



## Nuclear war



Actual photo of bombing of Hiroshima taken from tail of B-29 Enola Gay.

# ... too bloody to win

VATICAN CITY (NC) — Citing the medical horrors of nuclear war, a Papally-sponsored study group has contradicted "recent talk" of a winnable nuclear war.

A nuclear war cannot be won and "the only hope for humanity is prevention of any form of nuclear war," according to the study which asks government and military leaders to undertake nuclear disarmament measures.

The document urged "that nuclear weapons must not be used at all and that their numbers should be progressively reduced in a balanced way."

The report by a study group of the Pontifical Academy of Sciences has presented on behalf of Pope John Paul II to political leaders in the United States, Soviet Union, Britain, France and the United Nations in mid-December and made public at

the Vatican Dec. 23.

The 12 scientists from six countries said that the consequences of nuclear war "are not adequately appreciated" in the world today.

"**THE CONDITIONS** of life following a nuclear attack would be so severe that the only hope for humanity is prevention of any form of nuclear war," the report said.

It said nuclear war would be "the last epidemic our civilization will know."

"Recent talk about surviving or even winning a nuclear war must reflect a failure to appreciate a medical reality: Any nuclear war would inevitably cause death, disease and suffering of pandemic proportions and without the possibility of effective medical intervention," the scientists added.

Citing a two-year-old study by "a responsible official agency," the

report said that a million-ton bomb (one million tons of TNT equivalent) dropped on a city of 2 million people would cause 250,000 deaths and 500,000 severe injuries and destroy property covering 180 square kilometers (72 square miles).

If the city had 18,000 hospital beds available before the bombing, no more than 5,000 would be undamaged, thus accommodating one percent of the injured, the study predicted.

"**THE HOPELESSNESS** of the medical task is readily apparent if we consider what is required for the care of severely injured patients," the scientists said, describing the case of a 20-year-old man whose burn injuries were similar to those suffered by victims of the Hiroshima, Japan, atomic bombing.

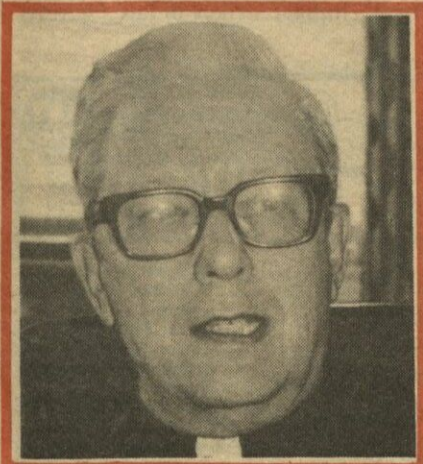
During 33 days of care at a Boston hospital specializing in burn cases, the efforts to cure the man included

giving him 140 liters of plasma and 147 liters of red blood cells. He underwent six operations for skin grafts covering 85 percent of his body, but died on the 33rd day of his hospitalization.

"Had 20 score (400) of such patients been presented at the same time to all of Boston's hospitals the medical capabilities of the city would have been overwhelmed," the scientists said. "Now, consider the situation if, along with the injuries to many thousands of people, most of the medical emergency facilities had been destroyed."

The report noted that today's nuclear stockpile contains "thousands of bombs with the force of 1 million tons of TNT or greater." The bomb dropped on Hiroshima in 1945 had about 15,000 tons of explosive power.

(Continued on page 4)



By Ana M. Rodriguez  
Voice Staff Writer

Bringing back memories of joyful throngs and shouts of "Viva el Papa" reverberating off ancient cathedral walls, Archbishop Edward McCarthy returned from a historic visit to Cuba this week and said the church there "is not dead."

But the happiness at finally visiting the homeland "that all my Cuban people came from" was tinged with a

sadness at the fact that once great Catholic schools and institutions are no longer functioning.

**ACCOMPANIED BY** Auxiliary Bishop John Nevins, who described the visit as "one of the biggest boosts" for the people, priests and religious of Cuba, Archbishop McCarthy attended the installation ceremonies Dec. 27 of 45-year old Jaime Lucas Ortega as Archbishop of Havana.

Msgr. Bryan Walsh, director of the Catholic Service Bureau, had been scheduled to go, but at the last minute was informed by the top Cuban diplomat in the United States that there were "problems" with his papers and he would not be allowed to go.

No other reason was given for the refusal, which came as a "personal disappointment" to Msgr. Walsh. "I

# Historic trip to Cuba



**DISCUSSING POLAND** — Cardinal John Krol of Philadelphia and Aloysius Mazewski, president of the Polish-American congress, meet with President Reagan in the White House oval office. The cardinal led a group of Polish-Americans to the White House to discuss whether food would continue to be allowed to be shipped to Poland.

## Cardinal Hume asks solidarity with Poland

By Robert Nowell

LONDON (NC) — The Catholic Church throughout Europe should seek ways to make a positive response to the present crisis in Poland, said Cardinal George Basil Hume of Westminster.

The cardinal spoke Dec. 21 at a Mass concelebrated in Westminster Cathedral with Polish chaplains. The Mass was attended by the apostolic delegate in Great Britain, Archbishop Bruno Heim, and by members of the Polish Community.

Cardinal Hume, president of the European Bishops Conference, quoted from the conference's recent declaration on the need for the church to assume its prophetic role and stand up for human rights.

"IN THE PRESENT crisis the church has spoken more specifically," he said. "The Polish Bishops have condemned martial law as an act of violence against human rights. They have urged the resump-

tion of sincere dialogue and renewal. They have pleaded for the avoidance of bloodshed. They have asked for the release of prisoners. They seek a role for solidarity."

"All of us would surely support that stand," he said.

"The voice of Catholic opinion must be heard fearlessly on the side of justice and freedom but always in support of restraint and peaceful progress," he said.

"Let me state for my part that force and violence are not only a denial of Christian principles, they are an affront to humanity. The situation in Poland is even more tragic: Pole has been set against Pole, and in defense of an ideology that is foreign to this most Catholic country," added the cardinal.

"We can continue to support all the voluntary agencies which are sending aid to Poland. We can urge the Polish Military authorities to allow such to reach those so desperately in need," he said.

## Polish bishop reports to Pope

Rome (NC) — Bishop Bronislaw Dabrowski, secretary of the Polish Bishops' Conference, arrived in Rome from Poland Dec. 21 and immediately went to the Vatican to give Pope John Paul II a first-hand report on the current crisis in the pope's homeland. Under a blanket of secrecy, Bishop Dabrowski eluded a host of reporters at Rome's Fiumicino Airport by slipping through a customs exit normally used by airline personnel. Bishop Dabrowski's report to the pope was the first direct contact for the pontiff with church authorities in Poland since the government declared martial law on Dec. 13. The Vatican did not release details of the meeting.

## Cardinal Cody hospitalized

CHICAGO (NC) — Cardinal John Cody of Chicago entered Northwestern Memorial Hospital Dec. 22 for unspecified reasons, according to archdiocesan and hospital reports. A spokesman for the hospital said that at the cardinal's request, the only details being released to the public are that he entered the hospital and that he was in fair condition.

## Polish aid will continue

WASHINGTON (NC) — In a recent televised address, President Ronald Reagan promised that private humanitarian aid to Poland can continue but that sanctions are being enacted against the Polish Government for its crackdown on the trade union, Solidarity, and its imposition of martial law. He also warned the Soviet Union of further retaliatory actions if basic human rights are not restored to Poland.

## Cardinal Cooke to open peace center

NEW YORK (NC) — Cardinal Terence Cooke of New York, who is the U.S. military vicar responsible for the pastoral care of all Catholics in the U.S. armed forces and their families, has announced plans to establish a House of Prayer and Study for Peace in 1982 in the U.S. Catholic Military vicariate. Cardinal Cooke said the center would open "early in the new year" and would be dedicated to prayer and interdisciplinary studies aimed at the prevention of war and the achievement of "peace with justice."

## Berrigan brothers pleased with bishop's stand

BALTIMORE (NC) — The Berrigan brothers, leading figures in the Catholic peace movement in the Vietnam war era, are pleased with the growing opposition among U.S. bishops to the nuclear arms race, but think much more is necessary. "I'm very grateful when anybody says (the arms race) is inhuman and immoral and unevangelical," said Jesuit Father Daniel Berrigan, who hopes bishops will begin to make "life statements" instead of word statements on the issue. Said his brother, Philip, a former Josephite priest, "Many bishops are facing their constituency with the morality of the arms race . . . but our hope is that the next step would be direct action on their part."

## Clergy protest Cardinal's statement

NEW YORK (NC) — More than 60 priests, brothers, nuns and laymen of the New York Archdiocese have objected to the statement by Cardinal Terence Cooke of New York that a strategy of nuclear deterrence may be "morally tolerable." "The cardinal's statement assumes a legitimacy for weapons systems that are, of their nature, indiscriminate, and which fall under the clear condemnation of the teaching authority of the church," they said in a statement made public Dec. 17. Cardinal Cooke's letter, dated Dec. 7, had stated that nuclear deterrence is "morally tolerable" as long as a nation is "sincerely" trying to work with other nations for peace.

## Congressman want new name for sub

WASHINGTON (NC) — Twenty-four congressmen have asked Navy Secretary John F. Lehman to change the name of the nuclear submarine USS Corpus Christi. "Corpus Christi" is Latin for "Body of Christ." In a letter sent Dec. 15 to Lehman, the congressmen said, "We understand that this name was selected to honor the City of Corpus Christi, Texas," but "we believe that it is inappropriate to name an instrument of death and destruction 'Body of Christ.'" The congressmen recommended transferring the name to a hospital ship "or some other non-lethal naval vessel."

## Health service cuts will cause deaths

LOS ANGELES — "If there are further cuts in health services, there will be deaths, especially among the poor," according to Father Luis Valbuena, who testified before the Los Angeles County Board of Supervisors on the effects of budget cuts. As he spoke, Father Valbuena, pastor of Mary Immaculate Church, Pacoima, Calif., held in his arms an infant from his parish who had almost died when county health facilities were unavailable. "With the threat of cutbacks in health services many sick people will go without adequate treatment until it becomes an emergency," he said.

## Agca begins third hunger strike

ASCOLI PICENO, Italy (NC) — Mehmet Ali Agca, keeping the pledge he had at his trial in mid-July, began a hunger strike Dec. 20 at Marino Del Trono Prison in Ascoli Piceno, about 100 miles northeast of Rome. Agca is serving a life term after being convicted of attempting to assassinate Pope John Paul II. Sources at the prison said Agca began to refuse food on Dec. 20, exactly five months after the start of his trial. Agca, who will be 24 on Jan. 6, told prison officials that he would fast "seriously" this time after two "trial" hunger strikes in late October and early December.

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## At Krome: 'no room at the inn' Archbishop visits camp, urges Reagan: free Haitians

By Ana M. Rodriguez  
Voice Staff Writer

MIAMI — Saying actions speak louder than words, Archbishop Edward McCarthy of Miami has urged once again that all Haitian refugees detained in the United States be released.

In a telegram to President Ronald Reagan, the Archbishop recalled the "cruel suppression of human rights" in Poland and said, "Your release of these Haitian detainees who have come to these shores seeking freedom, liberty and justice will speak louder than any words."

**THE HAITIANS** are being held in camps in Krome Avenue, Miami and Fort Allen, Puerto Rico, while the government decides whether they should be deported back to Haiti or be allowed to remain in the United States. The Haitians say they are fleeing political persecution in their country. The government says they only come seeking economic opportunities.

While each Haitian's case is heard individually in federal court, the refugees are detained in concentration camp-like facilities, mostly remodeled army barracks surrounded by 15-foot high chain link fences topped with barbed wire. Women and men are segregated.

Most of the refugees arrived in South Florida on leaky boats after days and sometimes weeks at sea.

Some of those at Krome have been at the camp since May.

The Archbishop's telegram coincided with his Christmas Eve visit to the men and women in the Krome facility. There he concelebrated a Mass for the refugees with Haitian priests and seminarians from the Catholic Haitian Center in Miami.

**DURING THE** Mass, the Archbishop reminded the Haitians that the plight of Mary and Joseph on Christmas Eve was very similar to their own. "They could not find a place to stay either," he said.

He reminded the Haitians, who had begun a hunger strike earlier that day to protest their detention, that "there are no national boundaries in the Catholic Church," and that they are all brothers and sisters to the Catholics of the Archdiocese of Miami.

He also said that separation of church and state prevents the Catholic Church from doing more to obtain their release but asked them to have faith and put their trust in the Lord.

"**WE KNOW** that somehow He will see that things work out for you, no matter how hopeless the situation may seem now," the Archbishop said.

After the celebration of the Mass at the men's building, a celebration punctuated by the melodies and accents of Christmas hymns sung in



Archbishop McCarthy, Haitian greet at Sign of Peace.

Creole, the Archbishop repeated his message to the nearly 40 Haitian women detained at the camp. Many of the women, who had left families back in Haiti or had relatives

awaiting them in the United States, cried during the visit.

As a Christmas gift, the Archbishop also gave each refugee a Sacred Heart medal. He told the Haitians to keep the medals close by at all times.

**IN A** statement released before entering the camp, the Archbishop lamented that "barbed wire separates these people from their families" at Christmas time and explained that the purpose of his visit was to "strengthen and renew their hope that they will find justice and in finding justice may know peace."

"The existence of places like Krome Avenue, Fort Allen and similar places," the Archbishop said, "testifies to the fact that Christ coming today in the person of the poor, the powerless and the rejected, still finds, like on the first Christmas day, 'no room at the inn.'"

### OFFICIAL

The following announcement was made Dec. 29 by Fr. Gerard La Cerra, chancellor of the Archdiocese of Miami: The Catholic Archdiocese of Miami is in sympathy with the plight of Haitian refugees and actively supports programs for their political, spiritual and physical well-being.

Fr. Gerard Jean-Juste, a priest of the diocese of Les Cayes in Haiti, does not have faculties in the Archdiocese, which embraces eight South Florida counties. He is not permitted to celebrate public Mass in any of the churches of the Archdiocese and does not represent the Catholic Church in South Florida.



Haitians sing hymns in Creole at Krome camp Mass.

## Churches plan exhibit

ATLANTA (NC) — The major Christian denominations in the United States have agreed to sponsor a joint exhibit at the 1982 World's Fair opening next May 1 in Knoxville, Tenn.

The chief designer of the \$700,000 exhibit is Theodore Baehr, president of the Episcopal Radio and Television Foundation, based in Atlanta. More than a dozen Christian denominations, including the Catholic Church, are assisting in

bearing the expense.

"The title of the 1982 fair is 'Energy Turns the World,'" Baehr said in an interview with the *Georgia Bulletin*, newspaper of the Atlanta Archdiocese. "Since God is the ultimate source of energy and we are stewards of that energy, our exhibit should display His power at work in the world. We want it to be a beautiful, moving experience of the Gospel message and of the ministry of Jesus in our world."

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# Panel disputes winnable war

(Continued from page 1)

"OUR KNOWLEDGE and credentials as scientists and physicians, do not, of course, permit us to discuss security issues with expertise," the scientists said.

"However, if political and military leaders have based their strategic planning on mistaken assumptions concerning the medical aspects of a nuclear war, we feel that we do have a responsibility," the report added.

**'Any nuclear war would inevitably cause death, disease and suffering of pandemic proportions and without the possibility of effective medical intervention'**  
—Scientists' statement

"We must inform them and people everywhere of the full-blown clinical picture that would follow a nuclear attack and the impotence of the medical community to offer a meaningful response," it said. "If we remain silent, we risk betraying ourselves and our civilization."

A statement distributed with the report by the Vatican said that the scientific delegates representing the pope were received in Washington

Dec. 14, in Moscow and at the United Nations Dec. 15, in Paris Dec. 16 and in London Dec. 18.

**AMONG THE WORLD** leaders who received the delegations were President Ronald Reagan and Soviet President Leonid Brezhnev.

All the world leaders visited were in agreement about the necessity of direct action to sensitize human sciences on the issue, the Vatican said.

## Bishop: Let Catholics oppose N-War

By Gerard E. Sherry

STOCKTON, Calif. (NC) — Bishop Roger Mahony of Stockton has called for a "fundamental about face in the arms race" and urged Catholics to make their church a "peace-advocate church."

In a 5,000-word pastoral letter issued Dec. 30 he bluntly declared American and Soviet nuclear deterrence policies immoral and called on Catholics to oppose those policies.

Going further than recent statements on the nuclear arms race by a number of U.S. bishops in recent months, the pastoral letter:

- Tested the theoretical conditions under which it would be morally permissible to possess nuclear weapons against the facts, concluding that the facts contradict the conditions, so that the actual U.S. and Soviet nuclear policies are immoral.

- Made an explicit connection between the arms race and the problem of hunger in the United States and the world and tied this dimension to the traditional Catholic just-war calculus.

- Linked new positions on war with traditional Catholic arguments, showing a continuity with tradition in the new stances.

- Called on Catholics to become a "peace-advocate church" and cited Pope John Paul II as a model for this stance.

The bishop's pastoral letter was marked by a scholarly, detailed analysis of the issues. In a footnote he said he was indebted to "the efforts of many outstanding Catholic Scholars" for their role in shaping the contents of the letter.

The church "accepts the premise that one can legitimately resist evil by force in justified self defense," the bishop said. "It has espoused a complex moral reasoning about the right to declare and engage in warfare, known as 'the just-war theory.'"

"NEVERTHELESS, in recent years, more and more Catholics — our popes, bishops in this country and elsewhere, theologians and other scholars, and conscientious priests, religious and lay Catholics throughout the world — have increasingly asked: How can we become truly advocates of peace?"

He cited statistics on the growth of nuclear weapons since World War II and their cost, noting that former U.S. Defense Secretary Robert McNamara considered 100 nuclear weapons with an explosive yield of 50

kilotons each sufficient for deterrence purposes. More cautious estimates would call for 400 such weapons, he said.

"Instead of 400 warheads, we presently have a total of 11,893 and we plan to build another 18,500 by 1990," the bishop wrote.

He also said that the United States has 22,000 tactical nuclear weapons designed for use in conventional wars. "It is not morally permissible to use nuclear weapons to deter mere conventional warfare," he said.

**CITING GROWING** rhetoric by public officials about limited or winnable nuclear wars, "as if to prepare us to accept and accustom ourselves to such a moral monstrosity," the bishop said, "In the face of such arrogance, such aridity of feeling and moral bankruptcy, we must not remain silent.

"This has never been and is not now a position that Catholics can, in any way, endorse or even merely tolerate or leave unchallenged."

He also challenged the arms race on grounds of its cost to human services.

Because as a nation we have learned that we cannot afford both guns and butter, we are presently cutting back, swiftly and drastically, on social programs for the poor, the needy, and the handicapped, in order to finance more 'bargaining chips' of superfluous weapons that we morally dare not ever use," he wrote.

"We are spending money to prepare for wars which morally could never be fought at the rate of \$1 million every minute. Four hours of

such spending could eradicate malaria from the earth. Less than 10 hours of such spending would solve the entire world's hunger problem. The Catholic view of human rights so strongly urged by recent popes includes the right of the hungry to eat," Bishop Mahony wrote.

"Today I add my voice to the growing chorus of Catholic protests against the arms race because I believe the current arms policy of our nation, as well as of the Soviet Union, has long since exceeded the bounds of justice and moral legitimacy.

**BISHOP MAHONY** said that each day the arms race continues it embeds itself more deeply into "our everyday habits and attitudes." He called for "a radical change of our hearts" to counter the trend.

He noted that the church has defended the position of the conscientious objector to all wars and that the American bishops extended that principle to urge legal recognition for selective conscientious objectors.

They did so, he said, by following the reasoning of the Catholic just-war theory — which in essence demands that a number of strict conditions be met before a particular war can be considered morally justified — and the American principle of First Amendment constitutional rights to free exercise of religious conscience.

Bishop Mahony said that, just as the right to legitimate defense is not a justification for unleashing any and every form of destruction, so moral arguments for the possession of nuclear deterrence do not constitute automatic support for every national arms policy that is advanced in the name of deterrence.

"The only possible Catholic support for a national nuclear deterrence policy depends on three related moral judgments," he said. "First, that the primary moral imperative is to prevent any use of nuclear weapons under any circumstances; secondly, that the possession of nuclear weapons is always an evil which could, at best, be tolerated, but only if the deterrence strategy is used in order to make progress on arms limitation and reductions; and thirdly, that the ultimate goal of what remains, at best, an interim deterrence policy is the eventual elimination of nuclear arms and of the threat of mutual assured destruction."

"It is my judgment," he commented, "that the present United States and Soviet arms policy does not meet the demands of any of these three premises."



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# The Lord goes 'mobile'

By Dick Conklin  
Voice Correspondent

A unique volunteer effort to assist the hungry street people of West Palm Beach has expanded to take in poor migrant workers in Indiantown, some 40 miles away.

The Lord's Place, a storefront operation which dispenses food for the hungry, was the creation of a Catholic layman who prefers to be called simply "Brother Joe." With the support of a few friends, he opened the first Lord's Place in downtown West Palm Beach, serving the homeless and hungry with hot soup, some donuts, perhaps some second-hand clothes and always a word of encouragement and hope.

While the effort had some discouraging moments, volunteers came forward, donations of food and clothing were received and publicity prompted people to contribute money toward the monthly rent.

**THE SUCCESS OF** the Lord's Place, which recently moved to a new downtown location, inspired the "brothers" and "sisters" to look for other opportunities to help the poor. They turned to Indiantown, in the rich agricultural area to the west, home of many migrant farm workers.

While several Palm Beach County parishes have periodically held clothing and food drives for the migrants, a regular, on-going program was needed.

**BROTHER JOE THOUGHT** a van might be the answer. Parked all week in a church parking lot, the vehicle could serve as a drop-off point for contributed goods. If two or three weekly trips could be scheduled, the food and clothing could be taken quickly to the most needy.

Even bread and other perishables could be accepted if the transport time was short. Finally, by working

with Fr. Frank O'Loughlin and Sister Joan at Holy Cross parish in Indiantown, the donations would be delivered directly to the homes of the migrant families.

According to Brother Joe, the new Lord's Place outreach is simple in concept, but still heavily dependent upon volunteer drivers, donated food and clothing, and money to pay for the vehicle.

"We put a notice in the parish bulletin," he explains, "and make the van a parish function. We need at least six volunteer drivers — three groups of two each — to make the trips."

"**ST. JULIANA'S CHURCH** in West Palm Beach became the first to participate in the new program, and the early response has been terrific," he said.

Thanksgiving Day was the first big test, as a van full of food made the trip. Volunteers in Indiantown, many of them poor themselves, met the



Lisa Aho unloads some surplus clothing into one of two Lord's Place vans. The storefront operation serves the street people of downtown West Palm Beach and has now expanded to aid the migrant workers in Indiantown. (Voice photo by Dick Conklin)

**'We put a notice in the parish bulletin and make the van a parish function. We need at least six volunteer drivers — three groups of two each — to make the trips.'**

—Brother Joe  
The Lord's Place

drivers and cooked the meals. The six turkeys and other food fed around 200 people that day, including a blind woman unable to cook for herself and several families with small children.

Members of the Holy Cross CYO group also worked with the Lord's Place volunteers, helping with the cooking and distribution of the food.

**THE NEW PROGRAM** has already attracted support from other

West Palm parishes, and recently a second van was unveiled — one for the new St. Rita's parish in Wellington.

Brother Joe explained that the two vehicles represented by far the biggest expense of the program — one that the brothers and sisters of The Lord's Place "stepped out in faith" to buy, and at a personal expense for him.

One of the new Lord's Place recruits, Sister Dale, described the

dynamic way in which people's needs are met.


"We learned one day of a man who had been injured in a fight and had some brain damage. He needed bedding for a period of convalescence. Just then someone came forward with the bedding."

That kind of story is a common one among the volunteers, who claim that special needs and Christian generosity have a way of coming together.

And so the two white vans with the black lettering will become a familiar sight in Palm Beach County, as a few people with a lot of faith try to bridge the gap between the "haves" and the "have nots." As Sister Dale simply put it, "We're just people looking out for each other."

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# 'In God we vote'?

## Study says religion shapes Congressmen's votes

By Jim Lackey

WASHINGTON (NC) — While conventional wisdom in the past few years has held that religion has become a powerful force on Capitol Hill, a new study maintains that it may be even more powerful than many have thought.

But its power is not limited simply to the issues promoted by the New Right. Support for "liberal" issues also is strongly grounded in religious belief, according to the study.

In fact, it may be easier to predict a politician's vote by examining his style of religious faith rather than his political party or his denominational affiliation.

DETAILS OF the study were reported in the December issue of *Psychology Today* in an article titled "Religion on Capitol Hill: How Beliefs Affect Voting Behavior in the U.S. Congress." The Search Institute of Minneapolis, a non-profit research organization, aided by a grant from the National Endowment for the Humanities, conducted the study by interviewing 80 members of the House and Senate on their religious beliefs. Belief patterns were then compared with the actual votes of each member.

"If we want to guess how members of Congress will vote, it will not help much to find out which denomination they belong to," wrote Peter L. Benson, a psychologist and head of the



Sen. Edward Kennedy, a prominent Catholic on the 'liberal' side.

research team that carried out the study.

"But if we know exactly what kind of God they believe in, what values they hold, and just how religion shapes their view of their place in the world, then we can predict with considerable accuracy how they will vote on particular issues."

Benson said the fact that a member of Congress is Catholic, Baptist, Methodist or Episcopalian has little to do with his voting pattern. Members of each denomination are

spread through a variety of belief patterns and political ideologies, a fact born out when one considers that two current senators on opposite poles of the political spectrum, Edward M. Kennedy (D-Mass.) and Jeremiah Denton (R-Ala.), are both Catholics.

THE STUDY found that, contrary to popular belief, Capitol Hill "conservatives" are no more religious than Capitol Hill "liberals." As a matter of fact, the least religious group of all tends to be moderate, voting at times with the liberals and at times with the conservatives.

"Our findings suggest that liberals and conservatives differ in kind of religion but not in degree or quantity," according to Benson. "The themes certainly differ, but when it comes to religious behavior, issues like frequency of prayer or Scripture reading, church involvement, and importance of religion, conservatives and liberals are much the same."

In the case of liberals, Benson said, "religious ideology fuels their concern for social justice."

Another finding of the study was that, contrary to another common charge, members of Congress are no less religious than the public at large. The politicians are more likely than the general public to affirm that Scripture is the word of God, according to the study. And like the

general public, most members of Congress believe in an afterlife.

The study also admitted, however, that though church membership is higher in Congress than in the general public, some in Congress may have political reasons for holding church membership.

A FINAL conclusion was that there are two very different types of evangelicals serving on the hill.

"The larger of the two types is, indeed, extremely conservative," Benson said. "But an important minority is liberal, voting consistently for civil liberties, international aid and hunger relief, and against military expenditure."

How the religious beliefs of Capitol Hill politicians actually affect their political votes is a more difficult question to answer. But Benson said members of Congress know that their religion does have an impact on their votes.

One, for instance, noted that he believes his votes are at least "unconsciously related" to his faith. And another admitted that his beliefs do have an effect, though he wasn't sure they should.

"I can't live with myself when I vote against my conscience," Benson quotes the congressman as saying. "But I also worry about whether I have the right to let my beliefs influence my political decisions."

## Bishop, doctors oppose 'test tube' clinic

BUFFALO, N.Y. (NC) — Bishop Edward D. Head of Buffalo and the Buffalo Catholic Physicians Guild have opposed the establishment at Erie County Medical Center of an in-vitro fertilization, or test-tube baby, clinic.

Erie County Medical Center is a county-run hospital.

"In-vitro fertilization reduces the way of begetting a child to a process of reproduction which looks upon the child, not as a fruit of love, but as a product subject to quality controls," Bishop Head said in a statement issued last month.

IN-VITRO fertilization, in which

sperm from the father and an ovum from the mother are united in a laboratory dish (in vitro), "involves the separation of the unitive and procreative elements of our sexuality," the bishop said.

The statement of the Catholic Physicians Guild, signed by Dr. Joseph J. Ricotta, noted that the degree of success of in-vitro fertilization "remains extremely limited at this time." After 10 years of experiments in at least four countries, only three confirmed births had occurred as of the end of 1980, the guild said.

"A GREAT number of embryos created in this manner may be destroyed or 'not sustained,'" the guild said. "There might be considerable numbers of growing humans who could be aborted if monitoring discloses any abnormality."

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# Matter of Opinion



## PHOTO EDITORIAL

Polish troops (above) surround Solidarity meeting place while most of the union's leaders are in prisons and the spectre of Russia looms behind it all. News blackouts, the dreaded knock on the door in the night, the disappearance of dissidents . . . the mask of communism comes down once again to reveal the face of oppression.



## An ordination patently unfair

By Father Richard P. McBrien

We learned last year that the Vatican would permit the reordination of certain former Episcopal priests. These were men, many of them married, who had left their church after it voted to approve the ordination of women to the priesthood.

Some of them insisted that they had been contemplating the change for many years, and that they were persuaded by the claims of the Roman Catholic Church regarding the papacy and other doctrinal matters.

But the obvious truth of the matter is that the ordination-of-women question was the catalyst, if not the principal reason, for their decision to shift places in the Body of Christ.

Lost in all of the unfortunate

publicity about the Archdiocese of Chicago in recent weeks was the reordination of the first of these former Episcopal priests into the Roman Catholic priesthood. It happened in the Archdiocese of New York, in a quiet ceremony in a chapel of St. Patrick's Cathedral.

Five days before the reordination service, the Episcopal Diocese of New York appealed to the cardinal-archbishop of New York to show respect for the ordination which their dissident brother, George Rutler, had already received from the Episcopal Church in 1969, and to recognize his previous priesthood as valid.

The cardinal-archbishop acknowledged Father Rutler's "ministry," and no more. His words were characteristically courteous and

imperialist bigot; what Gandhi's biographer Louis Fischer calls "a perpetual insult, for it assumes that the outsiders have a right to rule the insiders who cannot rule themselves." *The Voice* recommends that the Irish expect a solution to their problems from those who foisted on them that immoral sectarian construction, the fundamentally unstable Northern State; from the same people of whom Sydney Smith wrote, "The moment the very name of Ireland is mentioned, the English seem to bid adieu to common feeling, common prudence and common sense, and to act with the barbarity of tyrants and the fatuity of idiots."

There are still those, in six of Ireland's counties, who cling to their colonial heritage as something beyond the price of peace or stability.

sensitive, but there was no yielding on the theological point.

Father Rutler is no ordinary member of this group of former Episcopal Christians. According to the *New York Times*, he played a leading role in the rebellion against the ordination of women, which he called an "act of heresy."

When it was first announced last year that the Vatican was open to the possibility not only of receiving these dissidents into the Catholic Church, but also of reordaining them as priests, without prejudice to their married state, many Catholics responded negatively to the whole idea.

I suggested that the proposal was ill-conceived for three reasons:

(1) It is unecumenical, because it represents some measure of in-

terference in the internal affairs of the Anglican Communion, and also because it requires a course of action which dramatizes a new Roman Catholic rejection of the validity of Anglican orders.

(2) It is unfair, because it allowed dissident Episcopal priests to function in the Roman Catholic Church as married priests, at a time when many Roman Catholic priests who have married have been forbidden to exercise their ministry any longer. (In this first case, however, the man ordained happens to be unmarried.)

(3) It is anti-feminist, because the Roman Catholic Church places itself in the position of rewarding people for opposing the ordination of women. Had these same priests left their church because of the compelling force of Roman Catholic social doctrine, for example, would that have been enough to warrant their reordination as married Roman Catholic priests?

Now that we have had the first of these reordination ceremonies, it is clear that the Vatican intends to carry through with this process, in spite of the initial negative reactions.

The fact that the ceremony could have been described by the press as "a quiet rite" indicates, furthermore, that its promoters do not want to attract any more attention to what they are doing than is absolutely necessary.

But this is not a minor matter. Ecumenists, active and resigned priests, and women — all have reason to be concerned. The more attention it gets, therefore, the better. A process once begun need not move inexorably to its intended outcome.

Frank O'Loughlin,  
Pastor, Holy Cross

## Let the British leave N. Ireland

To the Editor:

English intervention in the affairs of Ireland, whether before partition or after, has never been productive of peace, order, law or prosperity. Edmund Burke could describe English law in Ireland as "a machine as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

In his indifference to this reality, your editorial writer says "Clearly the initiative for peace (in Ireland) should be with the British Government." That is, of course, the view of an im-



By  
Antoinette  
Bosco

## Life preserving pioneers

Physician and scientist, Dr. Jean Daussett, is a tall, thin man with white hair whose face bears lines etched by years of thought, questions, experiments, failures and successes.

He has spent the last four decades working somewhat like a detective, trying to find solutions to one of the most complex problems faced by medicine — how to prevent the rejection of a transplanted organ by a patient.

A professor of experimental medicine at the College de France in Paris, Daussett in 1980 was awarded the Nobel Prize in medicine and physiology.

DAUSSETT is a scientist who launched the thinking and experimentation that led to the discovery of new and basic laws about human tissue. He credits his experience in giving blood transfusions during World War II in France with leading eventually to his scientific work. "That makes you think in terms of compatibility," he said.

Daussett explained that human tissues are of different types. For an organ transplant to be successful, human tissues must be typed to determine if the donor and recipient have

compatible organs.

Tissue compatibility proved to be particularly difficult research since the genetic makeup of people also is involved which complicates the matching process.

Daussett's work has a breakthrough, making it possible for human transplants to move from a laboratory dream to a reality in the operating room.

RECENTLY, DAUSSETT spent a week at Stony Brook in New York and, during his stay, Dr. Felix Rapaport, head of the recently opened transplant unit at the State University Hospital at Stony Brook arranged a press conference.

Rapaport's work as a transplant researcher also has been acclaimed, especially his discovery that skin grafts work when tissues are compatible and that tissues can be typed to determine compatibility. In 1980, France awarded Rapaport the Grand Croix, its highest academic prize.

The two scientists, working on opposite sides of the Atlantic, together advanced the science of tissue typing and demonstrated the correlation between tissue typing and survival in transplants.

Also present at the press conference, along with the two pioneers in organ compatibility, were five young patients who had received kidney transplants at the hands of Rapaport and his 12-member surgical team.

SEEING THESE lively young men and women talking with the men whose genius played so large a role in enabling them to live was very moving for me.

"This is one area of medicine where you can feel tangibly with your own hands that you are an agent of God," said Rapaport, a devout member of the Jewish Faith.

Barbara McKasson, a 27-year-old mother of three, was his first kidney transplant patient, receiving a kidney from her brother a few months ago. Two others each had received a kidney from a 22-year-old motorcycle victim. The young man who died helped a nurse and a taxi driver, both in their early 30s, to live longer.

According to the hospital's director, Michael Elliott, "Kidney transplants have given a positive meaning to death by contributing to ongoing life." (NC News Service)

By  
Tom  
Lennon



## WHAT'S HAPPY MEAN?

Q. I have just turned 20 and am dating a girl who is 24. We are talking about getting married. She has a good job and makes a lot of money. I have a job too but don't earn as much. We both like to have good times, and our main goal in life is money.

On some Saturday nights, I take her out for drinks and dinner and spend as much as \$60. Here's my problem. Sometimes before payday I'll run low on money. You don't know how much it hurts me to ask my mother to give me \$20. That really hurts, man. Tell me what to do.

A. Yours is a problem that involves dollars and sense — and also such items as immaturity, selfishness and a generally goofy attitude.

First, let's try some arithmetic. If you spend only \$40 on your girlfriend instead of \$60, then you'll save \$20 and won't have to run to "Mommie Dearest" for cash.

Whatever you do don't even think of getting married until you can stand on your own two feet financially.

The fact that you want your mother to give you the money instead of lending it to you says a lot about how selfish and immature you apparently are.

You and your girl, with your hearts set on money as your main goal, are far from the path to happiness.

ALTHOUGH MONEY can buy you many pleasures and things, you can't take it with you. And at any time you and your girl could both lose your jobs and enter instant poverty. Or the stock market could crash and bring you to financial disaster.

If you are in a situation where you have no money, what will the two of you do for happiness?

May I suggest something offbeat? Ask your girlfriend to have a long talk with you about this question: "What will bring you both lasting happiness?"

The key word is "lasting," and you should talk, not about fun or pleasure, but happiness.

Money doesn't guarantee happiness. Nor does fame; it slips away so easily. Nor does power in the working world; that too can vanish overnight.

BUT WHAT ABOUT sex and all sorts of physical pleasures? These can be great fun, but if they are the center of a lifestyle built on a foundation of selfishness, they will quickly become hollow and unsatisfying.

Then what? What will bring you both lasting happiness? What will tide you over the bad times, the hardships, the monotony, and yes, the sometimes terrible pain that comes into everyone's life?

Probe the question as deeply as you can. Both of you may well gain greater understanding of yourselves and of life.

But if you're afraid to take a closer look at yourself and your life, be warned that you may spend the rest of your days running to your mother.

And that's no fun. As you say, it hurts, man. (NC News Service)



By  
Dale  
Francis

## A practical proposal

There are some who write as if there is a split within the bishops on the Hatch Amendment. That's really not true. It is true that some bishops expressed some strong and sometimes emotional doubts about the wisdom of the Pro-Life Committee's support of the Hatch Amendment and that among these bishops were some highly — respected men.

But the fact is their objections were almost entirely based on either a misunderstanding of the amendment or not a full understanding of it.

Once the Hatch Amendment was understood, it was accepted by almost all. Just one bishop voted against the resolution and he did not so much vote against it as he voted in affirmation of the need for an amendment that would in itself provide protection for human life from conception.

REALLY ALL of the bishops would like an amendment that would protect human life from conception, they favor the Hatch Amendment because it is a practical proposal that has the possibility of getting out of committee, of getting two-thirds approval of both houses of Congress and ratification by three-fourths of the states.

What the Hatch Amendment does is to remove the right to abortion from the Constitution, where the Supreme Court decision effectively placed it, and allows both the federal

and the state governments to pass legislation restricting abortion. It is not, as it is frequently misunderstood to be, a state's right amendment. There could not be, as one bishop feared there might be, states that became havens for abortion. The national legislation would, under the amendment, rule in all states unless the state legislation was more restrictive.

During the bishops' meeting, some opponents passed around a leaflet that included Senator Hatch's admission that his amendment didn't assure anti-abortion legislation would be passed. Of course, it doesn't but it does allow it to be passed — by a majority vote. If it isn't going to be possible to get Congress to pass anti-abortion legislation by a majority vote then obviously there would be no chance of getting Congress to approve a pro-life amendment by a two-thirds vote.

WHAT THE Hatch Amendment would do, first of all and most importantly, would be to reverse the present situation. What we have today, in actual fact, is abortion on demand. We have it because of a decision of the Supreme Court. What the Hatch Amendment would do would be to remove the issue from the jurisdiction of the court, make the subject to legislation.

In the present situation, we want an end of all abortion but we can't even

act to limit abortion at all. Those who hold to the pro-life position are at great disadvantage. The advantage of law, because of the Supreme Court decision, lies with those who support abortion.

The Hatch Amendment would reserve the situation. It would be the so-called pro-choice people who would have to argue for acceptance of their position. And, as I have been saying for years, it may be true that a majority of the people are not willing to accept the idea that abortion could never be allowed, but a majority of the people are opposed to abortion on demand. The Hatch Amendment situation would be one in which the open abortion prevalent today, for convenience or whim, could not possibly exist.

BUT WHAT if national legislation passed still permitted some abortions? This seems to me quite possible — that exceptions might be made in cases of rape, incest or physical danger to the life of the mother. Individual states could then pass more restrictive laws and they would rule over the federal legislation while if states passed less restrictive laws, the federal legislation would prevail.

It may not be all we want but it is a practical proposal that if it comes out of Congress, is ratified by three-fourths of the states, can open the way to saving the lives of millions of the unborn.





By Msgr.  
James  
J. Walsh

## Human worth through Christ

If you watch the news long enough on television, you surely get the impression, and then, God forbid, the conviction that a human being isn't really worth very much. Young life is suddenly snuffed out, old life ebbs away, and the world spins circling just the same.

Remember the sight of those bodies lying on the sand at Hillsboro beach, when some tourists showed annoyance that the miserable wretches were ruining their day of fun in the sun? And the six people killed in the house in South Miami. Why?

A man got a scratch the size of an ant on his highly polished fancy car according to a reporter last week and got so angry he ended up with a bullet in his neck and a funeral.

**HOW SAD** to think that historians of the future in reflecting on this era will find in the Miami area a pattern of belief in the worthlessness of a human being.

And yet it isn't, of course, only Miami. Last October Moshe Dayan, one of Israel's great heroes, died on the Jewish Sabbath in a hospital in Tel Aviv. There was much about that man I admired, especially in comparing him to that self-styled terrorist, Menachem Begin. But Mr. Dayan, despite his many accomplishments, considered the value of his life to be extremely limited. He wrote in his book, "Breakthrough", about a dream in which he was trying to find a haven when he died. I fully expected him to express a longing to be gathered into the bosom of his father, Abraham, and follow in the theistic beliefs of his ancestor, Moses, but he settled for a cave scooped out of a rock.

He described himself as lying down comfortably in the cave, content "to lie quietly, to rest, to forget all, to think of nothing . . ."

**IF THAT** is all a human being has to look forward to, how worthless is this life we preserve with such infinite care each day!

The peace of the Christmas message violently

contradicts this. With the restless violence of divine love, Christ uses the crib to stress the hope-filled truth that he identifies himself with the least of us. We can hold up our arms in genuine rejoicing because he has not only given us something to live for, but something to die for. He took our human nature that we may share in his divine nature and occupy his kingdom forever.

Now there is a goal worthy of every person's daily effort to live, not merely to exist.

***"Without Christ's redeeming presence, we live and die in the darkness of original sin, unreconciled, unpurified, strongly inclined toward evil, paralyzed with nameless fears, haunted by the specter of sudden death."***

**NOTICE THAT** we are indeed worthless — without Christ. We have value only because of him, and the value is not temporal, but eternal.

Here's where our human judgment leads us astray. Take the man who never had time for God or the teachings of Jesus, but who was eulogized as a leader of civic reform, a man of success in the eyes of everyone. And the tireless woman whose name was on more committees than she could remember, whose voice was raised in behalf of many projects to eradicate ignorance and vice, but who never found the time to embrace Christ and his Good News.

We can't judge them, of course, but the world hails them with superlative praise. And yet it would appear in their own eyes, life meant just

those few years of the limelight and then darkness for always. And if, indeed, they were separated in actual fact from Jesus, their success had no more permanence than the breath in their bodies.

**ALL PEOPLE** are of lasting value only because of Christ.

Without Christ's redeeming presence, we live and die in the darkness of original sin, unreconciled, unpurified, strongly inclined to evil, paralyzed with nameless fears, haunted by the specter of sudden death. Without him we are people without a lasting country, without a kingdom, aimless wanderers playing out a cruel charade.

Without Christ, we would not awaken each morning to the light and warmth of hope, because He is the Light of the world. We would be cold beyond description for He came to cast fire on the hearts of men, and even the atheist is warmed by the hope burning in the breast of the Christian. We would be starving, for He is the Bread come down from heaven.

But there was a Bethlehem and there was a Calvary, a birth and a death. It has, however, always been true that Christ was in the world and the world knew him not, as John, the Apostle, lamented. Worse yet," he came unto his own and his own received him not."

**NEVERTHELESS, ALL** was not lost. For "as many as received him, he gave them power to be the sons of God."

This is the only reason life has value. Nothing else. With Christ, we have eternal life and citizenship in a kingdom. With him, we are stronger than the gates of hell and the reckless violence of this earth.

No cave for us. No need for community success and a glowing eulogy. No matter even if we are innocent victims of a heartless murderer.

We are of everlasting value because of Christ. We are God's own children.

(Msgr. Walsh is pastor of St. Agnes Church in Key Biscayne, Fla.)



By  
Fr. John B.  
Sheerin, CSP

## Pope of the century

Who was the greatest pope of the century? Some would cite Pope John XXIII or perhaps Paul VI. My choice would be Pope Benedict XV (1914-1922).

No pope in this century has been more indefatigable in his attempts to create peace. Charity and peace, not war, here the keynote of his pontificate.

I think his greatness is widely appreciated today because his times were not unlike our times, a period of spiraling crime and useless slaughter during World War I. Some Catholics in Benedict's time had the notion that a purified Europe would emerge from the slaughter, but Benedict was a realist.

This pope did not align himself with either side in the conflict but concentrated on helping the poor and promoting peace. In August, 1917, Pope Benedict began international missing persons bureau to make contacts between prisoners of war and their families and he chose certain clergy to visit the sick and the wounded.

But his heart was in his work as a peacemaker and he sent a seven point program of peace to the chief belligerents in that useless war.

Benedict urged the substitution of moral force for violence; reciprocal decrease of armaments; international arbitration; evacuation and restor-

ation of occupied territories and adjudication of rival territorial claims.

Undoubtedly, the failure of his peace effort has the greatest disappointment that confronted Benedict during his pontificate. Perhaps the treaty of peace worked out at Versailles would have been

***"Benedict urged the substitution of moral force for violence; reciprocal decrease of armaments; international arbitration; evacuation and restoration of occupied territories and adjudication of rival territorial claims."***

far more reasonable had the diplomats and strategists listened to gentle Benedict.

(Furthermore, when we read the latest headlines today about nuclear weapons, we are tempted to lament: "Here we are again. The more war changes, the more it remains the same.")

The London Tablet recently published an ex-

cellent review by historian E.E.Y. Hales of "The Papacy in the Modern World: 1914-78" written by J. Dereck Holmes. Hales had high praise for Popes Paul VI and John XXIII but he seems to reserve his best plaudits for Pope Benedict XV, of whom he writes:

"It will be wiser to say no more than that the range of his sympathy and wisdom raise Benedict to a higher plane than that occupied by Pius X, XI and XII, making of him truly a vicar of Christ on earth rather than only the dedicated leader of a church on the defensive."

Hales says, for instance, that Pius XII did not undertake "any initiative comparable with the specific peace proposals Benedict urged so strongly upon all warring nations."

Undoubtedly, some Catholics will insist that Pope John XXIII was the greatest pope of this century. He did perform miracles of "aggiornamento" by fostering ecumenism, befriending Communists, clamoring for collegiality, singing Lutheran hymns in Catholic churches and eliminating the teaching of contempt for Jews.

I have a fond spot in my heart for Pope Paul VI.

But I still admire Benedict, the unsung apostle of world peace!

(NC News Service)

# Impressions of today's Havana

As the plane took off for Cuba last Saturday afternoon, Archbishop McGrath of Panama, Bishop Nevins and I said a quick prayer for a safe trip. We had accepted the invitation to attend the installation of the new Archbishop of Havana.

It would be historic for it was the first visit by a bishop of Miami since 1963 when Archbishop Carroll and Monsignor Bryan Walsh chartered an Eastern Airlines freight plane to fly them to the funeral of Cardinal Ortega, then Archbishop of Havana.

The significance was not missed by the media. We were being accompanied by news persons and camera men from channel 7 and 10 and The Miami Herald as well as by our own Bryan Mong from the Archdiocesan Communication Department. Most of the passengers on the flight were Miami Cubans, many returning with anticipation and some apprehension for their first visit.

As we flew through the sunny skies I reflected on the meaning of this trip. I realized that some of the beloved Cubans of our Archdiocese might question why I should visit a land whose government had so mistreated them. I was going at the urging of Archbishop Meurice who had been administering the Archdiocese and of the Apostolic Nuncio (the Holy Father's representative) to represent the American bishops and all our Archdiocese in showing support for the young new Archbishop Ortega who was taking on an enormous spiritual burden in leading the suffering church of Cuba.

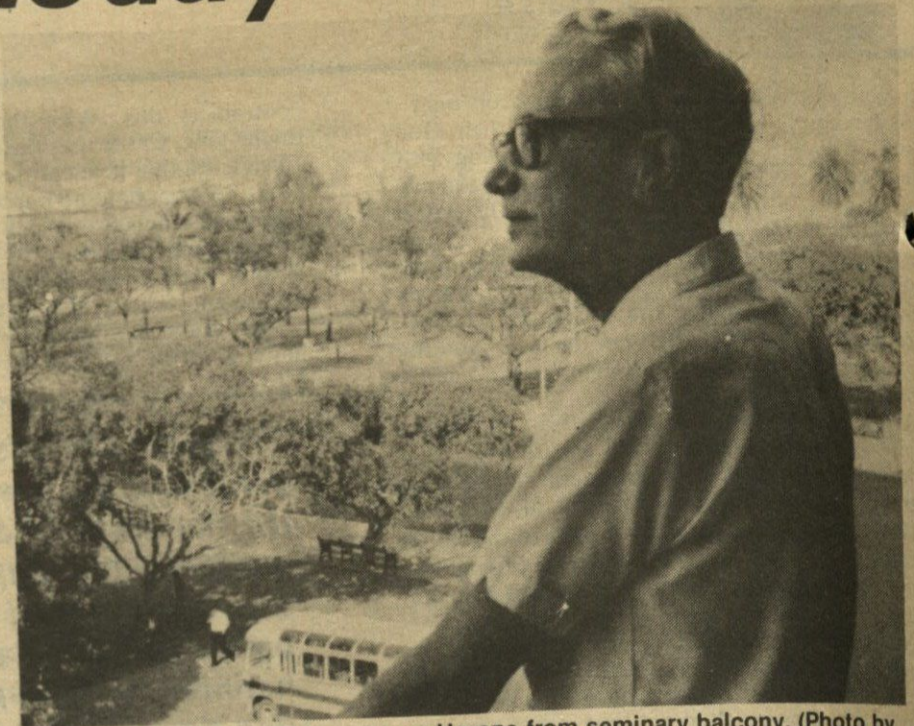
I and Bishop Nevins would be there with a delegate sent by the Pope, a bishop from Mexico, and Archbishop McGrath, representing the bishops of Central America, to express recognition and encouragement for the new Archbishop as well as for all bishops, clergy and laity of Cuba who are heroically clinging to their faith.

I have become so identified with the some 700,000 Cubans in our Ar-

chdiocese that I felt a nostalgia to see the land which had one time been the source of many beautiful memories. I and the press people accompanying me were received courteously by representatives of the Ministry of Tourism. A van was provided to take the press to their hotel. Archbishop McGrath, Bishop Nevins and I were met by Archbishop Meurice and a priest from the Nuncio's.

Our quick two-day visit left me with many impressions: 1952 Chevrolets still in use along with newer foreign car imports, Soviet planes on the runways and Soviet ships in the Havana Harbor and a large new Soviet Embassy under construction. Also a large public housing project where apartments can be rented for ten percent of one's income, but renters may not display a crucifix or public image; sidewalks and parks busy with people late into the night, people who look adequately fed and clothed but do not smile as much as Miami Cubans; buildings in need of repair, some braced by wood supports known as "Havana crutches." The grandeur of the pre-revolution buildings — some quite ancient and broad boulevards; the architectural beauty of the old Spanish style Cathedral and its courtyard and the Seminary and Bishop's residence.

The ceremony of installation was an unforgettable experience. Five-thousand people had gathered in the Church and courtyard. Their applause was deafening when the new Archbishop appeared and was escorted to his throne. It was equally overwhelming when Archbishop Meurice ascended the pulpit. There were frequent shouts of "Viva el Papa" (long live the Pope) and "Viva el Arzobispo!" (long live the Archbishop) The responses and the singing of the choir and the congregation seemed literally to shake the rafters of the ancient building. One had the feeling that a people long restricted in



Archbishop McCarthy looks out over Havana from seminary balcony. (Photo by Bishop John Nevins)

expressing their faith had suddenly founded voice in this event and were proclaiming their faith joyfully.

Interestingly the government installed additional lighting to aid our TV cameras, and was represented at the ceremony by people from the Ministry of Foreign Affairs.

After the ceremony the bishops were invited to the home of the apostolic Nuncio for a reception and buffet dinner. It was an excellent opportunity to become better acquainted with the Cuban bishops and their problems. We talked until 1:30 in the morning.

In prepared remarks, I called attention to the relations that existed between the church in Cuba and in Florida for centuries. The first parish of the U.S. founded in St. Augustine in 1565 belonged to the Diocese of Cuba. Bishops came from Cuba to ordain priests and confirm Indians in Florida. Three hundred years ago a

Cuban Synod insisted that the Florida Indians be treated properly — husbands not be separated from wives, no work on Holy days — at one time a Cuban auxiliary bishop was assigned to live in Florida and when Louisiana and Florida became a diocese, the first bishop was a Cuban.

As we talked my respect and admiration grew immensely for these confessors of the Faith and their priests who are facing their challenges with peace and dignity and trust in the Lord.

Next day as I looked through the plane window at our Everglades below, Archbishop McGrath, Bishop Nevins, and I returned to Miami, my mind was filled with admiring thoughts of those who cling to their Faith, and with thanksgiving for the freedom of religion which we enjoy in our nation.

Devotedly yours in Christ  
Archbishop Edward A. McCarthy

## Historic trip to Cuba

(Continued from page 1)

would like to have shared this with the church of Cuba," he said.

Msgr. Walsh had traveled to Cuba in 1963 along with the late Archbishop Coleman Carroll for the funeral of Cardinal Manuel Arteaga of Havana.

In the early 1960's, he also was instrumental in finding homes in the United States for more than 14,000 unaccompanied Cuban children whose parents sent them from the island to avoid Communist indoctrination.

**SOME OBSERVERS** speculated that the Cuban government's refusal to allow Msgr. Walsh inside the country was related to his activities on behalf of the Cuban refugees.

Archbishop McCarthy stressed that the visit was ecclesiastical in nature and said he did not meet with any Cuban government officials while there. On his arrival, he refused to

discuss the political situation in the island or comment on the difficulties of the church there.

Reports from Cubans in Miami with contacts in the island say that while no one stops people from going to church, anyone who practices the Catholic faith is subject to subtle forms of harassment. Practicing Catholics, for example, cannot receive scholarships to study sensitive professions such as teaching or law. They also have trouble obtaining rationing stamps.

It is estimated that 7 million out of 10 million Cuban people in the island are believers, although the Archbishop was told that "less than one per cent attend church on Sunday."

**DURING THEIR** visit, the Miami bishops stayed in San Carlos Seminary, next door to the cathedral. On the day of their arrival, they were shown around the city by Archbishop Pablo Meurice of Santiago, who until

the installation also served as administrator of the Havana archdiocese.

Archbishop McCarthy described seeing many buildings in need of repair, with wooden scaffolds used to support them. These are known as "Havana's crutches."

"You can see that at one time there was splendor there," he said, adding that now he can better understand the feelings of sorrow among Cuban-born Catholics in Miami.

But he also rode through Alamar, a new government housing project which is expected to accommodate 100,000 people. And he said he was particularly impressed by the great numbers of people he saw on the streets, taking Sunday walks.

Four-door 1952 Chevrolet sedans still run around the city mixed with newer foreign cars and old men played checkers near the cathedral, Archbishop McCarthy recalled.

**HE SAID** he was overcome with the "sense of history, the depth of culture that you sense" in Havana. "When you see these buildings that were designed in centuries gone by, built with boldness and imagination, that express the relationships with the old worlds, there's something really impressive about all that."

It is sad, he added, "that they're not maintained in their original splendor."

He also recalled warmly the people "jammed wall to wall" in the cathedral for the installation of their new bishop. Amidst shouts of "Viva el Papa" and "Viva el Arzobispo," they welcomed Archbishop Ortega, who finally had to ask for silence.

In one word, Archbishop McCarthy described the Cuban archbishop as "youthful," and expressed confidence in his leadership. Archbishop Ortega spent two years in a concen-

(Continued on page 11)

# La familia, agente de justicia social

**Vaticano (NC)** — El más largo documento del Papa Juan Pablo II en su Pontificado hace un llamamiento a los católicos para defender los valores y derechos de la familia. La exhortación apostólica de 167 páginas, "Familiaris Consortio" ("Comunidad Familiar") no es para sentarse y leerla de una sola vez sino para estudiar a fondo esta novedad en la Iglesia que hasta ahora carecía de una real teología de la familia.

Juan Pablo II muestra una vez más su profundo conocimiento de la familia y presenta en "Comunidad Familiar" los distintos tipos de familia en cada etapa de su desarrollo y cada uno de sus aspectos, incluyendo el sentir de la Iglesia sobre los católicos divorciados y los que se han casado nuevamente.

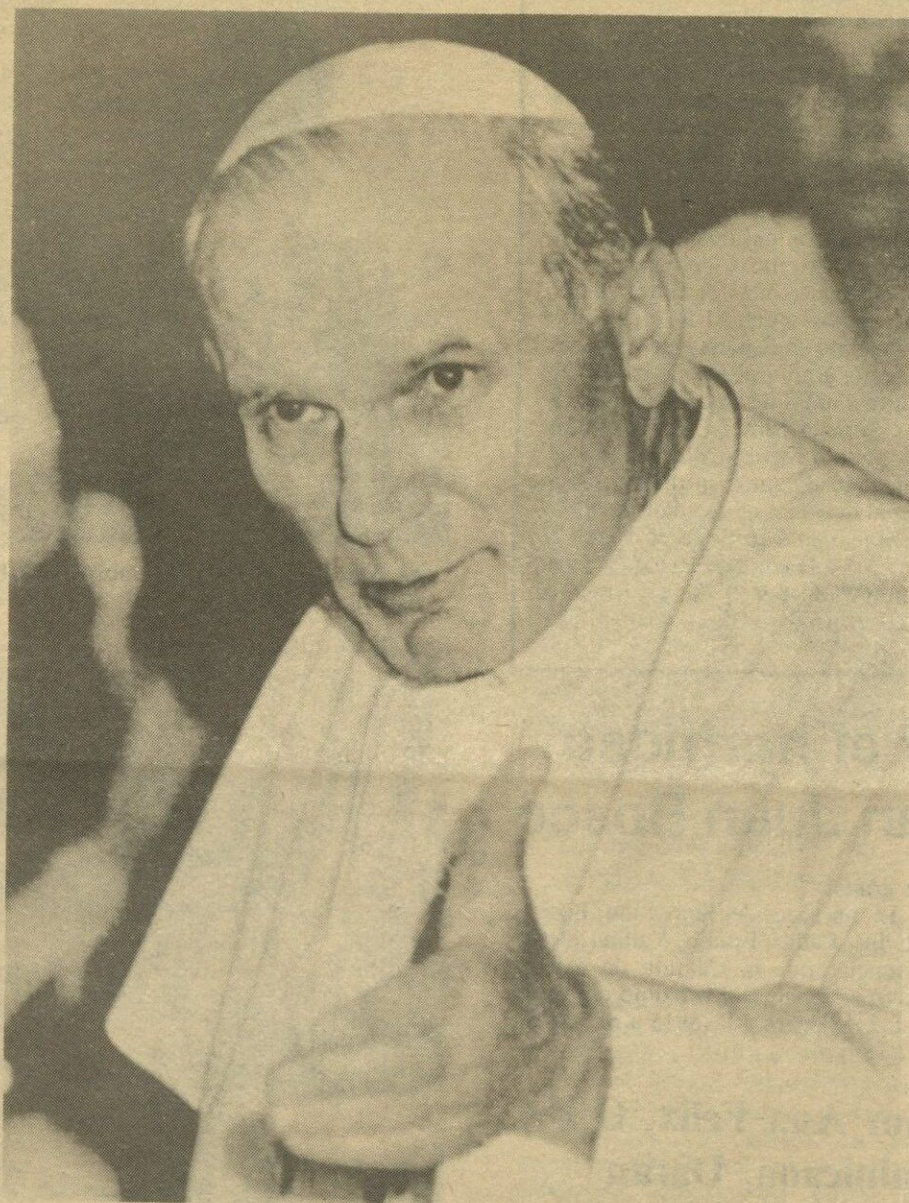
El documento es, a todas luces, una enseñanza y no una imposición, un consejo sabio y no un mandamiento. Pero al mismo tiempo la Iglesia ve la urgente necesidad de restaurar los valores y derechos de la familia, que como ha repetido el Papa muchas veces, incluyendo su última encíclica "Sobre el Trabajo Humano", es la célula irremplazable que forma la sociedad. Una sociedad compuesta de familias desorientadas o quebradas no puede ser más que una sociedad enferma moralmente. Por tanto el Papa siente urgencia en proponer el remedio y al mismo tiempo reclamar de los gobiernos el reconocimiento de esos derechos y valores.

La exhortación apostólica trata gran variedad de temas sobre el matrimonio y la familia, sobre la educación sexual, el rol de la mujer en la familia y en la sociedad moderna, poligamia, planeamiento de la familia por el método natural y el deber de la familia de tomar parte en la vida política. Y reconoce que la Iglesia propone este documento con gran confianza y llena de esperanza aunque la Buena Nueva, como en el Evangelio, lleva su parte de la cruz.

Sin embargo, los temas mencionados no son el corazón del documento sino las arterias que le dan vitalidad, que es la apelación que hace a las familias para que sean verdaderamente lo que ellas deben ser: comunidades creyentes y amantes que llenan su papel como familias cristianas en el mundo moderno.

La exhortación apostólica fue escrita por el Papa después de recibir las 43 proposiciones de más de 200 obispos y expertos en materia familiar reunidos en el Sínodo Mundial de Obispos en Septiembre de 1980. El documento no muestra ningún cambio en las enseñanzas de la Iglesia sino confirma cuanto la Iglesia ha expuesto sobre la familia desde siempre.

Firmemente convencido de la in-



S. S. Juan Pablo II

disolubilidad del matrimonio, también estima que la relación matrimonial es la única vía para la transmisión de la vida. Y que él, como vicario de Cristo, tiene ante Dios la responsabilidad de comunicar estas enseñanzas. No es de extrañar pues, que al recibir las recomendaciones de los señores obispos sus convicciones sean reafirmadas y se dispusiera a darlas a conocer a la Iglesia toda, después de una bien estudiada y metódica evaluación de cada aspecto o problemas que la familia pudiera encarar.

Así queda reafirmada la prohibición de la anticoncepción por medios artificiales, método que califica como la negación del darse propio necesario en el matrimonio cristiano y mantiene la posición de la Iglesia contra permitir a los católicos divorciados y vueltos a casar, participar, en los sacramentos; pero estimula el interés pastoral para ellos,

tanto como para los que optan por no volverse a casar, y dice que "la Iglesia reafirma esta enseñanza basada en las Sagradas Escrituras" pidiendo a los sacerdotes que, aunque deben abstenerse de celebrar función alguna para los que han vuelto a casarse, estén seguros que los interesados no se sientan separados de la Iglesia porque siendo personas bautizadas ellos pueden y ciertamente deben, participar de la vida de la Iglesia."

**Sobre educación sexual dice:** Es un derecho básico y un deber de los padres que debe siempre ser realizado bajo la atenta guía de los padres, bien en el hogar o en los centros educativos seleccionados y controlados por ellos. La Iglesia se opone a la educación sexual desasociada de los fundamentos morales."

**Sobre el papel de la mujer:** "La Iglesia puede y debe ayudar a la sociedad insistiendo incansablemente

en que el trabajo de la mujer en el hogar sea reconocido y respetado por todos en su irremplazable valor pero al mismo tiempo que no quede duda de que la dignidad y reponsabilidad iguales de hombres y mujeres justifica completamente el acceso de la mujer a las funciones públicas."

**Planeamiento Natural de la Familia:** "La reflexión teológica puede percibir y es llamada a estudiar más profundamente la diferencia, antropológica y moral, entre contracepción y el recurso del ritmo del ciclo. Y todo esfuerzo debe ser hecho para poner tales conocimientos al alcance de las parejas casadas."

**Poligamia:** "Esta práctica niega directamente el plan de Dios revelado desde el principio porque es contraria a la igualdad de la dignidad personal de hombres y mujeres que en el matrimonio se dan por amor, que es total, único, exclusivo."

**Oración Familiar:** "Debe ser practicada regularmente y ser el centro de la familia. 'Gozos y tristezas', 'nacimientos y cumpleaños', 'despedidas y regresos al hogar', etc., deben ser vistos como ocasiones propias para orar en acción de gracias."

La Iglesia existe, dice el Papa, para poner al pueblo en contacto con Dios y mantenerlos a ellos unidos por el amor hacia el otro y ayudarlos a servir a los demás. La familia, según el nuevo documento existe por la misma razón.

"Cuando la familia se vuelve una íntima comunidad de vida y amor, sus paredes no pueden contener esa energía y se desborda entonces, como lo hace la Iglesia, hacia un mundo más amplio."

Las familias que han aprendido a vivir contentas con una vida simple y austera no son cogidas en la trampa del materialismo y contrariamente, estarán más prontas a la generosidad con aquellos que tienen menos.

Es en el hogar donde primero debe aprenderse la reconciliación; donde cada miembro debe aprender a dar una satisfacción al otro miembro por alguna ofensa cometida o un error de juicio, etc.

Cuando el hogar se convierte en un laboratorio de Valores Cristianos, las familias se vuelven agentes de la justicia social en el mundo. Ellas serán las defensoras de los destituidos, de las mujeres cuyos derechos se niegan, de aquellos que sufren discriminación, de los inmigrantes, de los abandonados y de los ancianos y extenderán su influencia a través de instituciones y organizaciones locales e internacionales que siembran la paz y a justicia.

# San Raimundo de Peñafort

ENERO 7

Raimundo nació en Peñafort, Cataluña, en 1175 y se destacó por su inteligencia y fervor. A la edad de 20 años ya enseñaba filosofía en Barcelona y a los treinta obtuvo los doctorados en Ley Civil y Ley Canónica.

Fué insigne miembro de la Orden Dominicana y a él debe la Igle-



sia la colección de leyes canónicas conocidas como "las decretales" que rigieron la Iglesia 1918.

El Papa Gregorio IX le mandó llamar a Roma nombrandole su Confesor y trabajando bajo sus órdenes. En 1235 lo nombró Obispo de Tarragona, España y tuvo que aceptar, ante la insistencia del Papa, contra sus deseos. Contaba a la sazón 60 años y tres años después fue nombrado general en su orden.

Tomando como pretexto la edad renunció a la jefatura de la orden dominica a los 65 años después de revisar la constitución de la Orden Dominicana. Sin embargo San Raimundo vivió todavía, otros 35 años más.

Trabajó intensamente predicando el Evangelio y convirtiendo a miles de personas al Católicismo, entre ellos muchos de los moros que vivían en España en esa época. Ejerció gran influencia para que Santo Tomás de Aquino escribiera la "Summa contra Gentiles." San Raimundo escribió "la Summa de Penitencia" que inspiró el sistema penal del final de la edad media.

Murió en Barcelona en Enero 6 de 1275 a la edad de 100 años. Fué canonizado por el Papa Clemente VIII en 1601.

## Sigue expuesto el hermoso nacimiento en San Juan Bosco

El hermoso nacimiento que preparó la Sra. Onelia Rizo para ser expuesto en la Iglesia San Juan Bosco, W. Flagler y 13 Avenida, continuará a la vista del público en el aula #2 del Colegio parroquial hasta Enero 6 de 9 a.m. a 9 p.m. La entrada

es gratis.

El párroco de San Juan Bosco, Rvdo. Padre Emilio Vallina desea anunciar que la Cantata de Villancicos se repetirá el próximo domingo día 3 de Enero a las 9:15 a.m. y a las 12:15 p.m.

## Mons. Rafael Vargas y Sor Ana Felix, O.P., de la República Dominicana, Daran

### Retiro Carismático en Miami

La renovación Carismática Católica de la Arquidiócesis de Miami, anuncia con gran gozo y

alegría en el Señor, el retiro que darán Monseñor Rafael Vargas, y Sor Ana Félix, O.P., de la República Dominicana, en Miami, los días 20 y 21 de Febrero de 1982 en la cafetería de la Iglesia St. John Apostle en Hialeah. Ofreceremos almuerzo ambos días (sábado y domingo) a precios que estarán al alcance de todos. También habrá Ministerio de Libros, grabaciones cassette del evento completo, así como Ministerio de Música. Para más información, sirvanse llamar al 325-1388.

Aprovechemos la oportunidad para anunciar el retiro sobre **Discernimiento** que dará el Rev. Padre Edward McDonough, C.S.s.R. (redentorista) de Massachusetts, los días 15 y 16 de Mayo de 1982. Les rogamos a los hermanos interesados que no hablen inglés, que separen cuanto antes sus audifonos del Equipo de Interpretación Simultánea al módico precio de \$2.00. Favor de llamar al 325-1388 para información.

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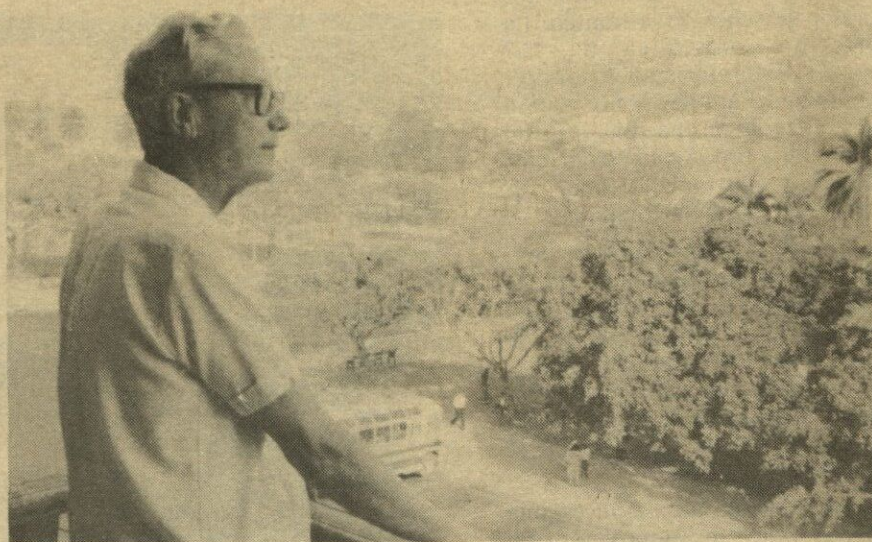
# Saludo del Arzobispo McCa

Mons. Edward McCarthy arzobispo de Miami y su obispo auxiliar Mons. John J. Nevins asistieron a la instalación como arzobispo de La Habana, el 27 de diciembre, de Mons. Jaime Lucas Ortega.

No pudo acompañarles en la visita, Mons. Bryan O. Wash, director del CSB archiofesano y como tal supervisor de la ayuda a los refugiados del Caribe, quien expresó que no sabe los motivos por los cuales se le negó la entrada a Cuba, otros que su ayuda a

los refugiados.

Mons. McCarthy representa a los obispos de Estados Unidos, dijo que Navidad es una "época apropiada para expresar nuestro respaldo a la iglesia en Cuba, que ha sufrido por tantos años." Fueron invitados por Mons. Ortega cuando se encontraron en las fiestas de la Virgen de Guadalupe en su santuario en la Ciudad de México. La nunciatura en La Habana obtuvo el permiso requerido del gobierno de Cuba.



El Arzobispo McCarthy mira hacia la fortaleza de la Cabaña desde un balcón del seminario.



Una de las salas del Seminario.



Arzobispo McCarthy acompañado de otros obispos recorrió algunas calles de La Habana.

# ...y al Arzobispo de La Habana

Excelentísimo Monseñor Ortega,  
Distinguidos y amados amigos en Cristo:

Confío en que les será posible comprender mis palabras. Allá en mi tierra, yo rezo en español porque sé que el buen Dios, que puede hacer todas las cosas, también puede entender mi español. Pero normalmente hablo en inglés.

He venido aquí como un representante de los Obispos de los Estados Unidos. Vengo a expresar saludos fraternales y felicitaciones a nuestro hermano en Cristo y en el ministerio, y a su pueblo, y vengo también a asegurarle nuestro apoyo en la oración y nuestro estímulo en el ministerio que él ha asumido.

Vengo también como Arzobispo de su arquidiócesis vecina del Norte. Tenemos lazos especiales de proximidad y también por el hecho de que muchos de nuestros fieles pertenecieron antes a esta Arquidiócesis.

Recordamos también la larga historia de las relaciones entre la Iglesia de Cuba y la Iglesia de la Florida. Hubo un tiempo en que los católicos de la Florida pertenecían a la Diócesis de Cuba y eran atendidos espiritualmente por Obispos de Cuba. La primera iglesia católica fundada en 1565, en San Agustín de la Florida, perteneció a la Diócesis de Cuba. En 1606, el Obispo Juan de las Cabezas Altamirano fue de Cuba a la Florida para ordenar a veinte sacerdotes y cofirmar a 3,300 españoles e indios. En 1612 los Padres Franciscanos establecieron la Provincia de Cuba y Florida. Los escritos históricos nos dicen de otra visita hecha por el Obispo Gabriel Vara de Calderón, de Cuba, en 1674 cuando confirmó a 13,000 indios y ordenó a siete sacerdotes. En 1680, el Sínodo de la Provincia de Santiago dedicó una sección especial a la Florida, decretando que se pusiera "toda atención y vigilancia en la atención y el buen trato a los indios" y que no se aprobara que "ninguna persona, eclesiástica o laica, los maltratara de palabra o de obra."

En el año 1696 y en los años que siguieron, los sacerdotes Luis Sánchez Pacheco y Tiburcio Osorio Martínez, de Cuba, y otros misioneros dieron su vida por la Fe, junto con miles de indios que ellos habían convertido, a manos de indios hostiles y de las fuerzas inglesas.

En 1709, el Obispo Dionisio Resino, el primer obispo cubano nativo, fue nombrado Obispo Auxiliar de Santiago de Cuba y asignado a vivir y a servir en la Florida.

En 1762, cuando los ingleses tomaron La Habana, el entonces Obispo Pedro Agustín Morell de Santa Cruz buscó refugio en la Florida.

En 1787, cuando la Diócesis de Cuba fue dividida, la Florida fue puesta bajo la jurisdicción de la Diócesis de La Habana.

En 1795 un cubano, el Obispo Luis Ignacio Peñalver y Cárdenas, fue nombrado Obispo de la Florida y Luisiana.

En los años de 1850 a 1853, el Padre Félix Varela y Morales, líder intelectual del pueblo cubano, vivió sus últimos años y murió en la Florida.

Querido Arzobispo Ortega, el saludo de los Obispos de los Estados Unidos y de los católicos de la Florida es VIVAT, FLOREAT, CRESCAT. AD MULTOS ANNOS.

## Fotos tomadas por el Obispo John Nevins

### COMO UN DESAFIO AL VATICANO

**Hong Kong (NC)** — Se supo que la Asociación de Católicos Patriotas de China (comunista) ordenó a dos obispos el 18 de diciembre en Beijing, antes Pekín, y piensa ordenar otros dos el mismo mes, con lo cual continúa el cisma que comenzó en 1957 con el rompimiento de este grupo con el Vaticano. Toda ordenación debe contar con la aprobación papal. Para julio de este año había unos 40 obispos ordenados en desafío a las reglas de la iglesia. El Papa Juan Pablo II ordenó este año a Mons. Dominic Tan Yee-Ming como obispo de Guanzhou, antes Cantón.

### VICARIO HISPANO EN DENVER

**Denver (NC)** — El sacerdote oblato P. Eugenio Cañas fue nombrado vicario de los hispanos, quien cree

que aunque todavía necesitan un apostolado especial, espera que con el tiempo se les reconozca como parte integrante de la iglesia como los demás católicos de Denver, que según él comienzan a comprender mejor las costumbres hispanas y sus devociones religiosas.

### CONTRA LA FALSA PAZ TOTALITARIA

**Vaticano (NC)** — El Papa Juan Pablo II proclamó el tema del próximo Día Universal de la Paz, enero primero, como "la paz, don que Dios confió a nosotros." La iglesia, recordó el papa, "apoya y alienta todo esfuerzo serio por la paz, y quiere que sus hijos estén en primera fila entre quienes laboran para que reine la paz." Advirtió contra ideologías que impiden tal esfuerzo y llevan a la falsa paz del totalitarismo.



La bella torre de la Iglesia del Sagrado Corazón de Jesús (Iglesia de Reina).

### LA MEJOR FUENTE DE AYUDA: LA VECINDAD

**Lansing, Mich. (NC)** — En tiempos de crisis, las mejores fuentes de ayuda a los pobres y a los desempleados se encuentran en su propia vecindad, es el consenso de 200 dirigentes católicos reunidos a pedido de Mons. Kenneth Povish, obispo de Lansing, para ver cómo se contrarresta los cortes en los presupuestos federal y estatal en asistencia social, así como el desempleo en la industria automotriz, que ha alcanzado casi el 14 por ciento.

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# NOTICIAS DE LA SEMANA

## HABLA EL PAPA A LATINOAMERICANOS

Vaticano (NC) — En una misa para estudiantes y diplomáticos latinoamericanos celebrada en la Basílica de San Pedro el día de la Virgen de Guadalupe (12 de diciembre), el Papa Juan Pablo II les exhortó en castellano a laborar "en favor de la justicia, y tratar seriamente de corregir los graves desequilibrios que existen en sus países en los campos económico, social y cultural." Durante el ofertorio un joven argentino y otro chileno le llevaron escritos de apoyo firmados por más de millón y medio de jóvenes, a sus esfuerzos por encontrar una solución pacífica al conflicto entre Argentina y Chile sobre el canal de Beagle y tres islotes.

## NI MEDICOS NI HOSPITALES EN GUERRA ATOMICA

Washington (NC) — Un ataque atómico tendría tan devastador efecto que ni médicos ni hospitales podrían auxiliar a los sobrevivientes, dijo una misión pontificia al presidente Ronald Reagan. El Vaticano envió misiones similares a Moscú, a otras potencias y a las Naciones Unidas. La misión entregó al presidente un estudio de la Academia Pontificia de Ciencias sobre los efectos de una guerra nuclear, con la recomendación que la única esperanza de supervivencia para la humanidad está en evitarla completamente.

Una sola bomba de un megaton mataría a 600,000 personas y dejaría casi agonizantes a otras 800,000, sin que para entonces haya hospitales en pie en la zona, advirtió otro científico, el Dr. Howard Hiatt, de la Universidad de Howard en Washington.

## OBISPOS DE U.S.A. APOYAN OBISPOS DE SUR AMERICA

Washington (NC) — El presidente de los obispos católicos de Estados Unidos Mons. John R. Roach, arzobispo de St. Paul-Minneapolis, expresó su apoyo a los obispos de Brasil y de Bolivia en los esfuerzos por defender los derechos de sus trabajadores. En carta al cardenal Paulo Evaristo Arns de Sao Paulo, Brasil, encomió "el testimonio evangélico que la iglesia ofrece en Brasil repetidamente en defensa de los derechos fundamentales del pueblo," y se refiere al caso del dirigente de los metalúrgicos Luis Ignacio Silva y sus compañeros sentenciados en noviembre por la huelga que sostuvieron en la industria automotriz en 1980.

## VISITARA EL PAPA A NIGERIA

Vaticano (NC) — El Vaticano anunció que el Papa Juan Pablo II visitará a Nigeria en Africa en Febrero próximo por una semana con una parada en Gabón. Cuando en mayo de 1980 el papa visitó a Zaire, Congo, Kenya, Ghana, el Alto Volta

y la Costa de Marfil, prometió volver al Africa.

## GRAVE UNA NINA POR FALTA DE ATENCION

Los Angeles (NC) — El P. Luis Valbuena, párroco de la iglesia Maria Inmaculada en Pacoima, Calif., declaró que si se reducen aún más los servicios de salud, "morirán más personas, especialmente los pobres." Tenía en sus brazos a la bebé Wanda María, que casi se muere por falta de atención médica. La clínica en Pocomo había sido clausurada, y otra vecina exigía \$20 que la madre no tenía. Por fin le prestó primeros auxilios el Holy Cross Hospital, cuyos médicos la encontraron tan grave que la enviaron al Hospital Infantil para tratamiento intensivo de una dolencia digestiva. Otro sacerdote, el benedictino P. Martín Lugo, advirtió a las autoridades del condado que mayores reducciones del presupuesto es para los pobres "cuestión de vida o muerte." Se proponen clausurar 40 clínicas.

## CASI UN SACRILEGIO

Washington (NC) — Se han unido 24 diputados a la campaña para que se quite el nombre de "Corpus Christi" (cuerpo de Cristo) a un sub-

marino atómico; es el nombre también de una ciudad tejana. El departamento de la marina de guerra arguye que la misión de la nave atómica es preservar la paz. Varios dirigentes religiosos consideran el bautizo de la nave, lanzada en abril, "casi un sacrilegio."

## RAZON DE MAS PARA PROTEGER A LA FAMILIA

Washington (NC) — Un estudio del Center for National Policy Review, de la Universidad Católica, revela que "los partos fuera de matrimonio tienden a atrapar a la madre y al niño en la pobreza," y que se centuplican las madres solteras debido sobre todo a la preñez de adolescentes. Entre este factor y el divorcio crece el número de madres solas que deben sostener a la familia, con sueldos que llegan a un 60 por ciento de lo que ganan los hombres, y aun así les cuesta encontrar trabajo. Así se explica, añade el estudio, que la pobreza sea femenina, pues de cada tres adultos pobres, dos son mujeres. Urge cambios en la legislación asistencial para que no se empuje a la mujer a vivir de la caridad del estado y a la vez tener que trabajar fuera de casa con perjuicio de los hijos.

## Más de 3,500 nicaraguenses honran a su Santa Patrona



Guitarras, tamborines y flautas prestaron el marco musical a la Liturgia por la festividad de la Inmaculada Concepción.

La parroquia Ntra. Sra. de la Divina Providencia, W. Flagler y 102 Ave., se ha convertido en el centro de todos los refugiados de Nicaragua. Aquí se encuentran unos amigos con otros, participan de la Liturgia y celebran sus fiestas; y desde el 8 de Diciembre de este año también reciben ayuda porque la parroquia ha abierto un centro de asistencia.

Pero el día anterior, Diciembre 7, el parqueo de la parroquia se vió comado por más de 3,500 nicaraguenses de todas las edades que vinieron a rendir honores a su Santa Patrona, Ntra. Sra. de la Inmaculada Concepción entonando sus tradi-

cionales himnos. Según algunos nicaraguenses, ellos nunca habían visto tal demostración de fervor y júbilo, ni siquiera en su patria.

La Santa Misa, concelebrada por Mons. John Nevins, Obispo Auxiliar, el párroco padre Ernesto García Rubio, el Padre Domínguez y el Diácono José Guerra, tuvo lugar a las 7 p.m. al aire libre al sonido de flautas, tamborines y guitarras. Después de la Liturgia, la Sra. Gloria Tellería dijo la oración tradicional y actuó seguido sirvieron la también tradicional "gorra", es decir confituras, frutas y caña de azúcar, continuando los cantos hasta las 11 p.m.

## Aterrorizada Polonia por fuerza militar

Polonia (NC) — Polonia está siendo "aterrorizada por la fuerza militar," declararon los obispos polacos con referencia a la ley marcial que el gobierno comunista impuso a la nación. "Este sentimiento moral de nuestra sociedad se encuentra gravemente herido por la reducción tan drástica de los derechos cívicos," declaró el consejo central de la conferencia episcopal, cuando se informaba de encuentros entre los militares y los obreros en huelga, del arresto de miles de trabajadores, y la muerte de docenas de ellos. Los obispos pidieron que se pusiera en libertad a los detenidos, en especial a los dirigentes del movimiento Solidaridad, y que se restaure la libertad sindical, incluyendo "la libre actividad del presidente y del consejo supremo del sindicato," una referencia a Lech Walesa.

Un despacho de Le Monde, en París el día 15, afirmaba que el primer ministro Wojciech Jaruzelski había pedido una entrevista al arzobispo de Varsovia y Gniezno, Mons. Josef Glemp, pero este había puesto por condición la libertad de Walesa. "Porque defiende los derechos de los trabajadores, Solidaridad es indispensable para devolver el equilibrio a la vida social," dijeron los obispos. La ley marcial, agregaron, "constituye un golpe a las esperanzas y aspiraciones de que se puedan resolver viejos problemas por medio del mutuo entendimiento."

"El estado se entiende como el bien común y la iglesia está convencida de que no se dará un paso atrás ni se

renunciará a la renovación democrática ya emprendida."

Lamentaron que se arreste a obreros, intelectuales, científicos y estudiantes, y que algunos hayan sido confinados a celdas frías sin ropas suficientes en pleno invierno. El periodico del ejército Zolnierz Wolnosci decía el 17 que documentos supuestamente confiscados en la central de Solidaridad exhortaban a los soldados a matar a sus oficiales y a los trabajadores a tomar el poder. Corresponsales extranjeros informaron sobre encuentros entre el ejército y los huelguistas de varias fábricas y artilleros, con numerosos muertos y heridos.

Días antes Mons. Josef Glemp, arzobispo de Varsovia y Gniezno empeñado en la mediación del conflicto, había declarado que el estado de sitio "no ocurre sin que se violen derechos humanos fundamentales... y conlleva en muchos casos desprecio de la dignidad humana, el arresto de inocentes y humillaciones para gente de cultura y ciencia, además de la incertidumbre para tantas familias."

Segun noticias de Radio Vaticana, Carita de Austria ha pedido ayuda para atender a unos 25,000 polacos que se encontraban en ese país de visita cuando se impuso la ley marcial, y a otros 30,000 venidos anteriormente en busca de asilo político. Por de pronto auxilia a 2,500 casos extremos, y estima que necesita unos \$3.2 millones para los próximos cinco meses. El gobierno austríaco ayuda a otros por su parte. En 1981 Cáritas Internacional proveyó \$1.5 en auxilios a Polonia.

# Historic Cuba trip

(Continued from page 10)

tration camp as a young priest, a prisoner of the Cuban government.

During a dinner after the installation ceremony, Archbishop McCarthy also spoke to Cuban priests who recalled fondly Archbishop Carroll's visit 18 years ago. The priests asked him to convey personal greetings to their friends and fellow priests in Miami.

"I SENSED among the priests sort of a special sense of dignity, of peace, of trust in the Lord, Archbishop McCarthy said. "It was impressive."

**'I saw an opportunity to be supportive of the church, bishops, priests and faithful in Cuba who are attempting to live out their faith under difficult circumstances.'**

There are 210 priests serving six dioceses in Cuba and 42 seminarians.

Despite the people's support for their new archbishop, the Cuban government seemed to consider the ceremony a matter of international relations with the Vatican. The Cuban diplomatic representatives in the cathedral were all from the Ministry of Foreign Affairs.

Other members of the Hierarchy at the installation ceremony were U.S.-born Archbishop Marcos McGrath of Panama; Auxiliary Bishop Jorge Martinez of Mexico City; Archbishop Lucas Moreira Neves, secretary of the Vatican Congregation for Bishops; Archbishop Giulio Einaudi, papal pro-nuncio in Cuba; and six of the island's 10 residential

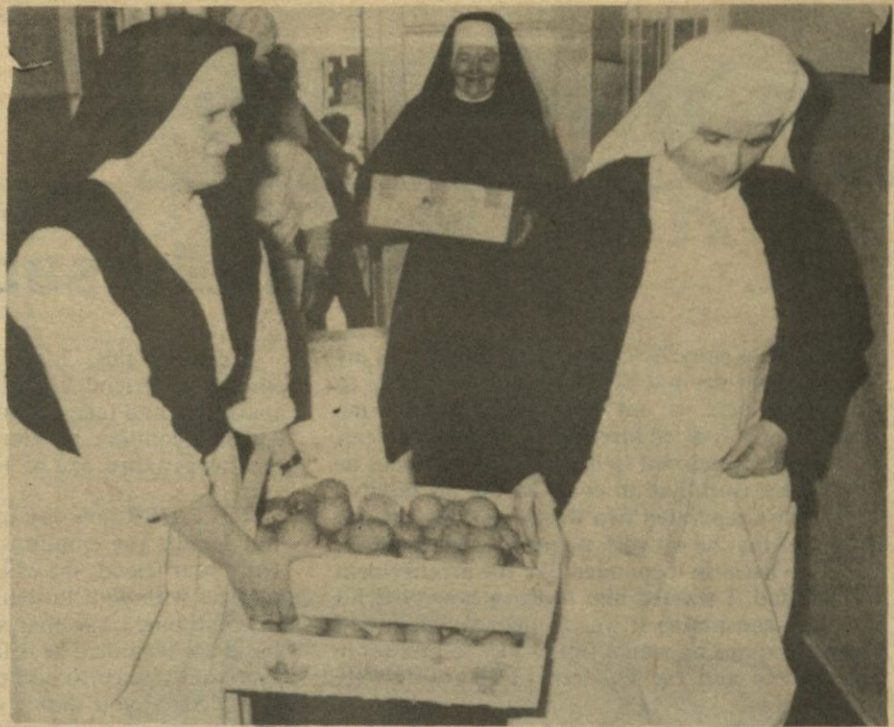
bishops, three of whom are retired.

The new archbishop of Havana succeeds Archbishop Francisco Oves, who retired because of ill health and is residing in El Paso, Texas.

**CUBANS IN MIAMI** were not as opposed to the visit as church officials here expected, but Archbishop McCarthy stressed that the visit was a sign of the universal church's unity rather than implying acceptance of the Cuban government's claims that freedom of religion exists there.

"I saw an opportunity to be supportive of the church, bishops, priests and faithful in Cuba who are attempting to live out their faith under difficult circumstances," the Archbishop said.

He stressed hope that this visit will lead to a closer relationship between the church of Florida and the church in Cuba and be a source of "spiritual support" for the people, who, he said, "don't seem to be smiling as much as Cubans in Miami."



**FOOD FOR POLAND** — Nuns carry boxes of oranges into a Leszno hospital. The Red Cross convoy, the first Western convoy to enter Poland since martial law was declared, brought 8,000 parcels totalling more than 80 tons of food. (NC Photos from UPI and Wide World)

## Women who abort: Religion matters

**WASHINGTON (NC)** — While less than half the Catholic women who have had abortions continue to practice their religion, most still consider their religious beliefs at least somewhat important to them, according to a recent survey.

The survey, by Catholics for a Free Choice, a Washington-based organization which opposes the church's teachings on abortion, was conducted last spring at 82 abortion clinics across the country.

Of the 1,664 who filled out questionnaires on the day of their abortions, 890 identified themselves as Catholic.

Of those 890, 43 percent identified themselves as practicing Catholics,

according to Catholics for a Free Choice. Fifty-four percent identified themselves as non-practicing Catholics and 3 percent called themselves ex-Catholics.

**ASKED HOW** important their religious beliefs were to them, 30 percent of the Catholic women said they were very important and 59 percent said they were at least somewhat important. Seven percent said their religious beliefs were not important at all, while 4 percent said they were not sure how important their religious beliefs were.

Other findings of the survey of Catholic women who have had abortions included:

- Sixty-one percent said that while

obtaining an abortion may be difficult, it is not a sin. Twenty-three percent disagreed, saying abortion is a sin, and 16 percent said they were not sure.

- Fifty-nine percent said they would raise their children Catholic and 31 percent said they did not know.

- Fifty-two percent said God will not punish them for their abortions, 8 percent said God will punish them, and 40 percent said they were not sure.

- Eighty-seven percent said they felt they could go to church after an abortion, and 64 percent said they felt they could receive the sacraments.

# Parish priest has tough task in war-torn Northern Ireland

**SAN FRANCISCO (NC)** — A priest from Northern Ireland described the difficulties of "building up the body of Christ" amid the "senseless violence that goes on all the time" there.

The priest, Father Sean Rogan, is associate pastor of St. Luke's Parish in Twinbrook, a housing development west of Belfast that has been built in the past 11 years. Its 9,000 residents, mostly Catholics, have moved there to escape violence, but the violence has followed them.

**ST. LUKE'S IS** the parish from which Bobby Sands, the first imprisoned Northern Irish hunger striker to die, last May, was buried. Sands' family lives in Twinbrook.

"Bobby's parents are daily communicants," Father Rogan said. "Of course, his death hit them hard, his mother especially. Her son induced from her a promise that she would not get him medical aid toward the end and that she would respect his wishes."

Sands, a member of the Provisional Irish Republican Army (IRA), an outlawed guerrilla organization fighting to end British rule in Northern Ireland, had been elected to the British Parliament in April. Sands and nine other prisoners fasted to death in an attempt to gain political prisoner status.

"We are building up the body of Christ," Father Rogan said in an interview with *The Monitor*, San Francisco archdiocesan newspaper. "That is our priority. We are working, caring for, binding up wounds and restoring the health of the body of Christ."

**BUT THE TASK** is not easy. "In the last 11 days before I left to come to the States," Father Rogan said, "there was a murder somewhere in Northern Ireland every day. There have been lots of incidents, from harassment to murder, in Twinbrook as well."

Incidents of violence have touched Father Rogan too.

In March 1980, Father Rogan awoke from a sound sleep one night about 1 a.m. and smelled what he thought was rubbish burning in the garbage cans below. He quickly discovered that the acrid smell was coming from a blaze in his own kitchen. After the fire was put out, an inspection by the police and fire brigade determined that a gasoline bomb had been hurled through Father Rogan's window.

"The Police told me that if I had awakened 15 minutes later it would have been too late," the priest said. He was angered not only because of the potential harm to himself, but also because many elderly people live in the same housing unit.

Father Rogan said he did not know who threw the bomb or why. But, he added, "a priest is open to criticism and attack because he often must say things which some people find hard to swallow. But it is my duty to express the law of God."

**TO MINISTER TO** the needs of

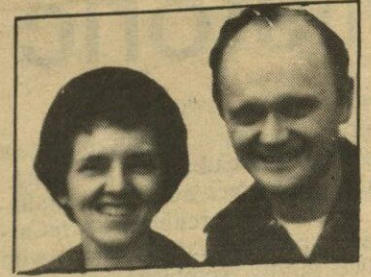
those who came to Twinbrook to escape violence, St. Luke's has two primary schools, a high school and a church. The parish is also seeking to complete a youth center. The Diocese of Down and Connor has raised money for the construction and parishioners in St. Luke's "give what they can," the priest said. "But we are facing many expenses in order to pay off the church and the youth club particularly."

He said he would appreciate assistance from anyone, especially Irish-Americans concerned about the situation in Northern Ireland.

"You know," he said, "sometimes people in the States think they are giving to a good cause, and I would simply caution them to make sure that their money is going to help people — prisoners, families of prisoners, widows and orphans of those killed by this senseless violence — and not going to provide more guns and other weapons to further kill and maim people."

# Family Life

By Dr. James  
and Mary Kenny



## Friendly sabotage

Dear Dr. Kenny: Recently I separated from my husband. We are not divorced but are hoping to work out some of our differences while living apart. I have four children. One of our problems was that he is married to his job. Several times he told me his work had to come before his family.

When we separated two weeks ago, his first request was that he eat with us and I do his laundry. I said no because it sounded like the arrangement we had had. I wanted him to learn how difficult and time consuming it was to provide room and board. Perhaps he would find a way to give more time to me and the children in return for my homemaking.

Yesterday I found out that my closest friend, a widow, offered to find him an apartment and help him furnish it. I am so upset. I doubt there is anything romantic in her efforts. However, she is interfering with my strategy to get my husband back. I don't think I can handle this. Yet my friend is doing nothing wrong. I don't know what to do. (Pennsylvania)

Your letter raises many questions. However, not knowing your circumstances, I can only accept that you and your husband have chosen the wisest strategy to effect a possible reconciliation.

Accepting this, I can understand your pain when your friend helped your husband find an apartment and take care of the particulars so that he could continue his workaholic ways. In a way, she has assumed one of your wifely roles.

**TELL HER** how you feel. Tell her that you cannot handle the emotions, the jealousy. If she is truly your friend, she will stay out of any domestic matters with your husband.

Some might say that since you and your husband are separated he is fair game for others. You had your choice to accommodate his workaholic ways. Since you didn't choose to, you have no right to be upset if someone else wants him as he is.

On the contrary, you have every right to be upset. You are still married. Anyone else who gets involved in your domestic arrangements is out of place.

One final word of caution. Your friend may be the least of your worries. I suspect there are many other women out there who would like to meet and marry a hard-working breadwinner. They might be willing to put up with some of his faults. In short, while your friend may back off, others

will probably come along who are less sympathetic to you and they make take a very selfish interest in your husband.

To help counteract this I would suggest that you not present your husband with an ultimatum! No wifely support until you guarantee us more of your time. Soften your position a bit.

**PERHAPS YOU** can enjoy a dating relationship again. Maybe he can have one dinner per week at home. Can you take the children places together?

Your strategy is to withhold your homemaking support until your husband agrees to spend more time at home. Tell your friend you would appreciate it if she did not interfere with your plan. At the same time, offer some inducement to keep your husband coming by. If you don't, I fear he will sink further into his job or else take up house-keeping with someone who accommodates his style.

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

(NC News Service)



By  
Dolores  
Curran

## Filling that Christmas emptiness

"I dread Christmas," a mother told me last fall. "Every year we go through the same thing. First, my husband is extravagant and excited, insisting that we get the kids more toys than I think we should. Then, a few days before Christmas, he goes into a dark mood and doesn't come out of it until after Christmas. He gets angry for spending so much money, refuses to play with the kids, or even go to our relatives for dinner."

I listened to her for awhile, asking a few penetrating questions, and eventually learned, as I suspected, that her husband's childhood had been an unhappy one. His father had abandoned the family and there just wasn't any money for things like trees, toys and feasts. While the rest of his friends experienced these parts of Christmas, he didn't. He has grown up with great expectations of the holiday and overspends in anticipation but when the day itself begins to approach, his anger at being denied Christmas as a child consumes him and he withdraws into brooding.

It's fairly well publicized that the holidays are not happy for many. Grim suicide and depression statistics tell us that while we're decking the halls with boughs of ivy, others are looking for ways of

blocking out the pain of the season. Around them they see warmth and festivity. Television reminds them that Christmas is a time of reunion and love. Few of those in the Christmas specials are depicted as lonely, alcoholic, recently divorced or widowed, or inheritors of painful Christmas pasts.

**YET THESE** people exist all round us. It's more to them than just finding some place to eat Christmas dinner. It's the whole season, from the first department store display in October to the after-Christmas sales. "I can't bear it," said a woman whose husband and children have joined a strange cult in another state. "Every year I try something to help me not feel so empty — entertain more, gather other single friends together to cook dinner, or help with Christmas for the needy — but underneath it all, I know I'm just compensating for an emptiness that shouldn't exist at Christmas."

Who says it shouldn't exist? How many people who celebrate gaily on the surface feel empty underneath because Christmas has little or no meaning to them? Many feel letdown after the holiday because of this emptiness, and they have loads of family and friends around. Many who are

alone within marriages feel an even more acute despair because they are supposed to be happy, not lonely, at Christmas, doing the things happy couples and families do.

Perhaps it is this emptiness that leads us to the Crib at Christmas. If we experience the total package of parties, programs, gifts, trees, decorations, relatives and food, and still experience emptiness, it just might be God's reminder of His Christmas message: "Peace and joy are found in Me." When we allow Jesus to be central to our holiday, our focus is not turned so completely to the festivities and our despair is not so great if we find ourselves alone or unhappy at this time.

**I SUSPECT** that all of us experience some emptiness at holiday time but we just don't admit it. How can we, surfeited as we are with goods and festivities? If those among us who are more fragile than the rest know that, it might help them endure some of the emptiness that brings them close to the brink. If we admit it to ourselves, it might bring us closer to the true meaning of Christmas, fewer parties and gifts, maybe, but more prayers and reflection upon the Gift that fills the emptiness, Jesus himself.

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### OPENING PRAYER

We shout for you, praise you, our God, with hearts filled with gladness! Emmanuel has come, our Savior, Christ the Lord. In this New Year help our family to sing your praises through words and deeds. Holy is your name, Lord Jesus, we adore you. Amen.

### ACTIVITY TIME

This week of January 6th welcomes the feast of Epiphany or "Three Kings Day." It is also known as Twelfth Night and in many European countries, gifts are shared this night

rather than at Christmas. As the season of Christmas draws to a close, the New Year ahead promises new horizons and adventures for each of us. Although it's time we put away all the season's decorations, the tinsel and lights, the candy canes, the tree, Christ is not put away. His presence is planted in our renewed hearts once again to grow and blossom and bear good fruit this New Year. Choose one

## Family Night

or more of the following:

1. *The Potato Tree*. Materials: toothpicks, one large potato, glass, water. Place the toothpicks about 1/3 down the side of the potato and place it in the glass. Fill the glass with water. Share some thoughts on how the potato will grow and change over the coming weeks. How can we grow with Christ planted in our hearts? Place the potato in a sunny location

for the family to observe its growth.  
2. *Scripture*. Materials: Bible. Read about 1 Tim. 1:9, 10 and also Galatians 5:13-26. Share some thoughts on areas the family can work on in this New Year to grow in the fruit of the Spirit.

3. Take down the Christmas tree and other decorations. Have each family member share his or her feelings about the season coming to a close. (You may wish to place the Christmas tree outside with bits of popcorn, bread crusts, strings of cranberries or salt for the birds to enjoy.)



# Ratings' change avoids 'overkill'

By Michael Gallagher

NEW YORK (NC) — The U.S. Catholic Conference's Department of Communication, began Jan. 1 to use a somewhat altered terminology in its movie classification system.

These changes represent the first significant alteration of the classifications since their origin with the Legion of Decency in 1934. The designation "Legion of Decency" was, by the way, replaced by the title "National Catholic Office for Motion Pictures" in 1965, and, now, though a separate office no longer exists, the reviewing and classification function of the church is being carried out by the Department of Communication of the U.S. Catholic Conference.

Briefly, the changes are as follows:

- The designation "recommended" in parentheses now follows the usual classifications at the end of a particularly meritorious film.

- The present Class B category, morally objectionable in part for all, and Class C, condemned, have been merged into a single category designated O, morally offensive.

- The terminology "morally unobjectionable for" has been dropped from the present A-I, A-II, A-III, and A-IV categories, which now are defined simply as A-I, general patronage; A-II, adolescents and adults; A-III, adults; and A-IV, adults, with reservations.

**THE "RECOMMENDED"** designation reflects what has in fact been the policy of both the present office and its predecessors since the late 1950's, to promote good films as well as to warn against bad ones. Since the 1960's in fact, the office has made it a practice to give an adequate review to every movie that it classifies. Our feeling has always been that no classification can take the place of a review, especially when you get into

## Alcoholism close-up

Alcoholism can strike anyone, including clergymen and business executives.

A Catholic priest and a businessman discuss their personal

the area of problem films that come close to straddling boundaries.

Inevitably, however, the classifications become separated from the reviews, and this use of "recommended," therefore, is the means we have taken to inject a positive element into the classification list itself.

In making the decision to merge the B and C categories into a single category designated O, for morally offensive, our reasoning was twofold: First of all, if a film is morally offensive, why bother, in a classification at least, to try to specify exactly how offensive it is? Anyone sufficiently interested in finding out exactly how bad we found it can search out the review.

Secondly, we felt that the word "condemned" implied a far heavier weight of moral sanction than the classifications in fact carry with them. The purpose of the classifications and the reviews is to help Catholics, especially the parents of teen-agers, to make up their minds in an extremely difficult area.

**OR TO USE** the traditional terminology, which still makes eminently good sense, the purpose of the classifications is to help Catholics "form" their consciences. The words "morally offensive," therefore, connote a considered judgment about a particular film, a judgment that Catholics should take into consideration when making up their own minds.

"Condemned," on the other hand, implies that the matter is signed, sealed, and delivered. (Personally, I always wondered where you sent a condemned movie — to Devil's Island, perhaps — and how you got it there.)

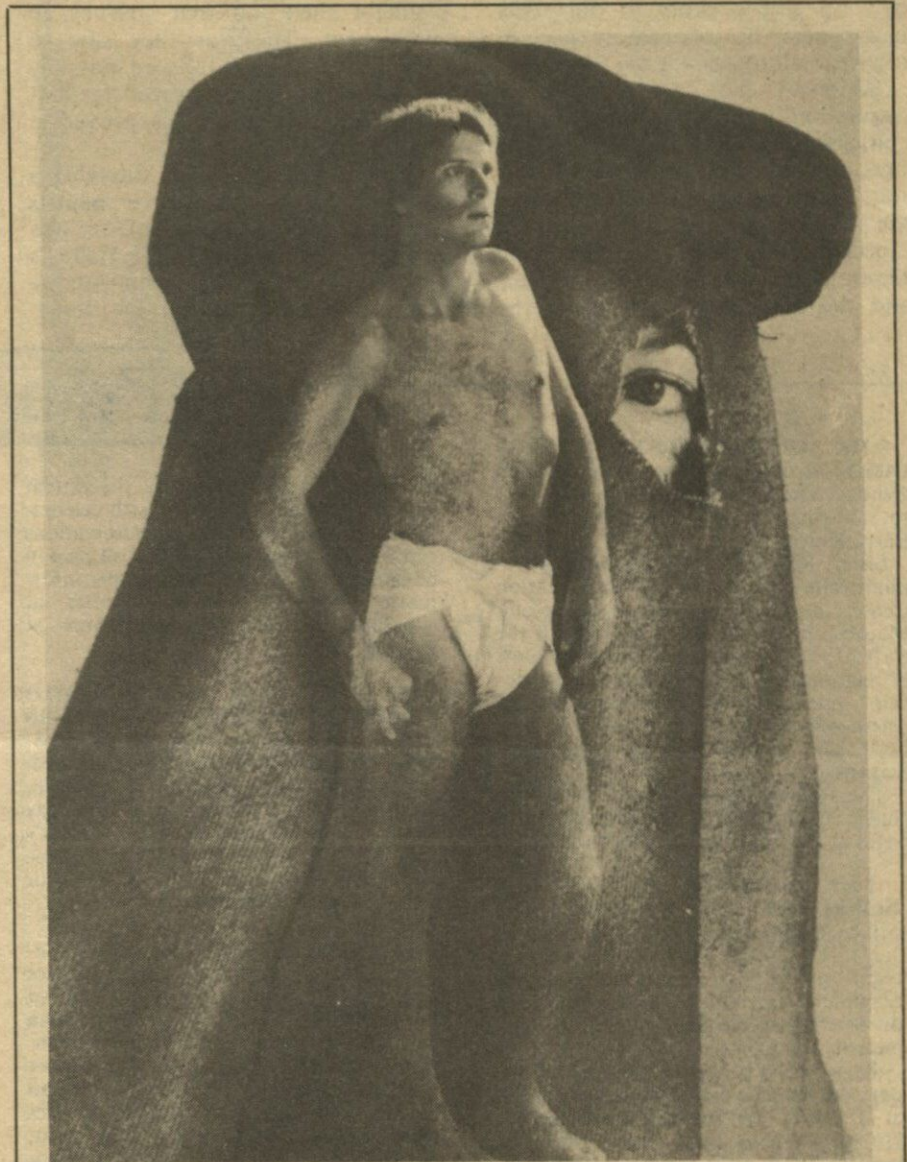
For similar reasons — the avoidance of overkill and the desire to be positive — the words "morally unobjectionable" were dropped in

experiences with alcoholism along with a physician who is a leading authority on the disease this Saturday on **Christopher Closeup** at 9 a.m. on WCIX-TV (Ch. 6).

the A-I, A-II, A-III, and A-IV categories.

The designation A-I, of course, denotes moral blamelessness and by no means implies that the movies is worth seeing, a distinction that the introduction and use — or non-use — of "recommended" should make clearer than was the case in the past.

A more basic question than how the new terminology differs from the old, however, is what criteria the staff of the Department of Communication and our board of consultants have in mind when we come to grips with the moral and aesthetic qualities of a movie. And that is what I intend to explore in my next column.



**DRAMA PREMIERE** — Philip Anglim recreates his original Broadway role as the tragically deformed John Merick, whose ghastly appearance hides his inner beauty, artistic talent and wit, in "The Elephant Man," which airs Jan. 4 as the premiere presentation of ABC Theater of the Month, on Channel 10. Anglim, who will play the role without the use of grotesque makeup, is shown in a double exposure wearing the mask he sometimes uses to hide his disfigurement. (NC Photo)

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# Scriptural Insights

## EPIPHANY

Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-2

By Fr. Richard Murphy, O.P.

Every age produces a crop of witches and wizards, magicians and alchemists who search in dark and sinister places for the sure thing, the safe bet, the magic key to health, wealth and happiness. Every age has astrologers too, people who scan the heavens in the hope of learning in advance what is to happen. This "learned" (?) lore appears in our daily newspapers; horoscopes are part of modern culture, and a big business.

However, we cannot renounce responsibility for our actions. We are conscious that we are masters of our fate, and that "the fault is not in our stars but in ourselves." Just the same, the stars are fascinating. I remember especially the stars over the Holy Land. There, thanks to the dry air and the absence of city lights, the

stars appeared to hang low in a velvet black sky, like glittering jewels just out of reach. As the Psalmist said centuries ago, the heavens are the work of God's hands, and speak of His glory.

**GOD CAN** cope with astrologers easily enough. He may have taken the Magi into His plan, just where they were, strange beliefs and all, and brought them on that journey to Bethlehem. The star they saw so plainly in the east (are we possibly dealing here, not with a real star, but with a literary form?), has proved to be very elusive.

It was not (as Kepler thought) a conjunction of the three planets (Jupiter, Venus, and Saturn), nor was it a periodic appearance of Halley's Comet; neither of these fit in with the dates we can establish for Jesus'

birth. But there is no mistaking the meaning of the story. The star will fade and the Magi will go home, but Jesus the Savior remains in the midst of His creation, a man among men, and God incarnate.

**EPIPHANY** means manifestation, and today's feast tells us that God is not just for children or for the poor, but for grown-ups and the wealthy, for those of humble rank and for the mighty too. Epiphany brings out the universal dominion of the newborn king. It is a lightsome feast, and today's readings flash with light. We rightly revel in the recognition of the Savior.

After the hectic days just past, we need time to settle down, to relax, to pay our bills. Twelvedays are not too much time for us to assimilate the staggering truths which God has

disclosed to us. Revelation is the opening of a door into God's heart and mind. It is a door that can only be opened from inside, by God Himself, whenever He wishes.

He opened the door to Abraham, Moses, and to the great Isaiah and for them it was a door of hope. For us He threw the doors wide open: Jesus is God's supreme revelation of Himself, and through Him we are co-heirs with the Jews and sharers in the promise of a divine Savior.

Epiphany, in Europe, is a more popular feast than Christmas. It is gift-giving day there, a happy day. We are reminded that there are gifts to be given, but none is more precious than the gift of self, and we join mankind in its recognition of Christ the Savior, the Light of the world.

—*Alt Publishing*

## It's a Date

**THE ARCHDIOCESAN SISTERS COUNCIL** is sponsoring a workshop on Celibacy and Community from 9:30 a.m. to 3:30 p.m. on Saturday, January 9, at Barry University.

Sister Rosemary Sabino, RSM, Administrator of the Mercy Consultation Center, Dallas, Pennsylvania and Sister Maureen McCann, RSM, member of the staff of the Center, will address the topic of relationships in community life, friendship, loneliness, and dependency needs. There will also be opportunity for questions and comments from the participants.

The fee for the workshop, which includes lunch, is \$8.00. Registration will begin at 9:00 a.m. in Thompson Hall.

**THE DOMINICAN RETREAT HOUSE**, 7275 S.W. 124th St., Miami, will be hosting a scripture weekend retreat Jan 15-17. The program will be given by a team of priests, religious brothers, religious sisters and laity who will focus on a scripture passage in Jesus' life and ministry.

Registration begins at 7:30 p.m. on Friday, the retreat closes on Sunday Morning at 11:30 a.m. Reservations confirmed by a \$10 deposit paid before Jan. 7. Registrations taken on a "first come" basis by calling Sr. Elizabeth Ann at 238-2711.

**A LAY CARMELITE RETREAT** will be held at the Dominican Retreat House, 7275 S.W. 124th St. in Miami on Jan. 22 through the 24th. The theme will be "Mary in our life." Registration begins

at 7:30 p.m. on Friday and the retreat closes on Sunday afternoon with celebration of a Mass at 2:30 p.m. Reservations can be confirmed by a \$10 deposit paid in advance before Jan 15. For further information contact Alfreda Tardiff at 446-2883 or Sr. Elizabeth Ann at 238-2711.

**THE GREATER HOLLYWOOD CATHOLIC WIDOWS & WIDOWERS CLUB** will meet on Friday, January 8, 1982, at 8:00 P.M. in the Nativity Parish Hall, 700 W. Chaminade Drive, Hollywood. It's Everybody's Birthday Party". Speaker, an Attorney, "How's and Why's of the Law for Singles: Come and bring a friend. Call 987-4493 or 431-8275 after 6:00 P.M.

**ST. HENRY'S CHURCH**, 1500 N. Andrew's Ext., Pompano Beach, announces a solemn Novena in honor of Our Lady of the Miraculous Medal. The 9-day Novena will start on Sunday, Jan. 10th, and conclude on Monday, Jan. 18. Father William McKeon of the Vincentian Fathers will conduct the Novena services to be held each day at 9 a.m. and 7 p.m. All Marian followers are cordially invited.

**THE ST. JEROME WOMEN'S CLUB** will be having luncheon-card party on Jan. 5 at 12:30 p.m. in the St. Jerome Parish hall at 2533 S.W. 9th Ave. in Ft. Lauderdale. Admission is \$3. For information call 522-6365.

**THE CATHOLIC CHARISMATIC SERVICES** of the Archdiocese of Miami through its hispanic office is inviting people to attend a seminar on discernment to be held on May 15 and 16 from 8 a.m. to 6 p.m. at Little Flower parish in Coral Gables.

Fr. Edward J. McDonough, C.Ss.R., from Roxbury Massachusettes will be speaking. The seminar will be conducted in English but for Spanish speaking people there will be both simultaneous professional interpreters and simultaneous interpretation equipment. The seminar will conclude with a healing Mass for the physically sick. For more details call 325-1388.

**THE LADIES SOCIETY OF LITTLE FLOWER CHURCH**, 1805 Pierce St., Hollywood, will hold a **CARD PARTY** in the auditorium on **JANUARY 9th** at 12:30 p.m. Chairman Elaine Cochran and Clara Schopler, and the committee members cordially invite the public to attend. There will be refreshments and door prizes.

**LAY CARMELITES** meet on Sat. Jan. 2, at Villa Maria Nursing Home, 1050 N.E. 125th St. North Miami at 2 p.m. We welcome visitors or phone 635-6122.

**Third Order of St. Francis** — An introductory session about Lay Franciscanism in the Perrine area will be held on Sunday, January 3, 1982, at St.

Richard Church, 7500 S.W. 152 St., Miami, Florida, after Benediction at 1:00 p.m., in the adjoining classroom #1. The Spiritual Moderator is Monsignor John Sabo. Any interested men or women, all inquirers, and Lay Franciscans are invited. Visitors are welcome.

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# Christian Initiation Rite goes beyond convert class

In the Church today, a structure lost for over a thousand years is re-emerging: the CATECHUMENATE. Because of our deep concern for Evangelization in the archdiocese of Miami, it becomes vital that we look beyond the traditional "convert class" to this new Rite of Christian Initiation, according to Lise Holash, Director of adult religious education. "Of all the liturgical changes since Vatican II, this is perhaps the most far-reaching in the community life of the parish. To give birth to new members has always been fundamental to Christian life. This was especially true in apostolic times. Yet, as we look at our deepening concern for the parish community, we come to realize that Initiation into the life of the Church is the business of the entire parish community, for not only do new members need our support, but the whole community can be revitalized through the new life experience by one who has truly been converted to Jesus our Lord," she said.

In the Rites of Christian Initiation, catechist and sponsors facilitate a

maturing faith, while the entire community is called to witness and grow in faith. This experience can truly be one of renewal for the entire parish community.

The catechumenate, as it is envisioned in recent documents of the Church, is not a program; rather, it is a structure, an essential part of the life of each parish. It is the WAY that a local Christian community lives its faith in the risen Lord.

## ANNOUNCEMENT

Graduate Course: The RCIA and the Catechetical Process.

Sponsored by: Institute for Pastoral Ministries at Biscayne College and the Archdiocesan Office for Adult Education.

Taught by: Lise Holash, Thursday evenings, 7-10 at Biscayne College. Credit may be applied to M.A. in Pastoral Ministries or Archdiocesan Religious Education Certificate.

Contact: Cecelia M. Bennett, Institute for Pastoral Ministries, Biscayne College, 16400 N.W. 32 Avenue, Miami, 33054, (305) 625-6000, X-141.

# Former Columbus principal dies

Brother Benedict Cruger, F.M.S., principal of Christopher Columbus High School from 1959 to 1965, has died at the age of 73 at Mercy Hospital.

Brother Cruger became principal when the Marist Brothers assumed the administration of Columbus High School. In 1961, after 182 brothers were exiled from Cuba, he directed their relocation to the staffs of Catholic schools in this country, where some still remain. Others were assigned to Marist Brothers' schools throughout Central America.

Brother Benedict had served as principal of St. Peter's School, Haverstraw, New York; St. Ann's Academy, New York City; and Boys' Catholic High School, Augusta,

Georgia. He was the founding director of Camp Marist, an international summer camp in Center Ossipee, New Hampshire. And his career as an educator included work in Marist schools in Bayonne, New Jersey; Savannah, Georgia; Lawrence, Massachusetts; and New York City.

Born in Poughkeepsie, New York, he was received into the Marist Brothers in 1926. He earned a bachelor's and a master's degree at Fordham University. He is survived by a sister.

Repose was held at Van Orsdel Bird Road Chapel Dec. 17, followed by a Mass of Christian Burial at St. Brendan's Church. Burial took place at the Marist Brothers' cemetery in Esopus, New York.

## Fr. Vincent Smith

WINTER HAVEN — The Funeral Liturgy was concelebrated Monday in St. Joseph Church, of which he was pastor for 11 years, for Fr. Vincent E. Smith, who died Dec. 22 at his rectory.

Bishop Thomas Grady of Orlando and Bishop W. Thomas Larkin of St. Petersburg were the principal celebrants of the Mass for the 55-year-old Philadelphia-born priest who had suffered from cancer for the past five years. Concelebrating with them were Fr. Francis X.J. Smith, pastor, Epiphany Church, Port Orange, a brother; and priests of the parish.

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# Nicaraguans celebrate at OLDP

In the parking area of Our Lady of the Divine Providence more than 3,500 Nicaraguans of different ages intoned their traditional hymns to Mary, under the title of Purisima Concepcion, on Dec. 7, at 7 p.m.

Bishop John Nevins, Father Garcia Rubio, the pastor of Our Lady of the Divine Providence, Father Dominguez and Deacon Jose Guerra concelebrated in the open air Mass at the sound of guitars, tamborines and flutes.

According to the Nicaraguans, not even in Nicaragua had they ever seen such a demonstration of joy and

spiritual fervor.

After the liturgy, the traditional prayer was said by Mrs. Gloria Telleria, and after the prayer the traditional "gorra" was given, that is: sugar cane, candies, fruits. The people present remained singing until 11 p.m.

Our Lady of the Divine Providence on West Flagler, Miami, has become the center of all refugees from Nicaragua. They come to celebrate the Sunday liturgy, to meet each other and since December 8 of this year, to receive help, since a center of referral has been opened in the parish for them.

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# St. Lazarus parish formed in Hialeah

Dec. 17 marked the beginning of preparations for Christmas. Each day of those nine days, the Church presented the different names given to Our Lord by the prophets of old through the great antiphones or the "O Antiphones."

The announcement of Our Saviour's coming during this time invited us to open our hearts to receive Him at Christmas.

On the very day of the beginning of our preparation, the Church, Mother and Teacher, introduced a person who opened his heart and his family to Our Lord and, when he died, Our Saviour opened his tomb and brought him back to life.

The Archdiocese of Miami is pleased to announce to the thousands of devotees of St. Lazarus that on Dec. 17 a new parish was opened under his name in the hope that a new community will soon flourish in faith, prayer and love.

San Lazaro Church will be located on the southwest corner of West 44th Place and 18th Court in west Hialeah.

The boundaries for the new parish are: north: N.E. 60 St. between W. 12 Ave. and the Palmetto; Gratigny Dr. between the Palmetto and Okeechobee Rd. South: W. 37 St. from W. 12 Ave. to Okeechobee Rd. East: W. 12 Ave. from W. 37 St. to N.W. 60 St. West: Collier County line.

## Nursing homes to get new administrator

Mother M. Joseph Maynard, O, Carm. Superior and Administrator of the Pennsylvania Retirement Residence and the Noreen McKeen Residence for Geriatric Care has been transferred to St. Raphael's Home in Columbus, Ohio and will leave the West Palm Beach area in the early days of January to take up her duties as Superior Administrator at St. Raphael's Home.

Mother Joseph Mary, O, Carm. who has been Superior Administrator

at St. Joseph's Manor, in Trumbull, Conn. will arrive in West Palm Beach to take up the duties of Superior Administrator in the Pennsylvania and Noreen McKeen Residence. Both Administrators will take up their new duties very early in January.

## Permanent deacons elect officers

The Association of Deacons of the Archdiocese of Miami (ADAM) recently elected officers for 1982. They are:

Rev. Mr. Mitchell Abdallah, president, Annunciation Parish (Hollywood); Rev. Mr. Tom Gato, vice-president, St. James Parish (Miami); Rev. Mr. Jose Garcia, treasurer, St. Brendan Parish (Miami), and Rev. Mr. William Watkins, secretary (Hollywood).

According to the guidelines of ADAM's constitution, the officers were selected from a list of 11 names submitted by a nominating committee. The general membership of ADAM then voted on seven of these 11 names to make up its council, which represents the 33 permanent deacons in the Archdiocese of Miami.

Council members include ADAM's officers and the following three

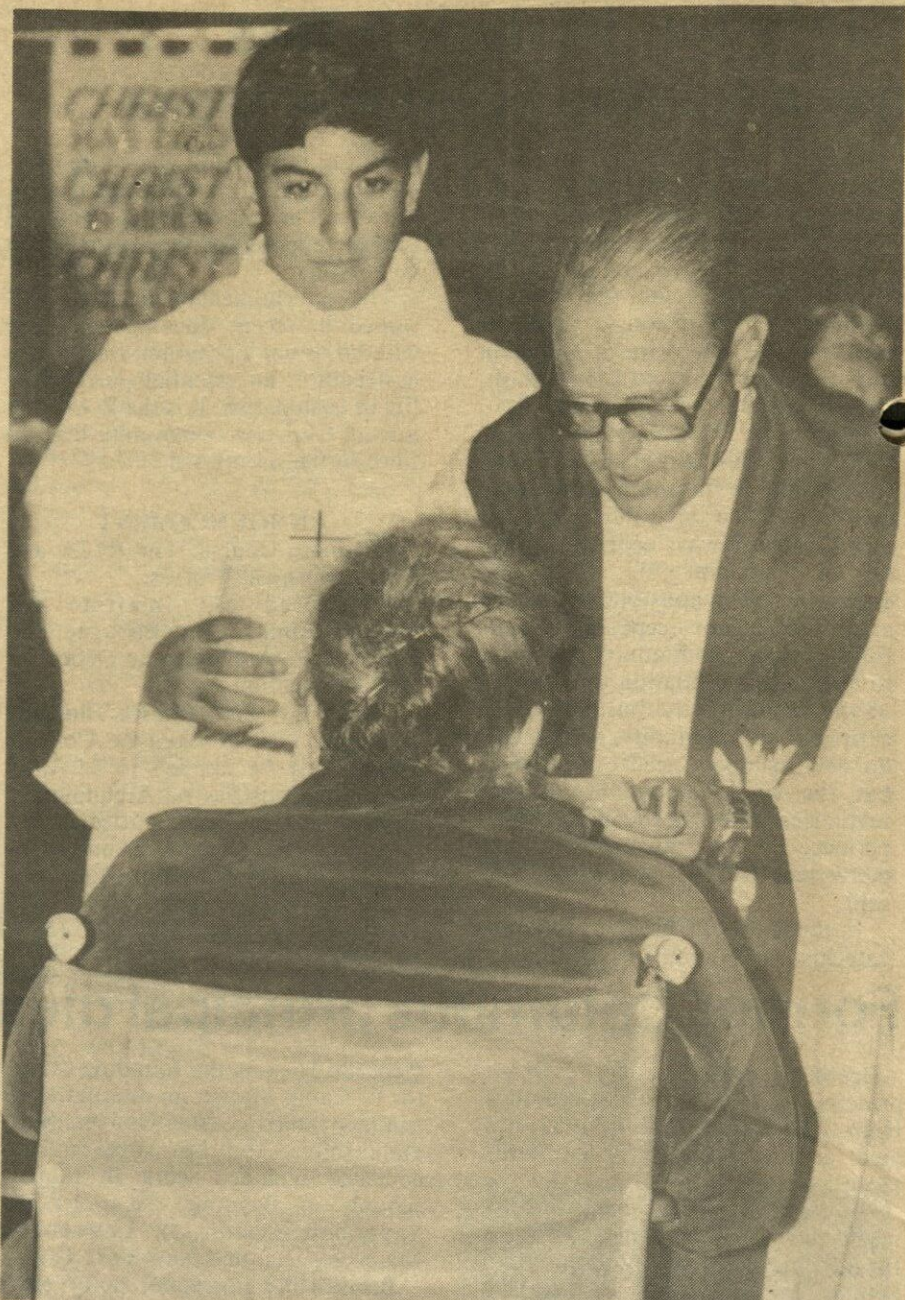
deacons: Rev. Mr. Vincent Farinato and Rev. Mr. Ignatius DiLeonardo, both of St. Stephen's Parish, Miramar, and Rev. Mr. Anthony D'Angelo, Visitation Parish, Miami.

The newly-elected council held its first meeting on Dec. 3 to discuss and plan an agenda for a general membership meeting scheduled for Jan. 23.

The council and its officers were introduced at the annual Christmas party for permanent deacons and their wives which was held at St. Piux

X Parish, Ft. Lauderdale, on Dec. 12. Archbishop Edward McCarthy was the celebrant at Mass prior to the Christmas social.

During the social, Archbishop McCarthy presented certificates of ordination to the men who were ordained permanent deacons this past May (1981).



Fr. Leonard Boucher gives Communion to woman in wheelchair. (Voice photo by Prentice Browning)

## Handicapped Mass gives 'comfort'

They weren't expecting miracles but only in the pastor's words "peace, comfort and the strength to carry on."

That was the purpose of a special mass for the anointing of the handicapped held on Dec. 19 at the Holy Family parish in North Miami.

Over a dozen handicapped in

wheelchairs and crutches gathered to receive communion and the anointing.

**PASTOR MSGR.** John Delaney said Christ expressed a "very special care for the sick and handicapped."

"He is a crutch who you shall lean on when many times other human beings shall desert us."

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# Hungry for spirituality

By Dolores R. Lecky  
NC News Service

People are hungry — for bread in many parts of the world, for God's spirit in all parts of the world. This universal hunger can be seen in the variety of spiritual guests witnessed in our age.

Some spiritually hungry people prefer to continue through life undernourished for a variety of reasons. Sometimes they are held back by the mistaken view that a spiritual person must somehow be different from ordinary mortals.

With this viewpoint, spirituality is "out there" and does not readily mingle with the flesh and blood routines of daily life.

**ANOTHER VIEW** is that spirituality is esoteric, for people on the fringes of society. Some people associate spirituality with the occult and psychic wonders.

Then there are those who equate spiritual wholeness with success: power, money, improved interpersonal relations.

All these viewpoints have serious limitations. First, it is important to remember that the spiritual life does not belong to the chosen few. The fathers of Vatican Council II declared "all the faithful of Christ of whatever rank or status are called to the fullness of Christian life and to the perfection of charity. By this holiness a more human way of life is promoted even in this earthly society."

More recently, the U.S. bishops expanded this concept in their statement on the laity, "Called and Gifted." The bishops noted:

"Lay men and women hear the call to holiness in the very web of their existence in and through the events of the world, the pluralism of modern living, the complex decisions and conflicting values they must struggle with, the richness and fragility of sexual relationships, the delicate balance between activity and stillness, presence and privacy, love and loss."

Clearly, church teaching situates the call to holiness in the midst of ordinary human life.



**SPIRITUAL GUIDANCE** or direction is critical in the practice of spiritual disciplines: It is a way of keeping clear that the spiritual way is a journey to God. A way that is often dark, filled with contradictions and paradox.

Good spiritual direction reminds us to heed the warning of the anonymous author of "The Cloud of Unknowing" who said that individuals embark upon a serious and demanding task when they begin to bring their lives into relation to God. It is a task that leaves no leeway for self-deception or illusion.

How then does one undertake the spiritual journey?

The life of Jesus offers the Christian three

basic patterns for growth in holiness, three strands woven into the fabric of inner life.

- Solitude. From time to time, Jesus withdrew to be totally alone, simply and starkly in God's presence. Some degree of solitude has long been recognized as an essential of the creative life, whether it is artistic creativity or creative family living or ministry.

An important part of solitude, of course, is prayer, full of our own needs and the needs of the world.

- Intimate friendship. Christian spirituality demands the sharing of life and faith, prayer and work with others. Spiritual direction, in a one-to-one relationship, is certainly part of this. Small study and prayer groups can also be part of spirituality.

The family, neighborhood, parish and workplace all can become places for spiritual growth.

- Public worship. In the gospel accounts of Jesus, public worship takes a vital place. The individual and the small group are seen "on the move," always headed for Jerusalem, there to be with everyone in the act of worship.

It seems to me that participation in a worshiping community is as important for Christians as solitary meditation or intimate sharing with one other person.

At the same time, we cannot encounter the Jesus of the Scriptures without meeting the Jesus who reconciles, frees and heals. Inner spiritual strength and power cannot be contained; it overflows, touching all who will accept it.

**THE SPIRITUAL** life, then, in Christian terms, is a whole life. It involves the mind, the body, the spirit, the emotions.

While we may speak of "my" inner life or "my" spiritual development, the Christian begins to realize that the movement of the Spirit unites all.

The spiritual quest begins now — where we are — in the messiness of ordinary human life.

## A word about spirits

By David Gibson  
NC News Service

Eleven spirited 14-year-olds come to our house almost every week this year on Monday evenings. They are getting ready for their confirmation. Let me preface the following remarks by stating clearly that my family enjoys each of these teen-agers very much.

Overall, however, they could not be described as a sedate group. Typically, they charge through the door, almost falling up the steps to our family room.

They have so much to say — to each other — that it is doubtful there are ever two consecutive moments when they all are still enough to hear what just one of them has to say, let alone to hear what my wife and I have to say.

But here have been some enlightening individual moments.

Among its other aspects, preparation for confirmation calls for some probing of the role of

God's Spirit — the Holy Spirit — in life.

But, we discovered, for a number of our 14-year-olds, the word "spirit" conjured up images of ghosts — spooks, that is.

**FLOWING DIRECTLY** out of that image of spirits as ghosts was the conclusion that spirits are dead — at least that they have something to do with those who are dead.

A couple of our teen-agers suggested that what makes a spirit unique is its capacity to float.

And what does a spirit do? That question proved to be a puzzle. But it also proved the

*In the world of hard knocks, where does anything spiritual fit in? Some of us may tend to think that anyone with time to ponder what spirit means can't be very busy.*

beginning of the much-needed breakthrough in our group on the topic of spirit.

"You are a very 'spirited' group of teen-agers," I declared. They knew what that meant.

Certainly it meant they weren't dead. Not unless the dead have begun to poke each other in the ribs while whispering and giggling aloud at the same time.

Also, they realized that being spirited didn't require the capacity to float in the air. Stumble, yes. Float, no.

To be spirited do you have to be a ghost? Not if ghosts are quiet.

**OUR TEEN-AGERS** are so alive the four walls of our house can hardly contain them.

And that they understood. To be 'spirited' is to be very much alive.

So what does a spirit do? It enlivens a person. It brings a person to life. It is a spark in the midst of what is happening right here and now.

At least that is the beginning of an answer.

**IT IS HARDLY** an answer to who the Holy Spirit is or what the Holy Spirit does. But for our teen-agers it is a building block.

The difficulty these 14-year-olds have with the word "spirit" is not unique to their age group. Plenty of adults have similar difficulty — and as a result have reserved a special place for spiritual things, somewhere outside the context of real life.

In the world of hard knocks, where does anything spiritual fit in?

Some of us may tend to think that anyone with time to ponder what "spirit" means can't be very busy. Yet people who aren't very busy, can't be like us. Therefore, we may conclude, things of the spirit must be for other, less-busy people.

Vaguely, however, we also may sense that there must be more to life than what is currently experienced; that life could mean more if only we could unleash the spark within us — if we would let the spirit move.

**SOME MODERN** writers in the field of spirituality have been making an effort to rehabilitate the term "spirit" by showing that it is not something floating along outside real life.

Furthermore, like prayer, the spiritual life may mean something different depending on the setting, the mood and the people involved.

The spiritual life — like prayer — may well be as individual and as varied as we are ourselves.

I Believe ...  
We Believe

know  
your  
faith

I Believe

... We Believe

## A 'spirited' life

By Virginia Finn  
NC News Service

One has to ask questions to discover how carefully Jack O'Donnell has mated conscience and career. He is not showy about either commitment.

As president of two companies and chairman of the board of a third, O'Donnell runs a marathon in his career. But he also runs a spiritual marathon, carefully cultivating a spiritual life. He is intensely committed to both.

O'Donnell is a layman from Wellesley, Mass. Today he is a technologist. But from childhood on, he enjoyed taking things apart. That skill plus his curiosity in math, physics and chemistry, led him to earn a doctorate in chemical engineering at the Massachusetts Institute of Technology.

According to O'Donnell, what Rome has been to Catholicism, Boston has been to high technology. In Boston, early in his career, O'Donnell secured positions where he worked on a variety of technical projects such as developing industrial membrane units to purify waste waters from industrial plants.

Subsequently, he started three companies in which purpose as much as profit provides the rationale. If his companies succeed, the earth should be a little freer of pollution and hazardous health risks.

**ONE COMPANY** is working on a process for removing sulphur from coal before it is burned. Another company is developing processes to destroy toxic organic chemicals in industrial waste.

What accounts for the kind of career choices a person like O'Donnell chooses to make?

Coming from a family with a strong religious tradition, he credits his undergraduate education at the University of Notre Dame for broadening his education in ways that are important to him now as an engineer.

O'Donnell has consistently and deliberately turned down lucrative career offers that he feels compromise his conscience.

Over the last 15 years, O'Donnell has reflected seriously and often on questions related to his career: "What talents did God give me and how can I use them?" "What does God want me to do?"

From his perspective as a Christian, O'Donnell measures his faith journey not in terms of years or places but by milestones — the impact of key people who have affected it along the way. His family, he says, "has sought people and places that have fed our spirit."

**WHAT DOES A WEEK** in O'Donnell's spiritual life look like? It includes daily Mass and Communion at his parish as often as possible. Twice a week, he works on an intensive journal where he records his spiritual journey. Once a week, he engages in a spiritual exercise along the lines of the spiritual exercises of St. Ignatius of Loyola.

Since his involvement in a training program for lay spiritual directors, call LIGHT, at Campion Renewal Center in Weston, Mass., O'Donnell regularly has sought out periods of reflection with a spiritual director. He also serves as a spiritual director and is part of a small group which meets to discuss spirituality.

O'Donnell takes time out a couple of times daily to meditate and pray for 15 minutes. Referring to this as a dialogue, he says, "I begin each session by asking the Lord to reveal Himself to me. Then I either move wherever the Lord leads me or I bring to Him a specific problem and ask Him to help me solve it."

Through his demanding work as a technologist, O'Donnell influences the world he lives in. At the same time, in no sense is he "doing his own thing" alone.

Through cultivation of his spiritual life, he invites God to share the "thicket of difficulties that pervade this complex life."



The spiritual life is a whole life. It involves the mind, the body, the spirit, the emotions.

By Father John J. Castelot  
NC News service

The story Mark tells about the man with the withered hand is pulsating with dramatic tension and deep emotion.

It is the Sabbath again and Jesus, faithful to the essentials of the law, is at the synagogue service. Also present is a man with a withered hand, perhaps the victim of a form of infantile paralysis.

The cast of characters is completed by an initially unidentified group which introduces a note of tension. As Mark tells us, these people "kept an eye on Jesus to see whether He would heal them on the Sabbath, hoping to be able to bring an accusation against Him."

One just knows that there is going to be trouble. And Jesus doesn't disappoint. Suddenly he calls out to the afflicted man: "Stand up here in front!"

**THE POOR FELLOW** has probably gone through life carefully hiding his deformed hand in the loose folds of his flowing cloak. At the synagogue service he is probably sitting out of sight in a dark corner.

Now, he is ordered to come up front, in full view of the congregation, and stand there while Jesus addresses the group.

Suddenly he hears Jesus talking to him again: "Stretch out your hand." Ordinarily, such a command would have shocked him, but now he realizes that Jesus did not mean to ridicule him but to help him.

Hoping and yet not daring to hope, he stretches out his hand and stares incredulously at it. It is perfectly normal! Tears of embarrassment give way to tears of relief and joy.

However, all this time the group has been watching. They feared from past experience that Jesus intended to heal the man, as He has healed others, and they were angry.

The effrontery of this man! It was bad enough for him to break the Sabbath laws in the seclusion of the grain field, but to flout those laws publicly, and right in the synagogue — this was too much!

**HEALING** was a work, and work was forbidden on the Sabbath.

Jesus' answer to their unspoken objections is not exactly pertinent, but His point is clear enough: "Is it permitted to do a good deed on the Sabbath — or an evil one? To preserve life — or to destroy it?"

Actually, Jesus was not confronted with a choice between doing a good deed or an evil one. Not strictly speaking — but to neglect the opportunity to do a good deed might be considered tantamount to doing a bad one.

Again, strictly speaking, this was not a matter of life or death. The man had lived with the deformity for years; he could have waited until the next day. But there was an urgency about Jesus' mission to combat evil and he was eager to accomplish it.

**JEWISH** authorities permitted working on the Sabbath in emergencies and Jesus simply was extending the principle. The fact that the groups only answer was silence indicated that He had won, again.

At this point, Mark identifies this group as some of Jesus' implacable enemies who "immediately began to plot with the Herodians how they might destroy Him."

## Another Sabbath cure

# Single father:

## Adopting kids was 'best thing I ever did'

NEW YORK (NC) — "It's the best thing I ever did," said Robert Gonzalez, 33, about his decision to adopt three boys.

A former social worker who is now a supervisor of financial investigations at Bronx Lebanon Hospital, Gonzalez was turned down for four years by a multitude of agencies before the Catholic Home Bureau accepted his application. A single man living in the South Bronx, Gonzalez

**'My children have helped me open up. I've changed since I've been put on a pedestal. You've got to live up to it.'**

wanted more from life than a good job and a date on Saturday night.

When Gilbert, 15, his first adoptive child, came to live with him, Gonzalez moved from his one-bedroom bachelor apartment to a two-family home where his mother took over the day-to-day household chores. Mrs. Gonzalez was skeptical of her son's decision to take in Gilbert, who had been bounced from foster home to foster home and was then in special education programs.

**TO LEARN** how to handle Gilbert's temper tantrums, Gonzalez



Robert Gonzalez, 33 walks through New York's South Bronx with his three adopted sons, Gilbert, 15, Michael, 13 and Robert, 8. (NC Photo)

attended the Council on Adoptable Children's seminars where parents met to discuss the problems of raising children with a variety of physical, mental and emotional disorders.

"Gil was acting up a lot, but one of the adoptive parents had been through the whole thing and told me what to expect," Gonzalez said.

Gonzalez admits that he considered pulling out a few times, but the experience was not enough to discourage him from adopting brothers, Michael, 12, and Robert Jr., 11.

Michael had been diagnosed as depressed and was on medication. He was still suffering from the trauma of rejection by his mother. Gonzalez was able to help him do without medication with professional assistance and a lot of personal attention. This year, Michael, who has been in special education, will enter a regular classroom.

His brother, Robert, is already doing well at St. Athanasius parochial school.

Thinking back on his first three years as an adoptive parent, Gonzalez told *Catholic New York*, the newspaper of the New York Archdiocese:

"I'm not the same person I thought I was, and being a father isn't the same thing I thought it was. My children have helped me open up. I've changed since I've been put on a Pedestal. You've got to live up to it."

## Toys that go 'blip...bleep...'

By Hilda Young  
NC News Service

Have you seen the commercial that shows a husband glued to his TV video game? My spouse should have gotten the part.

I recently witnessed my only first-class miracle. Spouse offered to give up Monday Night Football if we could buy one of those things that turn your TV set into a space invasion, football field, basketball court or supermarket parking lot (that's what it looks like to me), depending on your mood.

**MY HUSBAND** offering up Monday Night Football is like Ronald Reagan getting a crew cut, my pastor giving a seven-minute sermon, my mother offering to baby-sit, James Watt growing hair.

What I mena to say is that when spouse walked into our friend's house and laid eyes on those little blips exploding all over the screen, it was addiction at first sight. I haven't seen him look at a TV set so fondly since Angie Dickinson stopped making wine commercials.

"I know we've talked about simplifying," he said as we drove home. "But we could think of it as a family gift, a gift to ourselves."

"The family that blows up asteroids together stays together?" I asked dryly.

He ignored ame. "It would be good for the kids, good for their mental reflexes and their eye-hand coordination."

**WHY DON'T** we get them a couple of Ping Pong Paddles?" I suggested.

"We have to bring our family into the 20th century," he insisted. "The games prepare us for computer technology, for digital reality . . ."

"Listen, Einstein," I said. "Do you know that one of those beeping, beeping things costs more than all the presents we bought last year?"

As he drove on in silence, I admit I was tempted. I could think of it as losing Monday Night Football, not gaining a video game.

## the Saints *by Luke*

**B**ASIL WAS BORN IN 329, AT CAESAREA, IN ASIA MINOR. HIS PARENTS WERE NOBLES AND ALSO SAINTS. THERE WERE TEN CHILDREN IN THE FAMILY AND FOUR OF THEM BECAME SAINTS.

HE WENT TO SCHOOL IN CONSTANTINOPLE AND THEN IN ATHENS WHERE HE LIVED WITH HIS FRIEND, ST. GREGORY NAZIANZEN. THEY BECAME GREAT SCHOLARS. BASIL PRACTICED LAW IN CAESAREA AND OPENED A SCHOOL OF ORATORY. AFTER SOME SUCCESS AS A PUBLIC SPEAKER HE DECIDED TO GIVE HIS MONEY TO THE POOR AND BECOME A MONK. HE CONSECRATED TO GOD ALL HIS KNOWLEDGE AND ELOQUENCE.

BASIL VISITED THE MONKS WHO LIVED IN THE DESERT. HE FOUNDED SEVERAL MONASTERIES AND DREW UP RULES FOR THE MONKS. ALTHOUGH HIS HEALTH WAS POOR, HE PRACTICED SELF-DENIAL. HE BECAME THE ARCHBISHOP OF CAESAREA AND DEFENDED THE FREEDOM OF HIS PEOPLE AGAINST THE ROMAN EMPEROR AND THE ARIAN HERESY.

BASIL WROTE MANY BOOKS. HE WAS GIVEN THE TITLE "DOCTOR OF THE CHURCH" AND "FATHER OF THE CHURCH."

HE DIED IN 379. HIS FEAST IS JAN 2.

## ST. BASIL the GREAT

