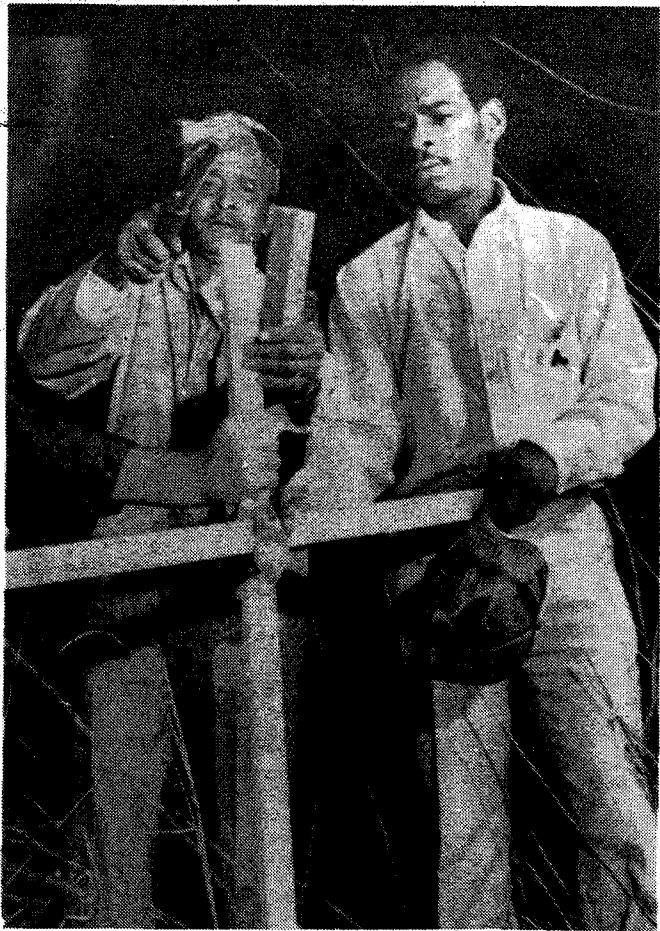
former Chaplain of Manhattan College, who gave up that secure position to go out among the poor and needy of New York's sidewalks.

"I have seen many of them slip away from us because we did not have the means to reach out to them fast enough and effectively enough. I have seen others happily reunited with their families, going to college, setting themselves up in independent living."

**FR. RITTER SAID,** "It all started one cold, snowy morning about 2 a.m., when six kid knocked on the door of my East River area apartment. They asked if they could come in and stay and get warm. I let them in, they promised not

continued on p. 16





**ATLANTA CROSSES** - Two members of the United Youth Adult Conference in Atlanta plant a cross on the spot where the body of one of Atlanta's murdered children was discovered. The group is placing the crosses at every location where one of the more than 23 murder victims was found dead.

## Pope meets Juan Carlos

By Jerry Filteau

VATICAN CITY (NC) - King Juan Carlos of Spain and Bishop Dominic Tang of Guangdong (Canton), China, met separately with Pope John Paul II April 30.

Both audiences were private, and no details were released.

Bishop Tang, 72, apostolic administrator of Guangdong since 1950 and a prisoner of the communist government for 22 years before his release in 1980, was the first bishop from communist-ruled China to visit the Vatican in more than 30 years.

At the end of the pope's voyage to the Far East in February, he sent his secretary of state, Cardinal Agostino Casaroli, to Hong Kong to meet with Bishop Tang, who was there for health reasons. He recently underwent an operation to remove a tumor.

The release of Bishop Tang from prison was one of numerous government acts of relaxation regarding Christian churches in connection with the country's opening to the West in 1979.

After the 1949 revolution which brought the communists to power, the government encouraged the formation of the National Association of Patriotic Catholics as a national church independent of the Vatican. The association was condemned by the Vatican in 1958.

Bishop Tang is one of the few remaining Chinese bishops who was named by the Vatican and not by the patriotic association.

When the pope was in the Philippines in February, he made

a radio broadcast to China in which he said that the Catholic Church "wants to be, in China as in any other country, the herald of the kingdom of God."

One of the main roadblocks to normalization of relations between China and the Vatican is believed to be the Vatican's continuing diplomatic relations with Taiwan.

The pope's meeting with Juan Carlos, king of Spain since 1975, lasted about 50 minutes. The pope also met with Queen Sofia and the royal couple's entourage.

Spanish diplomatic sources said the pope's planned visit to Spain this October was one of the main topics of conversation.

Other topics may have included efforts to democratize Spain following four decades of dictatorship under Gen. Francisco Franco, problems of terrorism and the strength of the military, and controversial civil divorce legislation currently under consideration in the Spanish Parliament.

King Juan Carlos previously met privately with Pope John Paul on Oct. 23, 1978, the day after the pope's installation into the papacy.

## Dutch law allows therapeutic abortion

THE HAGUE, Netherlands (NC) - By a one-vote margin recently the Dutch Parliament authorized therapeutic abortion in the first 20 weeks of pregnancy.

Abortion remains a crime in the Dutch penal code, but the new law lifts all penalties for therapeutic abortion in the first 20 weeks of pregnancy. For more than a decade the government has ignored a flourishing illegal abortion trade.

Under the new law a woman who decides to have an abortion must wait five days to reflect on the operation before it can be done.

She must obtain a doctor's consent to her decision and the abortion can be performed only in authorized institutions.

Penalties remain in effect for abortions after the 20th week of pregnancy.

The Dutch Senate approved the government-backed bill by a vote of 38-37. It had passed in the Chamber of Deputies by a 76-74 vote last December.

The governing coalition of Christian Democrats and Liberals has a 40-35 majority in the Senate. Two Christian Democrats broke party ranks to vote against the bill. The 35-member leftist opposition voted unanimously against the bill on grounds that the new law is too restrictive.

In 1976 a Socialist-Liberal proposal for an abortion law more permissive than the new one was narrowly defeated.

Although the 1911 Dutch Law forbidding therapeutic abortions was still in effect through the 1970s, the government turned a blind eye to the practice and the Netherlands was an abortion haven for tens of thousands of foreign and Dutch women.

In 1979 the Medical Abortion Foundation, which runs eight of 18 abortion clinics in the Netherlands, estimated that 16,000 Dutch women, 32,000 West Germans, 7,500 Belgians and 2,000 other foreigners obtained abortions in the Netherlands.

In 1975, before abortion laws were liberalized in West Germany, an estimated 100,000 West German women had abortions in the Netherlands.



## News At A Glance

### U.S. Groups to send food to Poland

WASHINGTON (NC) The American Agriculture Movement (AAM), the Catholic Church, Polish-Americans and union members are working together to send food to Poland where it will be turned over to the Catholic Church for distribution to hungry people. Catholic Relief Services (CRS) will act as the "coordinator, broker . . . middle man," for the food distribution according to Lynn Marshall, a spokesman for the overseas aid agency, of U.S. Catholics. Collection of food will begin immediately, Alvin Jenkins, a founder of the farmers' organization, said at an April 28 press conference. The AAM hopes to send a million tons of food to Poland, where serious summer floods in 1980 curtailed potato and wheat crops.

### Vocations responsibility of all Christians

VATICAN CITY (NC) - Vocations are a responsibility of all Christians, even though Catholic priests and Religious "are in the front line" as recruiters, Pope John Paul II said in a message for the 18th World Day of Prayer for Vocations May 10. But families and other teachers too have their own gifts of grace and the responsibilities that flow from them, he said. "They too must therefore learn to create an atmosphere of faith, communicate a taste for helping others and serving the church, and foster readiness to accept and follow the will of the Lord."

### Spaniards must work to save "fragile democracy"

SAN SEBASTIAN, Spain (NC) - Saying Spaniards must work for freedom and peace to save their "fragile democracy," four Basque bishops warned that terrorism by Basque separatists and reprisals by government security forces could prepare the ground for a return to dictatorship. They recalled the attempted coup in February by a right-wing group of army officers and civil guards against Parliament and pointed to the growing armed conflict between the ETA, the Basque separatist guerrillas, and the police and armed forces.

### Waldheim favors free press

NEW YORK (NC) - The hotly debated concept of a New World Information Order was endorsed by U.N. Secretary General Kurt Waldheim in an address marking the U.S. national Catholic observance of World Communications Day. The concept of a New World Information Order, discussed by a U.N. agency, has been opposed by Western nations and news agencies on grounds it could lead to attacks on freedom of the press. Waldheim said that "as the major news organizations of the developed world largely controlled the flow of information, the concerns of the South tend to be crowded out by concentration on issues of interest to the North." But he added he is aware of Western concerns and he said he "personally" favors a free press. His address highlighted the American observance of World Communications Day, established by Pope Paul VI in 1966.

### Anglican leader calls for nuclear ban

WASHINGTON (NC) - Anglican Archbishop Robert Runcie, leader of the worldwide Anglican (Episcopal) Communion, called April 28 for a ban on nuclear weapon and for Christians to counter the "lies and prejudices which are the soil and seed of violence." In a three-point proposal to governments he called for negotiations to ban tactical nuclear weapons and to adopt nuclear non-proliferation measures, for a complete ban on nuclear testing and steps to limit chemical warfare, and for pledges by each government that it will not be the first to use nuclear weapons. He addressed the National Press Club and was visiting Washington for a meeting of Anglican leaders.

### Bishops ask that 30,000 Cubans be admitted

MIAMI (NC) - Two Cuban-born bishops in Miami asked the governments of Cuba and the United States to ease restrictions so that about 30,000 Cuban exiles can be reunited with their families who remain on the island. The two are Auxiliary Bishop Augustin Roman of Miami and Bishop Eduardo Boza Masvidal, chaplain for the Union of Exiled Cubans in the Caribbean and vicar general of the Los Teques Diocese in Venezuela.

## The Voice

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# Sands' death brings calls for peace

The death of hunger-striker Bobby Sands provoked violence in Northern Ireland and hopes in other parts of the world that his death would shock warring factions into seeking reconciliation. Cardinal Tomas O'Fiaich of Armagh, Northern Ireland appealed for an end to sectarian strife.

"I RENEW my earlier appeals to the hunger strikers to give up their fast. I repeat my previous pleas to the British government to abandon their inflexible attitude regarding prison dress and work," he said.

"It is imperative that a solution be found immediately, otherwise there will be further deaths. Let us redouble our prayers for a just and lasting solution," said Cardinal O'Fiaich.

Sands, a prisoner in Northern Ireland's Maze prison, died May 5, the 66th day of his hunger strike to dramatize demands by himself and other Irish Republican Army (IRA) prisoners that they be granted political prisoner status because of their opposition to British rule.

Three other IRA prisoners started hunger strikes after Sands and were still alive at the time of his death.

British officials have been consistent in saying that the hunger strike would not cause a change in the government position that IRA prisoners are common criminals.

Sands' death brought immediate rioting in the Catholic residential areas of Northern Ireland.

**HOUSEWIVES** in Catholic areas banged out a requiem for Sands with the lids of their garbage cans as hundreds of people, mostly youths, attacked police and British army armored vehicles with stones and Molotov cocktails. Factories, a church and a bank were burned. Police and troops responded by shooting live ammunition and plastic bullets at the rioters.

While on the hunger strike, Sands was elected to the British Parliament from a heavily Catholic district, showing the support for the hunger strike among Catholics. Catholics



**SUPPORT** -- Holding her rosary Sr. Rosaleen O'Halloran sits in front of the Isaiah Wall opposite the United Nations. The nun was in her fifth day of hunger strike in support of IRA leader Bobby Sands, who died this week in a Northern Ireland prison after fasting for nearly two months.

generally favor an end to British rule while the majority Protestant population generally supports continued ties to Britain. Protestants outnumber Catholics by about two to one in Northern Ireland. The total population is about 1.5 million.

International reaction to Sands' death was quick and included comments from political and religious leaders.

"I am deeply concerned about the escalation of violence and death in a

continued on p. 18

# Fight back, Catholics told

By Ana M. Rodriguez  
Voice Staff Writer

It's time Catholics stop being "political pignies" and start fighting back in the secular world, the East Coast director of the Catholic League for Religious and Civil Rights told more than 100 women gathered on Miami Beach for the annual convention of the Archdiocese Council of Catholic Women.

Fr. Peter Stravinkas spoke during a legislation seminar, urging the "politically astute" women to pass on their concern and their involvement to fellow Catholics "who somehow or other have bought the line that religion and politics don't mix."

"**CATHOLICS ARE** their own worst enemies," Fr. Stravinkas said, because they prefer to ignore the undercurrent of anti-Catholicism that still exists in the secular media and refuse to merge into a political group with clout.

"Catholics are grossly underrepresented, especially in terms of

political clout," the priest said, citing the League's founder and president, Fr. Virgil Blum, who said, "In the American political process, Jews are political giants and Catholics are political pignies."

Although Catholics make up the largest religious group in Congress, Fr. Stravinkas said, few politicians wear their Catholicism on their sleeve and all of them know that a Catholic constituency does not exist.

**THIS HURTS** Catholics, and could mean the difference between the success or failure of the tuition tax credit bill which is up for a vote in Congress this year.

"There has to be a counter-lobby," Fr. Stravinkas said, to the professional associations of teachers who are working hard to defeat the bill. It won't pass, he added, "if there is not a concerted effort on the part of every single Catholic lay person, not letting Father or Sister do your dirty work, but you being in the front lines . . . You are the ones that have to do the job."

The main part of that job, the priest said, is to "get the average person on the street to think positively about the Catholic Church."

For too long, Catholics have had a "terrible reputation" in politics. "We're always responding to causes after the fact. We very seldom initiate actions. And so we always come across as reactionary conservatives from the Middle Ages," Fr. Stravinkas said.

**THE CATHOLIC** League was founded in 1973 to defend the rights of Catholics. It has successfully defended doctors and nurses fired for their refusal to participate in abortions, protested against instances of anti-Catholicism in the media and acted as a research and information source to get the Catholic word out.

Through a nationwide network of attorneys who provide their services free of charge, the League has also successfully overturned the conviction of a Protestant doctor charged with illegal use of the mail for sending pro-life literature, and prevented

discrimination against pro-life candidates to medical school.

At the "express invitation" of Archbishop Edward McCarthy, a local chapter of the league for Dade, Broward and Palm Beach counties has been started, and officers will be installed next Monday night at 7:30 p.m. at Biscayne College.

Fr. Stravinkas urged the women to set up Catholic League committees in every parish that could act as liaisons with the chapter officers and help them respond quickly to anti-Catholic propaganda in the media. He also told them to be media-watchers.

If the local chapter is able to respond quickly and effectively, Fr. Stravinkas said, in a short time "you will begin to notice a very different climate developing in the area."

"**I DON'T NEED** your good will. I need your strong financial, moral and personal support," Fr. Stravinkas said.

"If you people are the church, as Vatican II says you are, you have to be proud of who you are," he added.

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## Three seminarians become Deacons

Three candidates for the Priesthood will be ordained Deacons in ceremonies to be held at St. Vincent de Paul Seminary Chapel, in Boynton Beach, on Saturday, May 9, at 11 a.m.

They will be ordained by Bishop Thomas Larkin, Bishop of St. Petersburg.

The candidates are:

**Jorge Santeiro Rivero**, of Miami, son of Mrs. Maria Rivero. His home parish is St. Hugh, Coconut Grove. The Rev. Mr. Rivero has worked in missions in the Dominican Republic, with migrants in South Florida, with Cuban refugees, and charismatic prayer groups.

**Michael Joseph McManus**, son of John and Virginia McManus of Riviera Beach. The Rev. Mr. McManus has a sister, Eileen McManus, who is a Poor Clare in Delray Beach. His home parish is St. Francis of Assisi, Riviera Beach.

The new Deacon will serve his Deaconate year at St. Ignatius Loyola Parish in Palm Beach Gardens.

**David A. Smith**, son of Rear Adm. and Mrs. Philip W. Smith, of Miami Springs. His home parish is Blessed Trinity, Miami Springs.

The Rev. Mr. Smith has worked in several parishes, has worked for the Catholic Service Bureau, assisted in the Cuban Refugee Children's program in

Opa Locka, worked at the Krome Ave., Refugees Facility, and has been active in Cursillo and Charismatic renewal.

The Deacons will serve in the Diaconate for one year, assisting in parishes and will be ordained priests following completion of this requirement.

By Dick Conklin  
Voice Correspondent

In spite of defections by several South Florida legislators, the State Senate last Thursday unanimously passed a resolution asking Congress to act on the abortion issue.

The bill, called a Call for a Constitutional Convention, would place Florida on the list of states in favor of a rarely used means of proposing a constitutional amendment to limit abortions. Once the specific version of the Human Life Amendment, designed to overturn the 1973 Supreme Court decision, is agreed upon, it would still have to be ratified by 38 of the 50 states.

**WHILE THE LIFE** Amendment resolution won by a lopsided 29-11 vote in the Senate, a majority of the "no" votes came from the South

## Black and Indian Catholics need help

Dear Friends in Christ:

The Catholic Church is the largest Christian Church in the United States. As part of the growing Church in America, the parishes among our Black Catholics and American Indian Catholics are an important development of the Catholic faith in South Florida and throughout the United States.

The very word "Catholic" means "Universal," for all people, for all time. We share in the universal mission of the Church when we support the Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics.

Through this collection you help support a wide range of mission activities promoting education and social services for Blacks and American Indians in South Florida and elsewhere in the United States.

The Annual Collection for Black and Indian Catholics will be held next Sunday, May 17, 1981.

Asking God's blessings upon you and your families, I am

Sincerely yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## Fla. Senate OKs life measure

Florida delegation.

Miami Senator Dick Renick, after co-sponsoring the bill with other pro-life senators cast a positive vote in the Senate Rules Committee, of which he is a member, clearing the way for the vote by the full Senate.

But the following day Renick appeared to change his mind. Pro-life volunteer lobbyist Judy Glocker said he called to her in the crowded Senate lobby. "He was standing there with two abortion lobbyists and yelled 'Hey you! I want my name taken off of that pro-life bill!' I couldn't believe that he said that. A little while later the two pro-abortion people walked away and he walked over to me and said, 'Don't

worry, I'm really with you.' After that, I didn't know what to think!

Prior to the floor vote Renick had submitted his name to speak in opposition to the pro-life bill, but at the last minute yielded his time to Palm Beach County's Senator Harry Johnson, who strongly denounced the measure.

The bill now goes to the state House of Representatives for a vote, where it is currently in the House Judiciary Committee. South Florida pro-life organizations have asked members and supporters to write to the committee head, Rep. Hamilton Upchurch, and House Speaker Ralph Haben for action.

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# Joyfully married

## 102 Couples honored at Cathedral Mass

By Prentice Browning  
Voice Staff Writer

"Marriage can be joyful" was the message at a special Mass held Saturday morning at St. Mary Cathedral.

This statement was particularly meaningful because the Mass honored those celebrating their 25th and 50th wedding anniversaries.

"The biggest problem is not the economic or energy crisis, but the family crisis," said Father Jose Nickse before 102 couples celebrating their silver and golden anniversaries.

"YOU HAVE to stand and preach to them (the family) that faithfulness can be more than just an obligation . . .

You are the only gospel married people will read. Your faith is your marriage."

The couples exchanged a renewal of their wedding vows and filed up to the

altar where they received the blessing of Archbishop Edward A. McCarthy.

"It's a big day, you know it's a big day, for your family and also for the bigger family of the archdiocese," said the Archbishop.

**ONE COUPLE**, Allen McInnis, 88, and his wife Julia, 86, became the center of attention after the ceremony ended and many of the couples walked next door to a reception at the parish hall.

The McInnis's were celebrating their 66th wedding anniversary, making them the longest married of any couple at the ceremony.

"We started out (in 1915) with \$15 a week," said Mrs. McInnis as TV cameras whirred.

"**WE HAVE** 11 children, 49 grandchildren, and 30 great grandchildren."

"Ditto," deadpanned Mr. McInnis when the microphone swung his way.



Allen and Julia McInnis receive a blessing and anniversary certificate from the archbishop.



Couples exchange a renewal of their wedding vows.

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'We need to start hearing from you right now.'

## Tax credits' best chance is this year

By Ana M. Rodriguez  
Voice Staff Writer

Tuition tax credits\* for parents of children in private schools could become a reality this year, but only if enough parents make their voices heard in Congress.

That's the message Mike McCarron, associate for education with the Florida Catholic Conference in Tallahassee, brought women gathered at the Archdiocesan Council of Catholic Women's annual convention, on Miami Beach this week.

McCARRON explained that Senate bill 550, proposing tuition tax credits for parents of children in private schools, has already been filed in the U.S. Senate and will soon be filed in the House of Representatives.

Although the bill has the best chance of passing in this year's political climate, McCarron said, it is still headed for a major fight, as the professional associations of teachers lobby strongly against it.

Becoming effective in 1983, S550 would allow parents to claim a credit for half of the tuition paid for each child in private elementary, secondary, vocational and post-secondary school, up to \$500 per student.

As opposed to a deduction, a credit is subtracted on a dollar for dollar basis, from the total amount of taxes owed. If no taxes were owed, parents would receive a refund.

**TO QUALIFY** as a private school under the bill, the institution must meet two criteria:

- it must be recognized as non-profit and tax-exempt under Internal Revenue Service law and

- it must not discriminate on the basis of race, color, national or ethnic origin.

Opponents of the bill had feared it would cause an avalanche of segregationist schools. McCarran also

said fears that the bill would destroy the public school system by taking its funds away are unfounded, since the bill would not take away any funds.

For those who say it will help only the wealthy, McCarran said surveys show that 63 per cent of the families whose children are in private schools

earn less than \$25,000 a year.

"If we don't deliver this year, it may not happen," McCarran said, urging parents to write, phone or visit their congressmen and make their voices heard above those of the professional teacher's organizations.

"We need to start hearing from you right now," McCarran said.

## Opponent calls them 'budget busters'

By Stephenie Overman

WASHINGTON (NC) — Tuition tax credits are "budget busters right at the time we're supposed to cut the budget," Sen. Ernest F. Hollings (D-S.C.) told an American Federation of Teachers (AFT) meeting May 2.

The first order of business for tax credit opponents, he said, is to find more friends of public education and some leaders to oppose the Packwood-Moynihan bill.

HOLLINGS, a leading tax credit opponent, said the chance of tuition tax credit legislation passing is "a 50-50 situation." Wearing a "Stop Tuition Tax Credits" button, Hollings addressed the AFT meeting on "Defeating Tuition Tax Credits: Why a Life or Death Issue for Public Education."

The Packwood-Moynihan Tuition Tax Relief Act of 1981, which has been introduced in the Senate, would provide for a tax credit subtracted from the amount of taxes owed. The amount of credit would be 50 percent of the tuition payments up to a maximum

credit of \$500.

The U.S. Catholic Conference is lobbying for passage of tuition tax credit legislation saying it would offer economic justice to the parents of parochial school students.

Hollings quoted Thomas Jefferson's statement calling for "a wall of separation between church and state" and said, "Let's remember what Thomas Jefferson had in mind."

He said that tax credit supporters make it sound as if tax credit legislation, if passed in Congress, would be found constitutional by the Supreme Court, "if we could get a real group up there instead of the present court."

But, "the Supreme Court has consistently supported Thomas Jefferson's separation of church and state," according to Hollings.

"IT'S BEEN a long, hard struggle," he said and it hurts "to hear we ought to have something for private schools for relieving the burden" of educating students. "We would welcome the burden of educating private students, we would welcome them back in," the senator said.

Eugenia Keml, special assistant to the president of the American Federation of Teachers, issued a "call to arms" against tax credits.

"How many times has this union told you tuition tax credits is a life or death issue?" she asked. The AFT's president, Albert Shanker, "calls it the toughest

issue," she added.

Although the AFT has helped defeat tuition tax credit legislation before, Ms. Kemble said, "the fight is bigger this time. It's an uphill fight." She urged a coalition with other labor groups, senior citizens, even "private schools who don't want government breathing down their necks," because "if we don't work together we will lose."

Speaking against attacks on the quality of public schools, Ms. Kemble said, "it all rests on one basic premise — we take all students." She said public schools have diversity within the schools and that, although schools have discipline problems and low achievers, it is because the schools take in those students with problems in the first place.

**FIGHTING** tuition tax credits "is like bargaining like negotiating," she told the teachers' union members. "Only you can give the clout that makes this a victory."

Antonia Cortese, AFT vice president, said, "Most people don't understand what tuition tax credits are and what they mean in terms of impact on public schools." Furthermore, "most of our members don't understand tuition tax credit and how it's going to impact them."

She urged members to contact local parents groups and to form core groups of opposition.



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-Joseph Cardinal Mindsenty

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In their years at Biscayne, students explore four basic relationships—their relationship to themselves, for a sense of self-worth and respect; their relationship to others, for a sense of the kinship of all under God; their relationship to their world and their universe, for a sense of place and perspective; and their relationship to their Creator, for a sense of reverence and love for God and all of His Creation, of dignity as His children, and of purpose and destination.

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Fr. Pat O'Neill, O.S.A., is the only college president in the United States who lives with his students in a resident hall on campus. Father O'Neill is joined by 16 other Augustinians and 20 outstanding community leaders from throughout Florida on the College's Board of Trustees. They bring special expertise to Biscayne's operations that insures an academically superior and fiscally sound institution of higher learning.

What was only a dream in 1961 has become Florida's largest Catholic coeducational college with more than 3,000 students, a 66 percent increase over the enrollment of May 1980. Ninety percent of Biscayne's students are Florida residents.

the people and the community.

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## A commitment to growth.

Biscayne College is building a new library.

Central to the pursuit of excellence in any college or university is the library. Great discoveries or modest advances in any field always begin with an exhaustive search of the literature of that field. Discovery builds on the priceless heritage of past genius preserved for posterity in the library.

A good library is not simply a storehouse for books; it is the soul of a college, a resource center, a place to research and reflect. It is the center of intellectual activity on campus, and

a priceless resource for student and instructor alike. For these reasons, the top priority of Biscayne's first major fund-raising campaign must be a new, expanded library.

Like the College itself, the new Biscayne library will be an important resource for the people of South Florida. It will complement the services and facilities of existing libraries in the area, reflecting the unique program offerings at Biscayne College.

## A message from the President.

*It is a privilege for any community to build a library, a center of reflection and learning. As a fellow citizen of Miami I reach out to each of you to ask for your help... to invite you to become part of our tradition at Biscayne. Young people, the hope of the future of Greater Miami, depend on your help. God bless you,*



Artist's concept of planned new Biscayne College Library.

## A commitment to give.

In true Augustinian tradition, Biscayne College has always reached out to serve the community. As the surrounding community evolved into a multi-lingual, multi-cultural cosmopolis, the College has grown and changed to meet the changing needs of its people.

A rapidly growing, non-English speaking Hispanic population found Biscayne College in the forefront of bilingual education.

Biscayne has defined itself in terms of relating to and serving the total community. Course offerings are carefully designed to respond to the challenges and opportunities young people will meet in working and living in Florida in the next two decades of this century.

The innovative spirit at Biscayne has led to the development of courses in criminal justice, sports administration, pastoral studies, and transportation, travel and tourism. These programs meet the needs of



Rev. Dr. Patrick H. O'Neill, president of Biscayne College, and Ronald J. Zeller, president and chief executive officer of Norwegian Caribbean Lines. Zeller is General Chairman of the Biscayne College campaign for a new library.

# BISCAYNE COLLEGE

Biscayne College Campaign Office, 16400 N.W. 32 Avenue, Miami, Florida 33054. Phone: 305/621-5051





**PLEASANT SURPRISE**

Archbishop McCarthy reacts when David Walters presents him with a \$20,000 check from the Knights of Malta to benefit Hospice, Inc., an agency providing home care for terminally ill people. The Knights of Malta have pledged their support to the Hospice and will make similar contributions annually.

# Louisiana bishops urge 'moral' sex education

NEW ORLEANS (NC) — The bishops of the six dioceses of Louisiana have recommended the development of sex education programs in public and private schools that include moral teachings.

Acting as the board of directors of the Louisiana Catholic Conference, the bishops encouraged the development of a "sound sexuality education program," cautioning that "human and moral values should be fundamental to such a curriculum."

SEX EDUCATION already is taught in some Catholic and some public schools in Louisiana. The state legislature passed a local option sex education bill in 1979, allowing school boards to include sex education in the curriculum. Since the law was passed, there has been a continuing debate over sex education.

As young people advance in years, "they should be given positive and prudent sexual education. Education in sexuality includes all dimensions of the

topic: moral, spiritual, psychological, emotional and physical," the bishops said.

The basic responsibility for sex education belongs to the parents, they said, adding that schools and the church should only help teach children about sex.

THE STATEMENT drew guidelines for human and moral values, saying "young people deserve to be told that chastity is the answer more than contraceptive techniques. Young people need to be told that chaste self-discipline in sexuality is actually liberating."

The bishops urged that any public school education program show respect for the consciences of all students and of their parents and express the ethical and personal dimensions of human sexuality.

Further, the bishop said, parents have the right to remove children from classes if their legitimate protests over the content of sex education courses are not heeded by public authorities.

# Human life bill or Amendment?

By Jim Lackey

WASHINGTON (NC) — With attention being focused on the proposal that Congress declare the beginnings of human life at conception, it is time to take a close look at the differences between the proposed human life bill and a human life amendment, as well as the effect of each on abortion and other concerns.

The obvious difference, of course, is that the human life bill, on which two initial days of hearing were held in April, needs only the majority votes of both houses of Congress and the signature of the president. The amendment, on the other hand, needs two thirds votes in both houses, and the ratification of three-fourths of the states.

BUT BEYOND the dissimilarity in the methods of passage, the two measures are quite a bit different in their immediate and long-range effect on abortion — distinctions which can be lost in the emotional debate which often accompanies the abortion issue.

At the risk of oversimplification, the human life bill according to its proponents is for the most part a "states' rights" measure which would allow — but not require — states to reenact their pre-1973 laws making the performance of abortions a crime.

By declaring that a person exists at conception, and by linking that declaration with the 14th Amendment's applicability to the states, the bill's proponents hope that the Supreme Court then would uphold state abortion statutes — something it refused to do in 1973 — because states now would have constitutional

justification for protecting human life from conception onward.

Apparently the bill's immediate effect would be small: it would, according to its proponents, prohibit states from performing or funding abortions since the 14th Amendment in part prohibits states from depriving persons of life without due process of law.

BUT IT WOULD not by itself restrict individuals from obtaining abortions using private funds and private facilities. That would have to await passage of new state abortion laws and, ultimately, their approval by the courts.

Why? By itself the 14th Amendment does not make private acts such as murder a crime, some scholars say. It merely permits states to pass laws defining such life-depriving actions as criminal. On abortion, likewise, states could make abortion a crime, but again would not be required to do so.

A human life amendment, on the other hand, would have much greater immediate effects by enshrining in the Constitution the establishment of a right to life for the unborn.

Constitutional scholars who favor such an amendment say it would prohibit states from permitting abortions within their boundaries because such abortions would be a violation of the constitutional right to life. Laws permitting most abortions — except possibly for medical procedures to save the life of the mother — would be declared unconstitutional, the performance of abortions could be legally enjoined, and abortionists could be subjected to lawsuits alleging violation

of a constitutional right.

ANOTHER QUESTION being raised is the effect the two measures might have on the use of intrauterine devices and birth control pills which prevent implantation and cause the fertilized egg to die (termed "abortifacient").

According to a series of questions and answers distributed by the office of Sen. John East (R-N.C.), who conducted the two days of hearings on the human life bill, the bill again would have no effect on such control methods unless states wanted to try to address such issues in separate legislation.

The effect of a human life amendment on such devices, though, is harder to track. While some

proponents of the amendment say they have no intention of dealing with the pill or IUDs, others contend that such abortifacients are equally immoral and a violation of what should be the constitutional right to life.

The differences in the effect of the two measures are in part responsible for the disagreement within the pro-life movement over whether the human life bill should be pursued or abandoned.

There also are questions of the bill's constitutionality. Even the bill's sponsor in the Senate, Sen. Jesse Helms (R-N.C.), calls the bill an effort to, in effect, petition the Supreme Court to reconsider its 1973 abortion ruling.



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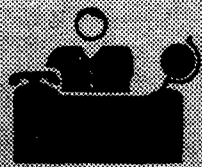
Sacred Heart Father Robert Bossie and others demonstrate in Groton, Conn., near the site where General Dynamics Corp. was launching the nuclear attack submarine "Corpus Christi." A spokesperson for the group said naming an instrument of death "Corpus Christi is blasphemy."

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# Matter of Opinion

## The only way to ever have peace

"If we are to have peace, justice and security in our communities, there must be a change of heart... a redirecting of mind, heart and lifestyle."

How universally true are these words of Archbishop McCarthy in his far-ranging pastoral letter (See pages 11-14) dealing with the various social problems of this community as exemplified by last year's race riots in Miami.

Before there can be peace there must be a change of heart and a willingness to actively stand and oppose the evils that spawn violence and hatred. More policemen, more jails, more guns, more killing will not change injustice or social inequity.

This truth is mirrored throughout history and continues sorrowfully in today's world.

Miami's riots of last year were triggered by immediate events at that time but were actually caused by a historical continuum of

### EDITORIAL

discrimination, unemployment, destruction of the family and bad environment.

In Northern Ireland we see a continuation of violence, suffering and hatred there. The years of guerrilla warfare and oppressive violence have not solved the inequities of that situation.

The killing and counter-killing of the Mideast in Israel, in Lebanon, in the Arab-countirs have not purged the way to peace in that area.

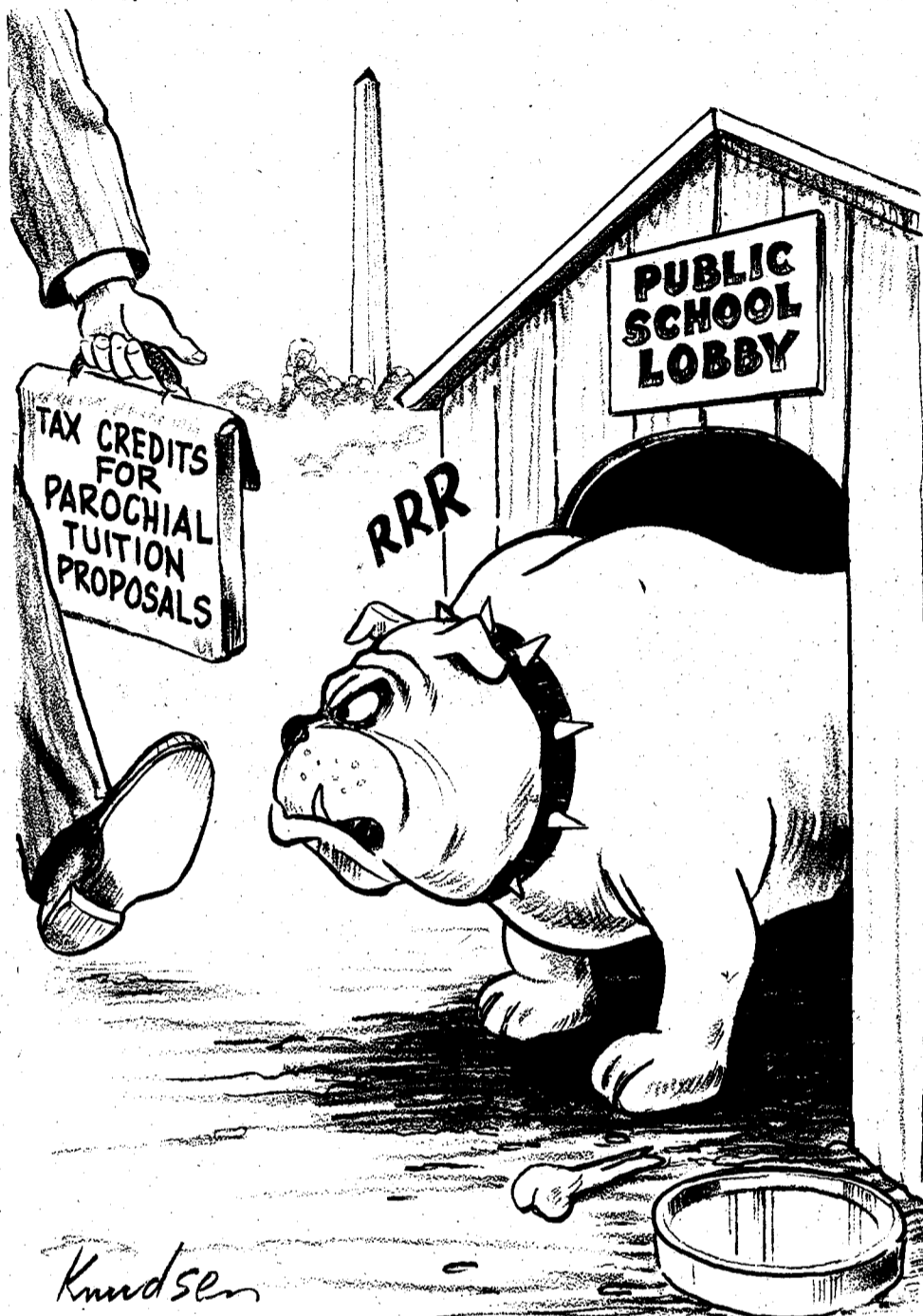
"We need prophets who are willing to reflect... and be ridiculed as were the prophets of old," says the Archbishop's pastoral.

This means people willing to take a stand, reach out with a helping hand, make a conciliatory action. This involves risk.

Consider the ridicule, the physical risk of a Martin Luther King who spurned violence, but acted nonviolently and brought about lasting change. Consider the calumny suffered by Menachem Begin and Anwar Sadat in the peace accords of three years ago, which though not bringing peace, undoubtedly eased some of the tension and were among the few positive accomplishments in the Mideast in decades.

Consider a Dorothy Day, peacefully and in humility protesting against weapons and violence for decades.

Consider Mother Teresa...



WASHINGTON WATCHDOG

Consider what you can do. What we can all do if we care enough to try.



By Fr. John Dlotzen

## Patience and understanding

**Q.** My husband and I have been married about 40 years. Before we were married I had an affair that was a very unpleasant situation.

Eighteen months after we were married my husband, who was in the service, wrote to ask me if I had sexual relations before our marriage. I confessed. He came home permanently about two years later, after our second child was born.

When my husband is sober and working he's a fine person. But when he is drunk, he accuses me of having affairs and other things I would not think of doing. As a child I lived a good Christian life and I still go to Mass and communion almost every year.

Yet he still accuses me of these awful things. I have never cheated on him and have kept my marriage vows.

When I told my doctor about this situation with my husband, she said he was using me for some guilt he had. This man has never told me in person that he loves me; he has written it but never said it. Forty years is too long to do this. I need your help or advice on handling this. It's getting too much for me anymore. (Calif.)

**A.** Your letter is one more proof of something that cannot be said often enough. Confessions by husbands and wives of what went on before the

marriage generally accomplish nothing except to threaten the atmosphere of that relationship for the rest of their lives.

This is particularly true when one partner prompts, or tries to force, such a confession from the other. So many negative factors are at work here that pushy questioning about such matters offers a quite sufficient reason to wonder about the love and/or emotional stability of one's partner. A normal person would possibly not want to know such information, and even more would not want to inflict the pain that such a confession would cause someone he loves.

These things are and should be kept between oneself and God. You cannot go back and redo your life, but maybe what I've said can help put your situation in a little better perspective.

I agree with your doctor. Your husband's attitudes through all these years says something more about him than it does about you. From your letter it seems to me you are handling the situation as well as possible. What you're saying is that his continued lack of consideration, to put it mildly, hurts you deeply. I understand that. But your own persevering patience, love, prayer and understanding will enable you to go on coping with it.





By  
**Antoinette  
Bosco**

## Motherhood now -- and then

The word "motherhood" has dominated my life for 31 years. This year Mother's Day marks a great change in my life. My youngest child, 18, has joined his five brothers and sisters by leaving the nest, beginning to take his place in the world as an independent adult.

At the time my son was moving, I read a most thoughtful series of articles in the April issue of *Psychology Today*. They made me think how I approached motherhood back in the '50s, and how young women are looking at this state of life today.

The articles are excerpts from a book to be published soon called, "New Rules in American Life: Searching for Self-fulfillment in a World Turned Upside Down." I was fascinated by a segment called

**"The New Norms of Domestic Life."** The author, Daniel Yankelovich, compares attitudes toward marriage and children in the '50s and the late '70s.

Yankelovich reports that a study he conducted in the late '50s among single and married women in their late teens and early 20s demonstrated the strength of marriage norms back then. I well remember how we felt about marriage and having babies. As Yankelovich reminds us, women said they wanted three or more children.

Those who were mothers pronounced themselves thoroughly satisfied as such.

By the late '70s, a shakeup in the norms was undeniable. Attitudes toward remaining single had flip-flopped. Whereas 80 percent of Americans in the '50s thought this an unnatural state, by the '70s some 75 percent said the single life was a perfectly valid way of life. Attitudes toward the permanence of marriage and living together without marriage had changed greatly. Childlessness

**"Right now in my empty house, I am not lonely. I am beginning to pursue activities that always remained out of reach because my time went to my children. I am looking at my new life with some excitement."**

was accepted as a valid choice (83 percent).

I could not help wondering how today's young women, who may remain childless by choice, will feel in their '50s, knowing the option to pass on life biologically is no longer theirs.

Right now, in my empty house, I am not lonely. I am beginning to pursue activities that always remained out of reach because my time went to my children. I am looking at my new life with some excitement.

Yet it is no mystery to me that the enthusiasm I feel about being free for

the first time is good only because the spaces in my house are not empty. They are filled with the memories — and often, on weekends, the presence — of children who are now young adults.

I have read that a backlash against the new norms is starting. Brides are back and women are having babies again. Some say the pendulum is swinging toward the disciplined, self-sacrificing rules we knew before America's affluent days, toward a traditional morality. Yankelovich says this is not so.

"Tomorrow is not going to look like yesterday . . . It is being shaped by a cultural revolution that is transforming the rules of American life and moving us into wholly uncharted territory, not back to the lifestyles of the past," he writes.

I am not one to panic over change. I am, however, mellowing enough to look back at my life, not in anger for its hard times, but in gratitude for its blessings. One of these, for sure, is the fact that in my youth, I did not have to break the patterns of my heritage and pioneer a new path for my womanhood. That came later — after the children — leaving me rich.

Now I have choice and freedom, limited, of course, by age. But I also have the joy on Mother's Day of hearing six times over that I am loved.



By  
**Tom  
Lennon**

## Obsessed with sex

**Q. Why are relationships preoccupied with sex? (Ohio)**

A. This high school student's question led me to the dictionary. The word, "preoccupy," means to "absorb the full attention of."

That word calls another to mind, "obsess," which means "to preoccupy persistently or abnormally."

"And what's a 'relationship?' I suspect the questioner means a friendship between two persons of the opposite sex.

Sex always has intrigued people. Today, however, one gets the impression that America is obsessed with sex. Nudity in magazines, skin flicks, jiggle-wiggle women on TV shows, steamy soap operas, hot paperbacks, explicit songs — all these and more elements of our pop culture shout out the message of freewheeling anything goes, obsessive sexuality.

To an extent perhaps never before possible in history, the pop culture is pushing the idea that self-control in regard to sexuality is neither possible nor desirable. Sex, for many, is becoming non-human and mostly animal-like. And some people say, "everybody's doin' it."

Are they? A college freshman told me last week that he thinks quite a few young people have traditional and Christian views of human sexuality. So do some older people, but one gets the impression their number is diminishing.

Make no mistake: A sad and sleazy element in this country wants to brainwash you with their sad and sleazy view of what they think sex is all about. Their view has little to do with human love.

Realize, too, that it is difficult not to be affected to some extent by the pop culture.

But couples could develop together a variety of interests, instead of allowing themselves to be preoccupied or obsessed with sex. Also needed is a hard-nosed, critical attitude toward situation comedies, obscene bumper stickers and T-shirts, skin flicks, nudity in magazines and talk shows selling anti-Christian sexual ideas.

As you observe various elements of our pop culture, ask tough questions like these:

Does anyone speak of true love, strong enough to build a loving family and a home that will endure?

Is the situation comedy that teases us about sexual intercourse really a shabby form of immaturity?

Is the general attitude about sex in our pop culture a selfish one that leads to broken homes and broken hearts?

Do we need some love education and a little more humanness?

**What do you think?**

(Questions on youth issues can be sent to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005.)



By Dale Francis

## The Principle of Subsidiarity

It is quite possible that reading Catholic newspapers and magazines and listening to statements from Catholic organizations, some might come to the conclusion that there is a united Catholic opposition to the Reagan economic program.

But that is an illusion. Those who are speaking are clerical and lay leaders of Catholic service programs. They are logically and legitimately concerned with the needs of those who have been served by programs for the poor, handicapped and elderly. They know the need that exists, they fear anything new that might jeopardize provisions for that need.

But not heard from are the Catholic people. Since they have not been polled, I will not pretend that I know what their views are. But since a majority of Catholic voters chose President Reagan, it seems logical to suppose that many of them do support the Reagan economic program.

Much of the rhetoric of Catholics opposed to the Reagan program has been emotional and unjust, portraying President Reagan as if he has no concern for the needy. This is a distortion of the President's intentions but it is really not strange to find people, used to thinking in economic patterns in existence for nearly half a century, not able to adjust to new forms of economic thought.

It is a misunderstanding of the mood of the people to think they are not concerned about care for the poor, the handicapped and the elderly. But it is also a misunderstanding not to realize they are determined there will be change. The failure of those concerned with delivery of social services to understand this is the natural difference that exists between those who spend the money and those who provide it. Taxpayers want change and they expect it.

Whether the Reagan economic plan will provide that change, will turn the nation around, is something on which there is legitimate difference of opinion. But a major aspect of the Reagan program is a movement away from government and, by block grants, to states and local communities. It is the first attempt at change of direction in this country in 50 years.

What surprises me is that those Catholics in social action who are criticizing this apparently do not recognize in it the principle of subsidiarity. It was Pius XI who first spoke of the principle of subsidiarity in his encyclical, "Quadragesimo Anno," 50 years ago, but 20 years ago Pope John XXIII in "Mater et Magistra" spoke of it again.

Basically, it is the principle that what can be done by the individual should be done by the individual, what the individual cannot do can be done by

the next social unit, and so on, but always doing what must be done at the nearest possible level to the people.

Let me quote Pope John: ". . . it should be affirmed that in economic affairs first place is to be given to the private initiative of individual men who, either working by themselves, or with others in one fashion or another pursue their common interests.

" . . . it is necessary that public authorities take active interest, the better to increase output of goods and to further social progress for the benefit of all citizens.

"This intervention of public authorities that encourages, stimulates, regulates, supplements, and complements, is based on the principle of subsidiarity as set forth by Pius XI . . . It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. So, too, it is an injustice, and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided by lesser and subordinate bodies."

There are elements of the subsidiarity principle in the Reagan plan.



# 'Your Light Must Shine'

Following is a Pastoral Letter by Archbishop Edward A. McCarthy of the Archdiocese of Miami, issued on the first anniversary of the racial riots which occurred on the weekend of May 15-18, 1980.

...

My beloved:

When Ponce de Leon first sighted Florida in 1513, it was Easter time and the land was fragrant with tropical flowers. Ponce de Leon called it **Pascua Florida**, Easter of the Flowers.

To this day, Florida is a fabulous land. It has natural beauty and a marvelous climate. It is a land of opportunity, a mecca for tourists, a crossroads of the world, it is a haven for the refugees.

South Florida has always meant the flowering of hope. For the elderly it has been a peaceful place to spend golden years. For workers and for businessmen and women, South Florida has meant financial security in a pleasant climate and healthy environment. For the refugee, South Florida has meant the open arms of freedom from tyranny. For the vacationer, it has meant happy memories of healthful rest and recreation. For all who live and learn, who work and play, who worship and pray here, South Florida is and has been a land of hope and promise.

In recent months, however, for all too many people, hope has given way to the shadow of despair; security has given way to flight; tranquility to fright. The dream world is vanishing. We struggle now with a community that sometimes seems at odds with itself; with a community divided.

As we reflect on the unsettled conditions of our times, we have good reason to ask what we, as the people of God, could be doing to respond. We might even ask, are we, by our indifference, in any sense responsible for our troubles.

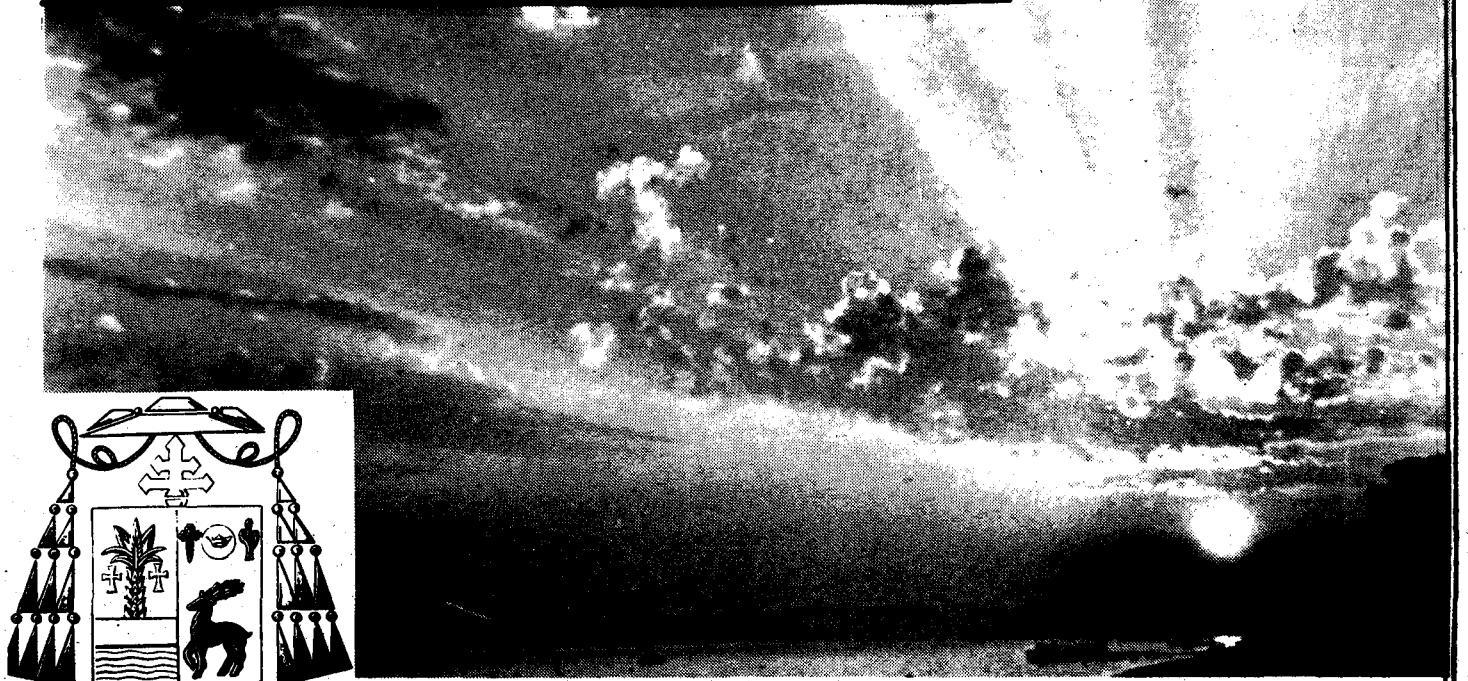
The rate of crime — of murder, rape, burglary, embezzlement — is rising sharply in the area of our Archdiocese. There has been disastrous race rioting in Miami, there is heavy drug trafficking and drug wars, there are rising tensions and violence among ethnic groups. Families are disintegrating. Youth are facing a series of problems. There is fear among us.

There is a feeling of helplessness. The security forces of our community seem unable to cope with the need for protection. Legislators, political and business leaders, sociologists, journalists, scholars — all are hard pressed to provide solutions.

What of us, the people of the Church? We are called to be the light of the world, the salt of the earth, the yeast. Could we not, by our spirit, our example, our influence, our actions, our leadership — collaborating with others of good will — have an enormous impact in relieving the problems of our communities, in fostering healing? We are one million strong. One out of every four people of South Florida is a Catholic. By the transforming grace of our Baptism, we are bonded together in a relationship even stronger than blood. Should we not be the bridge builders? There are Blacks who are Catholics and whites who are Catholics, and Cubans, Haitians and Nicaraguans as well.

There are policemen, judges and,

*'We need prophets who are willing to reflect upon the deepest meaning of their faith . . . who are willing to be ridiculed as were the prophets of old.'*



yes, criminals who are Catholics. There are Catholics in influential political, business and social positions, and on the soup line. Are we not somehow in a position to make a special contribution to bringing our communities together, to effecting healing in our communities, to eliminating the causes of our problems?

Vatican Council II reminds us of our responsibility when it declares, "The joys and hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ." (The Church in the Modern World, 1)

In these critical times, we members of the Church need to reflect profoundly on who we are and what is expected of us. "The mission of the Church is not only to bring to men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the Gospel." (Vatican II, Apostolate of the Laity, 5) We, as Church, by our witness and our actions, through the vivifying power of the spirit of Christ Who dwells within us, are called to be the transforming presence of Christ in our society.

The Church is the sign and the instrument of grace; it is the sacrament of Christ Who is among us, in us and working through us. By His death and resurrection, Christ redeemed humanity. "A fallen world has been emancipated by Christ Who died and rose so that the world might be fashioned anew according to God's design . . ." (Vatican II, the Church in the Modern World, 2) He has become the Lord. And to us — each of us — as members of the Church, is committed the proclaiming and the drawing upon that Lordship of the loving Christ over all of human society — the ultimate means of relieving the misery of mankind.

Under the Lordship of Christ, our love reaches out to others simply

because they are human persons, children of God — be they attractive, be they repulsive, be they beggar, the alcoholic, the homeless refugee who perambulates under the overpasses of the expressway system. The Church is the sign and the safeguard of the transcendence of every human person.

For the serious followers of Christ the Lord, every human person, of whatever race or nationality, is first and foremost an eternal utterance of God in Love and Freedom, a creature whose humanity has reached its fullest meaning and reality in the incarnate humanity of Jesus Christ.

Under the Lordship of Jesus, the human person cannot be regarded primarily in terms of what he or she produces, earns or owns, much less in terms of physical attributes, accomplishments or wealth. Our primary calling is "to be more in Christ" not to own or possess or produce more.

Under the Lordship of Jesus, the human person is understood as fully living when he or she has a faith life that is centered in the living person of Jesus Christ, of Christ as Himself the Gospel, the Good News, as Christianity.

Under the Lordship of Christ, the Church is indeed active in the parish, but he or she is also outspoken in proclaiming and defending the principles of Christ in our society. We need prophets in South Florida, people who will dare to become "signs of contradiction," counter-cultural, denouncing social injustice, discrimination, crime, violence, the false values often proclaimed in our society, advocating before a hate-torn community love for the Cuban, the Black, the Anglo, the Haitian.

We need prophets who are willing to reflect upon the deepest meaning of their faith, who dare to proclaim the radical demands of the Gospel, who are willing to be ridiculed as were the prophets of old.

Under the Lordship of Christ, every person — rich or poor, member of the majority or of the minority — is respectful of his neighbor (of whatever race), complies with the just laws of the

community, does not resort to immoral means or to violence to pursue his or her interests.

The Church has set Evangelization as its highest priority. We in the Archdiocese of Miami are in the midst of a special five-year Evangelization effort. Evangelization means not only proclaiming the ideals of the Gospel of Jesus, but putting them into practice, witnessing to them as well. How appropriate would be any efforts we make to renew our troubled communities by enriching them through living out the Gospel values. This very year we are attempting to strengthen the sense of community in our parishes. Could we not do the same in our neighborhoods?

The following are a number of concerns which I should like to identify as requiring our attention as People of God, as well as members of our communities. I would hope that these concerns would receive serious consideration and response in our parishes, our schools, our families, our organizations and movements.

## I. PRAYER AND PENANCE

There is need for prayer and penance in this emergency. We are a priestly, prayerful people. We have a special responsibility to serve our community through the power of prayer. Jesus teaches us that the prayer of faith can move mountains. (Matthew 21,21). We have the Eucharist — the powerful center of the totality of Christian life, the very focal point and source of Christian unity, loving and sharing. We are devoted to Mary as our powerful intercessor. We have priests, religious and many lay persons, including the sick and the elderly, who are committed to prayer. We should be turning to prayer and sacrifice in our parishes, schools and homes to plead for God's blessings on our communities at this time. This very turning to God in prayer will help us become more sensitive to the needs of our brothers and sisters. It will help

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to change our own lives, and to witness to others.

## II. A CHANGE OF HEART

If we are to have peace, justice and security in our communities, there must be a change of heart, a *metanoia*, a redirecting of mind, heart and lifestyle. There must be a new spirit of brotherhood among us, a decisive rejection of the evil of which we may have been guilty. Again, this critically needed spirit of brotherhood and respect for law has been declining in our society with the weakening of Faith and the rise of worldliness and selfish materialism. Godless secular humanism has become a new religion. Protection against the inevitable results is vainly sought in more policemen, more laws and larger jails.

Actually, the emergency requires a recommitment to raising moral standards — private and community morals — that comes with the strengthening of the living of religion by all members of our community.

And this religion must be not merely "Civil religion" — namely, exterior practices by which one wins respectability in our society. It must be a deep, conscientious commitment motivated by love to living a moral life twenty-four hours a day in every activity, in private and in public, not out of fear of the police, but out of love for God.

Again, the People of God have the responsibility to create this spirit of brotherhood and respect for law in our community, especially by their own example and by their efforts, to influence individuals and institutions of our community by Gospel values. We need to ask ourselves whether, in our efforts to transform ourselves, we have been neglecting our responsibility to transform our community.

There are a number of virtues that need to be given new emphasis in personal as well as in business, political and community relations if our community is to achieve peace, security and self-respect. I would like to suggest that families, parishes, prayer and discussion groups, boards, etc., discuss and plan how they might effectively raise the quality of life in South Florida by promoting the living of these virtues.

## III. FAIRNESS AND JUSTICE

In personal relations, we need to practice and give witness to justice. We need to give the example to each other of respecting each other's rights and each other's property, of not "cutting corners" when we can get away with it. We need to be especially careful about being fair to those who are less able to protect their rights. Our sense of justice must embrace not only financial transactions, but respect for each other's civil rights, each other's reputations.

Our concern for justice, however, cannot be limited to inter-personal relations. Many of us have positions of responsibility for administering justice in our communities — as civil officials, judges, police officers, corporate executives, union officials, media personnel, teachers, etc. We have a responsibility for social justice that is heightened by our being People of God.

It is our responsibility to use what influence we have in our state of life to promote justice and fairness in our society by deed and example, in the criminal justice system, in business practices, in employer-employee

relationships, etc. "Little people" too are called to be promoters of justice by being intolerant of cheating, of shoplifting, by giving a day's work for a day's pay, etc.

## IV. LOVE

Justice is the supreme virtue among pagans. Love is the supreme virtue among Christians.

Love animates justice. It enriches it. For through Christian love we see each other — even our adversaries — as Christ. We initiate a unique relationship with Christ in each other that will reach full flower in Heaven. "As often as you did it for one of my least brothers you did it for me." (Matthew 25, 40). Here we are at a key to many of our problems. Too many relationships, even within families and among neighbors, are marked, not by love but by distrust, suspicion, jealous assertion of our own rights, confrontation, competition — even anger and hatred.

We have forgotten that the Lord said His First Command is "You shall love the Lord your God with your whole

## *'Inconsistent with social love — and social justice — is ethnic prejudice.'*

heart, with your whole soul and with all your mind . . ." and the Second is like it: "You shall love your neighbor as yourself." (Matthew 22, 36-38)

This love can go a long way in bringing tranquility to our communities. It is more powerful than laws, than police, than mere community standards. It will prompt an employer to give a job break to a young Black man even when not bound by equal opportunity laws — and to take interest in helping him get adjusted. It will prompt us to accept a member of another ethnic group as a friend. Love will temper and restrain the foolish tendency becoming more common in our tense times to defend one's lesser rights by violence, such as the shootings that result from arguments over a minor automobile accident or over who pays for a drink. Love will make us take seriously what we say so frequently in the Lord's prayer, "We forgive those who trespass against us."

"Love is patient, love is kind. Love is not jealous . . . it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it brood over injuries. Love does not rejoice in what is wrong, but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure." (1 Corinthians 13, 4-7).

As there must be social justice in South Florida, so there must be social love. If we are called to love each other individually, to see Christ in each other as individual persons, so we need to love the composite of our brothers and sisters which is our community. This love of our community will be characterized by loyalty, concern, trust, hope for better days.

This love urges us to be proud of the people of South Florida. We see Christ in them. This love urges us to be leaders in taking an active interest in our communities. Because many of us have experienced discrimination, we may have allowed ourselves to feel alienated. However, we need to become involved in community projects, supporting those who are seeking community improvement, giving leadership especially in areas

where our brothers and sisters may be in need of concern.

Totally inconsistent with social love are the actions of some newspaper people who, in order to increase circulation, wound their community by exaggerated reporting of demoralizing news that is unbalanced by reports of the good that is happening among us.

Inconsistent with social love are some television and radio programs that sensationalize crime or glamorize immorality in order to improve commercial ratings. The credibility of the media of our community will suffer as long as the media finds little that is good to report, is unable to admit its errors or to accept criticism.

Inconsistent with social love are those minority of public servants who abuse the power of their office for their own benefit. Equally failing in social love are those who fail to support, encourage and cooperate with political leaders sincerely seeking to serve the community.

Inconsistent with social love are business leaders who, to make inordinate profits, will manipulate the market at the expense of the

desperately needy.

Inconsistent with social love as well as those who abuse the welfare system or other aid programs.

Inconsistent with social love — and social justice — is ethnic prejudice.

The United States ideal "does not call for the abandonment of cultural differences but for their wider appreciation." (Statement of the United States Catholic Conference Committee on Social Development and World Peace, November 1980). We need to reject the image of our nation as a "melting pot," if that means ethnic groups may not respect their own culture and heritage. Ethnic groups should be *integrated*, not *assimilated* in our American society.

We should question the advantage of absentee investors in our community if they do not manifest a sense of cooperation and responsibility for the general welfare of the people of this community.

The Archdiocese, as part of its Evangelization Program, has been attempting to strengthen our sense of family and parish community. This should extend as well to the broader communities in which we live.

## V. SPECIAL CONCERNS

Our communities are grappling with serious problems that demand the attention of all citizens, but especially of those who conscientiously are attempting to be true to their responsibility as the People of God. Each of these problems requires concern, knowledge, exposure, a greater involvement by committed citizens. Frequently, the problems are the results of the serious failure of our society to live out Gospel values.

These problems include unemployment, lack of housing, weakness in the criminal justice system, weakness in the education system, pornography, youth problems, family life instability, drugs, discrimination.

These problems bring misery to individuals and to families, but they frequently are at the root of social evils, such as crime and rioting and fear which threaten everyone in society.

Again, those who truly are respon-

sible citizens, who truly love their neighbor and their community, can hardly satisfy their consciences simply by idly deploring the situation. There is something each of us can do — is required to do — as conscientious, God-fearing men and women. And, in a very special way, this applies to those of us who have positions of influence.

## VI. YOUTH

It is the young people of our community who, in a special way, are at once the victims, the causes, the key solution to many of our problems. They bear the scars of deteriorating family life, double standard morality of their elders, substandard housing, of schooling without moral values, of media and films that glamorize crime and indecent conduct, of drug dependency, of unemployment. It is little wonder that a great percentage of those arrested for crimes are young people.

Frequently, the young people become the victims and tools of the actions of their elders. The youth are those called upon to fight and die in older men's wars, and often are the hit men or the prostitutes for adult crime lords.

Yet, we turn to those of you who are young as our hope. Especially we entrust to you the ministry to your peers — we ask you to protect the members of your age group from the scandals of our day, to inspire and strengthen them in resisting the temptations of our times by your witness, your leadership, your influence.

By their fresh and energetic approach to life, by their intolerance of hypocrisy, injustice and the irrelevant, youth oftentimes are capable of bringing valued new insights and renewal to the mission of the Church and the life of the community — if only we trust them and listen to them.

The family, the Church, the community need to give more attention to our young people. We need to listen to them. We need to help them with problems of sexuality which are so major in a young person's life. Often they are frustrated and hurting, troubled by a poor self-image as they grow up in a complex, torn society where there is a high suicide rate among youth, a tendency to find escape in drugs and alcohol. They need understanding, caring, patience, encouragement, recognition — above all, love. The churches need especially to provide facilities and programs that will give young people an opportunity to find wholesome companionship, recreation and activities to enrich their lives and to relieve what is at times their boredom.

Much of what I have to say about other concerns has a direct bearing on our responsibility to our young people, on eliminating those conditions in our society which are endangering our youth.

## VII. FAMILY LIFE

One of the most serious causes of rising crime in South Florida is the deterioration of family life. The family is intended to provide a community in which members experience the love, concern, sense of values, growth and support that make them stable, non-frustrated, righteous, self-respecting, satisfied, contributing members of the community. Stable families generally provide stable children. The family, the basic cell of society, is the key. When the family is sick, the entire structure of society is threatened.

Family life in our area is suffering from the instability and disintegration of divorce, of infidelity, of family violence, of inadequate preparation, and of a lack of serious commitment. It suffers from the hedonistic, immature and irresponsible attitude, promoted by the literature and media, that marriage is intended only for selfish sexual indulgence and requires little true love or willingness to give of oneself for the spouse or for the children.

Our families are suffering because, in our transient society, many families are isolated from the support of the extended family, of relatives. Our families suffer because government, business, schools and the media have been projecting values contrary to family life and television has been interfering with communication among family members, because in many households when both parents are working outside the home, the children are neglected.

Many of our Cuban, Haitian and Nicaraguan families are suffering tragically because immediate members — husbands, wives, parents, children — are separated from them, unable to leave their country of origin for family reunion.

If we are to rid our communities of their troubles, we need to rid our families of their troubles.

On the part of those of us who are parents and children, there needs to be serious reflection and examination of conscience relative to our family life. We need a new commitment to each other, a new willingness to contribute to the strength of the family, to develop communication and personal relations, to spend time together, to pray together, to understand and live the spiritually supportive Sacrament of Matrimony.

Marriage must be taken more seriously in Church and society. There needs to be more serious and prayerful preparation for the lifetime commitment of marriage and parenting. Greater efforts must be made by Church and community to provide counseling and assistance to families that are being threatened. Consideration, especially in our area, needs to be given to elderly family members.

Society, in its courts and legal institutions, in its literature, entertainment and media, must project values and attitudes that are supportive of family life, that deglamorize the sins that destroy it. Society must be less tolerant of divorce. It must be more mature and sensible and realistic about the purpose and the genuine pleasures of marriage.

This is a serious challenge, not only to family members themselves, but to the clergy, to the writer, the judge, the lawyer, the playwright, the marriage counselor, the educator, the media person, the entertainer. All have a responsibility to heal society by healing the family, or at least by respecting it. They need to challenge those who for the almighty dollar are willing to destroy our society as they destroy our families.

### VIII. SCHOOLS

Another cause of serious concern for the People of God must be the Public School System. The schools play an important role in forming our citizens and in shaping our society. Teachers and administrators have become one of the most powerful lobbies in government.

The schools consume a large percentage of the taxes we pay. Public

sentiment so associates the Public School System with Americanism that one hesitates to offer even constructive criticism. Yet, it is not only the growing vandalism, the fear for the safety of the students, the quality of education in some schools that give reason for alarm.

The problem is that the public schools are committed to a philosophy of education that is wanting and inadequate. They are not educating the whole person. Our public schools are not adequately teaching values, instilling motivation and a sense of responsibility, forming character, teaching love for country and the golden rule.

In many cases, they are teaching what the courts have acknowledged to be a new religion, secular humanism, which replaces traditional religious ideals. They are not instilling American ideals as effectively as parochial schools. Expecting the family or the churches to compensate for the inadequacies of the schools is not working. The very failure of the schools to treat ethical values is itself a strong statement to the child that religion and morality are unimportant.

The failure of the schools, along with the enormous influence of the valueless or even counter-value of much of the media and entertainment, places impossible burdens on the family and the Church. Can there be any wonder why our society is gradually turning to lawlessness and violence!

America, great as it is, has failed to reconcile, as other modern democracies have, both separation of Church and state, and freedom of religion in education. Unlike other democracies, the United States does not give tax aid to schools that teach religious values. It inhibits religious oriented schooling by depriving parents of children in non-public schools from benefitting from the taxes they pay for education. This issue needs to be resolved at the national level. But, meanwhile, state and local officials should use every constitutional means to support the freedom of parents to provide a total education for their children.

Our local public schools could make considerable headway by instilling

who are struggling to do their best under the frustrating limitations of the system.

I would urge our young people to consider a career of teaching or administration in the public schools. Members of the Church, since we have our own parochial school system, can be criticized for showing too little awareness of and interest in the public schools. The vast majority of our children are enrolled in the public schools. We, especially the parents, should be interested constructively in the Public School System, supporting it, as best we can, as it struggles with its frustrations.

Because of the legal inability of the public schools to educate the total person, the importance of the religious school for the well-being of the child and of our society becomes more apparent. Graduates of these schools have the special responsibility of leadership. They are uniquely prepared to bring into community life their special sensitivities to ethics and morality, their religious motivation that enables men to be true to American ideals of liberty and justice for all.

The non-public schools need to be encouraged for the benefit of strengthening ethics in our society, as well as providing healthy and beneficial competition to the threatened government monopoly of the schooling of America's children.

I pay tribute to the vision and heroic commitment of the pastors and their people who are operating parochial schools at great sacrifice out of love for the child, the faith and the country.

I admire the parents who are creating long waiting lists of applicants for our schools. I fully support, wherever feasible, the effort to build new Catholic elementary and high schools and to provide scholarships to assist poorer families who otherwise cannot enjoy freedom in the education of their children.

In no way, however, will we permit our schools to be used to frustrate integration efforts. We can be proud in the fact that Catholic schools are, according to government studies, more integrated than public schools.

### IX THE CRIMINAL JUSTICE SYSTEM

## *'We need to rid our families of their troubles.'*

values based, if not on religion, on the constitution, the laws of our land, and our traditions. A total vacuum could be avoided by programs and policies and teaching that convey the American commitment to respect for every person, their rights and their property.

From our laws, standards of conduct could be evolved and taught dealing with violence, murder, theft, robbery, perjury, libel, rape, sexual battery, etc. A sense of community responsibility, the American ideals of brotherhood might be imparted in a planned and organized way. In the churches, these efforts could be complemented and supported by presentation of the religious motivation.

If we are concerned about our communities, we need to be concerned about our schools. Concerned citizens, especially parents, should be actively interested in proposing radical reforms in the selection of School Board, in serving on such Boards, in the affairs of Parent-Teacher Associations, in supporting the many sincere administrators and teachers

A frequently mentioned source of the problems of the communities of South Florida is the Criminal Justice System — the police, the courts, the jails. What can the committed Christian do to help alleviate the situation? Catholics are involved in all areas of criminal justice, including serving as defendants. What is the Lord asking of them?

First of all, it goes without saying that the Lord is asking us to avoid committing crimes of injustice. We are called, by our conduct our influence and our witness, to reduce the rate of crime and of illegal conduct.

Justice is a noble profession. Celsus, the Roman lawyer, referred to the lawyer as being something of a priest. He is devoted to the practice of an important virtue — to order in society and to the peace that comes from the tranquility of order.

The policeman must, in his difficult and dangerous assignment, be a man of sterling integrity, of unquestioned impartiality, a man with a deep sense of ministry of the public that he serves and protects. He must be a man of

courage. He must exercise his authority with simplicity and courtesy. The Catholic policeman is called upon to cultivate these virtues of service to his fellowman and by his exemplary conduct to encourage and support his fellow officers in the performance of their duty.

The misconduct of some officers of the law has reflected badly on the image of the great number of dedicated policemen of our community. It has weakened their morale, interfered with their effectiveness in providing security, and discouraged the needed new recruits to the force. I pay tribute to the faithful policemen. I urge that we make special efforts to demonstrate our respect and support for them.

Likewise, we look to members of the Church who are members of the legal profession to be true to the highest principles of their profession in framing criminal law, in prosecuting or defending the accused, in passing judgement. All must be gravely aware that they, too, are subject to the judgement of the Supreme Judge.

The Courts, as personified by the judges, occupy a unique role which calls for dedication on the part of the judiciary and an understanding by the people. The judges are required to apply the law adopted by the legislature or by Congress. As a result, the judge in upholding the law often has no choice about what is done or how it is done. Since the canons or rules which govern the judges do not permit them to respond to criticism, unwarranted attack upon them is unfair. The judicial system is so important to our ordered liberty that its support by our people is vital. Likewise, our judges must strive to exercise the wisdom needed to make wise decisions and to conduct themselves in a manner befitting their office.

It should be greatly disturbing to the sincere Christian lawyer if justice seems at any time to be administered unequally to the rich man and to the poor man, to the white man and to the Black man, if legalisms or clever manipulation of the law set a criminal free or win a judgement contrary to the truth, or to the evident purpose of the law. Public defense programs need to be recognized and encouraged to assist in assuring equality of justice.

The Christian associated with the prison system, again, has a great challenge in the midst of a most difficult profession to humanize the jails, seeing Christ in the prisoner — "I was in prison and you came to visit me" (Matthew 25, 36) — doing his or her best to assure that the prison experience is not only one of penalty and retribution but one of rehabilitation as well. Devastation of human dignity and the human spirit only commits the prisoner more firmly rather than freeing him from his miserable condition.

But it is not only those of us directly involved in the criminal justice system who have a responsibility for the quality of justice and of security in our communities. All of us — all followers of the Lord — need to become more actively involved.

How? We can be more careful and more demanding of the men and women we elect or are appointed to public office — intolerant of incompetence, monitoring their performance and intolerant of excessive yielding to the alleged criminal's rights or technical loopholes at the expense of public trust.

We can be supportive and

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cooperative of officials, the police and the justice system — willingly serving on jury duty, testifying as witnesses, reporting relevant information to the police, cooperating in neighborhood crime watch programs, keeping a watchful eye on our neighbor's property, setting the example of respect for all law.

All of us, and especially members of the media, can be careful to treat our public servants with due respect, lest fear of ridicule and rash judgment deter the most qualified from serving and interfere with their performance of duty. Surely in our democracy accountability and criticism are needed, but it should be balanced, objective, constructive and not personal.

Some of us, especially the young, might seriously consider careers that will involve them constructively in the criminal justice system. This, I would suggest especially to the youth of minority groups. Their participation could improve the quality and credibility of the system. It would also benefit their own people who suffer proportionately more than others from crime and violence.

We can be more helpful in the improvement of the rehabilitation programs, of correctional institutions. We can be more interested in and supportive of plans to build new, more adequate prison facilities.

#### X. DRUGS

Another serious cause of the grave problems of our community are drugs and alcohol. Unfortunately, there is reason to fear softness on the part of some members of the community because they and their businesses benefit indirectly from the free flowing money that the drug trade brings into the area.

Yet, drugs are a scourge to us. A high percentage of murders in South Florida are the result of the drug wars. Many of those who are addicted to drugs, especially young people, become desperate criminals, robbing and stealing to support their expensive habit. Drug users lose their inhibitions and good judgment and engage in conduct quite contrary to the standards of human behavior. Their health can be seriously impaired, even at times fatally.

Drug users are victims of peer pressure. They are exploited by the greed of those who commercialize the vice.

The People of God cannot be indifferent to this menace to themselves, their fellow citizens and to society. They need to become aware of and involved in the crusade against drugs and the excessive use of alcohol.

First of all, I plead, in the name of the Lord Jesus, that anyone who is a drug user take steps immediately to be freed from the addiction. Your nearest priest will assist you in finding help. In the name of God, I beg anyone who is engaged in the drug traffic to abandon this sinful business that is so harmful to our society.

As citizens, we should elect only officials who are committed to eradicating this evil. We should raise our voices in protest to the Federal Government which is basically responsible for our protection. We should voice our protest to anyone who even indirectly seems to be profiting from the drug business. We should actively encourage the use of new techniques to combat the runaway smuggling in South Florida — perhaps rewards should be offered.

We should actively attempt to warn

and dissuade those who are victims of this scourge — parents warning their children, writers their readers, teachers their students. We should encourage formation of parent groups. The concerned young people of the Church have a special ministry here to their peers. We should notify authorities of any suspicious activities.

And, again, those of us in official positions — judges, officers of the law, prosecutors — will find in the conscientious discharge of their duties not only a valued service to their community, but a religious ministry of love in the service of their fellowmen and women.

By faithfully, courageously, vigorously responding may we provide our example of leadership and of cooperation in the renewal of the entire criminal justice system.

#### XI. POVERTY, UNEMPLOYMENT POOR HOUSING

Another serious source of unrest in our community is unemployment and the resulting poverty, hunger,

*'There is reason to fear softness on the part of some members of the community because they . . . benefit indirectly from the free flowing money that the drug trade brings.'*

inadequate medical care, substandard housing. In frustration, we are inclined to respond that this is beyond our control. Jobs are scarce because of economic conditions or because the applicant is lacking in skills or other qualifications.

Our newspapers carry pages and pages of help wanted advertisements. But special skills are usually required. There is no simple solution, no magic answer. But many people of good will, each doing their part, can bring about improvement. Those in positions of responsibility might ask themselves whether they are doing all that is humanly possible to create jobs and provide job training, to assure that school programs prepare for employment, to improve the quality of our employment services to encourage, stimulate and facilitate construction projects — especially those that relieve our housing shortages — to guarantee that there is no discrimination in hiring practices.

The private sector might reflect as well on how unselfishly it might improve employment and housing — perhaps by giving a chance to men or women who will require a little more attention through on the job training, perhaps by investing in and pursuing projects that may be less profitable financially but have a bonus in human values by creating jobs for desperate fathers and mothers of families or by producing housing for those who are living in intolerable conditions.

Out of Christian love, employees should be willing to assist fellow employees whose jobs may be threatened because of lack of experience or training.

Inadequate, crowded housing creates conditions and frustrations that, in themselves, breed violence and crime. Any efforts to relieve tensions and improve the quality of life in a community must address the quality of housing. This need be a special concern in South Florida of our

political leaders, of private investors, of churches, social leaders, and of all who advocate response to human needs.

#### XII. CONCLUSION

My beloved, in conclusion, I claim no special wisdom. I am grateful for the assistance of many experts in community affairs whom I consulted. I would appreciate your own reaction, your suggestions as to how what has been said might be further developed and improved as to the response that we members of the Church should be making to the critical issues of our time.

I have written with the hope of raising your awareness of the responsibility we, as People of God, have to our communities when they are suffering. Among us are those who are suffering, among us are those who can bring relief. I hope that what I have said will contribute to a new vision of the Church of the Lord Jesus Christ, a servant Church, a Church seeking after justice, a loving Church — the Kingdom

of the Lord intended to glorify God the Father and bring its members, through the holiness of faith, prayer and love, to eternal happiness with the Father in Heaven. But intended as well to transform the lives of the individuals, the communities of this world with whom it dwells.

My effort has been to put our troubles in a more profound human perspective as to both cause and remedy, to indicate that not only more police, more laws or more taxes are required to overcome our ills, but a newness of heart, of spirit, and understanding, that the only true solution is in returning the false gods of money, unrestrained and selfish pleasure, a godless secularism, and accepting the lordship of Jesus Christ in our social system.

I have attempted to enumerate the principal evils confronting South Florida in our time, in the hope that the members of our Archdiocese and of our community would ponder them and be inspired to dedicate themselves to focusing on one or the other in a united effort to lift the quality and the vision of life together in South Florida.

My beloved, I assure you that your Archdiocese of Miami, its clergy, the parishes, agencies and institutions, are committed to proclaiming, promoting and witnessing to the principles of the Gospel of Jesus that will bring peace, justice and freedom to our community.

As Archbishop, I call on all representatives of the Church to proclaim the Christian social principles we have been discussing, to exemplify them in all official Church activities, to rally church resources to prayer and penance, to fostering and witnessing more intensively social justice and social love. I am asking that throughout the Archdiocese there be a new commitment to and from our young people, an intensified concern for supporting family life, for the

quality of religious education, efforts to combat the scourge of drugs, to strengthen the criminal justice system, to respond to poverty, unemployment and poor housing.

As I do so, however, I call in a special way on our beloved laity. Vatican II declared: "The laity, by their vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God." (Lumen Gentium, 31)

As the Catholic Bishops of the United States said recently: "Christian service in the world is represented in a preeminent way by the laity. It is sometimes called the 'ministry of the laity'... Christian service or ministry broadly understood includes civic and public activity, response to the imperatives of peace and justice, resolution of social, political and economic conflicts, especially as they influence the poor, oppressed and minorities.

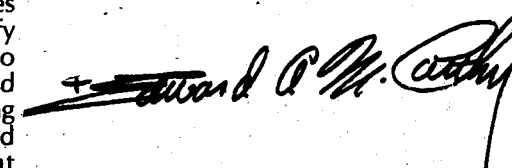
"The whole church faces unprecedented situations in the contemporary world and lay people are at the cutting edge of these new challenges. It is they who engage directly in the task of relating values and practices to complex questions such as those of business ethics, political choice, economic security, quality of life, cultural development and family planning.

"Really new situations, especially in the realm of social justice, call for creative responses. We know that the Spirit moves in all the people of God, prompting the members according to their particular gifts and offices, to discern anew the signs of the times and interpret them boldly in light of the Gospel. Lay women and men are in a unique position to offer this service.

"Just as by divine institution bishops, priests and deacons have been given through ordination authority to exercise leadership as servants of God's people, so through baptism and confirmation lay men and women have been given rights and responsibilities to participate in the mission of the Church. In those areas of life in which they are uniquely present and within which they have special competency because of their particular talents, education and experience, they are an extension of the Church's redeeming presence in the world.

"Adult Christian living is . . . noticeable . . . in the daily struggle to live out Christian values in family, neighborhood, school, government and work. This is a hopeful sign because the laity are uniquely present in and to the world and so bear a privileged position to build the Kingdom of God there. 'You are the light of the world . . . Your light must shine before all so that they may see goodness in your acts and give praise to your heavenly Father.'" (Matthew 6:14-16). (Called and Gifted Catholic Laity 1980 — statement of the Catholic Bishops of the United States, November 1980.

Devotedly yours in Christ



Edward A. McCarthy  
Archbishop of Miami



# Herbie Rose came from Jamaica to share his history... but he made history in Coconut Grove when he became a TV star.

Jamaican artist Herbie Rose helped to bring two very unique, very different communities a little closer together last week at the Coconut Grove-Port Antonio Illustrated Conference on Special Places. The purpose of the event, sponsored by the World University and Metro-Dade Department of Tourism, was to provide an opportunity for two communities with distinct historical flavors to explore ways to preserve that special ambience. And to learn from each other's experiences.

Architects and urban planners spoke at the conference, then singers, dancers, musicians and artists converged throughout the Grove for the weekend celebration that followed. And Vision Cable's camera crew captured the whole wonderful cultural exchange on videotape. It's all part of Vision's 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.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an

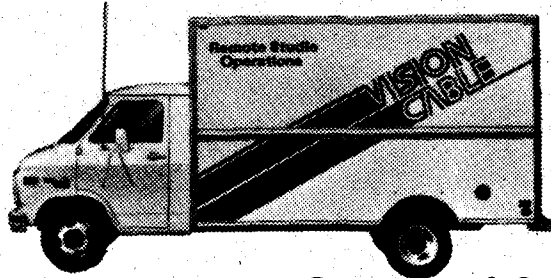
open hearing to determine the award of the franchise for cable TV in the city of Miami. Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and lighthearted—that make Miami special to you.

Like the Coconut Grove-Port Antonio Illustrated Conference on Special Places.

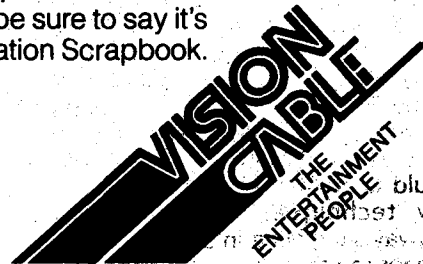
**Operation Scrapbook** is very similar to the kind of locally originated programming you could expect to see on your Vision Cable local channels. Specialized programming that serves the needs of individual communities. Programming that's both entertaining and informative. Helping Miami residents keep in touch with, and participate in, the activities of 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.



**Putting the city of Miami in focus.**





'We took over more and more apartments in that tenement. The kids kept coming. We fed them, clothed them, helped them through sicknesses, counseled and loved them.'

## Help my children, priest asks women

continued from p. 1

to harm me, and bedded down on my living room.

"The next morning, it was still snowing, they had no place to go, so they stayed. One of them went out

and brought back three more kids. Two more followed them, three more came later in the day - the word was

spreading."

The Franciscan continued, "We took over more and more apartments in that tenement. The kids kept coming. We fed them, clothed them, helped them through sicknesses, counseled and loved them."

"We tried to contact the parents in many cases - and the parents often wanted no part of them. They couldn't go home. Meanwhile, we had no funds, I had exhausted my requests to friends, anyone whom I thought would help, did. But there was a limit. I spoke to over 24 local agencies about help for 'my' kids. There was none.

"I spoke with a high official in the City Welfare Department who told me I was violating the law by harboring children. I could go to jail for 'contributing to their delinquency.' I continued to do so. I couldn't turn them away and they had no place to go," said Fr. Ritter.

Covenant House evolved from these beginnings.

**OVER 20,000** children went through Covenant House last year, according to Fr. Ritter. He expects more than this to come to Covenant House or "Under 21" this year. There, kids are rescued from the degradation of the sex and porno industry where their bodies are the main attraction and their sole commodity - their only means of survival.

Fr. Ritter ascribes the whole, devastating situation to the mafia and organized crime. The Syndicate has declared Times Square "open territory" said Fr. Ritter. All the mafia "families" split up the pie - the porno movies, the gay bars, the sleazy massage parlors, all places where children are exploited and used - their bodies bought and sold.

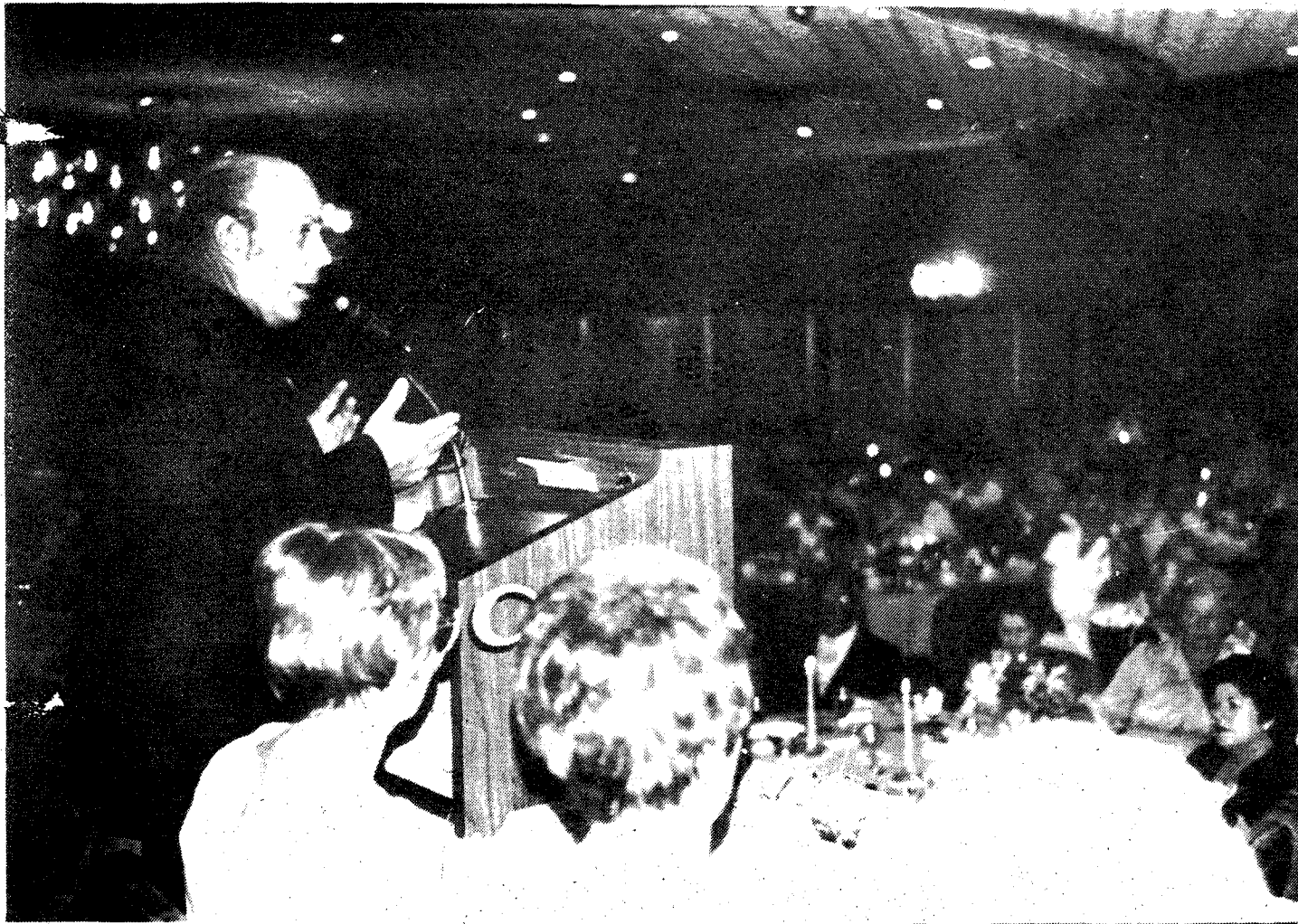
**FR. RITTER** issued a call for volunteers. Any person whose life situation would permit them, can take a year off to volunteer service at Covenant House, receiving in return room and board, \$10 per week, three hours of prayer a day and an opportunity to practice Christian charity, to do the work of the Lord and help a large number of kids who desperately need it.

Fr. Ritter needs money to keep his project going. He has no funds other than what is donated. His budget last year was \$7 million. It will be higher this year. Inflation takes its toll at Covenant House just as everywhere else.

If you want to help Fr. Ritter help "his kids" send him a generous donation to Covenant House, 460 W. 41st St., New York, N.Y. 10036.

Prior to Fr. Ritter's talk, Bishop John Nevins spoke to the women of the convention. He said, in part, "From my past experience as archdiocesan moderator of the Council, I am confident that the program which you experienced and witnessed during the

continued on p. 17



Fr. Bruce Ritter speaks during convention banquet. Below, a partial view of the nearly 400 delegates who attended the affair at Miami Beach.



**Among the speakers at the MACCW convention:**



Fr. Peter Stravinkas of the Catholic League (left) urged members to pass on their political savvy while Michael McCarron (right) of the Florida Catholic Conference told them to lobby for tuition tax credits.



## Parish women's groups receive awards

continued from p. 16

past days has been most helpful, both spiritually, as well as a resource of information."

**THE BISHOP** concluded, "Since all of us are from a family, let us pray for families at the conclusion of this annual convention with the words of Pope John Paul II in his Prayer of the Family."

On Monday, at the annual Awards ceremony — this year at a brunch, awards were made to parishes in six categories, based upon reports made

by each parish group as to its accomplishments for the past year. Those parishes receiving awards were:

**Holy Family**, Organization Services; St. Francis, Community Affairs; St. Clements, Church Community; St. Helen's, Legislative Commission; Holy Family, International Affairs; St. Clements, Family Affairs. Holy Family also received special mention in the Family Affairs category, St. Gregory received honorable mention in the Church Community category, St. John the Apostle received honorable men-

tion in the Legislation commission.

Under membership awards, St. Clare's took an award for increases under 100 members; Holy Rosary received recognition for the over 50 member category, and Our Lady Queen of Martyrs received an award in the over 100 member category.

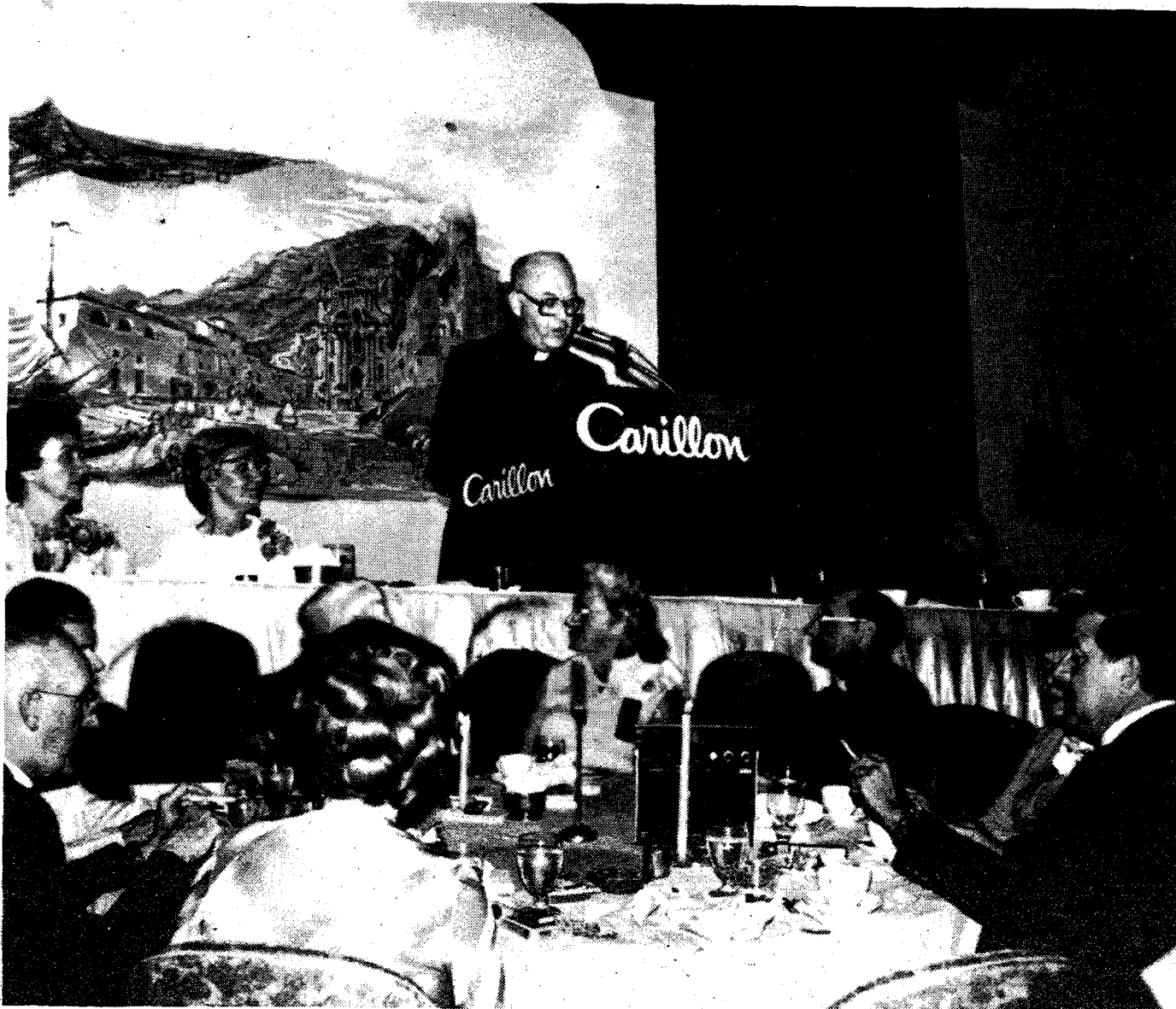
An award for overall and greatest increase in membership went to St. Clare Women's Guild for a 275% increase in membership over last year.

The Outstanding Affiliation Award

## Women of Faith in the 80's



Miami Archdiocesan Council of Catholic Women



Delegates and guests listen to Bishop Nevins.

went to Holy Family Women's Club.

**Two new affiliations** which joined MACCW this year are: St. Mark Council of Catholic Women Palm Beach Deanery and Ladies Society of the Little Flower, South Broward Deanery.

Mrs. Eugene Fierro, Mistress of Ceremonies introduced Fr. Robert Palmer, Moderator of North Dade Deanery who gave the invocation. Bishop Agustin Roman presented greetings to the assembly.

Bishop Agustin A. Roman told the women, "I feel happy to meet with this beautiful group of Catholic women who, not only work to make their own families grow in faith, prayer and love, but also find the time, in spite of their many occupations, to work for the sake of their respective parishes, so that they, too, will grow in faith, prayer and love."

"I congratulate you particularly for the theme you have chosen this year: **Women of Faith in the 80's**. Women of faith and men of faith are much needed by the Archdiocese in its effort to carry out its evangelization program; men and women of faith who will discover, in all the people who surround us, the brothers and sisters who need the faith."





**PASSING SCENE** - Two robed Ku Klux Klan members pass a group of young blacks in a Roanoke, Va., park where the Klan was passing out leaflets and soliciting donations. The Klan had obtained a permit and there were no incidents. (NC Photo from UPI)

## Can churches offset welfare cutbacks?

LOUISVILLE, Ky. (NC) — Federal budget cuts for social programs are "inevitable" and so churches will have to take up some of the burden, according to Rep. Romano L. Mazzoli, (D-Ky.).

Speaking in Louisville during the two-week congressional recess, Mazzoli predicted that efforts to change President Reagan's proposed budget by increasing funds for social programs will not succeed in "any dramatic fashion."

"**THERE WILL BE** cuts" in funds for social programs, Mazzoli said, and there is a "certain amount of inevitability" in this. "We hope to soften it," and to "make it as painless as possible," he added, but "somehow we have to cope with it."

Mazzoli appeared at a "moral issues forum" attended by a number of clergymen and Religious. Several people who spoke at the forum opposed Reagan's budget cuts while others challenged proposals for defense spending and questioned U.S. policy in El Salvador.

Mazzoli claimed that "we are at a pivotal point in modern American history" and there "seems to be a passing of an era." He said that "government is moving away from funding" certain social programs and the extent of the government services provided will be different in the future from what it was in the past.

Noting that Reagan's proposed budget is just the beginning of a reassessment being made, Mazzoli told some 60 people attending the

forum that the "system we had couldn't go on indefinitely." And he added, "I don't look at the future with the kind of pessimism" that some do.

Quoting Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, Mazzoli characterized the "new era" as being marked by self-help and more reliance on "established systems," such as churches and United Way, to provide social services.

"**I THINK** churches will have to pick up a great deal of the burden," in providing social services to the people, Mazzoli commented. "There will be a greater responsibility on churches."

Noting that churches have become part of the governmental system and have become used to the availability of government social programs, Maz-

zoli said, "We have to detoxify the churches of America." There is a need for churches, he added, "to get back to where they were" in past years in the "delivery of charity."

But some attending the forum challenged Mazzoli's assessment.

Dennis Bricking, director of the Legal Society in Louisville, said it is a mistake to think churches can take care of additional social needs of people. Churches already are in the business of helping to meet these needs and do not have any more money to spend he said.

The Rev. A.C. Cuppy, district minister of the Christian Church Commission, said there is a concern among churches that "we're being asked to pick up the tab for what is being let go" by the government.

## Will Sands' death bring peace?

continued from p. 3

land where the vast majority speaks of justice and freedom and the opportunity to live in peace," said Cardinal Terence Cook of New York.

"This tense and tragic situation, with god's help, can be an occasion for healing, for calm, and for renewed efforts to overcome injustice and achieve peace," he said.

"I beseech God who loves every human person to enlighten our minds with the realization that peace cannot be established by violence, even by the violent taking of one's own life," he said, alluding to the hunger strike.

**CARDINAL** Cook also alluded to the claims of discrimination by Catholics in Northern Ireland.

"I pray for those who have suffered from a long history of injustice in basic human rights, including housing, education and employment," added the cardinal.

Prime Minister Charles Haughey of the Republic of Ireland appealed for calm in Northern Ireland.

At the Vatican, comments on the death were made by Vatican Radio.

"The judgment on the action of Bobby Sands and his companions is entrusted to the mercy of God, who knows and sees into the heart," said Vatican Radio.

"It is also to be hoped, however, that all those who have the gift of Christian faith or at least of sincere good will, will know how to find the path of mercy, pardon and mutual understanding. Through these may they reach a just and peaceful solution of the existing problems," it added.

In the United States the State Department said it "deeply regretted" Sands' death and hoped the other hunger strikers would not have their lives ended in the same "tragic fashion."

**SEVERAL** Irish-American groups sympathetic to Sands and U.S. political figures issued statements, many of them critical of the British government.

Democratic Gov. Hugh Carey of New York asked Britain to grant self-rule to Northern Ireland.

Sen. Edward M. Kennedy (D-Mass.) asked "the vast majority of Protestants and Catholics" in Northern Ireland "to denounce the voices of bigotry, to

renounce the path of terrorism and extremism, and to join together now in a new and more dedicated search for a common peaceful future."

Kennedy urged the British government "to act on an urgent basis to end its posture of inflexibility, and to implement reasonable reforms capable of achieving a humanitarian settlement of the other hunger strikes."

The 120-member ad hoc Congressional Committee for Irish Affairs, headed by Rep. Mario Biaggi (D-N.Y.) said:

"The intransigence of the British government throughout this matter is to be condemned. They have displayed arrogance in their spurning of world pleas, including the pope's for a humanitarian resolution... It is my fervent hope that the call of Bobby Sands' mother for non-violence will be followed so that the British government can endure the glare of a much deserved negative world reaction."

Redemptorist Father Sean McManus, national director of the Irish National Caucus, asked for an end to English



**Bobby Sands**

rule in Northern Ireland.

"We will double our efforts to make certain that English rule in Ireland is ended. Mrs. Thatcher will be forever known in Irish history as the woman who let Bobby Sands die," he said.

In England Prime Minister Margaret Thatcher said Britain would not grant jailed IRA members political status "no matter how many hunger strikes there may be."



## May Procession and crowning at Nativity

By George Kemon  
Voice Feature Editor

Big kids, little kids, adults, first communicants, boy scouts, girl scouts, acolytes, 500 strong, marched in a May procession at Nativity Church last Sunday afternoon, to give honor to Our Blessed Mary at the start of Her month.

Inside the Church more than 900 people — the interior was wall to wall

people — came to pay homage to Mary. Even the chapel was full of the Faithful who witnessed her crowning.

Fr. James E. Quinn, pastor and chief celebrant at this joyous Mass occasion said, "we hope that if we have neglected Mary or hurt Her in any way, that we will find forgiveness and renewal here today."

The month of May, traditionally set aside for Our Blessed Mother, was heralded with special Masses, crownings, and ceremonies by many churches in the Archdiocese over the last week-end.

In his homily, Fr. Quinn suggested that we "learn or re-learn how to pray the rosary so that we can gain from

the infinite goodness that devotion to Mary can bring to our lives."

The happy occasion featured an ice cream social following the Mass.

## St. Timothy hosts Blood Unit

John Elliott Blood Mobile Unit will be visiting St. Timothy Catholic Church 102 Avenue and Miller Road on Monday, May 11th — from 4:00 p.m. to 9:00 p.m. this is a joint effort for the immediate community area involving St. Timothy's Catholic Church; St. Paul Lutheran Church and Westwood Lake

Baptist Church.

As an enticement, the businesses of South Dade have contributed a number of worthwhile prizes to be given away to those who donate a pint of blood. Everyone is invited to participate. For further information call Conleth O'Connell, 271-5581,

## Take a closer look

Vocation Awareness Weekend for young women, 18 and older. A weekend of reflection, prayer, and discernment, to be held at St. John Vianney Seminary College, beginning Saturday, May 30, at 2 p.m., and ending Sunday, May 31, at 5 p.m. Any one interested please call Vocations Office for reservations and further details: 552-5689.

## Boystown Rummage Sale

Anyone looking for a bargain will find plenty of them at Boystown of Florida's Annual Rummage Sale on Saturday, May 16th, from 9 a.m. till 3 p.m. — will be held on Boystown's grounds, 11400 S.W. 137th Avenue.

Furniture, clothes, appliances, TVs, books, toys, draperies, and many other items which have been donated to Boystown this past year and which will be sold in order to raise funds for the Home for Dependent Boys of all races, colors and creeds.

For donations of items, or for more information, call 279-1722.

"In communication, the way we share the meaning of ourselves with others, lie the potent forces for building up or for tearing down the people with whom we live." (Maureen Miller in "Family Communication," a Paulist Press book, 1980.)

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LA PIETA

Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

What greater consolation could a good Catholic have than the certain knowledge that he will be buried in consecrated grounds under the loving care and age-old ritual of Holy Mother Church. It is the ardent desire of our Archbishop, Most Reverend Edward A. McCarthy, that all Catholic families be informed of their right to participate in this loving service. To that end, new programs are available by which you may reserve on-time spaces of our grounds, Crypts in our Mausoleum or in our Monument section at the three cemeteries of the Archdiocese of Miami.

For complete information send this coupon to:  
CATHOLIC CEMETERIES, P.O. BOX 520128, MIAMI, FL. 33152

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ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_



# It's a Date

**St. Gregory Women's Guild**, St. Gregory Parish, 200 N. University Drive, Plantation, Fla., will host the "Wonderful World of Operetta" a Spring Concert on May 17, at 8:15 p.m. Tickets will be \$3 for adults and \$2 for children. The concert is open to the public. For information please call 587-6658.

**Lauderdale Catholic Singles Club** (ages 21-35) - if you are single and would be interested in coming to social events to meet new friends, call Staphanie McFadden at 484-7495 or Sally Chase, at 581-8905. Please call between 6 and 10 p.m.

**K. C. Council No. 6032**, will sponsor a Mother's Day Communion Breakfast on Sunday, May 10. Mass is at 8 a.m. at St. Boniface Church, Pembroke Pines, with breakfast immediately following at the Council Hall, 2118 S.W. 60th Terrace, Miramar. For tickets call Steve at 961-3647.

**Holy Spirit Council, K.C. No. 6032**, will give a benefit dance on behalf of Respect Life at the Council Hall, 2118 S.W. 60th Terrace, Miramar (Behind Sonny's Bar-B-Q) Saturday, May 16, starting at 7:30 p.m. Dinner with dancing to the Georgie K orchestra. Only \$8 per person. For tickets call Steve at 961-3647.

**Dade Catholic Singles Club** will go bowling at Airport Lanes, at 8 p.m., Saturday, May 9. The lanes are at 4251 N.W. 18th St. All Catholic singles ages 20-40 are most welcome. For information please call Frank at 226-3031 or 553-4919. On Sunday, May 10, go to Mass and Breakfast at 10:30 a.m., at St. Augustine's, 1400 Miller Rd., Coral Gables.

**Legion of Mary, Miami Curia** announces a Peregrinatio Pro Christo (Adventuring for Christ) to be held in the Middel Georgia Curia, Macon, Ga., June 13-27, 1981. For applications please contact L. M. Fimiani, PPC Chairman, 1351 N.W. 133 St., Miami, Fla., or phone 305-685-8852.

**St. James Singles Group** Spring Renewal Series, will hear a lecture by Deacon John McGraw, on the topic: "Jesus as the Single Man," on May 14, at 8:00 p.m., in the parish hall, 540 N.W. 131 St., No. Miami. Call St. James Rectory, 681-7428, for more information.

## Family Planning Training session

Natural Family Planning classes will take place at Our Lady of Lourdes church 971 S.W. 3rd St. Sandalfoot Cove, Boca Raton, Fl. starting on May 19th, at 7:30 P.M.

For registration call Pat Myers at 482-1744 or Judy Brooks at 278-9612 in Boca Raton.

The remainder of the sessions will be held on May 26, June 16 and June 23. For more information please call the Family Enrichment Center at 651-0280.

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DEADLINE  
MONDAY NOON

## Business Service Guide

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<p><b>60 AIR CONDITIONING</b></p> <p><b>ARE AIR CONDITIONING</b> Free Estimates. Licenses. Insured 932-5599 932-5783</p> <p>CALL FOR ANY WORK done on YOUR Air-Conditioning 947-6674 TONY</p>	<p><b>60-ELECTRICAL-BROWARD</b></p> <p><b>TAKE A MINUTE</b> CALL MINNET ELECTRIC Established 1954. Experienced. Honestly, integrity DEPENDABILITY. REPAIR. REMODEL. 772-2141</p>	<p><b>60 MOVING</b></p> <p><b>SUNSHINE STATE MOVING</b> Anywhere in Fl. Dependable, expert professional. Packing &amp; storage avail- able. Free Estimate. Flat rate. Owner operated. 981-1402 or 952-0838</p>	<p><b>60 PLASTERING</b></p> <p>For all your plastering work &amp; expert patching CALL CHARLES 758-3916</p>	<p><b>60 SEAL COATING</b></p> <p><b>JACK'S IMPERIAL ASPHALT, INC.</b> Seal Coating (2 coats) Asphalt Patching 581-5352</p>
<p><b>60-AUTO AIR CONDITIONING</b></p> <p><b>AARON AUTO AIR CONDITIONING</b> Complete line of Repairs and New Parts. GM/Ford/Chrysler Evaporators Compressors/Clutches Just like Factory in-dash installation. 1860 NW 95St. 691-4991</p>	<p><b>60 GENERAL MAINTENANCE</b></p> <p>REASONABLE RATES "DON'T FUSS CALL GUS" <b>GUS CANALES</b> Plumbing • Electrical • Carpentry • Painting A.C. Units • Sprinkler Systems • Installations Types Water Filters • Appliance Repairs Cabinet Work • Tile Work <b>NEW!</b> Pool Service and Repairs <b>ROOF REPAIRS &amp; PAINT.</b> All Work Guaranteed. Free Estimates CALL NOW AND SAVE 325-9681 (Span.) 261-4623 (Eng.)</p>	<p><b>60 OFFICE MACHINES</b></p> <p><b>JAUMES OFFICE MACHINE CO.</b> Typewriters • Calculators. Sales Rental &amp; Repairs. 681-8741</p>	<p><b>60-ROOFING-DADE &amp; BROWD.</b></p> <p><b>ROOFING &amp; REPAIRS</b> Over 22 yrs. experience. Guaranteed. FREE ESTIMATES. Licensed and Insured. 24 Hrs. 7 days 945-2733 758-1521</p>	<p><b>60 SIGNS</b></p> <p><b>EDVITO SIGNS</b> Truck Walls Gold Leaf 7228 NW 56 St. 887-8633</p>
<p><b>60-AUTO PARTS DADE</b></p> <p><b>BOBS USED AUTO PARTS</b> 9800 NW South River Drive We buy late model wrecks 887-5563</p>	<p><b>CALL: Classified</b> at... Miami: 754-2651 Broward: 525-5157 Palm Bch: 833-1971</p>	<p><b>60 PAINTING</b></p> <p>Quality home Painting Services. Licensed &amp; Insured. Free Estimates Call Ed O'Neill 754-9731</p>	<p><b>60 PLUMBING</b></p> <p><b>RIGHT WAY PLUMBING CO. INC.</b> COMPLETE PLUMBING SERVICE COMMERCIAL • RESIDENTIAL 7155 N.W. 74 St. 885-8948</p>	<p><b>60 TV SALES &amp; REPAIRS</b></p> <p><b>RCA-ZENITH</b> SPECIALIST SALES &amp; SERVICE SERA'S TELEVISION, INC. 2010 NW 7 ST. 642-7211</p>
<p><b>60-AUTO SALVAGE-DADE</b></p> <p>WRECKED JUNK LATE MODEL CARS WANTED. Highest prices paid. 235-7651</p>	<p><b>60 LAWN MOWER SERVICE</b></p> <p><b>PETE'S LAWN MOWER SERVICE</b> Small Engine repairs - Rentals Factory Method Sharpening!! 8195 NW 17 AVE. 693-0221</p>	<p><b>60 PAINTING</b></p> <p><b>CHARLES THE PAINTER</b> Interior - Exterior - Paper Hanging Expert plastering - patch work 25 Yrs. in Miami 758-3916</p>	<p>Phil Palm Plumbing REPAIRS &amp; ALTERATIONS cc-2476 CALL 891-8576</p>	<p><b>60 MITCHELL'S</b> Roofs Clean \$50, Paint \$99 Roof Leaks • Roof repairs General Home Painting Free Estimates, Ins. 688-2388</p>
<p><b>60 DRIVEWAYS - MIAMI</b></p> <p><b>HARRY'S SEAL COATING DRIVEWAYS</b> Asphalt patching • Residential Commercial. 264-8311</p>	<p><b>60 LAWN MOWER SERVICE</b></p> <p><b>PETE'S LAWN MOWER SERVICE</b> Small Engine repairs - Rentals Factory Method Sharpening!! 8195 NW 17 AVE. 693-0221</p>	<p><b>RONALD GARON CO. INC.</b> Painting • Interior/Exterior Papering • Pressurized roof cleaning &amp; painting • Patching plaster • Professional work at prices you can AFFORD!! References given Insured 751-8092 Eves. 754-4056</p>	<p><b>60 PLUMBING</b></p> <p><b>CORAL GABLES PLUMBING</b> Complete bathroom remodeling Home repairs 24 Hr. Service 446-1414 ccNo.0754 446-2157</p>	<p><b>60 DOLEMA ROOFING</b> License &amp; Ins. Free Estimate. Roof Repairs of All Kinds <b>ALL WORK GUARANTEED</b> 887-6716</p>
			<p><b>60 RELIGIOUS ARTICLES</b></p> <p><b>ST. PAUL'S CATHOLIC BOOK &amp; FILM CENTER</b> Bibles • Missals • Religious Articles. Mon. Sat. 8:30 AM to 6 PM Free Parking in back of building 2700 Bis. Blvd. 573-1618</p>	<p><b>60 JOSEPH DEVLIN ROOF REPAIRS</b> Member Little Flower Parish Licensed. Reas. 666-6819</p>
				<p><b>60 SEPTIC TANKS</b></p> <p><b>CONNIE'S SEPTIC TANK CO.</b> Pump outs, repairs. 24 Hr. Service cc#256727 592-3495</p>
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**LEGAL-FICTITIOUS NAME LAW**

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **SOUND OF MUSIC PIANO SCHOOL** at number 8511 SW 27th Lane in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this 28th day of April, 1981.  
**MARINA C. CORDOBA (Owner)**  
5/8 5/15 5/22 5/29, 1981

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **CONO SUR INTERNATIONAL INC.** at number 45 SW 25th Road in the City of Miami, Florida, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this 10th day of April, 1981.  
**OSVALDO P. GUARDO MAURICIO SEQUOLOVIC (OWNERS)**  
4/17 4/24 5/1 5/8/81

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of **VIERA AND ARANGO, M.D.**, a Partnership of P.A.'s Suite 910, Mercy Professional Building, 3661 South Miami Avenue, in the City of Miami, Florida 33133, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida. Dated at Miami, Florida, this 30th day of April, 1981.  
**CRISTOBAL E. VIERA, M.D. P.A. (owner)**  
**ABELARDO ARANGO, M.D. P.A. (owner)**  
Ignacio G. Del Valle  
Attorney for Applicant  
Suite 700, 100 North Biscayne Boulevard, Miami, Florida 33132  
5/8 5/15 5/22 5/29, 1981

**LEGALS - NOTICE OF ADMINISTRATION**

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 81-3319

IN RE: ESTATE OF **WALTER JOSEPH LITTLEFIELD** Deceased

**NOTICE OF ADMINISTRATION**  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:  
YOU ARE HEREBY NOTIFIED that the administration of the estate of **WALTER JOSEPH LITTLEFIELD**, deceased, late of Dade County, Florida, File Number 81-3319 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is **DORIS BAYLEY LITTLEFIELD**, whose address is 7901 SW 53 Avenue, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.  
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.  
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
DATED at Miami, Florida on this 21 day of April, 1981.  
**DORIS BAYLEY LITTLEFIELD**  
As Personal Representative of the Estate of **WALTER JOSEPH LITTLEFIELD**  
Deceased  
First Publication of this notice of administration on the 1st day of May, 1981.  
ATTORNEY FOR PERSONAL REPRESENTATIVE:  
Don R. Livingstone, Esquire  
7600 Red Road, Suite 217  
South Miami, Florida 33143  
Telephone: 665-5485  
5/1 5/8/81

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**Legal-Notice of Administration**

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 81-3174 DIVISION 03

IN RE: ESTATE OF **MORRIS HUBER**, Deceased

**NOTICE OF ADMINISTRATION**  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:  
YOU ARE HEREBY NOTIFIED that the administration of the estate of **MORRIS HUBER**, deceased, File Number 81-3174, is pending in the Circuit Court for Dade County, Florida, Probate Division, the address of which is 73 West Flagler Street, Miami, Florida. The personal representative of the estate is **JAMES E. MCGIGNS**, whose address is 1025 DuPont Building, Miami, Florida, 33131. The name and address of the personal representative's attorney are set forth below.

All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to the clerk to enable the clerk to mail one copy to each personal representative.  
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
Date of the first publication of this Notice of Administration: May 1, 1981  
**JAMES E. MCGIGNS**  
As Personal Representative of the Estate of **MORRIS HUBER**  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
**JAMES E. MCGIGNS, ESQUIRE**  
1025 DuPont Building  
Miami, Florida 33131  
Telephone: 373-0602  
5/1 5/8/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 81-3319

IN RE: ESTATE OF **WALTER JOSEPH LITTLEFIELD** Deceased

**NOTICE OF ADMINISTRATION**  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:  
YOU ARE HEREBY NOTIFIED that the administration of the estate of **WALTER JOSEPH LITTLEFIELD**, deceased, late of Dade County, Florida, File Number 81-3319 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is **DORIS BAYLEY LITTLEFIELD**, whose address is 7901 SW 53 Avenue, Miami, Florida. The name and address of the attorney for the personal representative are set forth below.  
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.  
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
DATED at Miami, Florida on this 23rd day of April, 1981.  
**JOSEPH H. MURPHY**  
As Personal Representative of the Estate of **FLORENCE M. RAUDENBUSH**  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
**JOSEPH H. MURPHY**  
1830 Ponce de Leon Boulevard  
Coral Gables, Florida 33134  
Telephone: 445-2551  
5/1 5/8/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 81-3082 DIVISION 01

IN RE: ESTATE OF **FLORENCE M. RAUDENBUSH** Deceased

**NOTICE OF ADMINISTRATION**  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:  
YOU ARE HEREBY NOTIFIED that the administration of the estate of **FLORENCE M. RAUDENBUSH**, deceased, File Number 81-3082, is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is **JOSEPH H. MURPHY**, whose address is 1830 Ponce de Leon Boulevard, Coral Gables, Florida 33134. The name and address of the attorney for the personal representative are set forth below.  
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.  
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
DATED at Miami, Florida on this 23rd day of April, 1981.  
**JOSEPH H. MURPHY**  
As Personal Representative of the Estate of **FLORENCE M. RAUDENBUSH**  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
**JOSEPH H. MURPHY**  
1830 Ponce de Leon Boulevard  
Coral Gables, Florida 33134  
Telephone: 445-2551  
5/1 5/8/81

IN THE CIRCUIT COURT FOR DADE COUNTY, FLORIDA PROBATE DIVISION File Number 81-3082 DIVISION 01

IN RE: ESTATE OF **FLORENCE M. RAUDENBUSH** Deceased

**NOTICE OF ADMINISTRATION**  
TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:  
YOU ARE HEREBY NOTIFIED that the administration of the estate of **FLORENCE M. RAUDENBUSH**, deceased, File Number 81-3082, is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is **JOSEPH H. MURPHY**, whose address is 1830 Ponce de Leon Boulevard, Coral Gables, Florida 33134. The name and address of the attorney for the personal representative are set forth below.  
All persons having claims or demands against the estate are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file with the clerk of the above court a written statement of any claim or demand they may have. Each claim must be in writing and must indicate the basis for the claim, the name and address of the creditor or his agent or attorney, and the amount claimed. If the claim is not yet due, the date when it will become due shall be stated. If the claim is contingent or unliquidated, the nature of the uncertainty shall be stated. If the claim is secured, the security shall be described. The claimant shall deliver sufficient copies of the claim to enable the clerk to mail one copy to each personal representative.  
All persons interested in the estate to whom a copy of this Notice of Administration has been mailed are required, WITHIN THREE MONTHS FROM THE DATE OF THE FIRST PUBLICATION OF THIS NOTICE, to file any objections they may have that challenges the validity of the decedent's will, the qualifications of the personal representative, or the venue or jurisdiction of the court.  
ALL CLAIMS, DEMANDS, AND OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.  
DATED at Miami, Florida on this 23rd day of April, 1981.  
**JOSEPH H. MURPHY**  
As Personal Representative of the Estate of **FLORENCE M. RAUDENBUSH**  
Deceased

ATTORNEY FOR PERSONAL REPRESENTATIVE:  
**JOSEPH H. MURPHY**  
1830 Ponce de Leon Boulevard  
Coral Gables, Florida 33134  
Telephone: 445-2551  
5/1 5/8/81

**4A HALLS FOR RENT**

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**5 PERSONALS**

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**5A NOVENAS**

Thanks to St. Jude for favor granted. Publication promised.  
Alice Taylor

Thanks you St. Jude for all your love.  
L.L.

Thanks to St. Jude for favors granted. Publication promised. L.B.

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. Lorraine Shine.

**5A CRAFTS**

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Kendall/S Dade 274-5964  
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Residential Treatment Center seeking qualified individuals to work with emotionally disturbed & mentally retarded males. sleep in 5 nights per week. Direct supervision provided. Experience preferred. Hialeah Area. Call 887-7543 Ext. 139, Mon-Thur. for more information.

**WATSLINE SALES**  
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1 block to beach  
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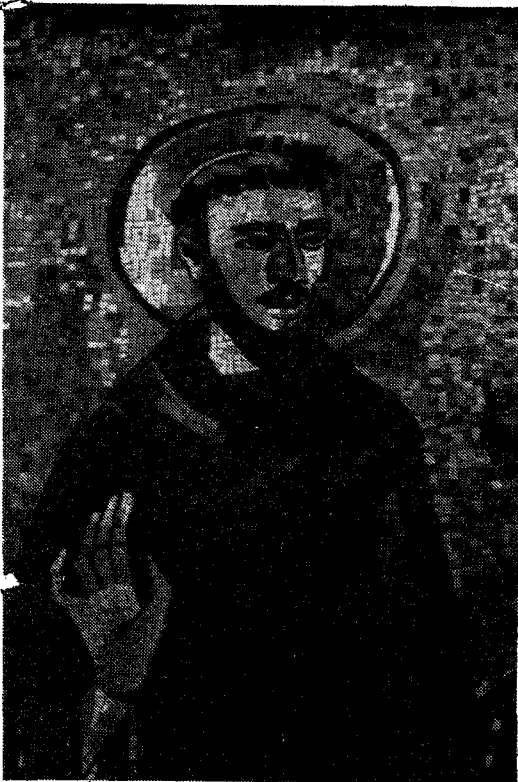
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# What is leadership?



The meaning of the term "leadership" is as elusive as a groundhog chasing his shadow in early February. Like the groundhog, leadership is something everyone knows about. The word is tossed about all the time. We assume there is common understanding of what leadership is.

But is there? Do people agree on what qualities make up a leader?

Certainly it's easy enough to name some leaders. St. Francis of Assisi qualifies. A solitary voice a first, Francis pursued his vision of Jesus into a life of absolute poverty. He inspired by the force of his own example. A man of simplicity, he didn't ask for followers. But today thousands follow his way of life.

In the well-known novel, "East of Eden," John Steinbeck portrays a charismatic Irish leader, Samuel Hamilton, who never held public office and struggled mightily to support his many children on a bleak California farm. Hamilton possessed the gift of laughter, the heart and language of a poet. A man who radiated warmth and compassion, people came to him for comfort and wisdom — and sometimes changed their ways after talking with him.

**THEN THERE IS** the present prime minister of Britain, Margaret Thatcher. She leads through courage and strength of character, using an intriguing mixture of compromise and iron-fisted policies. With firm convictions on how to revive the ailing British economy, Mrs. Thatcher doesn't flinch at telling the British to "bite the bullet" yet again.

This look at three leaders gives a hint of the problems that arise when we try to define leadership. Each leads people, each has his or her own special brand of leadership. Their style of leadership can't be pinned down neatly in a single definition.

In an interesting, but rather murky entry, Webster's Third International Dictionary refers to a "leader" as a "guide, a conductor; one who plays a direct role and wields command or influence; one who has a following in any sphere of activity or thought." That leaves great room for variations on the theme!

In the United States, a premium is placed on leadership. Beginning in early childhood, people are taught to

this draws attention to the many roles to be filled by leaders. Leaders in parishes, for instance, are called into various, quite different kinds of service. It isn't always easy for one leader in a parish, or for a group of leaders, to precisely pinpoint how they will serve. In fact, the same Christian may act as a leader in several different circumstances.

While managing a home, for instance, a parent acts as a leader in raising children, developing compassion, understanding and consistency in the process.

The same parent may carry out leadership roles in a parish, perhaps in a low key way by serving on a committee, perhaps more noticeably as head of a committee striving to obtain public services for the poor. This role may require an ability to work for consensus.

Yet again, in the civic community this parent may serve as a leader in his voting precinct or as a fund-raiser, positions which may call forth a special ability to speak in public.

**Obviously**, this one and same person may draw on several abilities when serving as a leader. If this is so, it is hardly surprising that leadership varies as much as it does from one person to another.

Finally, people talk about their leaders all the time. Every four years in the United States, the national sport of electing a new president leads to countless discussions of what a leader is. The public's perception appears to change, depending on what problems seem most important at a given time.

No wonder it is so difficult to develop any consensus on what leadership is!



develop leadership qualities. Children as young as 7 are evaluated for leadership potential in some school systems. Participating in social groups and sports are said to develop leadership abilities.

**BUT PERHAPS** leadership's very elusiveness is advantageous. Perhaps



By Father John J. Castelot

The Gospel of Matthew presents a very distinctive portrait of Jesus. A reading of the Gospel makes that clear.

It seems Matthew had a definite structure in mind for this Gospel — one that scholars have struggled to decipher. Within this structure, his portrait of Jesus is offered.

According to one popular view, Matthew's Gospel consists of five booklets with a prologue and epilogue. This view, however, has not met with unanimous acceptance. Alternatives have been proposed.

An alternative proposal divides Matthew's Gospel into three principal sections and is strongly promoted by Jack Dean Kingsbury, a modern student of Matthew.

**KINGSBURY'S** proposal calls attention to the person of Jesus and, for this reason, is somewhat more attractive than the division into five sections centered on the theme of the kingdom — a view which can create the impression that the Gospel is a rather impersonal catechetical work.

The Gospel is definitely catechetical. But it is neither cold nor impersonal.

The portrait of Jesus in Matthew's Gospel has features in common with that offered by the Gospel of Mark. But Matthew's work is not just a copy of Mark.

In Matthew the post-resurrection titles "Lord" and "Son of God" appear more frequently. Matthew also either omits or softens Mark's references to the strong emotions of Jesus.

Let's compare two passages, one from Mark and one from Matthew, which help to illustrate the point. (Mark 3:4-5 and Matthew 12:12) Both sections tell of the man with the shriveled hand whom Jesus cures. Mark describes Jesus as angry and

"deeply grieved" because people closed their minds to him. Matthew's account mentions no emotions.

Similarly, at the end of the account of Jesus' visit to Nazareth, Mark tells us that "Jesus could work no miracles there . . . so much did their lack of faith disturb him." Matthew, however, omits any reference to Jesus' feelings and says simply: "He did not work many miracles there because of their lack of faith."

**BOTH EXAMPLES** indicate a general tendency on the part of Matthew to soften the implications of the humanity of Jesus and to accentuate the divinity of Jesus.

Another distinctive trait of Matthew's portrait is the presentation of Jesus as the realization of the hopes of Israel. Over and over again, he points explicitly to the words and deeds of Jesus as the fulfillment of Old Testament prophecies. Jesus is the long-awaited "Messiah, son of David, son of Abraham."

In Matthew, Jesus also emerges pre-eminently as the teacher, one whose teaching is characterized not only by profound wisdom but also by supreme authority. While Mark gives us surprisingly little of the actual teaching of Jesus, Matthew presents that teaching in great detail. The Sermon on the Mount is the most familiar example of this.

But if Jesus is a teacher, he is also a man of action and each of his discourses is preceded by a section recounting his activity. One whole section, Chapters 8-9, is devoted to this aspect of Jesus' ministry. He not only preaches love and compassion — he practices it, especially in terms of healing.

Jesus demonstrates that it is actually possible for a human being to live according to the ideal he holds out to his disciples: "You must be made perfect as your heavenly father is perfect." Thus, by word and example he forms the disciples who will make up his community.

## Jesus the teacher

# The Parish and Its People

## Feeling response-able

By Father Philip J. Murnion

Response-Ability. What is it? How can we make it grow? Perhaps some will say I'm playing fast and loose with the word "responsibility." But, to understand what responsibility is, it helps to look at it this way. Responsibility reflects an ability to respond.

But who should be responsible? What should we respond to? The parish is a people. And, when we think of it that way, we begin to get a picture of some lines along which response-ability might develop.

**AS A PEOPLE**, the parish wants to be more faithful — filled with faith — in its worship, as a community of people who care about each other, and in everyday life. Viewed in this light, it is easy to understand why everyone's response-ability is important. For, if the Christian community is to be a people who care about each other, the care for others exercised by all members of the parish is important.

If people are to live out the Christian life in their everyday environments, the support they offer each other — the ways they are a resource to one another — will be valuable.

The mobility of people today is a factor working to reduce the level of response-ability in many parishes. When there is constant turnover of active parishioners who, because of their jobs, move from city to city, from parish to parish, it becomes more and more difficult for parishioners to feel responsible for the parish's life.

At the same time, parishioners who are able to put down roots in an area for a few years are recognized more frequently today that they are able to develop a sense of responsibility for their parishes.

There is, in other words, a growing realization that all Christians are the church — just as Vatican Council II stressed. The church is a people of God.

**PARISH COUNCILS**, religious education classes in homes, and the services parishioners provide for youth, the aged, the separated and divorced, are just some of the very specific ways for Christians to accept and exercise greater responsibility for their parishes.

In my travels I meet many people whose sense of responsibility for the life of their parishes is strong and who carry out a wide variety of roles in parishes. I have notices that many such people have participated in a Cursillo (or "little course" in Christianity), a Marriage Encounter or in the Charismatic Renewal.

Often these movements underscore the significance of baptism as a sharing in the life of Jesus. People who experience a Cursillo or a Marriage Encounter weekend often develop an appreciation of how God's gifts are found in everyone; how often they themselves have gifts of grace that can contribute to parish life — to the development of the Christian community.

These movements seem to encourage people to feel comfortable about their gifts and talents and to express their faith.

Who, then, is responsible today for the parish? Many people are: the pastor and staff members; the parishioners; the bishop; and, in some areas, regional vicars and deans. Together they are able to respond to God's grace in each person and in community.



**IF RESPONSE-ability** is to be furthered in parishes, people need to hear over and over about God's call to them — in preaching, teaching and through opportunities for reflection on the meaning of Christ's life.

Second, people need to be helped to respond to needs of the community, given the skills and support necessary for doing this. This may mean spelling out clear roles for people in service to the parish community.

Third, opportunities for responding should be well-coordinated through careful organization and planning by leaders in the parish.

Finally, every person who becomes active in parish life should be encouraged to help others do the same. In this way, the circle of response-ability will always widen.

St. Paul wrote often of the many parts of the body of Christ and of how all the parts need each other. All members of the parish share responsibility for each other and for the life of the body of Christ that the parish is always trying to make incarnate.

## Good news for a parish

By Judy Ball

Less than a decade ago the writing was on the wall of St. George Parish in Cincinnati. Membership had declined drastically. The parish needed new life if it was going to survive.

The Medical report is now complete. And the news is good: St. George Parish and Newman Center is a growing, thriving community which has not only managed to preserve and cherish the old but also possesses a spirit that continually attracts new life.

Much of that new life has come from students at the nearby University of Cincinnati campus, particularly since the 113-year-old, Franciscan-run parish, located in the central area of the city, merged with the Newman Center in 1974.

**HUNDREDS** of blue-jean clad college students faithfully attend daily and weekend liturgies and take an active role in many parish activities, including prayer groups, retreats and social justice projects.

But students do not represent the whole picture, says Franciscan Father Joseph Rigali, pastor and head of the six-member pastoral team. "Many people feel at home here," he says, referring not only to the longtime residents of the area but other individuals who make up the 750 families that call St. George their parish.

But few simply call St. George their parish. Most see it as a real community where they are accepted, valued, welcomed and challenged to grow.

One such is Tony Leininger, 20, a UC architecture student who, on Holy Saturday this year, was to be received into the Catholic Church along with 20 other participants in the catechumenate program. Before coming to college, says Tony, Catholicism just wasn't "inviting." But at St. George's, he explains,

**Hundreds of blue-jean clad college students faithfully attend daily and weekend liturgies and take an active role in many parish activities, including prayer.**

Another is Mary Provosty, 26, a mother of two, wife of a UC student and another member of the catechumenate program. She sees in St. George's, "a place where I can grow in my own faith." She says: "I had thought a lot about catholicism but was intimidated by it. But when I came here I was not."

**"THERE ARE** many young people searching wanting to do something meaningful with their

lives," says St. Joseph Sister Ruth Kettman, co-director of the catechumenate program, in explaining the mostly young participants.

But even lifelong Catholics find a special place at St. George — from the aged Italian woman who has lived in the parish most of her life to the young and growing family to the college student who chooses to practice his maturing faith there.

"There's a spirit of peace and happiness and prayer present — and that's contagious," says Father Ken Schoettmer, a diocesan priest serving on the pastoral team. "Everybody is here because he wants to be here. People are proud to belong to the parish."

What makes St. George Parish and Newman Center work? Why do people flock to it? Why do their talents and gifts blossom there? Why are weekend liturgies crowded with young and old, educated and uneducated — all praying and singing alongside one another? How can such a diverse, unlikely community work and work so well?

Some would say it's a pastoral team that is prayerful, open to the Lord and committed. Some would say the answer lies in the rich diversity of a parish community whose gifts are shared.

But the pastor has his own convictions. "It's Jesus Christ. I really believe Jesus is behind it all," says Father Rigali.



# Did nun inspire 'Gone With The Wind'?

By Father Owen F. Campion

NASHVILLE, Tenn. (NC) — No other American novel — in fact, few of any nationality — has reached as many people as Margaret Mitchell's "Gone With the Wind" and few films have been as popular as the book's movie version.

And the legendary story of Scarlett O'Hara and Rhett Butler may all be the recollection of a Sister of mercy.

Recently, CBS-TV presented "Gone With the Wind," with Vivian Leigh and Clark Gable. Once again millions of Americans watched the O'Hara family and their friends go through the Civil War and Reconstruction. And after almost 50 years the novel, published by Macmillan, is still in print and available in almost every bookstore.

**JUST LIKE** the fictional O'Hara family, Margaret Mitchell's family was Irish and Roman Catholic. She too was born in Georgia.

As a young woman Margaret, or Peggy, Mitchell, a writer for the Atlanta Constitution, one of that city's two daily newspapers, wrote "Gone With the Wind," her first — and only — book.

An Atlanta Catholic of the time, who was then working as a nurse at St. Joseph's Infirmary in the city, recalled the young newspaperwoman's friendship with an elderly Sister of Mercy

who had lived through the Civil War.

That sister had an abundance of anecdotes — as did thousands of other Southerners of those days — of siege, attack and occupation. She vividly recalled individuals and the way they responded to the stresses of the war and its aftermath.

**INTERESTINGLY**, in "Gone With the Wind" Scarlett's youngest sister, Careen, leaves the family home, Tara, after her father's death to enter a convent in Savannah.

The fictional O'Haras are typical of many Georgia families in the mid-19th century. Gerald O'Hara fled from Ireland, only a few steps ahead of British law. Landing first in Savannah, he moved westward to northern Georgia to carve a plantation out of the virgin woodlands. His wife, Ellen Robillard, a native of Savannah, is of Huguenot background, but not a Protestant.

In an early scene in the movie the O'Hara family kneels in prayer — to say the Litany of the Blessed Virgin — in the parlor of Tara, and the house servants join them in prayer.

Mrs. O'Hara and her daughter Careen are pictured as especially devout. Scarlett is decidedly not. The novel indicates that she stopped going to mass altogether during the war.

**SCARLETT LATER** fails to send to Atlanta for a priest to bury her father



when he dies at Tara and thereby causes Careen great discomfort.

No one will ever know exactly how the bits and pieces of Southern lore fell together in Margaret Mitchell's mind to compose "Gone With the Wind." But one possibility is that her friend, the elderly Sister of Mercy, was made into Careen O'Hara.

Margaret Mitchell married a divorced man after the book and movie appeared. She never reconciled with the church. When she died after being struck by a taxi while jaywalking across an Atlanta street, she was not buried at Mass. Other members of her family, however, were and are active Catholics.

*'I don't do a lot of benefit appearances, but this I really wanted to do'*

## Bobby Vee sings for Catholic schools



New member of Ss. Peter & Paul in St. Cloud, Minn., songster Bobby Vee does a number with his sons, Rob and Tom.

ST. CLOUD, Minn. (NC) — It was nostalgia. It was entertainment. It was "Bouncing Back with Bobby Vee" for Catholic education in St. Cloud.

Complete with hat and white socks, pop music artist Bobby Vee brought the standing-room-only audience of 500 back to the 1950's and 60's, an era nearly forgotten and tucked away by most of the people who gathered to hear a benefit concert.

The benefit was coordinated by Michael Mullin, administrative assistant for Ss. Peter and Paul School of St. Cloud, and a committee of 30 planned the event. Vee donated his time and talents.

**THE SHOW**, billed as "Bouncing Back with Bobby Vee" (a takeoff on his hit single "Rubber Ball") netted the school \$6,700. The funds will be spent on capital improvement projects.

According to Mullin, "We knew from the start (when Vee came to St. Cloud and joined St. Paul's Parish) that we wanted to do something with his talent. We just weren't sure what that was. We eventually came up with the idea of dinner, dancing and entertainment."

One of the newest families of St. Paul's Parish, the Vees moved from Los Angeles to live in St. Cloud in August, 1980.

"My wife, Karen, and I originally looked in Nashville, Tenn.; Colorado, and the Minneapolis-St. Paul area, but eventually decided on St. Cloud, mostly because of its size. It was a smaller town (42,223) and we like that." The Vees have two children at Ss. Peter and Paul's — Jennifer, in third grade and Rob in eighth. Two children attend Cathedral High School — Tom in ninth grade and Jeff in tenth.

**VEE SAID HE** believes strongly in the education the Catholic school system supplies. "When I came from L.A. I was really primed to do something like this. I don't do a lot of benefit appearances, but this I really wanted to do. I believe in Catholic schools. My four children have always been in the parochial school system."

Vee, 38, converted to Catholicism when he was 19. "I grew up in a Lutheran background but converted because of its structure; I found it appealing. It gave me direction in life."

## Carta Pastoral del Exmo. Edward McCarthy Arzobispo de Miami

# Tu Luz Debe Brillar...

Amados míos:

Cuando Ponce de León divisó por primera vez la Florida en 1513, era el tiempo pascual y la tierra estaba fragante con las flores tropicales. Ponce de León la llamó Pascua Florida.

Hasta el día de hoy, Florida es una tierra fabulosa. Tiene bellezas naturales y un clima maravilloso. Es una tierra de oportunidades, una meca para los turistas, una encrucijada del mundo, un abrigo para los refugiados.

El Sur de la Florida ha significado siempre el florecimiento de la esperanza. Para la gente de edad ha sido un lugar pacífico para pasar los años dorados. Para los trabajadores hombres y las mujeres de negocios, el Sur de la Florida ha significado la seguridad financiera en un clima agradable y en un ambiente saludable. Para el refugiado, el Sur de la Florida ha significado los brazos abiertos de la libertad de toda tiranía. Para el veraneante, ha significado recuerdos felices de un descanso y una recreación saludables. Para todos los que viven y estudian, para los que trabajan y juegan, para los que rinden culto y rezan aquí, el Sur de la Florida es y ha sido una tierra de esperanza y de promesa.

Sin embargo, en meses recientes y para demasiadas personas, la esperanza ha dado paso a la sombra de la desesperación; la seguridad ha dado paso al miedo. El mundo de ensueño se está desvaneciendo. Luchamos ahora con una comunidad que a veces parece estar de punta consigo misma; con una comunidad dividida.

Al reflexionar sobre las agitadas condiciones de nuestro tiempo, tenemos buenas razones para preguntar qué es lo que nosotros, como pueblo de Dios, podíamos estar haciendo para dar una respuesta. Hasta podíamos preguntar si no somos nosotros, con nuestra indiferencia, responsables en algún sentido de nuestros problemas.

El índice de criminalidad - de asesinatos, de violaciones, de robo con allanamiento de morada, de malversaciones - se está elevando abruptamente en el área de nuestra Arquidiócesis. Ha habido desastrosos motines raciales en Miami, hay un fuerte tráfico de drogas y guerras entre los narcotraficantes, hay creciente tensión y violencia entre los grupos étnicos. Las familias se están desintegrando. La juventud está encarando una serie de problemas. Hay temor entre nosotros.

Hay una sensación de impotencia. Las fuerzas de seguridad de nuestra comunidad parecen incapaces de hacer frente a la necesidad de protección. Los legisladores, los líderes políticos y empresariales, los sociólogos, los periodistas, los eruditos: todos son duramente presionados para que proporcionen soluciones.

Y de nosotros, la gente de la Iglesia, ¿qué? Estamos llamados a ser la luz del

mundo, la sal de la tierra, la levadura. (No podíamos, por nuestro espíritu, nuestro ejemplo, nuestra influencia, nuestras acciones, nuestro liderazgo - colaborando con los demás de buena voluntad -, tener un enorme impacto en mitigar los problemas de nuestras comunidades, en fomentar la curación? Constituimos un millón de personas. Una de cada cuatro personas en el Sur de la Florida es Católica. Por la gracia transformadora de nuestro Bautismo, estamos vinculados por unas relaciones aún más fuertes que la sangre. (No debemos ser constructores de puentes? Hay negros que son católicos, y blancos que son católicos, y cubanos, haitianos, y nicaragüenses también. Hay policías y jueces y, sí, criminales que son católicos. Hay católicos en influyentes posiciones políticas, empresariales y sociales, y los hay entre los que pasan apuros. (No estamos de algún modo en posición de hacer una contribución especial para reconciliar a nuestras comunidades, para efectuar la curación de nuestras comunidades, para eliminar las causas de nuestros problemas?)

El Concilio Vaticano II nos recuerda nuestra responsabilidad cuando declara: "Los gozos y las esperanzas, las tristezas y las angustias de los hombres de nuestro tiempo, sobre todo de los pobres de de cuantos sufren, son a la vez gozos y esperanzas, tristezas y angustias de los discípulos de Cristo" (La Iglesia en el Mundo Moderno, 1).

En estos críticos tiempo, nosotros los miembros de la Iglesia tenemos que reflexionar profundamente sobre quiénes somos y qué se espera de nosotros. "La misión de la Iglesia no es sólo ofrecer a los hombres el mensaje y la gracia de Cristo, sino también el impregnar y perfeccionar todo el orden temporal con el espíritu evangélico" (Vaticano II, Apostolado de los Laicos, 5). Nosotros, como Iglesia, por nuestro testimonio y nuestras acciones, mediante la potencia vivificadora del espíritu de Cristo que habita en nosotros, estamos llamados a ser la presencia transformadora de Cristo en nuestra sociedad.

La Iglesia es el signo y el instrumento de la gracia; es el sacramento de Cristo que está entre nosotros, en nosotros y operando a través de nosotros. Con su muerte y resurrección, Cristo redimió a la humanidad. "Un mundo esclavizado por la servidumbre del pecado ha sido liberado por Cristo, crucificado y resucitado, roto el poder del demonio, para que el mundo se transforme según el propósito divino..." (Vaticano II, La Iglesia en el Mundo Moderno, 2). Se ha convertido en el Señor. Y nosotros - cada uno de nosotros -, como miembros de la Iglesia, está comprometido a proclamar y a acercar ese Señorío de Cristo amoroso sobre toda la sociedad humana: medio fundamental de aliviar la miseria de la humanidad.

Bajo el Señorío de Cristo, nuestro amor alcanza a los demás simplemente porque son personas humanas, hijos de Dios - sean atractivos, sean repulsivos, sean pordioseros o alcohólicos o refugiados sin hogar deambulando por debajo de los pasos superiores del sistema de autopistas. La Iglesia es el signo y la salvaguarda de la trascendencia de toda persona humana.

Para el discípulo serio de Cristo el Señor, toda persona humana, de cualquier raza o nacionalidad, es primero y ante todo una expresión eterna de Dios en el amor y la libertad, una criatura cuya humanidad ha alcanzado su significado y realidad más plenos en la humanidad encarnada de Jesucristo.

Bajo el Señorío de Jesús, la persona humano no puede ser considerada primordialmente en términos de lo que él o ella produce, gana o posee, mucho menos en términos de los atributos físicos, los logros o las riquezas. Nuestra vocación primordial es "ser más en Cristo" no tener o poseer o producir más.

Bajo el Señorío de Jesús, se considera que la persona humana está viviendo plenamente cuando tiene una vida de fé que está centrada en la persona viva de Jesucristo, de Cristo como el Evangelio mismo, la Buena Nueva, como el Cristianismo.

Bajo el Señorío de Cristo, el cristiano es en verdad activo en la parroquia, pero es también franco en proclamar y defender los principios de Cristo en nuestra sociedad. Necesitamos profetas en el Sur de la Florida, gente que se atreva a convertirse en "signos de contradicción", en contra-culturales, denunciando la injusticia social, la discriminación, el crimen, la violencia, los falsos valores proclamados con frecuencia en nuestra sociedad, abogando ante una comunidad rasgada por el odio, el amor por los cubanos, los negros, los anglos, los haitianos. Necesitamos profetas que estén dispuestos a reflexionar sobre el significado más profundo de su fé, que se atrevan a proclamar las demandas radicales del Evangelio, que estén dispuestos a ser ridiculizados como lo fueron los profetas de antaño.

Bajo el Señorío de Cristo, toda persona - rica o pobre, miembro de la mayoría o de las minorías - es respetuosa de su prójimo (de cualquier raza), acata las leyes justas de la comunidad, no recurre a medios inmorales o a la violencia para promover sus intereses.

La Iglesia ha establecido la Evangelización como su más elevada prioridad. En la Arquidiócesis de Miami estamos en medio de un esfuerzo especial quinquenal de Evangelización. Evangelización quiere decir no solamente proclamar los ideales del Evangelio de Jesús, sino ponerlos en práctica, dar también testimonio de ellos. Cuán apropiado

sería cualquier esfuerzo que hiciéramos mediante el vivir los valores del Evangelio. Este mismo año estamos intentando fortalecer el sentido de comunidad en nuestras parroquias. No podíamos hacer lo mismo en nuestras vecindades?

Las situaciones son una serie de preocupaciones que me gustaría identificar como necesidades de nuestra atención como Pueblo de Dios, así como miembros de nuestras comunidades. Esperaría que estas preocupaciones recibieran una seria consideración y respuesta en nuestras parroquias, nuestras escuelas, nuestras familias, nuestras organizaciones y movimientos.

### I. ORACION Y PENITENCIA

Hay necesidad de oración y penitencia en esta emergencia. Somos un pueblo sacerdotal y orante. Tenemos una responsabilidad especial de servir a nuestra comunidad mediante el poder de la oración. Jesús nos enseña que la oración de fé puede mover montañas (Mateo 21,21). Tenemos la Eucaristía - el centro poderoso de la totalidad de la vida cristiana, el mismo punto focal y fuente de la unidad, del amor y el compartir de los cristianos. Somos devotos de María, como nuestra poderosa intercesora. Tenemos sacerdotes, religiosos y muchos laicos, incluyendo los enfermos y las personas de edad avanzada, que están comprometidos a la oración.

Debíamos estar volviéndonos hacia la oración y el sacrificio en nuestras parroquias, escuelas y hogares para implorar las bendiciones de Dios sobre nuestras comunidades en este momento. Esta misma vuelta a Dios en la oración nos ayudará a volvernos más sensibles ante las necesidades de nuestros hermanos y hermanas. Ayudará a cambiar nuestra propia vida y a dar testimonio ante los demás.

### II. UN CAMBIO DE CORAZON

Si vamos a tener paz, justicia y seguridad en nuestras comunidades, debe haber un cambio de corazón, una metanoia, una redirección de la mente, el corazón y el estilo de vida. Debe haber un nuevo espíritu de hermandad entre nosotros, un rechazo decisivo del mal del que podamos haber sido culpables. Una vez más, este espíritu críticamente necesario de hermandad y respeto por la ley ha estado declinando en nuestra sociedad con el debilitamiento de la fe y el auge de la mundanalidad y el materialismo egoísta. El humanismo secular ateo se ha convertido en una nueva religión. La protección contra los inevitables resultados se busca en vano en más policías, más leyes y cárceles más grandes.

En realidad, la emergencia requiere un nuevo compromiso para elevar las normas morales - la moral privada y la comunitaria - que viene con el fortalecimiento de un vivir la religión por parte de todos los miembros de nuestra comunidad.

Y esta religión no debe ser meramente una "religión civil" - esto es, las prácticas exteriores por medio de las cuales uno gana respetabilidad en nuestra sociedad. Debe ser un compromiso profundo y consciente motivado por el amor a una vida moral vivida veinticuatro horas la día en toda actividad, en privado y en público, no por temor a la policía, sino por amor a Dios.

Una vez más, el Pueblo de Dios tiene la responsabilidad de crear este espíritu de hermandad, y respeto por la ley en nuestra comunidad, especialmente con su propio ejemplo y con sus esfuerzos, para influir sobre los individuos y las instituciones de nuestra



comunidad con los valores del Evangelio. Tenemos que preguntarnos si, en nuestros esfuerzos por transformarnos, hemos estado descuidando nuestra responsabilidad de transformar nuestra comunidad.

Hay un cierto número de virtudes que tienen que recibir nuevo énfasis en las relaciones personales así como en las relaciones comerciales, políticas y comunitarias si es que nuestra comunidad va a lograr paz, seguridad y respeto por sí misma. Quisiera sugerir que las familias, las parroquias, los grupos de oración y de discusión, los consejos, etc., discutieran y planearan cómo podrían elevar prácticamente la calidad de la vida en el Sur de la Florida promoviendo la práctica de estas virtudes.

### III. EQUIDAD Y JUSTICIA

En las relaciones personales, tenemos que practicar y dar testimonio de la justicia. Necesitamos darnos mutuamente el ejemplo de respetar los derechos de los demás y las propiedades de los demás, de no "irnos por la tangente" cuando podemos evitar ser castigados. Tenemos que ser especialmente cuidadosos de ser equitativos con los que son menos capaces de proteger sus derechos. Nuestro sentido de la justicia debe abarcar no solamente las transacciones sino el respeto por los derechos civiles mutuos, por la reputación mutua.

Sin embargo, nuestra preocupación por la justicia no puede estar limitada a las relaciones interpersonales. Muchos de nosotros tenemos posiciones de responsabilidad en la administración de justicia en nuestras comunidades - como funcionarios civiles, jueces, oficiales de policía, ejecutivos de corporaciones, funcionarios sindicales, personal de los medios de comunicación social, maestros, etc. Tenemos una responsabilidad por la justicia social que se ve realizada por nuestra pertenencia al Pueblo de Dios. Es nuestra responsabilidad usar la influencia que tengamos en nuestro estado de vida para promover la justicia y la equidad en nuestra sociedad mediante las obras y el ejemplo, en el sistema judicial criminal, en las prácticas comerciales, etc. La "gente sencilla" también está llamada a ser promotora de la justicia siendo intolerantes con la estafa y el hurto, aportando el trabajo de un día por la paga de un día, etc.

### IV. EL AMOR

La justicia es la virtud suprema entre los paganos. El amor es la virtud suprema entre los cristianos.

El amor anima la justicia. La enriquece. Pues mediante el amor cristiano nos vemos unos a otros - incluso a nuestro adversario - como a Cristo. Uno con el otro iniciamos una relación única con Cristo que alcanzará su florecimiento pleno en el cielo. "Cuando lo hicieron con alguno de estos mis hermanos más pequeños, lo hicieron conmigo" (Mateo 25,40). Aquí tenemos la clave para tantos de nuestros problemas. Demasiadas relaciones, incluso dentro de las familias y entre los vecinos, están marcadas, no por el amor sino por la desconfianza, la sospecha, la afirmación celosa de nuestros propios derechos, la confrontación, la competencia - incluso la ira y el odio. Hemos olvidado que el Señor dijo que Su Primer Mandamiento es: "Amarás al Señor tu Dios con todo tu corazón, con toda tu alma y con toda tu mente..." y el Segundo es semejante a éste: "Amarás a tu prójimo como a tí mismo" (Mateo 22, 36-38). Este amor puede llegar muy lejos en llevar la tranquilidad a nuestras comunidades. Es más poderoso que las leyes, que las normas que las meras normas

comunitarias. Incitará al empresario a dar una oportunidad de trabajo a un joven negro incluso aunque no esté obligado por las leyes de igual oportunidad - y tomarse como amigo a un miembro de otro grupo étnico. El amor suavizará y moderará la tonta tendencia que se está haciendo muy común en nuestros días de defender nuestros más mínimos derechos por medio de la violencia, como el tiroteo que resulta de la discusión por un accidente automovilístico menor o sobre quién paga una bebida. El amor nos hará tomar en serio lo que decimos tan frecuentemente en la oración del Señor: "Perdonamos a los que nos ofenden".

"El amor es paciente, servicial y sin envidia. No quiere aparentar ni se hace el importante. No actúa con bajeza, ni busca su propio interés. El amor no se deja llevar por la ira, sino que olvida las ofensas y perdona. Nunca se alegra de algo injusto y siempre le agrada la verdad. El amor disculpa todo; todo lo cree, todo lo espera y todo lo soporta" (1 Corintios 13, 4-7).

Al igual que debe haber justicia social en el Sur de la Florida, así debe haber amor social. Si estamos llamados a amarnos unos a otros individualmente, a ver a Cristo en los demás como personas individuales, así tenemos que amar al conjunto de nuestros hermanos y hermanas que es nuestra comunidad. Este amor por nuestra comunidad estará caracterizada por la lealtad. El interés, la confianza, la esperanza de mejores días.

Este amor nos urge a estar orgullosos del pueblo del Sur de la Florida. Vemos en él a Cristo. Este amor nos exhorta a ser líderes en el interés activo por nuestras comunidades. Debido a que muchos de nosotros hemos experimentado la discriminación, alienados. Sin embargo, tenemos que convertirnos en ciudadanos comprometidos - votando, aspirando a los cargos si estamos calificados, participando en proyectos comunitarios, apoyando a los que están buscando el mejoramiento de la comunidad, aportando liderazgo especialmente en áreas donde nuestros hermanos y hermanas pueden estar necesitados de interés.

Totalmente inconsistente con el amor social son las acciones de alguna gente de la prensa que, a fin de aumentar la circulación, hieren su comunidad por medio del reporte exagerado de noticias desmoralizadoras que no está en equilibrio con los reportes del bien que está aconteciendo entre nosotros. Inconsistente con el amor social es alguna programación de radio y televisión que da carácter sensacional al crimen y embellece la inmoralidad a fin de mejorar la evaluación comercial. La credibilidad de los medios de información social de nuestra comunidad sufrirá mientras dichos medios encuentren poco que sea buena para reportar, sean incapaces de admitir sus errores o aceptar la crítica. Inconsistente con el amor social es aquella minoría de funcionarios públicos que abusan del poder de su cargo en su propio beneficio. Igualmente faltan al amor social los que dejan de apoyar, alentar y cooperar con los líderes políticos que tratan sinceramente de servir a la comunidad. Inconsistentes con el amor social son los líderes empresariales que, para obtener ganancias desordenadas, manipulan el mercado a expensas de los necesitados desesperadamente. Inconsistentes con el amor social son también los que abusan del sistema de bienestar social o de otros programas de ayuda. Inconsistente con el amor social - y con la justicia social - es el prejuicio étnico. El ideal de Estados Unidos "no exige el abandono de las diferencias

culturales sino su aprecio más amplio" (Declaración del comité para el Desarrollo Social y la Paz Mundial de la Conferencia Católica de Estados Unidos, Noviembre de 1980). Tenemos que rechazar la imagen de nuestra nación como la de un "crisol", si eso quiere decir que los grupos étnicos no pueden respetar su propia cultura y herencia. Los grupos étnicos deben ser integrados, no asimilados en nuestra sociedad norteamericana.

Debemos poner en tela de juicio la ventaja de los inversionistas ausentistas en nuestra comunidad si no manifiestan un sentido de cooperación y responsabilidad en el bienestar general del pueblo de esta comunidad.

La Arquidiócesis, como parte de su Programa de Evangelización, ha estado intentando fortalecer nuestro sentido de familia y de comunidad familiar. Este debe extenderse también a las comunidades en que vivimos en general.

### V. PREOCUPACIONES ESPECIALES

Nuestras comunidades están tratando de resolver problemas serios que exigen la atención de todos los ciudadanos, pero especialmente de aquellos que conscientemente están tratando de ser fieles a su responsabilidad como Pueblo de Dios. Cada uno de estos problemas requiere preocupación, conocimiento, exposición a la luz pública, una mayor implicación por parte de los ciudadanos comprometidos. Frecuentemente, los problemas son el resultado del fracaso serio de nuestra sociedad en vivir los valores del Evangelio.

Estos problemas incluyen el desempleo, la falta de viviendas, la debilidad en el sistema judicial criminal, la debilidad en el sistema educativo, la pornografía, los problemas juveniles, la inestabilidad de la vida familiar, las drogas, la discriminación.

Estos problemas llevan la miseria a los individuos y a las familias, pero con frecuencia están en la raíz de los males sociales tales como el crimen, el amotinamiento y el temor que amenazan a todos en la sociedad.

Una vez más, los que verdaderamente son ciudadanos responsables, que verdaderamente aman a su prójimo y a su comunidad, pueden difícilmente cumplir con su conciencia deplorando simplemente con pereza la situación. Hay algo que cada uno de nosotros puede hacer - que se requiere que haga - como hombres y mujeres conscientes y con temor de Dios. Y, de modo muy especial, esto se aplica a aquellos de nosotros que tienen posiciones de influencia.

### VI. JUVENTUD

Es la gente joven de nuestra comunidad la que, de un modo especial, es a un tiempo víctima, causa y la clave de la solución de muchos de nuestros problemas. Lleva las cicatrices de la vida familiar en deterioro, la moralidad de norma doble de sus padres, las viviendas por debajo del nivel medio, la escolarización sin valores morales, los medios de comunicación social y las películas que embellecen el crimen y la conducta indecente, la dependencia de la droga y el desempleo. No es de extrañar que un gran porcentaje de los arrestados por crímenes son jóvenes.

Frecuentemente, los jóvenes se convierten en las víctimas y los instrumentos de las acciones de sus mayores. Los jóvenes son los llamados a morir y a luchar en las guerras de los más viejos, y con frecuencia son los hombres de choque o las prostitutas para los adultos señores del crimen.

Sin embargo, nos volvemos hacia

aquellos de ustedes que son jóvenes como hacia nuestra esperanza. Especialmente les confiamos el ministerio de los que son semejantes a ustedes - les pedimos que protejan de los escándalos de nuestros días a los miembros del grupo de coetáneos de ustedes, que los inspiren y fortalezcan para resistir las tentaciones de nuestro tiempo por medio de vuestro testimonio, de vuestro liderazgo, de vuestra influencia.

Por medio de su enfoque fresco y energético de la vida, por su intolerancia de la hipocresía, de la injusticia y de lo que está fuera de lugar, la juventud es a menudo capaz de traer una comprensión nueva y valiosa de las cosas y una renovación de la misión de la Iglesia y de la vida de la comunidad - sólo si confiamos en ella y la escuchamos.

La familia, la Iglesia, la comunidad tienen que prestar más atención a nuestros jóvenes. Tenemos que escucharlos. Tenemos que ayudarlos en los problemas de la sexualidad que son tan importantes en la vida de una persona joven. Con frecuencia están frustrados y lastimados, perturbados por una pobre imagen de sí mismos mientras se desarrollan en una sociedad compleja y desgarrada en la que hay un elevado índice de suicidios entre los jóvenes, una tendencia a hallar un escape en las drogas y el alcohol. Necesitan comprensión, que se preocupen por ellos, paciencia, aliento, reconocimiento - y sobre todo amor. Las Iglesias especialmente tienen que aportar facilidades y programas que den a los jóvenes la oportunidad de hallar una compañía, una recreación y unas actividades sanas que enriquezcan su vida y los saquen de lo que es a menudo su aburrimiento.

Gran parte de lo que tengo que decir acerca de otras preocupaciones tiene que ver directamente con nuestra responsabilidad para con los jóvenes, con la eliminación de aquellas condiciones de nuestra sociedad que están poniendo en peligro a nuestra juventud.

### VII. VIDA FAMILIAR

Una de las causas más serias de la creciente criminalidad en el Sur de la Florida es el deterioro de la vida familiar. La familia está dirigida a proporcionar una comunidad en la cual los miembros experimenten el amor, el interés, el sentido de los valores, el crecimiento y el apoyo que los hace estables, que no sean frustrados, que sean rectos y respetuosos de sí mismos, que sean miembros satisfechos y que aportan a la comunidad. La familia, la célula básica de la sociedad, es la clave. Cuando la familia está enferma, toda la estructura de la sociedad está amenazada.

La vida familiar en nuestra área está sufriendo por la inestabilidad y la desintegración del divorcio, de la infidelidad, de la violencia familiar, de la preparación inadecuada y de la falta de compromiso serio. Sufre por al actitud hedonista, inmadura e irresponsable, promovida por la literatura y los medios de comunicación social, de que el matrimonio está dirigido solamente a la satisfacción sexual egoísta y requiere poco amor verdadero o poca disposición a darse unos mismo a la esposa y a los hijos.

Nuestras familias están sufriendo debido a que, en nuestra sociedad de transeúntes, muchas familias están aisladas del apoyo del resto de la familia, de los parientes. Nuestras familias sufren debido a que el gobierno, las empresas, las escuelas y los medios de comunicación social han estado proyectando valores contrarios a la vida familiar y la televisión ha estado interfiriendo con la comunicación entre los

miembros de la familia, debido a que en muchas casas ambos padres están trabajando fuera del hogar, los hijos están descuidados.

Muchas de nuestras familias cubanas, haitianas y nicaragüenses están sufriendo tragicamente debido a que miembros inmediatos -esposos, esposas, padres, hijos- están separados de ellas, imposibilitados de salir de su país de origen para la reunión familiar.

Si vamos a librar a nuestras comunidades de sus problemas, tenemos que librar a las familias de sus problemas.

Por parte de aquellos de nosotros que somos padres e hijos, tiene que haber una reflexión y un examen de conciencia serios en relación con nuestra vida familiar. Necesitamos un nuevo compromiso mutuo, una nueva disposición a contribuir al fortalecimiento de la familia, a desarrollar la comunicación y las relaciones personales, a pasar tiempo juntos, a orar juntos, a comprender y vivir el Sacramento del Matrimonio, que proporciona apoyo espiritual.

El matrimonio deber ser tomado más en serio en la Iglesia y en la sociedad. Tiene que haber una preparación más seria y efectuada en la oración a fin de realizar el compromiso de por vida con el matrimonio y la paternidad. Debe hacerse mayores esfuerzos por parte de la Iglesia y de la comunidad para proporcionar asesoramiento y asistencia a las familias que están siendo amenazadas. Especialmente en nuestra área, debe darse consideración a los miembros de edad avanzada de la familia.

La sociedad, en sus tribunales e instituciones legales, en su literatura y medios sociales de comunicación, debe proyectar valores y actitudes que sean sustentadores de la vida familiar, que quiten adornos a los pecados que la destruyen. La sociedad debe ser menos tolerante con el divorcio. Debe ser más madura, sensible y realista acerca del propósito y las genuinas complacencias del matrimonio.

Este es un desafío serio, no solamente para los miembros de la familia en sí mismos, sino para el clero, para el escritor, para el juez, para el abogado, para el autor teatral, para el asesor familiar, para el educador, para el que trabaja en los medios de comunicación social, para el artista. Todos tienen una responsabilidad de curar la sociedad al curar la familia o al menos respetarla. Tienen que desafiar a los que por el dólar todopoderoso están dispuestos a destruir nuestra sociedad al destruir nuestras familias.

## VIII. ESCUELAS

Otra causa de seria preocupación para el Pueblo de Dios debe ser el Sistema de Escuelas Públicas. Las escuelas desempeñan un papel importante en la formación de nuestros ciudadanos y en la conformación de nuestra sociedad. Los maestros y administradores se han convertido en uno de los más poderosos grupos de presión en el gobierno. Las escuelas consumen un gran porcentaje de los impuestos que pagamos. El sentimiento público asocia de tal modo el Sistema de Escuelas Públicas con el norteamericano que uno vacila en presentar hasta una crítica constructiva. Sin embargo, no es solamente el creciente vandalismo, el temor por la seguridad de los estudiantes y la calidad de la educación en algunas escuelas lo que proporciona motivo de alarma. El problema es que las escuelas públicas están comprometidas con una filosofía de la educación que es deficiente e inadecuada. No están educando a la persona en su totalidad. Nuestras escuelas públicas no están adecuadamente enseñando valores, inculcando

motivaciones y un sentido de responsabilidad, formando el carácter, enseñando el amor por el país y la regla dorada. En muchos casos, están enseñando lo que los tribunales han reconocido como una nueva religión, el humanismo regular, que reemplaza los ideales religiosos tradicionales. No están inculcando los ideales norteamericanos tan efectivamente como las escuelas parroquiales. Esperar que la familia o las iglesias compensen las insuficiencias de la escuela no está funcionando. El mismo fallo de las escuelas en tratar los valores éticos es en sí mismo una fuerte declaración ante el niño de que la religión y la moralidad carecen de importancia. El fallo de las escuelas, junto con la enorme influencia de la falta de valores e incluso de los contravalores de gran parte de los medios de comunicación social y de los espectáculos, echan cargas imposibles sobre la familia y la iglesia. ¿Podemos extrañarnos de que nuestra sociedad esté gradualmente volviéndose hacia la ilegalidad y la violencia?

Norteamérica, grande como es, ha fallado en reconciliar, como lo han hecho otras democracias modernas, la separación de la Iglesia y el estado con la libertad de religión en la educación. A diferencia de otras democracias, Estados Unidos no da ayuda proveniente de los impuestos a las escuelas que enseñan valores religiosos. Impide la escolarización orientada religiosamente al privar a los padres de niños que están en escuelas no públicas del beneficio de los impuestos que pagan para la educación. Esta cuestión tiene que ser resuelta a nivel nacional. Pero, mientras tanto, los funcionarios estatales y locales deben usar todo medio constitucional para apoyar la libertad de los padres para proporcionar una educación total a sus hijos.

Nuestras escuelas públicas podían hacer un considerable progreso inculcando valores basados, si no en la religión, en la constitución, en las leyes de nuestra tierra, y en nuestras tradiciones. Podía evitarse un vacío total por medio de programas, políticas y enseñanzas que transmitan el compromiso norteamericano con el respeto de toda persona, de sus derechos y de su propiedad. A partir de nuestras leyes, podían ser desarrolladas y enseñadas normas de conducta que traten de la violencia, el asesinato, el robo, el atraco, el perjurio, al difamación, la violación, las agresiones sexuales, etc. Un sentido de responsabilidad comunitaria y los ideales norteamericanos de fraternidad podían ser impartidos de modo planificado y organizado. En las iglesias, estos esfuerzos podían ser complementados y apoyados por medio de la presentación de la motivación religiosa.

Si estamos preocupados por nuestras comunidades, tenemos que estar preocupados por nuestras escuelas. Los ciudadanos interesados, especialmente los padres, deben estar activamente interesados en proponer reformas radicales en la selección de la Junta Escolar, en prestar servicio en tales Juntas, en los asuntos de las Asociaciones de Padres y Maestros, en apoyar a los muchos administradores y maestros sinceros que están luchando por hacerlo que pueden bajo las frustrantes limitaciones del sistema.

Exhortaría a nuestros jóvenes a considerar una carrera docente o administrativa en las escuelas públicas. Los miembros de la Iglesia, como tenemos nuestro propio sistema de escuelas parroquiales, pueden ser criticados por mostrar demasiado poco conocimiento de las escuelas públicas y demasiado poco interés por ellas. La vasta mayoría de nuestros hijos están matriculados en las escuelas públicas. Nosotros, espe-

cialmente los padres, debemos estar interesados constructivamente en el Sistema de Escuelas Públicas, apoyándolo, lo mejor que podamos, mientras lucha con sus frustraciones.

Debido a la incapacidad legal de las escuelas públicas para educar a la persona total, la importancia de la escuela religiosa para el bienestar del niño y de nuestra sociedad se hace más evidente. Los graduados de estas escuelas tienen la responsabilidad espiritual del liderazgo. Están preparados de un modo único para llevar a la vida comunitaria su sensibilidad especial ante la ética y la moralidad, su motivación religiosa que capacita a los hombres para ser fieles a los ideales norteamericanos de libertad y justicia para todos.

Las escuelas no públicas tienen que ser alentadas en beneficio del fortalecimiento de la ética de nuestra sociedad, así como también para proporcionar una competencia saludable y beneficiosa con el amenazado monopolio gubernamental de la escolarización de los niños en América.

Rindo tributo a la visión y al compromiso heroico de los pastores y de su pueblo que están operando escuelas parroquiales con gran sacrificio por amor de los niños, de la fe y del país. Admiro a los padres que están formando largas listas de espera de solicitantes para nuestras escuelas. Apoyo plenamente, donde quiera que sea factible, el esfuerzo por construir nuevas escuelas católicas elementales y secundarias y por proporcionar becas para ayudar a las familias más pobres que de otro modo no pueden disfrutar de libertad en la educación de sus hijos. En manera alguna, sin embargo, permitiremos que nuestras escuelas sean usadas para frustrar los esfuerzos de integración. Podemos estar orgullosos del hecho de que las escuelas católicas están, de acuerdo con estudios gubernamentales, más integradas que las escuelas públicas.

## IX. EL SISTEMA DE JUSTICIA CRIMINAL

Una fuente mencionada con frecuencia de los problemas de las comunidades del Sur de la Florida es el Sistema de Justicia Criminal -la policía, los tribunales, las cárceles. ¿Qué puede hacer el cristiano comprometido para ayudar a aliviar la situación? Los católicos están comprometidos en todas las áreas de la justicia criminal, incluyendo el servir de acusados. ¿Qué pide el Señor de ellos?

Ante todo, no hay que decir que el Señor nos pide que evitemos cometer crímenes o injusticias. Estamos llamados, por nuestra conducta, nuestra influencia y nuestro testimonio, a reducir el índice de criminalidad y de conducta ilegal.

La justicia es una profesión noble. Celso, el jurista romano, se refería al jurista como a quien era algo sacerdote. Está dedicado a una virtud importante -al orden en la sociedad y a la paz que viene de la tranquilidad en el orden.

El policía debe, en su difícil y peligrosa tarea, ser un hombre de integridad auténtica, de incuestionable imparcialidad, un hombre con un profundo sentido de ministerio del público al que sirve y protege. Debe ser un hombre de valor. Debe ejercer su autoridad con simplicidad y cortesía. El policía católico está llamado a cultivar estas virtudes de servicio a sus semejantes y por medio de su conducta ejemplar a alentar y apoyar a sus compañeros oficiales en el cumplimiento de su deber.

La mala conducta de algunos oficiales de la ley se ha reflejado malamente sobre la imagen del gran número de policías dedicados de nuestra comunidad. Ha debilitado su moral, in-

terferido con su efectividad al proporcionar seguridad, y desalentado a los necesarios reclutas nuevos para el cuerpo. Rindo tributo a los policías fieles. Exhorto a que hagamos esfuerzos especiales para demostrar nuestro respeto y nuestro apoyo hacia ellos.

Igualmente, contamos con los miembros de la Iglesia que son miembros de la profesión legal para que sean fieles a los más elevados principios de su profesión en la elaboración del derecho penal, en el enjuiciamiento y la defensa de los acusados, en el dictado de las sentencias. Todos debemos estar gravemente conscientes de que también ellos están sometidos al juicio del Juez Supremo.

Los Tribunales, personificados por los jueces, ocupan un rol único que pide dedicación por parte de la magistratura y una comprensión por parte del pueblo. Se exige de los jueces que apliquen la ley adoptada por la legislatura o por el Congreso. Como resultado, al hacer respetar la ley, el juez a menudo no tiene opciones acerca de lo que se hace o de cómo se hace. Como los cánones o reglas que gobiernan a los jueces, no les permite responder a la crítica, el ataque injustificado contra ellos es injusto. El sistema judicial es tan importante para nuestra ordenada libertad que su apoyo por parte de nuestro pueblo es vital. Igualmente, nuestros jueces deben esforzarse por ejercer la prudencia necesaria para tomar decisiones sabias y conducirse de una forma que corresponda a su oficio.

Debe ser grandemente perturbador para el abogado cristiano sincero si la justicia parece en algún momento ser administrada desigualmente al rico y al pobre, al blanco y al negro, si el legalismo o la manipulación astuta de la ley pone en libertad a un criminal o gana un juicio contrario a la verdad, o al propósito evidente de la ley. Los programas de defensa pública tienen que ser reconocidos y alentados para que ayuden en asegurar la igualdad de la justicia.

Por otra parte, el cristiano asociado con el sistema de prisiones tiene una gran reto en medio de una profesión muy difícil para humanizar las cárceles, viendo a Cristo en el preso -"Estuve en la cárcel y me fueron a ver" (Mateo, 25,36)-, haciendo lo que puede por asegurar que la experiencia en la prisión no sea solamente de castigo y retribución sino también de rehabilitación. La devastación de la dignidad humana y del espíritu humano sólo somete al prisionero más firmemente en lugar de liberarlo de su miserable condición.

Pero no son solamente aquellos que están implicados directamente en el sistema de justicia criminal los que tienen la responsabilidad por la calidad de la justicia y de la seguridad de nuestras comunidades. Todos nosotros -los discípulos del Señor- tiene que implicarse más activamente.

¿Cómo? Podemos ser más cuidadosos y más exigentes con los hombres y mujeres que elegimos o son nombrados para los cargos públicos -intolerantes con la incompetencia, vigilando sus realizaciones e intolerante con la excesiva condescendencia hacia los alegados derechos del criminal o hacia las escapatorias técnicas a expensas de la confianza pública.

Podemos secundar y cooperar con los funcionarios, con la policía y con el sistema judicial -sirviendo de buena gana como miembros de un jurado, declarando como testigos, reportando información relevante para la policía, cooperando en los programas de vigilancia del crimen en la vecindad, manteniendo un ojo avizor sobre la propiedad de nuestro vecino, sentando el ejemplo de respeto por toda la ley.



Todos nosotros, y especialmente los miembros de los medios de comunicación social, podemos ser cuidadosos al tratar a los funcionarios públicos con el debido respeto, para que le temor del ridículo o del juicio irreflexivo no disuada a los más calificados de prestar su servicio e interfiera con su cumplimiento del deber. Con seguridad que en nuestra democracia la responsabilidad y la crítica son necesarias, pero deben ser balanceadas, objetivas, constructivas y no personales.

Algunos de nosotros, especialmente los jóvenes, podían tomar en consideración seriamente seguir carreras que los impliquen constructivamente en el sistema de justicia criminal. Esto lo sugeriría de modo especial a los jóvenes de los grupos minoritarios. Su participación podía mejorar la calidad y la credibilidad del sistema. También beneficiaría a su propia gente que en proporción sufre más que las demás por cuenta del crimen y de la violencia.

Podemos ser más útiles en el mejoramiento de los programas de rehabilitación y en el de las instituciones correccionales. Podemos estar más interesados en la construcción de nuevas y más adecuadas instalaciones penitenciarias y apoyar dichos planes.

#### X. DROGAS

Las drogas y el alcohol son otra causa seria de graves problemas para nuestra comunidad. Desgraciadamente, hay motivos para temer la tolerancia por parte de algunos miembros de la comunidad debido a que ellos y sus negocios se benefician indirectamente del dinero que libremente circula procedente del tráfico de drogas en el área.

Sin embargo, las drogas son un azote para nosotros. Un elevado porcentaje de los asesinatos en el Sur de la Florida son el resultado de las contiendas entre los traficantes de drogas. Muchos de los drogadictos, especialmente los jóvenes, se convierten en criminales desesperados, robando y atracando para mantener su costoso hábito. Los que usan drogas pierden sus inhibiciones y su buen juicio y se enfrascan en conductas muy contrarias a las normas del comportamiento humano. Su salud se puede ver seriamente perjudicada, incluso a veces fatalmente.

Los que usan drogas son víctimas de la presión de sus iguales. Son explotados por la codicia de los que comercializan el vicio.

El Pueblo de Dios no puede ser indiferente con esta amenaza a sí mismo, a sus conciudadanos y a la sociedad. Tiene que concientizarse y comprometerse en la cruzada contra las drogas y el uso excesivo del alcohol.

Suplico ante todo, en nombre del Señor Jesús, que todo el que use drogas dé inmediatamente los pasos necesarios para ser liberado de la adicción. Su sacerdote más cercano le ayudará a encontrar ayuda. En nombre de Dios, ruego a todo el que esté enfrascado en el tráfico de drogas que abandone esta pecaminosa empresa que es tan nociva para nuestra sociedad.

Como ciudadanos, debemos elegir solamente funcionarios que estén comprometidos a erradicar este mal. Debemos alzar nuestra voz de protesta ante el Gobierno Federal que es básicamente responsable de nuestra protección. Debemos expresar nuestra protesta ante cualquiera que aunque sea indirectamente parezca estar beneficiándose con el negocio de la droga. Debemos alentar activamente el uso de nuevas técnicas para combatir el contrabando clandestino en el Sur de la Florida -quizás debieran ofrecerse

recompensas. Debemos intentar activamente advertir y disuadir a los que son víctimas de este azote -los padres advirtiendo a sus hijos, los escritores a sus lectores, los maestros a sus alumnos. Debemos alentar a la formación de grupos de padres. Los jóvenes interesados de la Iglesia tienen aquí un ministerio especial con sus iguales. Debemos notificar a las autoridades cualesquiera actividades sospechosas.

Y, una vez más, aquellos de nosotros en posiciones oficiales -jueces, funcionarios de la ley, fiscales- hallarán en el cumplimiento consciente de sus deberes no solamente un servicio valioso a su comunidad, sino un ministerio religioso de amor al servicio de sus semejantes.

Respondiendo fiel, valiente y vigorosamente podemos aportar nuestro ejemplo de liderazgo y de cooperación en la renovación de todo el sistema de justicia criminal.

#### XI. POBREZA, DESEMPLEO, MALAS VIVIENDAS

Otra fuente seria de intranquilidad en nuestra comunidad es el desempleo y la pobreza, el hambre, la inadecuada atención médica y el alojamiento por debajo del nivel medio que resultan de aquel. En la frustración, estamos inclinados a responder que esto está más allá de nuestro control. Los empleos están escasos debido a las condiciones económicas o debido a que el aspirante carece de habilidades u otras calificaciones.

Nuestros periódicos tienen páginas y páginas de ofertas de empleos. Pero normalmente se requieren habilidades especiales. No hay una solución simple. Pero mucha gente de buena voluntad, cada uno haciendo su parte, pueden producir un mejoramiento. Los que están en posición de responsabilidad podían preguntarse si están haciendo todo lo que es humanamente posible por crear empleos y por proporcionar entrenamientos para el empleo, por asegurar que los programas escolares preparen para el empleo, por mejorar la calidad de nuestros servicios de empleos, por alentar, estimular y facilitar los proyectos de construcción -especialmente los que alivien nuestra escasez de viviendas-, para garantizar que no haya discriminación en las prácticas de contratación.

El sector privado podía reflexionar también sobre cómo podía mejorar desinteresadamente el empleo y la vivienda -quizás dando una oportunidad a hombres y mujeres que requieran un poco más de atención mediante un entrenamiento en el empleo, quizás invirtiendo y siguiendo proyectos que pueden ser menos provechosos financieramente pero que tienen un dividendo en valores humanos al crear empleos para padres y madres de familia desesperados o produciendo viviendas para los que están viviendo en condiciones intolerables. Por amor cristiano, los empleos deben estar dispuestos a ayudar a sus compañeros cuyos empleos pueden estar amenazados debido a la falta de experiencia o entrenamiento.

Las viviendas inadecuadas y atestadas crean condiciones y frustraciones que, en sí mismas, alimentan la violencia y el crimen. Cualquier esfuerzo por aliviar las tensiones y mejorar la calidad de la vida en una comunidad debe dirigirse a la calidad de la vivienda. Esta tiene que ser una preocupación especial en el Sur de la Florida por parte de nuestros líderes políticos, de los inversionistas

privados, de las iglesias, de los líderes sociales, y de todos los que abogan por una respuesta a las necesidades humanas.

#### XII. CONCLUSION

Amados míos, en conclusión, no pretendo una sabiduría especial. Estoy agradecido por la asistencia de muchos expertos en asuntos comunitarios a quien consulté. Agradecería vuestra propia reacción, vuestras sugerencias en cuanto a cómo lo que se ha dicho podría ser posteriormente desarrollado y mejorado, en cuanto a la respuesta que nosotros los miembros de la Iglesia debemos estar dando a las cuestiones críticas de nuestro tiempo.

He escrito con la esperanza de suscitar vuestra conciencia de las responsabilidades que, como Pueblo de Dios, tenemos hacia nuestras comunidades cuando están sufriendo. Entre nosotros están los que están sufriendo, entre nosotros están los que puedan traer alivio. Espero que lo que he dicho contribuirá a una nueva visión de la Iglesia del Señor Jesucristo, una Iglesia servidora, una Iglesia que busca la justicia, una Iglesia amorosa -el Reino del Señor dirigido a glorificar a Dios Padre y llevar a sus miembros, a través de la santidad de la fe, de la oración y del amor, a la felicidad eterna con el Padre en el Cielo. Pero dirigida también a transformar la vida de los individuos, las comunidades de este mundo con las que habita.

Mi esfuerzo ha sido poner nuestros problemas en una perspectiva más profundamente humana tanto en cuanto a la causa como en cuanto el remedio, para indicar que no solamente se requiere más policía, más leyes o más impuestos para superar nuestros males, sino una novedad del corazón, del espíritu, y la comprensión de que la única solución verdadera está en retornar a los valores morales y espirituales. La respuesta está en renunciar a los falsos dioses del dinero, del placer irrestricto y egoísta, de un secularismo sin Dios, y aceptar el señorío de Jesucristo en nuestro sistema social. He intentado enumerar los males principales que confronta el Sur de la Florida en nuestro tiempo, con la esperanza de que los miembros de nuestra Arquidiócesis y de nuestra comunidad los ponderarán y estarán inspirados para dedicarse a enfocar uno u otro en un esfuerzo unido por elevar la calidad y la visión de la vida juntos en el Sur de la Florida.

Amados míos, os aseguro que vuestra Arquidiócesis de Miami, su clero, las parroquias, agencias e instituciones, están comprometidos a proclamar, promover y dar testimonio de los principios del Evangelio de Jesús que traerá paz, justicia y libertad a nuestra comunidad.

Como Arzobispo, pido a todos los representantes de la Iglesia que proclamen los principios sociales cristianos que hemos estado discutiendo, para ejemplificarlos en todas las actividades oficiales de la Iglesia, para reunir los recursos de la Iglesia a la oración y a la penitencia, fomentando y testimoniando así más intensamente la justicia social y el amor social. Estoy pidiendo que en toda la Arquidiócesis haya un nuevo compromiso con y de nuestros jóvenes, una intensificada preocupación por apoyar la vida familiar, por la calidad de la educación religiosa, esfuerzos por combatir el azote de las drogas, por fortalecer el sistema de justicia criminal, por dar una

respuesta a la pobreza, al desempleo y a la mala vivienda.

Al hacerlo, sin embargo, convoco de modo especial a nuestro amado laicado. El Vaticano II declaró: "A los laicos corresponde, por propia vocación, tratar de obtener el reino de Dios gestionando los asuntos temporales y ordenándolos según Dios" (Lumen Gentium, 31)

Como dijeron recientemente los Obispos Católicos de Estados Unidos: "El servicio cristiano en el mundo está representado de modo preeminente por el laicado. Es llamado a veces 'el ministerio de los laicos'... El servicio o ministerio cristiano ampliamente entendido incluye la actividad cívica y pública, la respuesta a los imperativos de la paz y la justicia, la resolución de los conflictos sociales, políticos y económicos, especialmente cuando influyen en los pobres, los oprimidos y las minorías.

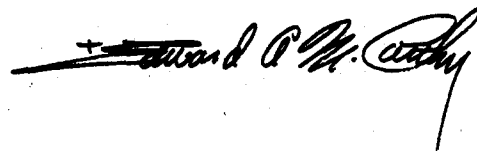
"Toda la Iglesia encara situaciones sin precedentes en el mundo contemporáneo y los laicos están en el filo cortante de estos nuevos desafíos. Son ellos los que se enfrascan directamente en las tareas de relacionar valores y prácticas con cuestiones complejas tales como la ética empresarial, la opción política, la seguridad económica, la calidad de la vida, el desarrollo cultural y la planificación familiar.

"Situaciones realmente nuevas, especialmente en el dominio de la justicia social, piden respuestas creativas. Sabemos que el Espíritu se mueve en todo el pueblo de Dios, incitando a los miembros de acuerdo con sus dones y oficios particulares, para discernir de nuevo los signos de los tiempos e interpretarlos intrepidamente a la luz del Evangelio. Los laicos están en una posición única para ofrecer este servicio.

"Al igual que por institución divina a los obispos, sacerdotes y diáconos se les ha dado mediante la ordenación autoridad para ejercer el liderazgo como siervos del pueblo de Dios, así mediante el bautismo y la confirmación a los laicos se les ha dado derechos y responsabilidades para participar en la misión de la iglesia. En aquellas áreas de la vida en que están presentes de manera única y dentro de las cuales tienen especial competencia debido a sus talentos, educación y experiencia particulares, son una extensión de la presencia redentora de la Iglesia en el mundo.

"La vida cristiana adulta es... evidente... en la lucha diaria por vivir los valores cristianos en la familia, el vecindario, la escuela, el gobierno y el trabajo. Este es un signo esperanzador porque el laicado está presente de modo único en y para el mundo y así tiene una posición privilegiada para edificar allí el Reino de Dios. "Ustedes son luz para el mundo... Debe brillar su luz ante los hombres, para que vean sus buenas obras y glorifiquen al Padre de ustedes que está en los cielos," (Mateo 5:14-16) (Laicado Católico con Vocación y Dones 1980 - Declaración de los Obispos Católicos de los Estados Unidos, Noviembre de 1980).

De ustedes devotamente en Cristo,



Edward A. McCarthy  
Arzobispo de Miami

# The Voice

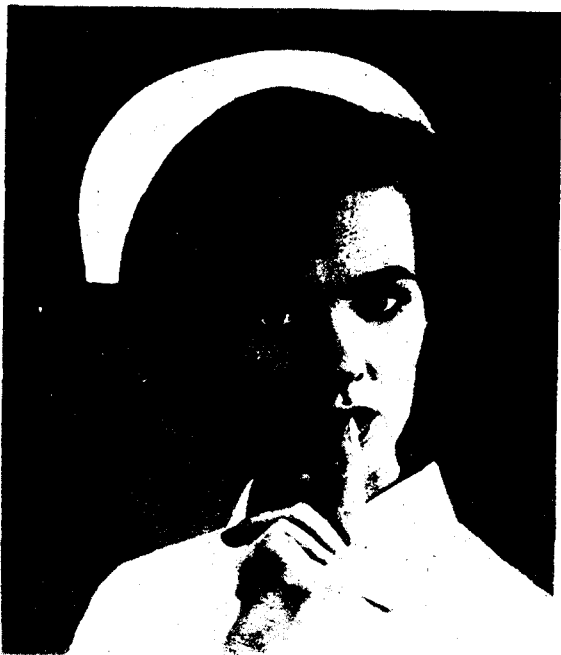
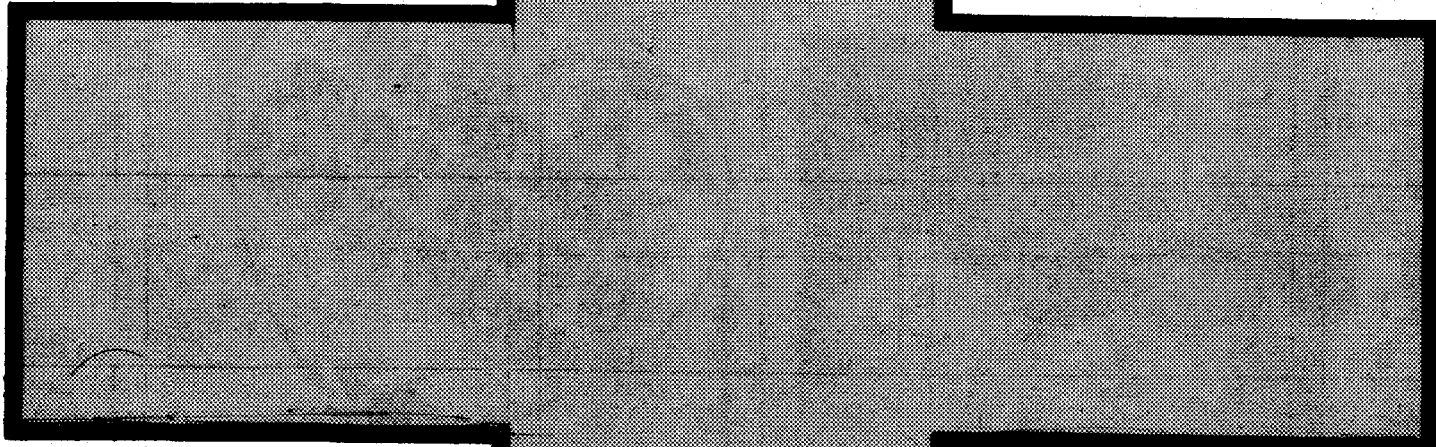
# Salutes National

## Hospital And Nursing Home Week

### May 10 To 16, 1981



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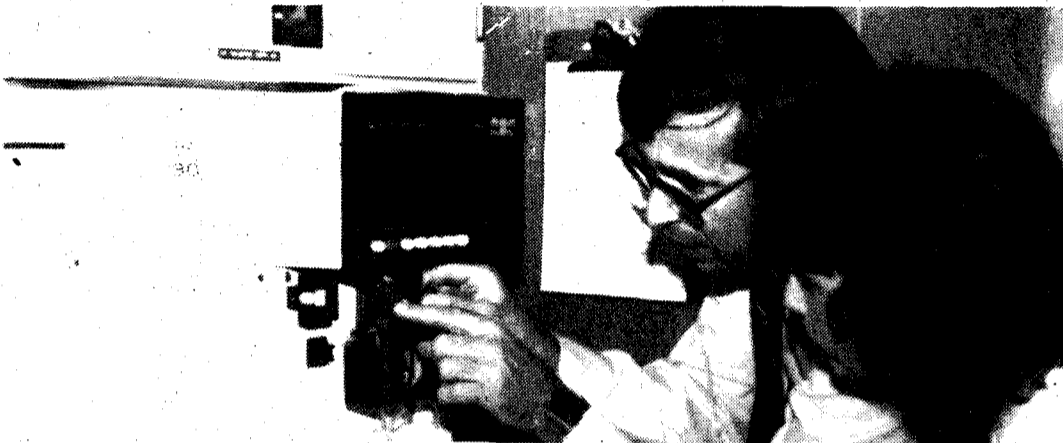






#### BLOOD DRIVE AT VICTORIA HOSPITAL

One part of Victoria Hospital's observance of Hospital Week (May 10-16) is a blood drive, held in conjunction with the John Elliott Community Blood Center. Victoria Hospital R.N. Edwina Blane, pictured above, donated blood last year and commented she gives because "it's helping someone else - that's the main thing." The date for Victoria's blood drive is Thursday, May 14, from 8 a.m. to 4:30 p.m. at 955 N.W. 3rd Street. The community is urged to donate, and those interested should call Victoria Hospital at 545-8050, extension 3121.



#### NEWEST ADDITION, CO-OXIMETER

Dennis Reese, Victoria Hospital chief respirator therapist, demonstrates the capabilities of Victoria's new co-oximeter to Bunny Hamer, R.N. The co-oximeter, a recent addition to the hospital's respiratory therapy department, can determine the oxygen carrying capacity of the blood, whether a patient is anemic, has a shortage of red blood cells, or has carbon monoxide poisoning. All this information can be obtained in less than a minute giving the doctor data for a faster diagnosis.

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#### Series of Programs at P.B.I

The Palm Beach Institute Family of Programs has two facilities in Southern Florida for the treatment of alcoholism and other chemical dependency problems. One is the internationally renowned Palm Beach Institute in West Palm Beach and the other is PBI's Hospital Program located at the Palm Beach Martin County Medical Center in Jupiter. The success of these programs in helping those living with alcohol and drug problems has been attributed to a unique program of "familization" therapy that treats family networks affected by the problem rather than isolated individuals. The PBI programs have also been designed to provide special diagnostic and evaluation services for anyone who suspects that there may be a chemical dependency problem in their life.



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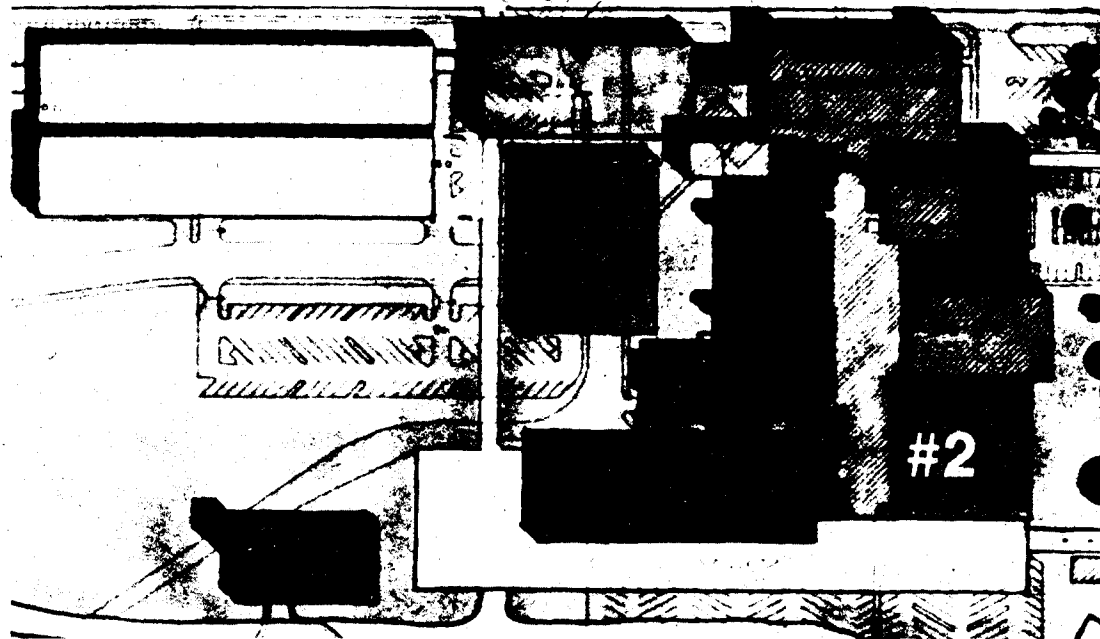
# Mercy "Looking Well Into The Future"

"Looking Well into the Future," the theme for National Hospital Week, May 10-16, 1981, appropriately applies to Mercy Hospital, as plans are underway for a \$36 million renovation and expansion program, intensive development of the nurse recruitment program, and a School of Practical Nursing, to provide the best possible patient care for the community.

The initial project of the Master Plan for expansion will be the construction of a new Patient Care Tower, immediately North of the Carroll Building, where the existing main entrance is now located. It will house 200 beds, and is a replacement for the inpatient facilities currently occupying the East, West and North Wings, and part of the South Wing.

This new seven-story wing will be connected to the existing facilities by a new multi-story bridge linking it to both the Carroll Building and the East Wing with a new elevator system.

Further renovation will include a new eight-bed Colt Neurological Intensive Care Unit and four 48-bed Medical/Surgical Units. The wing will provide the capability to expand both Radiology and the Laboratory at a future date. The Obstetrical Post Partum Unit will be relocated to the South Wing, providing ob-



In New Master Plan, Number 1 is Patient Care Tower and Number 2 is Dietary Addition.

stretical patients one of the most attractive views overlooking Biscayne Bay.

The new nursery facility will consist of two 12-bassinet normal newborn nurseries, one eight-bassinet transitional nursery and one three-bassinet suspect (isolation) nursery, and will provide a much larger department than currently exists.

The existing Labor and Delivery suites will also be renovated to provide five two-bed Labor Rooms, two Birthing Rooms, two Operating/Delivery Rooms, plus additional support

space to staff other program components.

The project will also include an additional 10,000 square feet to the present Dietary Department, which will house a new kitchen facility and completely new equipment. The dietary portion includes complete renovation of the existing kitchen area, permitting major expansion of refrigerated, frozen and dry food storage. These changes will permit Mercy to implement major improvements in its food service system.

One other thrust of the

project will be to initiate the development of a new energy center. This will be accomplished by consolidating all of the major mechanical and electrical equipment in a separate above ground facility, providing improved protection in event of a hurricane or severe flooding on the site.

Actual construction of the project will take approximately two years, and the schedule for the systematic replacement of older facilities and the growth plan for the future is scheduled to begin in August or September of 1982.

To assure adequate staffing, Mercy's nurse recruitment program is being more fully developed all over the country and overseas on a year around basis.

"We're very pleased with the favorable response to our ads in professional journals both at home and abroad," commented Natalie Karlton, R.N., Director of Mercy's Nurse Recruitment.

Just about the time Mercy's expansion program breaks ground, history will be made as the first class will graduate from the Mercy School of Practical Nursing. The first class of 12 students begins August 10, 1981, and will graduate July 10, 1982.

The maximum enrollment for the one-year course will be 36 students, with 12 students admitted three times a year: August, December and April.

Located on the premise of Mercy Hospital, the school includes two classrooms and a clinical demonstration laboratory. Students have individual lockers for their personal belongings, and a student lounge is available for leisure or study use. Faculty offices are located near the classrooms. Library facilities for the Mercy Hospital School of Practical Nursing are combined with the Medical Library facilities, which contains an extensive collection of professional books, journals and cumulative indexes.

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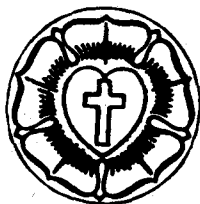


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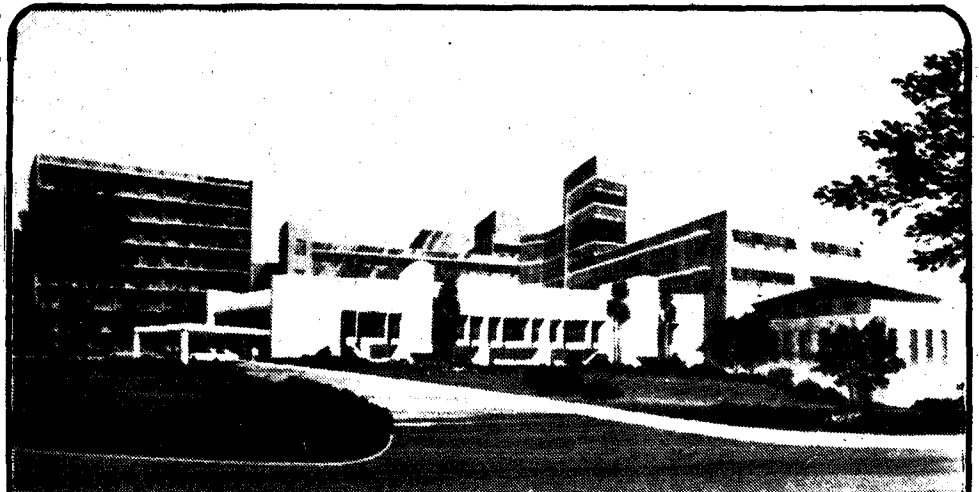
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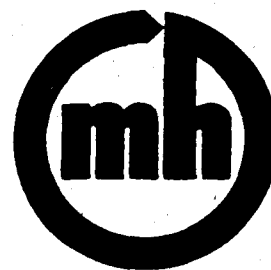
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# Franciscan Fathers Serve Biscayne Medical Center Daily

Working around the clock, day and night, the physicians and staff of Biscayne Medical Center share a common goal—the patient's successful recovery. But what sets this hospital apart from others in South Florida is its original approach to patient care and its unique team of health-care professionals.

Affiliated with HUMANA, one of the largest private hospital corporations in the country, Biscayne Medical Center is managed by a young vibrant administrative team. Don Stewart, Executive Director, Bob Krieger, Associate Executive Director, Margi Silberman, Assistant Executive Director, and Mary Jane Stromberg, Director of Nursing, coordinate the fifty-plus hospital departments and numerous medical and surgical nursing units.

Situated on Biscayne Boulevard at Northeast 209th Street, Biscayne Medical Center is conveniently located to serve the physicians and residents of both North Dade and South Broward Counties. The 458-bed hospital, which opened in December, 1974, is a modern, acute-care medical facility designed to treat short-term illnesses and injuries.

For those patients of the Catholic faith, the hospital offers the daily services of Father Stephen Schreder of the Franciscan Fathers, located in Opa-locka. His frequent visits provide comfort and compassion to grateful patients and supplement the many services offered by the hospital for the patients emotional well-being.

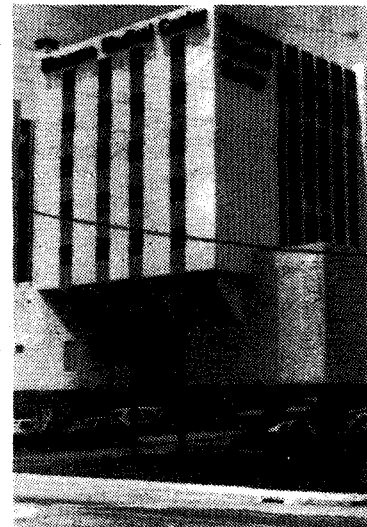
Biscayne Medical Center is fully accredited by the Joint

Commission on Accreditation of Hospitals, is licensed and approved by the Florida Department of Health and Rehabilitative Services, and is a member of the Florida Hospital Association, the Federation of American Hospitals and the Florida League of Hospitals.

A hospital visit is not something most people look forward to. But it can be less traumatic, and occasionally even pleasurable, if the surroundings are cheerful and attractive. The hospital's interior is modern, spacious and newly-decorated, with a different color scheme and original art work individualizing each floor of the eight-story hospital.

A unique service of Biscayne Medical Center is a feature entitled "Prescription TV." A patient can turn to Channel 3 on his color television set, which is the hospital's own closed-circuit station, and enjoy various programs which explain his hospital stay, condition and treatment. Under the direction of Tanny Waldron, R.N., Patient Education Coordinator, the in-house broadcasts prepare the patient for what lies ahead and teach him how to take an active part in his own recovery. In addition, Channel 3 offers a variety of the latest motion pictures—a different movie every day of the week, broadcast twice daily.

Since the best in hospital care is only possible through the highest quality of professional staff, Biscayne Medical Center boasts an active Department of Staff Development, directed by Registered Nurse, Betty Sharp. Continuing education and in-



service training programs are offered during the week to provide constant opportunities for employees to broaden their knowledge and skills.

Supplementing the hospital staff is a devoted team of over two hundred volunteer workers. They assist the hospital staff in attending to the various needs of the patients and making their stay more pleasurable. They distribute newspapers, mail and flowers to the patients, help the patients with their daily menu choice, manage a mobile library, offer free arts and crafts projects to those interested, decorate patient trays with original favors, run an attractive, well-stocked Gift Shop, and brighten the day with smiles and good cheer.

Biscayne Medical Center has a strong and sincere commitment to its community. Consequently, it offers a variety of free community programs, including a Post-Mastectomy Program, a Stress Control Workshop for senior citizens, a Stroke Club, and a cardiac care group called the Heart-to-Heart Club. Another special program, originated by Judy Cornille, Director of the Social Work Department, is "Project Follow-Up," by which the hospital maintains contact with discharged patients through regular telephone chats and home visits until the patients' maximum recovery and self-sufficiency is assured.

Although many hospitals can claim to possess specialized equipment and personnel, there is something special that cannot be bought or hired. It is that intangible adjunct to medical treatment that a patient senses in everyone around him and in everything done to and for him. Biscayne Medical Center calls it "caring." It is a concern for the comfort and well-being of the patient, for the needs and desires of the physician, for the happiness of its family of employees, and for the betterment of its community. That is why Biscayne Medical Center has chosen as its slogan the phrase that best reflects its uniqueness and greatest asset: "Caring is Our

## PARISH PHARMACIES

In time of sickness, and for better health, you know you can depend on your pharmacy. The quality prescription experts in this section are listed by parish location for your convenience.



Holy Family Parish

### STONE'S Pharmacy

Drive-in Window Service • Russell Stover Candies  
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Our Lady Queen of Martyrs

### SCOT DRUG MUTUAL

Family Run • Hudson Vitamins • Russell Stover Candies • Gift & Card Dept.  
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Saint Rose of Lima Parish

### PARK SHORE PHARMACY

Quality-Courtesy-Service

10898 N.E. 6th Ave. - Miami Shores - PH: 754-9508

Our Lady of Perpetual Help

Keen, Alert, Accurate

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and Cookies



Saint Philip

Prescription Specialists

### DRUGS

401 Opa Locka Blvd. 33054

Luncheonette & Store  
Open 6:30 a.m. to 10 p.m.

# Villa Maria: Past and Present

Villa Maria Nursing and Rehabilitation Center in North Miami, sponsored by the Sisters of Bon Secours, enjoys a nationwide reputation for high standards in rehabilitative services and skilled nursing care.

The Sisters of Bon Secours came to Miami in 1959 to serve at Villa Maria, which was operated as a home for the aged. Requests for admission steadily increased until the waiting list numbered in the hundreds. The need to expand bed capacity and services, beyond the then 42-bed facility, was indeed evidenced. In response, the Sisters undertook a plan to construct a new facility.

In May 1970, Villa Maria Nursing and Rehabilitation Center, under the ownership of the Sisters of Bon



Secours, was opened. Today, the Center has 192 beds and is recognized as a leader in providing health care services to the aged of our community. Villa Maria is a "regional center" for post-hospital rehabilitation, drawing patients throughout South Florida, and in many cases, throughout — and even beyond — the State of Florida.

Professional dedication and excellence in service has always been — and continues to be — a foundation of medical care at Villa Maria. But success brings irony: excellence attracts more aged patients, so Villa Maria must move forward — to serve more of our aged loved ones in expanded, improved facilities.

Recognizing this pressing community need, the Sisters of Bon Secours have once again embarked upon an expansion and renovation program. The current phase of the program calls for an additional 80 beds to the facility, increasing the current 192-bed complement to 272 beds. The project also entails renovation to Dietary and other support departments; a new clinical area for Physical Therapy, Occupational Therapy, and Speech Therapy; and the development as a center for community and professional education. The rehabilitation pavillion is expected to open midsummer 1981.

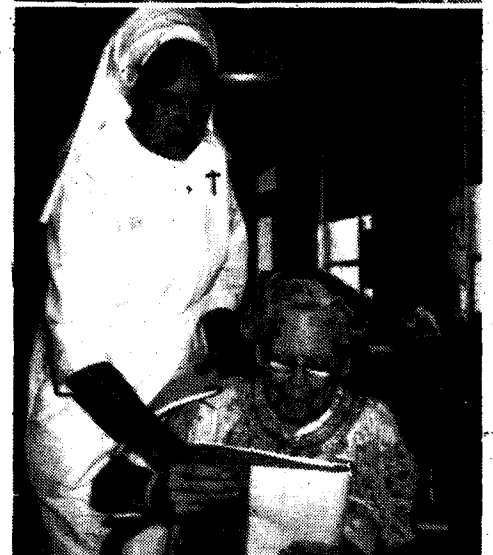
Villa Maria utilizes the team approach to rehabilitation, involving the physician, nursing services, therapies, as well as other services as needed. The patient-centered approach assists each patient in reaching maximum potential.

Villa Maria maintains three major professional admission programs:

- Short-term rehabilitation program which is designed to meet individual needs for those patients who can be rehabilitated through physical, occupational, and speech therapies, plus recreational activities, social services, spiritual care.
- Long-term admission which is designed to meet the needs of individuals who, because of age or infirmity, may not be able to live independently and who require professional services on an extended basis.
- A program which provides professional and spiritual comfort to the terminally ill patient.

The mission of the Sisters of Bon Secours to provide superior patient care within an atmosphere of compassion and understanding serves as the guiding force for Villa Maria. In this spirit, the staff of Villa Maria participates in the healing mission of Jesus and the Catholic Church, and abides by the values and principles inherent in the ethical and religious directives of the Catholic Church.

Through the concerted efforts of all disciplines, the patients and residents of Villa Maria experience the fulfillment of the meaning of Bon Secours, which, translated from French, means "good help" or "kindly care."



## GROWING TO MEET THE NEEDS OF THE COMMUNITY

- Short-term Rehabilitation
- Long-term Care
- Care of the Terminally ill



### VILLA MARIA NURSING AND REHABILITATION CENTER

1050 Northeast 125 Street  
North Miami, Florida 33167  
(305) 891-8351

A Rehabilitation and Skilled Nursing Center Sponsored by the SISTERS OF BON SECOURS



# Emergency and Obstetrics 2nd Busiest in County



The Italian Renaissance architecture of Baptist Hospital of Miami, 8900 North Kendall Drive, is well-recognized in South Dade.

Baptist Hospital of Miami, a 489-bed full-service community hospital, is located on a 65-acre lakesite on Kendall Drive in southwest Dade County.

**"Although we're large enough to offer a wide range of services to the community, we're small enough to deliver personal care to our patients."**

The hospital is non-sectarian and non-profit, and admits nearly 20,000 patients a year. Its Emergency and Obstetrics Departments are the second busiest in the county.

"Although we're large enough to offer a wide range of services to the community, we're small enough to deliver personal care to our patients said Baptist's Executive Director, Ernest C. Nott, Jr.

"One of the ways we're able to maintain this environment is through Primary Nursing," explained Charlotte Dison, R.N., Assistant Administrator of Patient Care Services. "Nurses are able to work one-to-one with patients, and have time to get to know them as people. We think of it a rebirth of an

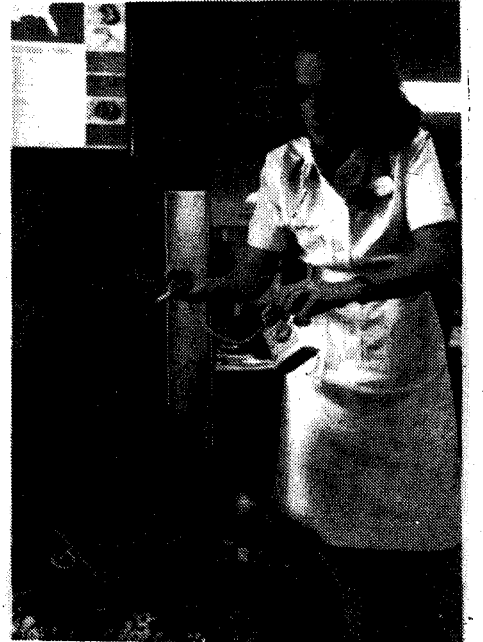
old idea — that of total patient care at the bedside."

Mrs. Dison said that primary nursing is used on every patient floor at Baptist, and that nurses have the responsibility of directing and evaluating the patient plan.

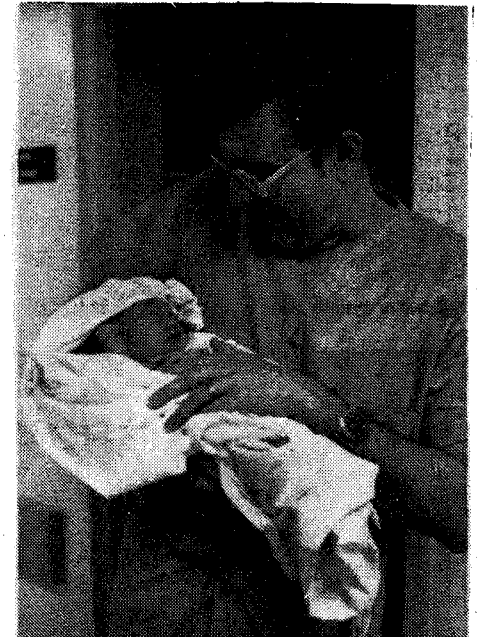
Specialized services the hospital offers include a Center for Rehabilitation Services, Pain Treatment Center, Cardiovascular Laboratory and open heart surgery program, cardiac and pulmonary rehabilitation programs, obstetrics and gynecology, pediatrics, intensive care, coronary care and outpatient services.

Under construction is a two-story, 40-bed Concentrated Care Center which will be completed late this year. The center will combine intensive, critical and coronary care into one closely monitored area to provide medical care to critically ill and injured patients. It will also include outpatient services and space for community Health education programs.

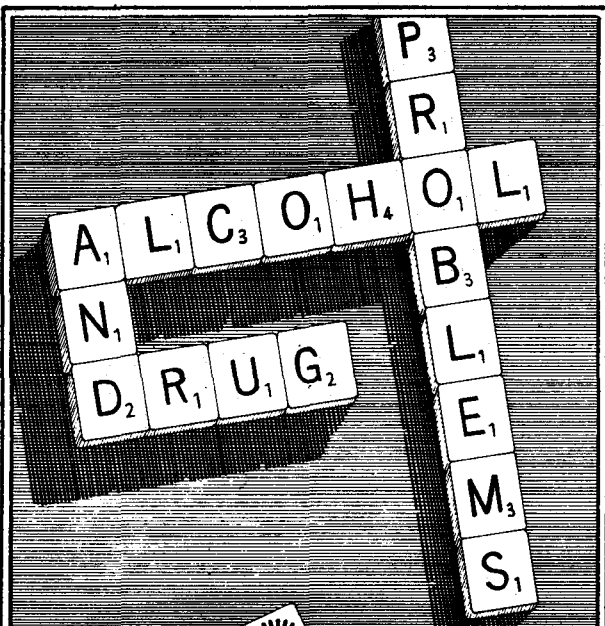
Also under construction in the front of the hospital is a new Radiation Therapy Center, which will treat cancer patients from South Dade to the Florida Keys. The new cancer treatment center is scheduled to be operational in early 1982.



The Emergency Department at Baptist Hospital is the second busiest in Dade County, treating over 45,000 patients last year. A nurse greets each patient to determine the extent of illness or injury and to set priorities for medical



About 2,400 babies will be born in Baptist Hospital this year, making Baptist's obstetrics department one of the busiest in Dade County. Here, a father sees his new son for the first time.



## The next move is yours

Alcohol and drug problems affect countless families and individuals who often feel frustrated and alone in their dilemma.

We can provide the professional help that is necessary for recovery through our private, residential treatment program located at the Palm Beach-Martin County Medical Center in Jupiter, Florida. It's covered by most group health insurance plans and offers an appropriate combination of individual and group therapies for chemical dependency problems.

**Let us help**

**(305) 746-6602**

**THE PALM BEACH INSTITUTE HOSPITAL PROGRAM**

at the Palm Beach-Martin County Medical Center  
Jupiter, FL. 33458

Accredited by the Joint Commission on Accreditation of Hospitals

## Retirement Living . . .

IN HOLLYWOOD

- 3 Excellent Meals Daily
- Medications Controlled
- Planned Activities
- Doctor Visits Weekly
- Near all Transportation, Hospitals
- Maid Service

**Lincoln Manor**

2144 Lincoln St., 922-1995

**LOW, LOW RATES.**

Please have lunch with us and inspect our premise

## AID THE POOR

- by donating RESALABLE FURNITURE, clothing, merchandise to:

### St. Vincent de Paul Stores

ALL OUR PROFIT GOES TO THE POOR

CALL FOR FREE PICK UP

EVERYTHING YOU GIVE IS TAX DEDUCTIBLE. You get a Tax Receipt



#### BROWARD COUNTY

2323 North Dixie Hwy.  
Pompano Beach-942-2242

513 West Broward Blvd.  
Ft. Lauderdale-462-0716

1090 South 56th Ave.  
Hollywood-989-9548

#### COLLIER COUNTY

3196 Davis Blvd.  
Naples-775-2907

#### DADE COUNTY

Warehouse and Store  
2375 Northwest 149th St.  
Opa-Locka  
689-8601

12003 N.W. Seventh Avenue  
North Miami

15 S.E. First Avenue  
Hialeah

19160 West Dixie Hwy.  
Ojus

#### PALM BEACH COUNTY

2647 Old Dixie  
Riviera Beach  
845-0562

2560 West Gate Ave.  
West Palm Beach

538 24th St.  
West Palm Beach

#### MARTIN COUNTY

2007 S. Savanna Rd.  
Jensen Beach, Fl.  
334-2030

# GRAND UNION

The Original 24-Hour Store

USDA Choice Fresh Genuine Spring American Lamb

## Leg O' Lamb

# 1.89

Lb. 8lb. 2.09

USDA Choice Fresh Genuine Spring American

**Lamb Breast** Lb. **69¢**

USDA Choice Fresh Genuine Spring American

**Lamb Chops** Shoulder Arm Lb. **1.89**

**Lamb Chops** USDA Choice Shoulder Blade Lb. **1.69**

USDA Choice Fresh Genuine Spring American

**Lamb Rib Chops** Lb. **2.89**

**Freezer Buys**

USDA Choice Genuine Spring American

**Fresh Lamb** Whole or Half Lb. **1.59**

Fresh Western

**Whole Pork Loin** Lb. **1.29**

### Corner Deli

USDA Choice Beef - Cooked in Store - Rare

**Roast Beef** Half Lb. **2.39**

Freshly Made with Hellmann's Mayonnaise

**Salads** Potato, Macaroni or Cole Slaw Lb. **69¢**

Norwestern - Store Sliced Bread

**Turkey or Chicken** Half Lb. **1.49**

**Boiled Ham** Morrison - Lean, Store Sliced Lb. **1.99**

### The Big Freezer

Aunt Jemima - Original, Blueberry

**Waffles** 10-oz. Pkg. **69¢**

Celeste - Cheese

**Pizza for One** 7-oz. Pkg. **99¢**

Crinkle Cut

**Ore-Ida Potatoes** 32-oz. Pkg. **99¢**

Chinese, Japanese, Hawaiian

**Vegetables** Green Giant 10-oz. Pkg. **89¢**

Green Giant - Broccoli Spears, Broccoli w/Cheese, White Corn, LeSueur Peas, Cauliflower w/Cheese

**Vegetables** 10-oz. Pkg. **89¢**

Grand Union - Regular or Pink

**Lemonade** 4 6-oz. Cans **1.00**

Grand Union - Crinkle Cut

**Potatoes** 5 Lb. Pkg. **1.99**

**Orange Juice** 12-oz. CAN **79¢**

Red Dot Weekly Specials and Green Label Daily Shelf Pricing Make

# A Grand Union of Spring Things

USDA Grade 'A' - 5 to 7 Lb. Avg. - Basted

## Turkey Breast

# 1.29

Lb. USDA GRADE

USDA Choice Beef Chuck

## Cross Rib Roast

# 1.89

Boneless Lb. U.S.D.A. CHOICE

Fl. or Shipped Premium

**Fryer Livers** Lb. **69¢**

Fl. or Shipped Premium - Boneless

**Chicken Cutlets** Lb. **2.59**

Fl. or Shipped Premium - Fresh Fryer

**Pick of the Chick** Lb. **1.19**

Fresh Western Pork Loin

**Center Cut Chops** Lb. **1.79**

Hormel Boneless

**Cure 81 Ham** Lb. **2.59**

**Canned Ham** Mohawk Boneless 3 Lb. Can **5.49**

Fresh Western Pork Loin

**Spare Ribs** Country Style Lb. **1.59**

Roman Brand Fresh Mild or Hot

**Italian Sausage** Lb. **1.89**

USDA Choice Beef Chuck

**Chuck Roast** Blade Cut Lb. **1.49**

USDA Choice Beef Chuck

**Chuck Steak** Blade Cut Lb. **1.59**

USDA Choice Beef Loin

**Strip Steaks** Lb. **2.99**

Fresh Western Pork Loin - Sliced

**Pork Roast** Blade Portion Lb. **1.09**

Fresh Western Pork Loin

**Pork Roast** Sirloin Portion Lb. **1.09**

Fresh Western Pork Loin - Blade Portion

**Pork Roast** Lb. **99¢**

Fresh Western Pork Loin - 5 to 7 Center & End Cut

**Assorted Chops** Lb. **1.49**

Fresh Western Pork Loin

**Pork Chops** Blade End Cut Lb. **1.19**

### Save 10¢ a Lb. on Family Pack Meats

USDA Choice Beef Boneless

**Cubed Steak** Lb. **2.79**

Fresh Western Pork Loin - 9 to 11 Center & End Cut

**Assorted Chops** Lb. **1.39**

USDA Choice Beef

**Stew Beef** Boneless Lb. **1.89**

Fresh Lean Beef

**Ground Chuck** Lb. **1.88**

Fresh Lean

**Ground Beef** Lb. **1.48**

USDA Choice Beef Chuck - Boneless for Broiling

**Shoulder Steak** Lb. **2.39**

### Date-Line Dairy

All Flavors

**Yoplait Yogurt** 3 8-oz. Cups **1.00**

Grand Union

**Low Fat Milk** 1 Gal. Jug **1.99**

Kraft - Natural Cheese

**Sliced Swiss** 8-oz. Pkg. **1.59**

**Pick your own savings...at Grand Union**

U.S. No. 1 - 2 1/2" Min. - Crisp

**McIntosh Apples** 3 Lb. Bag **89¢**

Valencia Variety

**Florida Oranges** 8 For **89¢**

U.S. No. 1 - Extra Fancy - Washington State - Golden

**Delicious Apples** Lb. **49¢**

Sweet Luscious

**Anjou Pears** Lb. **49¢**

Crisp Green

**Cucumbers** 5 For **69¢**

Sweet

**Golden Yams** 2 Lb. **89¢**

Florida Seedless

**White Grapefruit** 5 For **89¢**

Fresh

**Green Peppers** Lb. **59¢**

**COUNTRY STAND** FRESH MUSHROOMS

Country Stand

## Fresh Mushrooms

# 1.19

1-Lb. Pkg.

Save \$180 WITH 3 COUPONS BELOW & A \$7 PURCHASE.

Grand Union Super Coupon

Chunk Light

## Bumble Bee Tuna

# 59¢

8 1/2-oz. Can

**SAVE 40¢ OFF REG. PRICE**

Limit 1 with this coupon and purchase of \$7 or more excluding tobacco products. Coupon good Thurs. May 7 thru Wed. May 13. Limit: One coupon per customer.

Grand Union Super Coupon

White

## Lazy Day Paper Plates

# 79¢

100-ct. Pkg.

**SAVE 40¢ OFF REG. PRICE**

Limit 1 with this coupon and purchase of \$7 or more excluding tobacco products. Coupon good Thurs. May 7 thru Wed. May 13. Limit: One coupon per customer.

**Wexford** BEVERAGEWARE by ANCHOR HOCKING

This Week's Special

## Iced Tea

# 69¢

WITH A \$5 FOOD PURCHASE SPECIAL SAVINGS EACH WEEK ON FEATURED ITEMS

### Home & Family Needs

Absorbent

**Sponges** Pkg. of 12 **1.00**

Choice of Flavors

**Sego Liquid** 16-oz. Can **59¢**

Medium Size - Convenience Pack

**Luv's Diapers** Pkg. of 48 **7.99**

"Less than 10¢ a year to run" - 50,000 Hours

**Night Light** Ea. **1.00**

For Beautiful Hair

**Breck Shampoo** 15-oz. Btl. **2.49**

Deluxe Aluminum - Full 7 Web/Plastic Handles

**Lawn Chair** Ea. **9.99**

Deluxe Aluminum - Full 7 Web/Plastic Handles

**Lawn Rocker** Ea. **14.99**

Deluxe Aluminum Lawn Furniture Full 7 Web/Plastic Handles

**Chaise Lounge** Ea. **17.99**

BELTLESS

**Stayfree Maxi Pads** **2.69**

PKG. OF 30

**Tomato Juice** Libby's 48-oz. Can **69¢**

Seneca

**Apple Juice** 48-oz. Btl. **99¢**

Salted or Unsalted Tops

**Premium Saltines** 16-oz. Pkg. **79¢**

Musselman's - All Varieties

**Applesauce** 25-oz. Jar **69¢**

Mars - 8-oz.

**Foam Cups** 51-ct. Pkg. **55¢**

Generic

**B-B-Q Sauce** 18-oz. Btl. **53¢**

Sweet

## Green Giant Peas

# 3 \$1

17-oz. Cans

LIMIT 3 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

Plain or Soft Rising

## Gold Medal Flour

# 5 68¢

Lb. Bag

LIMIT 5 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

Creamed Sweet Kernel

## Green Giant Corn

# 3 \$1

15-oz. Cans

LIMIT 3 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

**Schaefer Beer**

# 1.49

6 12-oz. Cans

LIMIT 2 SIX PACKS WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

Kitchen Blend, Cut or French Style

## Green Giant Green Beans

# 3 \$1

16-oz. Cans

LIMIT 3 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

The Heavenly Coffee

## Chock Full O' Nuts Coffee

# 1.79

16-oz. Bag

LIMIT 1 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

Plus Natural Sweet

## Popcorn or Mountain Dew

# 1.19

8 10-oz. Btts.

LIMIT 2 WITH A \$7 ORDER OR MORE EXCLUDING TOBACCO PRODUCTS.

Prices effective Thurs. May 7 thru Sat. May 9, 1981

Not Responsible for Typographical Errors

We reserve the right to limit quantities.



# St. John's Nursing And Rehabilitation Center

St. John's Nursing and Rehabilitation Center of the Archdiocese of Miami is the embodiment of Total Care — a concept allowing the elderly to retain their basic dignity and independence through a continuum of care, emphasizing rehabilitation.

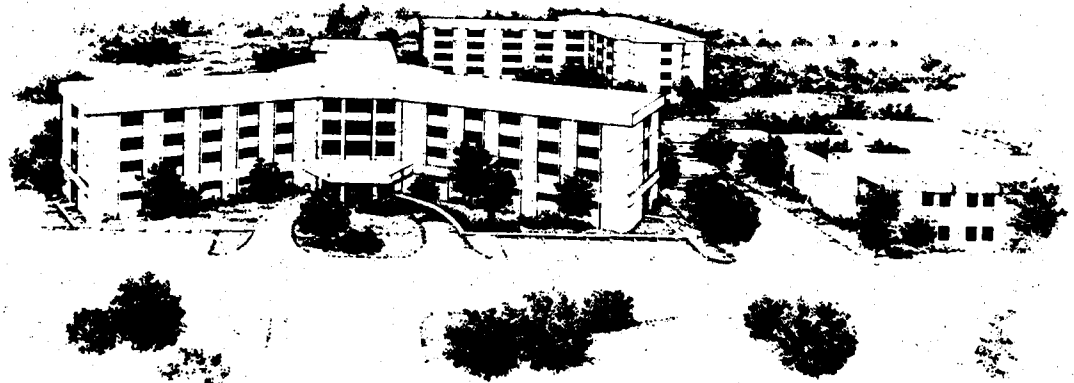
The 180 bed facility has been designed to provide a comfortable, protective environment. The furnishings and equipment enhance the building design, providing a home-like atmosphere rather than a sterile institutional setting. Careful consideration is given to the psychological and physical needs of patients in selection of furnishings and decor.

The grounds are landscaped to provide shady, quiet areas where patients may share the companionship of other Catholic Life Center residents, entertain their families and visitors, or simply enjoy the solitude.

The nursing and rehabilitation facility offers the finest in medical and nursing care, but its most significant function is rehabilitation. The rehabilitation is one of the main focal points, offering physical, occupational, speech and educational therapy, and social services.

With the help of highly skilled therapists and the most modern equipment, patients receive the kind of optimum care that restores dependent functioning. The nursing and rehabilitation facility makes every effort to encourage and assist its patients to regain as much independent living as possible. It is envisioned that as a result of this philosophy of care, many of the nursing center patients will move to St. Joseph's Towers Apartment Complex adjacent to the community.

This movement toward independent living is, of course, at the core of the Total Care Concept. The cost of the facility, including planning architectural fees, construction, equipment and starting up costs, was \$5.9 million. This was financed through the sale of tax-free bonds issued by its Board of Directors.



St. John's Nursing & Rehabilitation Center

## St. Francis Offering Free Health Screening.

St. Francis Hospital, owned and operated by the Franciscan Sisters of Allegany, New York, is devoted to the care of its community and has been for 55 years.

The first hospital on Miami Beach, St. Francis is looking ahead to future growth with a six year modernization program. By upgrading existing facilities, St. Francis will be able to meet the increasing demands by this community for new treatment techniques and health care equipment.

Highlights of the plan include a new parking garage, construction of a new East Wing for replacement of some patient rooms, chapel, operating room, recovery room and business offices.

Working to keep cost down and passing those savings on to patients is a major concern at St. Francis Hospital. Along with the modernization of mechanical/electrical elements serving

the hospital, the installation of a highly energy-efficient air-conditioning system will dramatically provide substantial long-range energy savings amounting to thousands of dollars a year.

Along with a new, ultra modern laboratory and emergency room, St. Francis has several new departments. One of the newest is Neurometrics, a computerized, extended version of the Electroencephalograph which helps doctors pinpoint the cause for inappropriate behavior.

Another new service is the Affective Disorders Program providing comprehensive evaluation and treatment of various forms of depression.

St. Francis constantly strives to maintain its high standards of quality care and serve its community. In participation with National Hospital Week, they are offering the following free health screening activities.

Monday — May 11: Blood Pressure Screening from 9 a.m. - 12 noon, (Wiegand Auditorium).

Thursday, May 14: Diabetes Seminar from 9 - 11 a.m. (Wiegand Auditorium).

Friday, May 15: CPR Demonstration from 9 - 11 a.m. (Wiegand Auditorium).

St. Francis is located at 250 West 63rd Street, Miami Beach, telephone 868-500 extension 3283.

## St. Francis - The Caring Hospital

We care about our employees and our community.

250 W. 63rd St.  
Miami Beach, Fl.

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For Details, call 868-5000, Ext. 3283

