



Pope's Africa trip

'Evangelization' set as a key purpose

VATICAN CITY (NC) — Pope John Paul II will visit the African nations of Nigeria, Benin, Gabon and Equatorial Guinea Feb. 12-19, a Vatican spokesman said.

Father Romeo Panciroli, director of the Vatican Press Office, announced Jan. 22 several details of the trip, which will be the first papal voyage since February 1981. He said a detailed itinerary would be made public prior to the trip.

THE POPE'S FIRST stop in Africa is Nigeria, where he will visit Lagos, the capital, and the cities of Onitsha, Enugu, Kaduna and Ibadan.

After a brief visit to Cotonou, the capital of Benin, the pope is scheduled to travel to Libreville, the capital of Gabon, Father Panciroli said. His final stop will be in Equatorial Guinea.

Previously, the Vatican had announced only that Pope John Paul would visit Nigeria and Gabon in mid-February.

Pope John Paul already has visited six African countries. In May 1980 he went to Zaire, Congo, Kenya, Ghana, Upper Volta and Ivory Coast.

During the February trip, the pope is scheduled to spend the most time in Nigeria, said Father Panciroli.

Nigeria is the most populous nation in Africa with more than 77 million people.

In a recent talk to Nigerian bishops visiting Rome, the pope said that he hoped the visit would "initiate a new era of evangelization, one that follows upon a century of zealous

preaching of the Gospel and generous service."

About one-third of Nigeria's citizens are Christians and nearly half are Moslems.

VATICAN OBSERVERS said that Benin was on the papal itinerary because Cardinal Bernardin Gantin, president of the Pontifical Justice and Peace Commission and the pontifical council "Cor Unum," is a native of the country and former archbishop of Cotonou. Cardinal Gantin is the ranking African in the church's central administration.

Benin, one of the smallest and most densely populated states in Africa, has about 3.5 million people, 15 percent of whom are Christians.

Gabon, a former French colony and one of the most prosperous African nations, has about 500,000 people in a territory the size of Colorado. About one-fourth of the citizens are Catholics and 10 percent are Protestants.

Equatorial Guinea, which established diplomatic relations with the Vatican in December, is still recovering from a lengthy period of repression, which included persecution of the Catholic Church, under former President-for-Life Francisco Macias Nguema, who was deposed in August 1979.

A former Spanish colony, Equatorial Guinea is the only country in Africa with more than 90 percent of its population composed of Catholics. Its population is about 370,000.



'AFRICAN SOUL' — Pope John Paul II, who has a fondness for what he calls the 'African soul,' lifts a child on his last trip to Africa. In two weeks he will make Nigeria and other countries his first place to visit outside Italy since being wounded last May. (NC Photo)



RETARDED get tender loving care at the Marian Center under Sister Lucia (not shown), a Voice feature...Page 10-11



CANDLE-LIGHT ceremonies in South Florida and marches in Washington rally for life...Page 3



TRAINING BEGINS — About 170 of the expected 500 to 600 Salvadoran soldiers fill out forms shortly after their arrival at Fort Benning, Ga. The troops arrived under tight security about a week earlier than had been announced to reduce the chance of terrorist activities and to avoid confrontations with protesters. Another 1,000 Salvadoran soldiers are being trained at Fort Bragg, N.C., where 200 demonstrators protested their arrival.

Virginia Bishop Backs ERA

RICHMOND, Va. (NC) — Bishop Walter F. Sullivan of Richmond has publicly backed the Equal Rights Amendment (ERA), citing “an obligation in justice” and “my growing awareness of the inequality and discrimination that mark the real-life experience of women.”

Virginia is one of the key states in which ERA supporters have been making a last-ditch effort to gain passage of the amendment before the June 30 deadline for its ratification by 38 states.

“Nearly all Americans support ‘in principle’ the position that women and men are equal in dignity and responsibility,” said Bishop Sullivan in a column Jan. 18 in his diocesan newspaper, *The Catholic Virginian*.

HE SAID that for Catholics that position “is not simply a civil rights affirmation, but it is a conviction rooted in the Gospel and the

teaching, if not the actual practice, of the church.”

But it is an “indisputable reality” that women do not enjoy equality with men “either in the church or in civil society,” he said.

“At a time when ERA may be in its death throes, the present administration is eliminating much of the civil rights enforcement structure which prohibits discrimination on the basis of sex in hiring, firing, working conditions and pay. Recent budget cuts are having disastrous effects on women and minorities.”

He noted that “some Catholics are opposed to ERA because they believe that it is linked to a pro-abortion stand.”

“**I CERTAINLY** do not take this concern lightly,” he said. “However, I am convinced that ERA has no intrinsic relation to legalized abortion and would not add to the present abortion on demand mentality.”

Report on priests' home raid

One afternoon last October, more than 100 security troops, backed up by auxiliary police and machine-gun bearing troops on the rooftop, invaded a home for retired priests in Moravec, Czechoslovakia.

It was one of five raids conducted by security forces of the communist government during October.

About 110 priests lived at the Moravec retirement home, which is staffed by Dominican nuns and School Sisters of Notre Dame.

A REPORT of the raid was compiled from eyewitnesses by the School Sisters of St. Francis, an order founded in Czechoslovakia in 1888 and which currently has about 300 members in the Eastern European country. An English translation was recently made available in the United States in an effort to publicize the

plight of priests and nuns under the communist government.

As soon as the security forces entered “the looting began,” said the report.

“Old, trembling priests had their covers removed, beds searched,” it said.

“Looted were: tape recorders, tapes, slides containing religious subjects, prayerbooks, watches, shaving sets, radios, coffee . . . All typewriters except one in the office were taken,” it added.

SECURITY FORCES said they conducted the raid as part of a search to find hidden Poles, said the report.

Other reports from Czechoslovakia indicate that such raids form a small part of the restrictions against church people and the lack of religious freedom.

Team assigned for Homosexual ministry

BALTIMORE (NC) — A seven-member team ministry of the newly-formed Baltimore Archdiocesan Ministry to Gays and Lesbians was approved by Archbishop William D. Borders.

The team is looking toward a “wide range of pastoral care,” according to Father Joseph B. Hughes, ministry coordinator.

“This pastoral outreach hopes to serve not only homosexually oriented Catholics but also their parents, spouses, children and associates,” the priest said. He estimated that there are more than 40,000 homosexual Catholics in the archdiocese.

INITIALLY THE group is seeking to make known the availability of its

services, to set priorities and to interact with other organizations serving homosexuals, Father Hughes said. A Day of Reflection is planned.

Referring to the rationale published by the archbishop's task force on ministry is to address “the injustice gays and lesbians suffer because of the prejudice and misunderstanding existing both in society and in the church itself.”

Father Hughes said the ministry received over 150 requests of the task force rationale from all over the country. Over 30 requests for information came from official diocesan offices or from officials of religious orders, he said.



News At A Glance

Chaplains say seamen oppressed

NEW YORK (NC) — Oppression of foreign seamen (often from Third World countries) by unscrupulous operators of tramp cargo ships, tankers and barges are all too common today, said chaplains and other participants at the First National Workshop on the Rights of Foreign Seafarers. The meeting was held under auspices of the Seamen's Church Institute of New York and New Jersey, in cooperation with the Apostleship of the Sea. “We chaplains are concerned about the whole man, physical, mental and spiritual,” said Father James. E. Dillenburg of Pensacola, Fla., national director of the Apostleship of the Sea. Those attending the meeting included union officials, maritime lawyers, consular officials and chaplains from 18 ports. They met in hopes to correct injustices foreign seamen may be experiencing.

Romanian synod criticizes pope

TURIN, Italy (NC) — Orthodox leaders in Romania condemned Pope John Paul II for his “attempts to provoke dissent” through a Jan. 6 papal appeal for religious freedom in Romania, according to a Turin daily newspaper, *La Stampa*. The newspaper reported that in a telegram to Romanian President Nicolae Ceausescu, Romanian Orthodox Patriarch Justin Moisescu said a recent synod of the Romanian Orthodox Church had voted unanimously to send a letter to the pope criticizing his Jan. 6 address to a group of Romanian Eastern-Rite Catholics. In his talk, the pope pleaded for governments to recognize “the freedom to adhere to a determined faith and to a corresponding confessional community” and the “freedom for the confessional communities to have their own internal hierarchies, or ministers freely chosen, according to their institutional norms.”

Bishops urged to support labor

WASHINGTON (NC) — The U.S. Catholic bishops are being encouraged to join labor organizations in a Jan. 30 Solidarity Day display of support for the Polish people, a U.S. Catholic Conference (USCC) spokesman said. The International Confederation of Free Trade Unions has called upon its affiliates around the world to sponsor some kind of demonstration to support Solidarity, the Polish independent trade union, reported Msgr. George G. Higgins. Rallies will be held in cities across the country and Ronald Krietemeyer, director of the USCC Office of Domestic Social Development, said the USCC has asked bishops in cities with large Polish-American populations to join in.

688 ordained in Poland

ROME (NC) — In Poland 688 priests were ordained last year and seminarians numbered 6,714 at the end of 1981, according to statistics released by the Polish bishops' Rome office.

The 688 priests ordained in 1981 included 482 diocesan priests and 206 Religious. There were 632 priestly ordinations in Poland in 1980 and 480 in 1971.

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Thousands rally for life in D.C. and Florida

Thousands of pro-lifers, carrying large red roses that symbolize the movement, march past the White House en route to the Capitol during the ninth March for Life. (NC Photo)

Many banners, one cause

WASHINGTON (NC) — Marching for a single cause under a variety of banners, pro-lifers braved below-freezing temperatures Jan. 22 to take part in the March for Life in Washington.

On the snow-covered ellipse behind the White House, Nellie J. Gray, president of March for Life, addressed the crowd. The March for Life organization supports the Paramount Unity Human Life Amendment, but many members wore buttons and carried banners for the Hatch amendment.

SOME SIGNS said "Down the Hatch" and "Bury the Hatch Amendment," but others called for passage of the proposal, introduced by Sen. Orrin Hatch (R-Utah), which states that the Constitution does not provide for any right to have an abortion and would give Congress and the states the power to regulate abortions. The Paramount Unity Human Life Amendment, introduced by Sen. Jesse Helms (R-N.C.) and Rep. Thomas A. Luken (D-Ohio) and Rep. Robert K. Dornan (R-Calif.), would provide a direct constitutional prohibition on abortion. Some marches said they did not know the difference between the pieces of legislation.

"You're marching for the babies, you're not marching for Nellie," Audrey K. Kelly, human life coordinator of the Archdiocese of New York, said of the Jan. 22 event marking the anniversary of the 1973 Supreme Court decision overturning most state restrictions on abortion.

"THE HATCH AMENDMENT is step one. We will be able to pass it and ratify it faster and stop the killing. You can't just say 'no compromise' and allow babies to be killed."

"I think the troops will get behind whatever Congress gives us or they

wouldn't be here," said Mary Ellen McCaffrey, chairman of the California Right to Life Political Action Committee.

The park police estimated that 25,000 people withstood temperatures that, with the wind chill factor, dipped to 5 degrees.

"I think the government has a responsibility to opt on the side of life for the unborn," President Reagan said in a message to the thousands of abortion opponents gathered to mark the ninth anniversary of the Supreme Court decision that overturned most state laws restricting abortion.

"I BELIEVE that when we talk about abortion, we are talking about two lives, that of the mother and that of the child," said the presidential message, read by U.S. Secretary of Health and Human Service Richard S. Schweiker to thousands of pro-lifers gathered on the snow-covered ellipse south of the White House.

"I'm for anything that helps stem the tide of abortion," said Benedictine Father Joel Lieb, pro-life director for the Greensburg, Pa., Diocese.

"We need unity . . . if we don't have it, it gives the opposition something to rejoice about and we shouldn't do that," he stated.

Father Lieb said he believes that the people who support the Hatch amendment would also be in favor of the Paramount Unity Human Life Amendment.

Rose Elsinger, who rode all night from Oshkosh, Wis., said 85 people came from Oshkosh because they supported the Hatch amendment. The amendment is not the whole solution to the problem, she said, "but it's a start."

"I'm for the Paramount (Unity) Human Life Amendment," said Rachel Rall of Crestline, Ohio.



Two of the participants at the Candlelight Memorial Service held Jan. 22 at Fort Lauderdale's Westminster Academy. (Voice photo by Dick Conklin)

The Rev. St. George Crosse from St. Matthew's United Methodist Church in Baltimore was at the march as a representative of the Society for the Advancement of Families Everywhere (SAFE). Mr. Crosse said the group planned to meet with Helms.

"OUR ORGANIZATION is for any measure that will cut down on the holocaust of taking lives," he said. SAFE is especially concerned with the abortion issue, continued Mr. Crosse,

who is black, because although blacks constitute only 20 percent of the U.S. population, 30 percent of the babies aborted are black.

In Tallahassee, Jean Doyle, state Right to Life president, told a rally, "We've been in the trenches for a long time, now we're ready for hand to hand combat against those bent on destruction of their own species."

In South Florida, marches and candle-light ceremonies also were held.

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Biscayne College *lowers* tuition

By Ana M. Rodriguez
Voice Staff Writer

Maria Zulaica was amazed. Biscayne College planned to *lower* its tuition next year, not raise it.

How could the school do it, with increasing costs of wages, utilities and interest and with the federal government's drastic cutbacks in aid to students?

"WE'RE BREAKING the tide," says Biscayne president Fr. Patrick O'Neill, who remembers preliminary budget discussions where it was figured the school would have to raise its tuition by approximately \$450 a semester. That, after having raised it last year by \$200 a semester.

"I was startled. And I started to realize, where will we stop?" So he says he decided to buck the trend.

Beginning next semester, fall 1982, tuition to Biscayne, one of two private Catholic colleges in South Florida, will be a constant \$110 per credit hour, regardless of whether the student takes 12, 18 or 6 credits. It is

'I was startled, and I started to realize, where will we stop?'



—Fr. O'Neill

hoped that the reduced rates will draw more students, compensating for the loss in per-student tuition.

Up to now, Biscayne, like most schools, figured its tuition on a semester basis. A fulltime load consisted of between 12 and 18 credits and cost \$1850, excluding books, room and board.

NEXT SEMESTER, an average load of 15 credits will cost \$1650, a \$200 reduction. A student might even pay as little as \$330 by only taking a three-credit class.

For Zulaica, a political science ma-

ior who returned to Biscayne to get certified for teaching social sciences, it means that the 12 credits she paid \$1850 for this year will only cost her \$1320 next year.

"I'm really happy about it," she says.

Although he admits it is "risky business," Fr. O'Neill sees the reduction as the only way of upholding the school's Augustinian tradition, which strives to make higher education available to everybody.

He says the federal government's cutbacks in financial aid to students are an indication that the nation's 35-year commitment to higher education is ending. "Education is only going to be for the wealthy," he predicts, but Biscayne College will not conform to that standard.

ALLOWING STUDENTS to take only as many courses as they can afford is also the best way of coping with the cuts, he says. "Everything is for the student, not for the institution."

Fr. O'Neill says he has heard no reaction to his move from other South Florida college presidents. By comparison, the University of Miami's tuition this year is \$2500 a semester for a fulltime load. Barry University, Biscayne's Catholic counterpart, charges \$2025.

Always the lowest-priced of the three, Biscayne is not trying to take any students away from the others, Fr. O'Neill says. "We're looking for a unique marketplace."

SR. JEANNE O'LAUGHLIN, president of Barry, thinks "if he can do it, more power to him."

She also is worried about the national trend of allowing only a privileged few access to higher education but says "the realistic thing is to own up to the fact that things are going to cost more (and) find alternative ways of financing."

Barry's way of helping students beat inflation is a commitment "to get a job for every student," she says.

A three part plan which the school is already working on includes:

- Establishing a job bank which would find full or part-time jobs for students to help them pay their tuition;
- Finding sponsors to pay all or part of a particular student's tuition throughout the four years; and
- Creating low interest loans for students similar to the ones being phased out by the federal government.

SHE POINTED out that Biscayne's tuition reduction doesn't help the student who wants to take 18 credits per semester, and finish faster, an option she says would save him money in the long run.

At the \$110 rate, 18 credits at Biscayne will cost \$1980 next year, whereas this year they only cost \$1850.

"You've gotta be careful with those kinds of figures," she stresses. Instead of reducing tuition, perhaps postponing reality, "we guarantee we will help a student work and learn."

Book claims Christ married

A book claiming that Jesus Christ married Mary Magdalene and fathered a line of descendants which exists today has been greeted skeptically and harshly by church officials in England where the book was first published.

The book, "The Holy Blood and the Holy Grail," was published in England by Jonathan Cape Ltd. The sales are "really phenomenal," said Marilyn Edwards, spokeswoman for the publisher. The first two printings sold out rapidly and a third printing of 10,000 copies is planned, she said.

Delacorte Press has scheduled the book for publication in the United States in February.

THE BOOK was written by Henry Lincoln, 51-year-old British writer and film maker; 39-year-old American novelist Richard Leigh; and Michael Baigent, a 34-year-old New Zealand psychologist.

The authors say they spent 10 years researching the thesis, which centers on a secret society in France called the Priory of Sion. Claims in the book include:

- The priory membership includes direct descendants of Christ and the group's aim is to establish one of these descendants as the priest-king of a united Europe. Many of the descendants are modern European nobles.

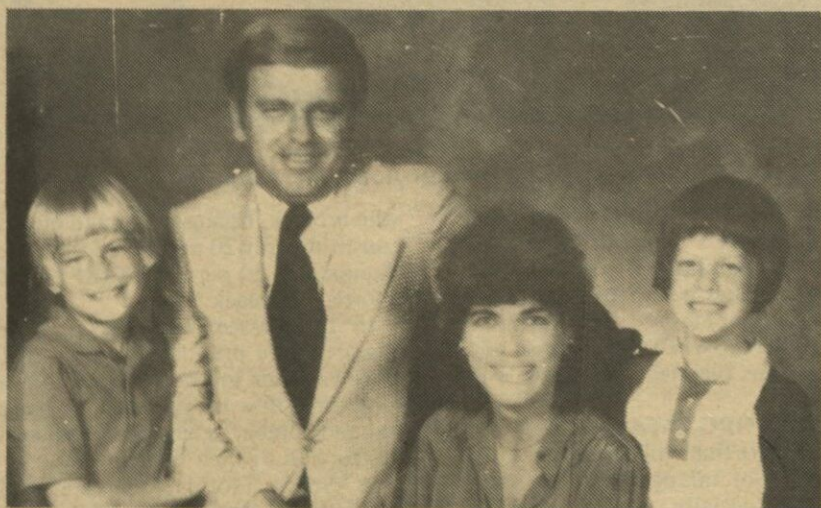
- Christ married Mary Magdalene and they had at least one child.

• Christ was not killed in the crucifixion and escaped to southern France with his wife and child. His bloodline descendants founded the medieval Merovingian dynasty of French kings.

The authors claim that the term "holy grail," which according to medieval legend was either the cup or platter used by Christ at the Last Supper, also had two secret meanings: One was the womb of Mary Magdalene, the true receptacle of the blood of Jesus; the second is the royal blood of the kings and the Jews.

The Duke of Devonshire, who is named one of the descendants, called the book "absolutely obnoxious."

"Academically absurd," said Anglican Bishop Hugh W. Montefiore of Birmingham.



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Church aided Eichman — Nazi hunter

By Robert Wilcox
Voice Feature Editor

Simon Wiesenthal, the concentration camp survivor and relentless Nazi hunter, has resurrected a debate about the Church's role in World War II, telling a University of Miami audience that Adolph Eichmann escaped to Argentina with the Church's help.

These and other such charges have been debated on both sides over the years, with some scholars, and even some Jews, disputing.

Eichmann, a lieutenant colonel in the Nazi secret police, directed Hitler's deportation of Jews to the death camps. "He was presented as a Croatian," said Wiesenthal, who spoke at the UM's Ibis Cafeteria to about a thousand people. "The Church gave him a false identity."

Eichmann, a war criminal, escaped Europe in 1945 and was found in Argentina by Israeli agents in 1960. He was taken back to Israel where he stood trial for mass murder and was executed.

WIESENTHAL'S REMARKS about him and the Church were in conclusion to an hour-long lecture and not among his main points. But at a press conference at the UM's Hillel Jewish Student Center, joint sponsor of the lecture, he repeated the accusation.

The Vatican "made missions for many collaborators" after the war, he charged. The missions were covers that enabled the collaborators to get out of Europe. "Two persons were leaders in this," he said — a German bishop he identified only as "Hudal", and "a nun" named "Pascalina", whom he said had "been with (Pope Pius XII) since the 1930's."

"I can't say the Pope knew this but it is a fact that many Nazis were kept in the monastery on Via Sicilia in Rome. They got identity cards from the Vatican." He said a Nazi, or possibly Nazi sympathizer, named "Vector," died in the Vatican "as a false priest."

The charge that the Church turned its back on murder of Jews during the war is not a new one. A debate erupted in the early 1960's over German author Rolf Hochhuth's play, "The Deputy," which depicted Pius XII, who led the Church from 1939 until his death in 1958, as insensitive to Jewish persecution. But even Jewish leaders came to his defense.

FORMER ISRAELI Consul in Milan, Pinchas E. Lapid, living in Jerusalem, called the play a "grievous injustice," and wrote in a Zurich newspaper, according to the National Catholic News Service, that "102 convents and 45 monasteries in Rome were made available by Pius XII as a refuge for Jews threatened with deportation by the Nazis."

He quoted a letter, according to the

service, which he said was written in October 1944 by Jewish inmates of a concentration camp in Ferramonti-Tarsia, Italy, to Pius XII. The letter expressed "heartfelt gratitude for the solace and help extended by Your Holiness in the course of our internment . . . When we were threatened with deportation to Poland in 1942 you saved us from nearly certain death."

Wiesenthal, who nearly died in Eastern Europe after having been a prisoner in the Janowska and Ostbahn camps, and who lost 89 members of his and his wife's family in the camps, said "(Pius XII) was a Pope with political feelings. He hoped the Nazis would win over the Communists. Only in 1944, when he saw the Nazis were going to lose, did he begin to help."

ON THE OTHER hand, said Wiesenthal, Pope John XIII, who succeeded Pius XII, and was on his staff during the war, "was one of the best persons I can imagine. He helped save many Jews in Bulgaria." But "the Church took long to change. The problem was the old belief that the Jews killed Christ. Pope John was the one who changed that."

George Kemon, director of literary projects at Biscayne College, who is researching a projected book on "Christians in the Holocaust," said he had not heard the charge of the Church's aiding Nazis after the war, but "on a lower echelon, individual priests helped thousands of Jews."

Certain priests, he said, "exposed themselves to certain death" by baptizing Jews, dressing them in cossacks marching them with seminarians to borders, and keeping them in monasteries — all to aid them in escape.

"I think Pius did a lot more than people thought he did."

OBVIOUSLY SENSITIVE to the charges about Pius XII, the "New Catholic Encyclopaedia," the standard Catholic reference, has a half-column section in its article about Pius XII entitled, "Help to the Jews." The section says that in 1943, he gave financial aid to Jewish refugees, cloistered 4,447 Jews in religious houses throughout the war, and had "a special agency of the pontifical information service" search for missing Jews. It handled 37,000 cases, according to the article.

In its article on Germany, however, the encyclopaedia says, "The tacit acceptance by many bishops and numerous Catholic laymen of the barbarous Jewish persecution . . . revealed . . . an undeniable moral blindness. Responsibility for this silence can be ascribed to personal factors and to special circumstances in some individual cases, but ultimately it must be sought in the



Pope Pius XII asks Romans in 1944 to pray for halt of World War II bombing.

historical roots of national mythology."

Wiesenthal's remarks come at a time when a new 90-minute, theater-released movie, "Genocide," produced by a Los Angeles center named for the Nazi hunter, recounts the events

of the "Holocaust" — a word coming from the Hebrew for the ancient "burnt animal sacrifice" — and, according to reviews, "places much of the blame on the world community, which turned its back on the atrocities."

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FEDERAL BUDGET CUTS

Can churches fill the gap?

Last in a
four-part series
By Liz Schvetchuk
NC News Service

The Reagan administration's economic package is certainly affecting people — to varying degrees under varying circumstances. Just how much church and private philanthropic agencies will be able to assist those squeezed most by the budget crunch is not certain.

A report by the Urban Institute for the Independent Sector, a coalition of church and other non-profit organizations, stated that "for private philanthropy to keep pace with inflation and also offset the loss of revenue . . . from these budget reductions, private giving in 1982 would have to increase by 26 percent over its 1981 level, or about three times faster than its rate of increase over the recent past" and would have to grow again by 39 percent and 44 percent in 1983 and 1984, respectively.

'UNCONSCIONABLE' PRIORITIES

"I'm afraid nobody knows how much the private sector is going to do," said John Thomas, communications vice president of the Independent Sector. "They can't do it all. People who think they are (able to do so) are badly mistaken."

Jeff Dongvillo, Michigan Catholic Conference public affairs associate, predicted the budget cuts "will annihilate the social action policies of the last 40 years." He said the administration's emphasis on military spending while cutting social services spending "is unconscionable."

In Harrisburg, Pa., Catholic Social Services is revamping its programs to include more advocacy on behalf of the poor. In addition to providing services, "you have to make the system work for people," said Father Francis Kumontis, the Harrisburg Diocese's vicar for social welfare.

Catholic Community Services officials in the Newark, N.J., Archdiocese are bracing for cuts in 70 programs they run. About 35 percent of the agency's budget has come from



A homeless woman eats a donated meal in front of the White House. Will church agencies that feed the poor be able to pick up where discontinued government programs leave off? (NC Photo)

federal funds; likely victims of budget cuts are several programs involving the elderly, including Foster Care for the Elderly and the Retired Seniors Volunteer Program (RSVP), which helps seniors serve in volunteer capacities elsewhere.

"Everybody knows it (a reduction) is coming, but nobody knows where," said Ray Molnar, RSVP director. "Maybe the full effect won't even be felt until next summer."

AGED ALCOHOLICS HURT
Maryland, like other states, is cut-

ting programs from mental health to housing and health care. And the people who depend on such services are worried, said Marilyn Crichfield, a Catholic Charities counseling supervisor for the Baltimore Archdiocese. "We haven't experienced a direct hit yet but . . . the cuts and what they may mean have generated a lot of fears," she said.

In the Archdiocese of St. Paul-Minneapolis, George Meirick, director of the St. Paul Catholic Charities office, must cope with a loss of five percent in funds from Ramsey County, which anticipates a fiscal 1982 deficit.

He said that further cuts of 20 percent are possible.

One budget casualty would be a Catholic Charities program to allow senior citizens to remain at home instead of entering nursing homes. And, if a Catholic Charities-run alcoholics' rehabilitation program is cut, some 60 alcoholics will suffer, he said. "They'll be out on the street and some will die because we won't be taking care of them."

"When all is said and done, the people who are hurting now are going to be hurt more," Meirick added. "People who are now being served are not going to be served or to be served less. I see the archdiocese as not being in a position to pick up the slack of the government agencies."

Archbishop Raymond G. Hunt-hausen of Seattle issued the same warning.

"Many federal and state budget makers have said the churches and the private sector can step in to pick up the human service delivery shortfall," he said in a joint statement with Protestant church leaders.

"The churches and their members will take on an increased responsibility," the statement added. "It is a religious and moral responsibility we

are willing to assume. Still, the response of the churches and the private sector to human need will not remove government's legitimate and moral task to provide adequately for the well-being of her citizens."

'SELF-HELP' BETTER OFF

However, despite the loss of government funds, at least one self-help program, New Neighbors of Wheeling, W. Va., expects to be better off.

Steve Govern said New Neighbors often has worked with state officials. As the state assumes more social service responsibilities, it will turn to such citizens' organizations as New Neighbors for help in running programs, he said.

Although West Virginia is to lose some \$200-\$300 million as the federal government consolidates programs into state-administered block grants, "we stand the chance of receiving more money under the block grant program than we did before," Govern said.

He also said his organization has obtained more private backing lately. "We've gotten excellent support from churches, cross-denominational," he added.

Some social activists are predicting Reagan's budget cuts might spur more cooperation by churches, citizens' organizations and others.

"He might be the best organizer we have. He's going to get so many people so angry . . . That might be good," said Doreen Del Bianco of the CHD-supported Waterbury, Conn., Citizen's Action Coalition.

"In the short term there's going to be a lot of suffering. In the long term there's going to be a reaction of people who've been alienated by the administration's policies," said Father Marvin Mottet, CHD executive director. "The American public is very volatile."



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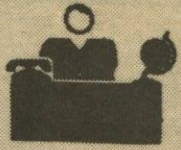
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Matter of Opinion

Reagan federalism --for good or bad?

President Reagan is in the process of reversing a long historic progression in America, a progression begun by FDR which led to a large federal network of social agencies.

New Deal innovations were an experiment of sorts, a massive central government entering into problems which societies throughout history have traditionally accepted as part of nature: poverty, illiteracy, sickness and such. Government was to govern, the people took care of themselves.

The New Deal theory was that a government of the people ought to actively and in a major way, help solve or relieve social problems, especially those related to poverty, whether caused by lack of education, age, discrimination or handicap.

These certainly are reasonable and admirable goals. Millions of people have been helped by Social Security, Medicare, Head Start and others.

As everyone knows, however, some of the programs haven't worked as well as would be hoped. Many were plagued by inefficiency and exploita-

EDITORIAL

tion. And massive government spending has added to economic problems. High taxes. Inflation. Beauracritic buildup.

This tide is now being reversed, at least to a considerable extent. Reagan's new federalism would shift the burden to the states to decide what programs will be retained by the government and what will be left to the people, through private agencies or personal effort, to deal with.

It is almost impossible at this point to predict where all this will lead. Unfortunately, there is not much historic evidence to show that the people or their private resources could or would take care of even the truly needy, the aged-and-alone, the handicapped. Nor have state governments to any great extent.

So today's new federalism is also an experiment. Will the states take up the slack? Will state-level taxes merely supplant federal taxes, and how will that help inflation? Can private agencies realistically handle legitimate problems of millions of people, when even the state and federal governments now aren't able to handle them all?

The Reagan administration has asked the question: Does the government owe everyone a job or living?

Obviously, the answer to that question, as phrased, is no.

On the other hand, the old notion that the poor are that way because they are lazy has long since been discarded by most insightful observers. Some are lazy, yes, including some middleclass people who walk through forty hours a week and get by.

But most Americans have accepted the idea that the greatest nation on earth must, one way or another, reach out to its lame, its poor, its elderly, its disenfranchised, those who, through circumstance or environment need a helping hand.



'IT'S ALL NECESSITIES'

The coming months and perhaps years must not become a period of added privilege for the rich, sink or swim for the needy.

The shaping of our future must be molded by the forces of compassion and willingness to share our resources with each other.

Letters to the Editor

Greeley just writes about real people

To the Editor:

I found a small biography of Father Andrew Greeley in *Psychology Today* magazine. I am still unhappy with those who condemn him for his good sense of humor and ability to write about fictitious people: people who are just as human as those who are not of the priesthood.

I have seen Catholics on TV self-righteously condemn Father Greeley in a most irrational and immature manner. I am sure these same Catholics are opposed to the options of receiving Communion in the hand,

and also to the Handshake of Peace during each Mass (and who knows what else?).

Father Greeley is respected in the literary and professional world of higher education. It would be advisable, in my opinion, for Catholics (especially those in the publishing of Catholic newspapers) to not openly criticize him on TV, unless they are experts in proving that Father Greeley is unworthy of the priesthood; to date, none are convincing enough in my opinion (and never will be).

Miss Leslie Casdin
Miami Beach

Why not back ERA?

To the Editor:

I guess one should be grateful that *The Voice* at least publishes two opposing points of view on the important question of ERA. I only regret that there is not, by this late date, a firm editorial support for the proposed amendment to the Constitution.

Phyllis Schlafley has convinced many women, as well as important groups of women, that the laws of Congress have given women full protection under the law. But Congress can take away by another act. In the present Reagan Administration, we see much of the social legislation we worked for during the years of the Great Depression in danger of reversal by a Congress that is yielding to the President. It is much more difficult to remove an Amendment from the Constitution, and for this reason,

among others, some of us women want our equality guaranteed by the ERA.

I, for one, am not afraid of the responsibilities that equality would lay at my feet. I welcome them. I am strong enough to deal with the draft and with questions concerning abortion. Just give me the assurance that I am equal, and that I am recognized as equal under the law, and I will go on from there. We women are not so childish that we need a paternalistic government looking out for us.

It would make me very happy to read a firm, courageous editorial of support by the Bishops and by *The Voice*. Some of us, remember, have been women a long time and are running out of patience.

Margaret R. Budenz
Miami



By
Antoinette
Bosco

The game called 'murder'

We've trained our kids to play cops and robbers, cowboys and Indians" and other versions of good guys vs. bad guys. They use water pistols or toy guns and they imitate the strategies and mannerisms of their movie and TV heroes.

The popularity of such combat games probably indicates that aggressive action — one person pitted against another — is a pretty basic human trait. Seeing kids playing such battle games isn't considered a cause of worry or a sign of psychological disturbance. After all, they learned about the battle games from adults who make the guns, the games and the movies that feed the I-win, you-lose competition.

Furthermore, everybody expects that the kids will eventually outgrow cops and robbers, calm their aggressions and get on with the business of growing into responsible adults, taking on new kinds of acceptable games of winning and losing like bridge, tennis and golf.

WELL, THERE may be some detours along the way, at least for the generation of kids now in certain colleges. Some are in an environment where a new version of cops and robbers is played. It's a game strictly of

winners and losers. There's no motivation for eliminating the rival other than to conquer. The goal is winning. The action is symbolic killing.

It is a game and is played like this. One student rounds up players — other students — who pay a dollar or so for their weapon, usually a small plastic gun. To win, a player has to survive, that is avoid, being murdered by symbolically killing off the other players. The maneuvers involve stalking one's victims, stealing up on them, even entering their dormitory rooms and bathrooms. The best killer wins the game and gets a prize.

The game has been called "killer," "assassin," "KAOS" and "murder." It is common among college students on campuses from New York to California.

THE GAME made news recently when a student from California State University in Long Beach, carrying a plastic replica of an M-1 rifle, was accidentally shot by an armed campus security officer who mistook the toy weapon for the real thing.

I talked to a number of students who play "murder" and asked them why. They told me it was fun, a way to meet new people, a way to get rid

of monotony and boredom. They seemed to see nothing wrong, bizarre or sick about this game. None thought it could help cement an attitude that violence is acceptable.

It's fun and games, the hunt and the kill, harmlessly acted out. It's highly sophisticated cops and robbers. That is what a psychologist professor said in his evaluation of "murder."

I HOPE he's right. But even if what he says is true, I shuddered when I heard about the campus game.

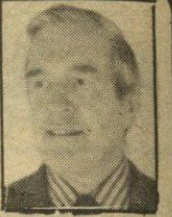
I hate the idea that symbolic violence can be in the same frame of reference as fun. I call that a sick concept, if not psychologically, then morally.

The basic human right is the right to life. Any violence against life, even if it is symbolic, I find revolting.

After college, I expect the "murder" players will grow up, get on with the business of maturing and becoming productive, positive members of the human race. Maybe they'll forget that they thought it acceptable behavior and great fun to stalk, follow, harass and pretend to "kill" a fellow student.

But let's hope the next generation of college students gets back to stuffing themselves into telephone booths.

By
Tom
Lennon



Losing work

Q. My father lost his job three weeks ago and cannot find another one. Late last night I heard him crying in his and mom's bedroom. My little brother heard him too and began crying and could not go to sleep for a long time. I don't know what to do. (Michigan)

A. One of the most difficult parts of growing up is discovering that grownups cry, get scared and don't always have everything under control. Even big, tough grownups shed tears sometimes.

On occasion it can be healthy to cry; this helps let out the sadness we feel inside.

Can you explain this to your younger brother and try to help him understand?

ABOUT SEVEN years ago I lost a job that I had held for 23 years. It wasn't fun — and it's not fun for your dad either. Going down to collect unemployment compensation is, at best, not a cheering experience.

Nor is wondering about the future any fun. One minute you're filled with all sorts of worries. Then perhaps anger wells up within you and you're not even sure whom you should be angry at.

Then all sorts of frustrations boil over. Self-confidence dwindles down to zilch. And finally tears come.

Losing a job can be one of the most terrible experiences a person has to endure.

IF YOUR father doesn't say much or loses his temper easily, be patient. He's not really mad at you; he's angry about not having a job.

I would be dishonest if I said, "Everything will turn out all right." Although things may indeed turn out beautifully, it's also possible that you'll have some difficult times ahead.

But perhaps these hardships will bring your family closer together. Try to be cheerful — but not phoney cheerful. And try not to complain if supper isn't as big and tasty as it used to be, or if you don't get some new clothes you need, or the broken television doesn't get repaired.

YOUR FAMILY may have to move to another city for dad's new job. The unknown is sometimes scary, but there's at least a 50-50 chance that such a move will be good. Newness can be fun and exciting.

If you have to move and leave friends behind, try not to gripe about it. This would add to your parents' pain. At the same time feel free to talk to them about any fears you may have in regard to such a move.

For now, could your family gather together to say some prayers that your dad will find a job soon? Be sure to include St. Joseph, the patron of workers, who understands well the responsibilities a father feels for his family.



By
Dale
Francis

Counseling civil disobedience

When Archbishop Raymond G. Hunthausen of Seattle in a talk suggested that Christians might refuse to pay 50 percent of the Federal Income Taxes as an act of non-violent resistance "to nuclear murder and suicide," he aroused a whirlwind of controversy.

But a lot of the controversy is based on a misunderstanding of both the circumstance and the intent of what he said. I've read discussions, both supporting and opposing Archbishop Hunthausen by writers who were under the impression this was a directive he gave to the people of his archdiocese. But what he said didn't come in a pastoral letter to the Catholics of his own archdiocese but to the delegates to the Pacific Northwest Synod Convention of the Lutheran Church in America.

He was speaking as a religious leader with great concern about questions of war and peace. He was not telling them of something they must do but he was suggesting something they might do. It was not an alternative he had chosen himself so he obviously was not proposing that it was what others had to do.

A lot of the criticism Archbishop Hunthausen has received has come from those who think that it is wrong to disobey a law of the state and so think that in suggesting refusal to pay income taxes the Archbishop was counseling people to do something

wrong. But that is a misunderstanding of the moral principle, obedience to the state is not absolute.

Obviously we should not disobey laws on whim or for trivial reasons but it is quite possible for an occasion to arise when obedience to law could be morally wrong. An example that probably most reading this would agree with would be of a doctor in a state hospital, opposed in conscience to abortion, who was ordered to perform a legally permissible abortion.

A person absolutely convinced that further nuclear armament will inevitably lead to nuclear war with the destruction of millions of lives, might very well believe that by refusing to pay taxes used for those armaments he would be serving the cause of peace. He would then be morally justified in refusing to pay taxes, although if he chose to do this he would have to accept the consequences of his own action.

Archbishop Hunthausen in his talk also called for unilateral disarmament by the United States. This brought criticism from those who said a bishop shouldn't enter into political matters. But bishops are men and concerned men and they cannot separate themselves from views on matters that concern all people. By the nature of their religious commitment, they are concerned with moral issues and the questions of peace and war are surely moral issues. By their

position, they are religious leaders and they must seek to lead according to their own lights. So surely a bishop can speak out on political matters, and considering his responsibilities, has an obligation to speak out.

But a bishop speaking on specifically political solutions, such as counseling civil disobedience or unilateral disarmament of a nation, does so not in an exercise of authority but as an exercise in persuasion. Nothing in the ordination of a bishop guarantees him political competence and so while he may speak out of total conviction, he does so with the realization that other Catholics may well in good faith come to conclusions different than his own.

I think that no Catholic can hold the position that it would be right to start a nuclear war, we must by our religious commitment have the ultimate aim of peace in the world. But many Catholics, myself included, believe that unilateral disarmament would surely lead to destruction of freedom in the world and perhaps nuclear destruction of freedom in the world and perhaps nuclear destruction of the free world and so hold that while mutual disarmament must be sought, we must be militarily strong if disarmament is to be attained.

Archbishop Hunthausen holds other convictions and has both the right and the obligation to express them.



By Msgr.
James
J. Walsh

Money and Charity

Remember the gruff, hearty, rather loud Catholic gentlemen who used to come out of Mass Sunday morning and announce, "Why do they always have to bring money into religion?" I say, remember, because in the archdiocese of Miami, you don't hear that much anymore.

Naturally, you say "Why? There is indeed talk of money?" The reason is that people see all around them, from one end of the diocese to the other, the powerful evidence of what donations in church are doing. I don't mean so much here the new churches, halls and schools which dot southern Florida, and for which parishioners are justly proud. I'm thinking instead of the "other things" which go beyond the boundaries of an individual parish, even while benefitting it.

I'm thinking, of course, of the extraordinary accomplishments over the years of the Archbishop's Charities Drive. That's more than enough to silence a chronic griper about the church asking for money.

THE ABCD HAS been asking for help for those truly and so sadly in need. You look around the diocese and you see homeless children taken care of, teenagers without parents to love and train them finding a home and education through the archdiocese, mentally retarded children who often had to be prisoners of a shocked home now being trained to help themselves, the low income groups and the elderly leaning heavily on the strong arm of the church. You see these and many other powerful signs of what "money" given to the ABCD has done.

But then, should it not be this way? Is there anything Jesus harped on more than what we have always called the corporal and spiritual works of mercy? And didn't he shock friend and enemy when he drew a picture of the last judgment and put the eternal destiny of human beings on the basis of feeding the hungry, visiting the sick and

prisoners, helping the needy whatever the need. And doing all this, not for a parish, not for a church, not for a zealous archbishop, but for the love of Jesus.

This is what, if you will pardon the slang, blew the mind of the early Romans and Greeks, who were used to stepping over dying people on streets, and shoving corpses into gutters, and beating homeless children whose noise annoyed them.

When they first heard the Gospel with revulsion - imagine a God dying on a cross! they voiced their disgust. And when Peter and Paul and the others hammered away at the fact that every man is your neighbor and you must love him as yourself and sacrifice your possessions to relieve his misery, they reached for the stones. But they kept listening, even when the utterly preposterous demand was made that they not only love their family and friends but their enemies.

THE SEED WAS planted. The blood of martyrs flowed into the blood of Christ. And slowly, those haunting words took hold, "Whatever you do to the least of my brethren, you do unto Me," and then began the glorious history of charity, of self-forgetfulness, of deep concern for the plight of others.

Seeing Christ in the maimed child, the dried up elderly person, the despairing young girl with a baby and no husband, the homeless youth, the sick no one wanted in the way, the crippled who could "do" nothing for anyone, including themselves, opened the hearts of those first Christians and the great religious orders along with holy men and women began the program of mercy which is identified with our ABCD.

Seeing Christ in others became the most effective means of lessening greed and opening the heart to the needs of the less fortunate. Philip Neri is credited with the saying, but all fervant Christians could have thought the same, "There but for

the grace of God, go I."

It's interesting to realize that in the early Greek language the first converts quickly learned that the words for alms and mercy were the same. And in the Christian teaching on mercy, Christ and the poor needy ones were identified as one.

THEY WERE SMART, too, those first converts from paganism. Good business minds in the business of the soul. They saw quickly that charity really begins at home. They were spiritually crafty enough to realize that when they did good to another they were doing good to themselves. I'm sure they didn't put it on the basis of the sharp buyer's creed that "I want to see what I get for my money," but they realized when they sacrificed, really sacrificed, for the good of others, they were getting a far better than average return.

IT MADE GOOD sense then, as it does now, that if you exchange a material good for a spiritual good, the latter can't be stolen or worn out or become out of date. In no way can it lose its market value, in the eyes of God.

This is why they took the description of Jesus about the Last Judgment so seriously. They accepted wholeheartedly what he said about the hungry, naked, sick, prisoners, etc. They knew in giving aid to Caius or to Pericles, they were giving to Jesus, who in turn was giving to them. A really big deal, and all legitimate!

A wise writer of long ago wrote, "It is better to give during your life one penny for the honor of God than a mountain of gold after death."

And St. Anthony put it this way, "Alms in Holy Scripture are termed a sack, because whatever you put in it is found in the eternal life."

NO WONDER THE ABCD has made such a profound impression upon people, and evidence everywhere in South Florida points to its effectiveness. (Msgr. Walsh is pastor at St. Agnes in Key Biscayne.)



By
Fr. John B.
Sheerin, CSP

Walesa: Poland incarnate

LECH WALESA is a new and different kind of hero. He is basically a common man who made history not by winning great battles nor by writing books but by his success in being himself to the full extent of his abilities as an organizer, ready and willing to live out the tradition of his Polish countrymen.

Walesa is now a name well known all over the United States and the rest of the world as well as in Poland. He has been on the front pages of the American press for many long weeks. In Poland he has led the Solidarity movement in support of the Polish workers who are crusading for freedom and human rights.

Walesa exemplifies courage of the first magnitude and it is therefore with good reason that *Time* magazine featured him as its Man of the Year.

THE COMMUNIST government worked hard to stifle the work of Walesa, but he stood his ground. Even though it was Christmas, the Poles led by Walesa would not capitulate to the militant tactics imposed under martial law.

Newsweek reported the government's tactics: "The first massive military sweep sent thousands of workers, intellectuals and priests into freezing detention camps."

Walesa, as leader of Solidarity, showed no trace of fear. He was an old hand at running up against organized resistance. But now in the first week of Christmas Walesa was being held incommunicado. Surprisingly, Walesa is not a knock-

down, drag-out battler, but a man of deep religious convictions.

Time magazine's correspondents engaged in a surprising conversation with Walesa about his religious views and principles. In that conversation, Walesa told very simply how a number of spiritual factors had entered into his life at various

"Time magazine's correspondents engaged in a surprising conversation with Walesa about his religious views and principles. In that conversation, Walesa told very simply how a number of spiritual factors had entered into his life at various times. Notable was his devotion to the Virgin Mary."

times. Notable was his devotion to the Virgin Mary.

WALESA TOLD *Time* that when the going was rough, he would say: "Mary Mother, I'm losing. Now what are you going to do about it?" Then after a pause he would say to her: "What will be will be, OK. It's your thing. How will you solve this?"

On one occasion, Walesa had been under great psychological and physical pressure for some time and the correspondent noticed it. But Walesa brushed it off, saying: "No, no, I'm not scared. I always have Mother Mary behind me." He was not putting on an act.

Walesa has strong faith. He says that he gets his faith from his parents. "I'm feeding faith and I try to multiply in a maximum way what I have got. So instead of just making the sign of the cross, I say the Lord's Prayer."

There is certainly nothing complicated about his faith, even if it is a matter of preaching it to 10 million members of Solidarity. He always wears on his lapel a badge of the Black Madonna, a portrait of the Virgin Mary and Child.

WALESA, AND Solidarity with him, have been adamant in opposing the Polish government's attempts to use anti-Semitism as a political weapon in the current situation. With only a few thousand Jews remaining today in Poland after the Holocaust, such attempts are as absurd as they are pernicious. In supporting the heroic efforts of the Polish people, American Catholics should in unequivocal terms offer support for Poland's tiny Jewish community as well.

Walesa is Poland incarnate. This little electrician knows how to bargain at Solidarity meetings, but he is pre-eminently a man of prayer. I feel certain that prayer has often saved him in tight situations.

(NC News Service)

Mother Lucia's child

Retarded given home, digni

By Robert Wilcox
Voice Feature Editor

Sister Lucia Ceccotti has a dream: Her 55-acre Marian Center for the mentally retarded will someday become "a small independent type village where (students) and their aged parents can live their life out together in clusters of housing."

It's an innovative and beautiful dream, and if the Italian sister's past — meaning her own spirit and the accomplishments she is associated with — are any indication, her dream will come true even though she might not be here by the time it happens.

Take, for instance, the center itself.

THOSE WHO have not been there might think of dilapidated buildings, a snake-pit. But there is no Miami bleak. Marian is as refreshing as a college campus. Its main buildings are low and tree-shaded, as if hewn from rock and glass that once adorned the landscape. Lush green pervades.

"It's a place of peace and natural beauty," as the Italian sister likes to say.

Her statement reflects a key to the center: "Our something special comes from our inner conviction that the children and adults we serve are children of God, endowed with an immortal soul, like any other human being. We respect them, we love them as people, and we recognize in them the individual dignity each human being has imprinted on his immortal soul."

THE CENTER site was a refuse dump, festooned with broken refrigerators and rusting cars when sister and 10 others of her order, the Sisters of St. Joseph Cottolengo, bas-

ed in northern Italy, responded to a plea from the late Archbishop Coleman Carroll to come here and start it. That was in 1964. The archdiocese gave them the land.

Only sister herself spoke English at that time. She had been trained in languages. Braving a plane ride in

slow, but a deliberateness in his answers belies any idea that he doesn't know what he's being asked. He explains that he "loves" it at the center, and then he and sister tell a story that in a way exemplifies the "Divine Providence" that sister constantly refers to as the chief esoteric

and even use it to accompany another bicycle-riding retarded friend to a small Italian restaurant, where they would eat, pay with money Ricky had earned at the center — a great source of pride for him — and catch an early movie afterward.

BUT ONE DAY, riding alone, he

'The children and adults we serve are children of god, endowed with an immortal soul, like any other human being.'

which one of the engines died en route, they arrived here and moved into a small Hollywood house, three to a bedroom. Within a year, all the sisters learned to get by with their English, and the job of clearing and building had begun.

A 'WORKING MAN'

But the school building, residence for live-in students, and workshop — a retarded center innovation — which they eventually erected with the help of large donors, were only the vessel for the center's product. Ricky Carlton, a gangly but happy 23, exemplifies that product. At one point in his life, he was so retarded and battered from constant seizures that his mother was told he would never talk, let alone walk. Today, he's one of the center's paid maintenance men — janitors — a working man, and proud as punch about it.

"**LET ME GET** my thoughts together, sister," he grinningly says in response to sister's request that he talk to a visitor. He is shakey and

mechanism at work there.

By way of preface, it should be stated that the center demands a lot of each student — whether in the classrooms, where basic reading, writing and arithmetic are taught, or in the workshop, which, in effect, is a factory where students perform contracted-for jobs and get paid for it!

"**BEING SELF-SUFFICIENT** is one of the things we strive for here," says sister. "Often a family is over-protective, and I say to them, if your child were normal, would you keep him from doing things on his own? Then why now? If you don't expect something from the child, then you'll never get it."

"If you demand a lot, you'll get a lot," echo the center's teachers, most of whom are lay.

Under such philosophy, which is augmented with a great deal of praise and instruction in such things as personal hygiene and table manners, Ricky progressed so far that he was able to ride a bicycle to the center,

was stopped by some young thugs. The bicycle was snatched. "Did they hurt you?" "Thank God, no," he grins. "I just gave it to them." He just laid down, said his mother. "He doesn't know how to defend himself. But a few days later, the police caught a boy using the bike to flee burglaries he had been committing. Ricky got the bike back."

STANDS ALONE

Divine Providence is God helping people who help themselves, the sister indicates, although she doesn't think it can be defined.

"It is the loving presence and care of our Heavenly Father . . . He is present to help in times of difficulty and in times of happiness." Divine Providence gave her and the sisters the talents and abilities, and the charity from people who aided, to build the center, she says.

So strongly does she believe in this phrase that she often uses that she has divested the center from ABCD funds, for instance, preferring instead to rely on tuitions the center charges, and privately-solicited donations, which have always come through, when needed.

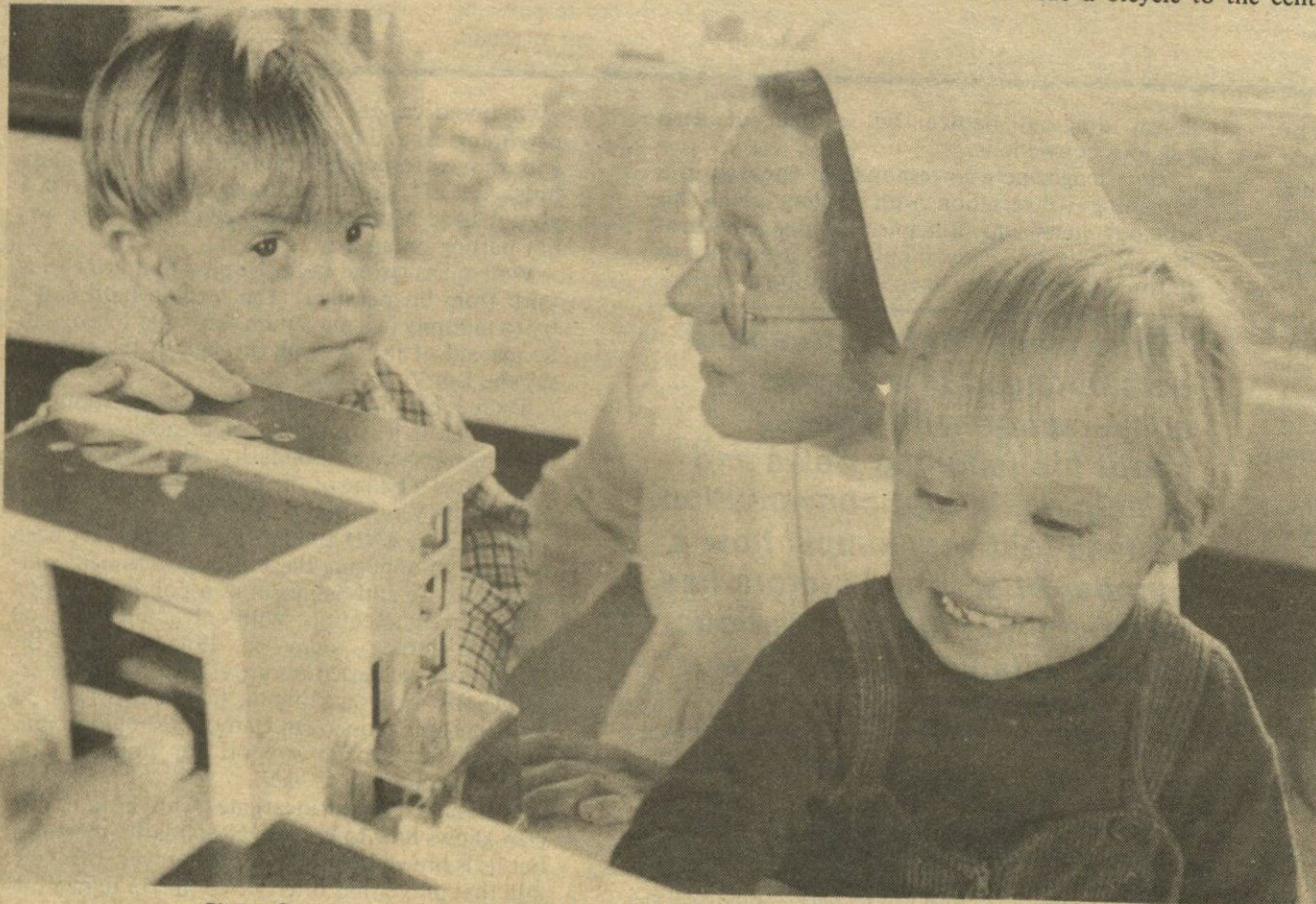
"**IF YOU DON'T** learn to survive and stand on your own feet, then you won't survive," she says.

"Everything we need is here. God will provide it. But we must be in partnership with Him. We must work for it. He's not just going to drop it in our laps. You see the fruit trees out there — the orange trees? When we were landscaping, we asked for them. They provide the fruit for our tables."

The dining-room-activity-hall is as exemplary of the center as any building there. It is spacious and cheery; wood-motif in the table and stage area, shiny stainless steel in the kitchen and food display line. The students sit neatly at tables, free hands in laps. You would not know they were retarded, except for the obvious signs of Down's Syndrome, and other tipoffs, such as jerky movements and deformed limbs.

Such manners must be especially hard for Down's Syndrome children. Their tongues, for instance, are often larger than normal, and fill their mouths, making breathing hard.

But you seldom see it protruding as you do in children who have not



Sister Germana works with two of the Marian Center's retarded children (Photo by Prentice Browning)

No callaremos si se violan los derechos del hombre dijo el Papa

Vaticano (NC) — No sólo preocupa Polonia, sino todos los países donde la iglesia por la observancia de los derechos humanos, dijo el Papa Juan Pablo II a los diplomáticos acreditados ante el Vaticano.

“No podemos callar cuando se violan o peligran los derechos inalienables del hombre en cualquier parte,” agregó al criticar en su origen la repartición de Europa al término de la segunda guerra mundial. “Aunque se alegase razones entonces, no se justifica ahora que persistan ciertas hegemónicas, particularmente si tienden a restringir la soberanía de otros pueblos. Cada nación debe disponer con autonomía su propio destino,” declaró.

“Es común aspiración de los pueblos del mundo el poder escoger libremente la organización social adecuada, en conformidad con la justicia, el respeto a la libertad, la fe religiosa y los demás derechos humanos en general; es asimismo convicción creciente de la humanidad que ningún pueblo debe ser tratado por otro como subordinado o como mero instrumento, en perjuicio de la igualdad que está grabada en la conciencia y reconocida por las normas del derecho internacional.”

En Washington el presidente Reagan decretó sanciones contra Polonia y Rusia por el estado de sitio impuesto en la primera: suspendió \$750 millones en crédito estatal para alimentos aunque sigue la ayuda privada a Polonia, suspendió los vuelos de la línea aérea rusa, toda ayuda tecnológica y las negociaciones para embarque de granos. En una reunión con el secretario de estado Alexander Haig, el cardenal John Krol de Filadelfia, Mons. Francis Lally, de las US Catholic Conference y Mons. Robert Coll, de Catholic Relief Services, discutieron la manera de continuar la remesa de auxilios para la población polaca, como alimentos, ropas y medicinas.

La Iglesia en Polonia sigue pidiendo que termine la ley marcial, que dura más de dos meses, y defiende al movimiento laboral Solidaridad como conquista de los obreros necesaria par cualquier negociación; el gobierno comunista decretó su disolución, y procura atemorizar a todos los que apoyan a los obreros, pero continúa la actividad clandestina del movimiento para que resistan a firmar una nota de renuncia a Solidaridad.

Tanto el papa como el Arzobispo de Varzovia y Gniezno Mons. Josef Glomp denuncian la coerción oficial como una violación de la conciencia, pues el gobierno pide tal renuncia



APOYAN CATOLICOS ALEMANES A SOLIDARIDAD — El Movimiento Unión Católica, de Alemania Occidental, está distribuyendo “bumperstickers” entre la población para mostrar su apoyo a la unión laboral independiente polaca “Solidaridad” y como protesta por la ley marcial aún vigente en Polonia.

como condición de dejarles su puesto de trabajo. “Si de veras queremos cooperación, hay que emprender el diálogo. No basta amenazar al pueblo y despedir a los obreros; hay que hablar, dialogar . . . Pero no vemos que las autoridades tomen una iniciativa que todos puedan aceptar.”

También criticó que los arrestos y los despidos continúen, y recordó que bajo la ley polaca, toda firma forzada es inválida.

Aunque el gobierno espera que la Iglesia ayude en cualquier negociación con los obreros, no ha hecho ninguna propuesta concreta; los diri-

gentes católicos ponen como condición de su mediación el que el gobierno dialogue con Solidaridad. El dirigente laboral Lech Walesa se niega a negociar a no ser que se ponga en libertad a todos los demás dirigentes. El mismo Walesa vive bajo arresto domiciliario. El Partido Comunista, acusado de corrupción, efectúa por su parte una purga entre los tres millones de miembros que supuestamente tiene. Solidaridad llegó a tener 10 millones el año pasado.

Según Radio Vaticana, un comité mixto de funcionarios del gobierno y de la jerarquía católica en Polonia se

reunió en Varsovia el 18 de enero y al cabo de las deliberaciones anunció que había tratado de las actuales condiciones sociopolíticas y económicas en busca de una solución a la crisis, y llegó a la decisión conjunta “de buscar rutas políticas con el fin de llegar a soluciones que tiendan hacia un acuerdo real y duradero, hacia la unidad de la nación.”

Ambas partes concordaron en que es esencial la cooperación del gobierno y la iglesia para salir de la ley marcial, examinar la acción futura de los sindicatos y otras organizaciones sociales, de la universidad y de la juventud. Los funcionarios informaron sobre medidas posibles para aligerar el peso de la ley marcial, a ser presentadas próximamente al parlamento. El comité trató además del impacto de las sanciones económicas, y concluyó que es importante renovar la ayuda económica para superar la actual crisis y acelerar el retorno a la normalidad “en espíritu de armonía social.”

Por su parte los obispos expresaron su profunda preocupación por medidas revanchistas contra los ciudadanos, “medidas que afectan su misma dignidad humana,” a lo que los gobernantes aclararon que no era esa su intención. También se trató de las actividades de la Iglesia en el campo de la asistencia social y la caridad (Cáritas incluida) para aliviar las penurias de la población.

Próxima reunión de Músicos Pastorales Hispanos

El martes 2 de Febrero, a las 8:00 p.m., se ofrecerá una presentación musical sobre las Aclamaciones en la Misa, por el Director del Coro de la Misa de 10:00 de la iglesia de San Juan Bosco, Sr. Andrés Benítez. Seguidamente tendremos una discusión por grupos sobre este tema conducida por la Srta. Nancy Almagro, miembro del Coro mencionado.

Esta presentación se llevará a efecto, Dios mediante, en la Iglesia de San Juan el Apóstol, 451 E. de la 4ta. Avenida en Hialeah. Ambas actividades están enmarcadas en la tercera reunión mensual de la Rama Hispánica de la Asociación de Músicos Pastorales, organización que tiene como objeto el intercambio de conocimientos y experiencias de todos aquellos que de una forma y otra están relacionada con la música en nuestras Misas y liturgias en español.

La reunión de ese día terminará con una breve sesión administrativa y al final con una “Koinonía”

preparada por la hermana Carmen Alvarez, Directora del coro de la Iglesia del Corpus Christi. Para la sesión del mes de Marzo, se está preparando un programa especial de Semana Santa y Pascua en el cual se ofrecerá música para las liturgias en español de esos días sagrados. Para cualquier información, por favor llamar al Sr. Alberto Renaud, Coordinador de la Rama Hispánica y director del coro en español de la parroquia de Santa Inés en Key Biscayne al teléfono 361-2717.

También invitan a todos los compositores de música religiosa en español y a todos aquellos interesados en que la música que se interpreta en sus respectivas parroquias sea considerada, que se pongan en contacto con la hermana Carmen Alvarez, teléfono 652-4593 o con la Srta. Marta Fernández Morrell, teléfono 223-8692. Tanto ellas como los señores Alberto Renaud, Juan Luis García, organista de la parroquia San Pedro y San Pablo, Francisco Javier

Mullet, director musical de St. Brendan, y el organista José Francisco Guitiérrez, constituyen el comité “ad hoc” que se ha establecido, con la aprobación del señor Arzobispo, para confeccionar un cantoral en español que pueda ser utilizado por todas las parroquias de la diócesis.

Los sacerdotes hispanos de la diócesis han acogido con beneplácito este esfuerzo y planean invitar de igual manera a que los músicos pastorales en sus parroquias y los movimientos diocesanos contribuyan con sus cantos e himnos para hacer de este esfuerzo la respuesta que por largo tiempo todos hemos esperado.

Para cualquier información sobre la participación activa de sacerdotes, religiosos, directores de coro, organistas, guitarristas, solistas miembros de coro y demás interesados en la Asociación de Músicos Pastorales y sus reuniones mensuales, pueden llamar a su Director, el Sr. Domingo J. Rogés, teléfono 226-9305, de Santa Agueda.

San Pablo Miki y Compañeros

FEBRERO 6

San Pablo Miki nació en Japón en 1562, hijo de un alto oficial militar. Recibió su educación en el Colegio Jesuita e ingresó en la orden en 1580, cuando tenía 18 años.

El joven sacerdote se destacó por su elocuencia en las prédicas y atrajo a muchos seguidores. También visitaba a los pobres y a los enfermos.

Pablo Miki se ganó la mala voluntad de los funcionarios del gobierno por su incansable vida evangélica; hay que tener en cuenta que en aquellos años el Japón estaba regido por fanáticos shintoístas que no aceptaban otra religión más que la propia. Regía al Japón, como un primer ministro de nuestra época, Taiko, quien tenía la confianza del emperador.

Taiko decretó, una total y cruel persecución contra los cristianos a quienes asesinaba y torturaba. San Pablo Miki era considerado un traidor al shintoísmo y por tanto buscado para castigarlo. Cayo en manos de Taiko y el mismo día arrestaron a muchos japoneses. Fueron condenados a ser crucificados, usando la propia cruz que los cristianos veneraban para victimar a muchos de ellos. San Pablo y otros 25 sacerdotes y laicos cristianos murieron en Nagasaki el día 5 de Febrero de 1597.

Entre los 26 crucificados aquel día estaban el Padre Diego Kasai, coadjutor temporal de los Jesuitas y el



Padre Jesuita Cosmas Takaya, también notable predicador; un carpintero de nombre Francisco; Gabriel, de 18 años, hijo del portero del Convento Franciscano; Joaquín Sakakibaba, cocinero de los franciscanos y Ventura, que era de Miyako, quien después de dejar el catolicismo al morir su padre, se hizo Bonzo, volvió a la Iglesia convertido por los franciscanos.

Todos fueron canonizados como los mártires de Japón en 1862.

Nueve Años de infamia

Por Magaly Llaguno

El 22 de enero se cumplieron 9 años del infame fallo de la Corte Suprema que legalizó el aborto homicida hasta el momento del nacimiento. De acuerdo con las estadísticas, un promedio de uno de cada 4 concebidos en EEUU anualmente, es abortado intencionalmente; y el estado de la Florida tiene la triste distinción de poseer uno de los índices de aborto provocado más altos de la nación: 465 abortos por cada 1,000 nacimientos. (Resumen anual-1980-publicado por el Departamento de Salud y Servicios Humanos de EEUU.) ¡Uno de cada dos bebotes concebidos en este estado no llega a nacer jamás!

Quizás la temida Tercera Guerra Mundial ya ha comenzado, el 22 de enero de 1973, cuando la Corte Suprema de EEUU de América se atribuyó a sí misma el poder divino de decidir quién vive y quién no; pues



¡Gracias, Mamá, por mi vida! es lo que dice el cartel traducido al español.



¿Basura Humana? Este el fruto de una mañana de trabajo en un hospital que se supone se dedique a salvar vidas. (Foto: Handbook on Abortion, Willke Hiltz Pub. Co.)

desde esa fecha más de 10 millones de inocentes bebotes han sido exterminados antes de nacer. Ciertamente son más numerosas las víctimas de aborto homicida en esta nación, que las que produjeron todas las guerras que han habido en el mundo.

El bebé que no ha nacido es una persona humana pequeñita que vive, que respira, que tiene latidos del corazón desde que tenía sólo 21 días de concebida; es un ser humano que viene al mundo por primera vez y no tendrá el chance de volver a existir jamás, porque una vez abortado va a parar a un vertedero o a un cesto de basura para después ser quemado en un incinerador.

Es hora ya de levantarnos sobre las conciencias dormidas y proclamar a voces que nos oponemos al horrendo crimen del aborto provocado, y de hacer todo lo que esté a nuestro alcance para salvar vidas inocentes. Cuántos de ellos vendrían al mundo quizá destinados a salvarlo. Quién sabe si entre los bebotes abortados e incinerados se hallaba el que llegando

a ser un científico nos iba a librar de la terrible plaga del cáncer, o iba a salvarle la vida a la madre que lo "sentenció a muerte" cuando ya joven pudiera defenderla de algún maleante o de que muriera en un accidente. Cada vez que permitimos se destruya una vida nueva también estamos eliminando la posibilidad de que algún día esa criatura quizá sea la única compañía que velara largas noches las últimas horas de la agonizante madre que no la quería.

La batalla crucial por la vida humana está en pleno proceso, ahora es el momento de defenderla.

Por un mínimo de \$5 al año puede hacerse miembro de nuestro Comité Derecho a la Vida (Miami Right to Life Inc.) y recibir nuestro boletín, enviando su nombre y dirección con su donación a: Miami Right to Life Inc., P. O. Box 571033, Miami, FL 33157, y ayudará así en nuestra campaña.

Si desea recibir información gratis, escríbame: Mrs. Magaly Llaguno, P. O. Box 650704, Miami, FL 33165, y con mucho gusto se la enviaré.

Enero 31: Fiesta de San Juan Bosco

Para celebrar la festividad de San Juan Bosco, patrono de la parroquia de su nombre situada en 1301 Flagler St. en esta ciudad se ha venido celebrando su novena de los martes, estudiando la vida del santo patrono de la juventud y su gran amor por la Eucaristía, Cristo en el Santísimo Sacramento.

San Juan Bosco como se sabe, fue el pionero de la Comunión frecuente. Tanto amó Don Bosco la Santa Comunión que en sus días de seminarista, corría todos las mañanas hasta la parroquia cercana para asistir a la Misa y recibir el Sagrado Cuerpo de Cristo. Como el desayuno era a la misma

hora que la Misa, perdía el alimento matinal al regresar justo a tiempo para entrar en el aula.

La preparación para la fiesta de San Juan Bosco en su parroquia incluye también algún sacrificio: ayudar mediante las "cartulinas" y alcancías pidiendo y dando alguna limosna para las obras de caridad del Santo.

La festividad será celebrada el 31 de Enero, día de San Juan Bosco, con las solemnes Misas concelebradas a las 11 a.m. y 7:30 p.m. a la que se invita a todas las familias, y después procesión por los alrededores. Entre 11 a.m. y 8 p.m. podrán disfrutar del almuerzo parroquial, comida al atardecer y bingo en el salón parroquial.

La recaudación será destinada a las obras de caridad de la Arquidiócesis de Miami.

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Encuentro Familiar No. 89

Los Encuentros Familiares son una experiencia en la que participa junta-mente toda la familia, padres e hijos, con el propósito de contribuir a una más profunda concordia y unión en el hogar.

El próximo Encuentro Familiar será los días 30 y 31. La Misa Familiar Comunitaria será el Domingo 31 a las 6 de la tarde en el Colegio Belen, 500 S.W. 127 Ave. Para información llamar al 751-2453.

Sacerdote anglicano cree necesaria la autoridad del Papa para guiar la Iglesia

Newport (NC) — El sacerdote episcopal P. Christopher Phillips, uno de los 64 que han solicitado admitidos como sacerdotes en la Iglesia Católica, dice que las palabras del Papa sobre Fe Y Moral le llevaron a la decisión de este cambio.

El P. Phillips añade que la autoridad magisterial del Papa "es necesaria para guiar a la Iglesia" y que la Iglesia Episcopal no acepta la infalibilidad del Papa. El era sacerdote en la Iglesia Episcopal St. John Evangelist en Newport, Rhode Island.

En Junio de 1980 el Vaticano dió permiso a los obispos de Estados Unidos para que desarrollaran las condiciones en que los sacerdotes episcopales casados y otros episcopales pudieran entrar en la Iglesia Católica reteniendo alguna identidad común con ciertos elementos de su tradición episcopal. El Vaticano declaró entonces que los sacerdotes episcopales podrían funcionar en la Iglesia Católica, aun siendo casados, después de su ordenación según el rito Católico.

El Padre Phillips es casado y tiene dos hijas, Christine, de 6 años y Sarah de 2 y un hijo, Nathan de 4 años de edad.

La decisión de la Iglesia Episcopal de permitir la ordenación de mujeres como sacerdotes, las revisiones hechas al Libro Común de Oraciones y "la condonación del aborto y del divorcio" le disgustó a él y alega el Padre Phillips que no fueron estas causas por sí mismas sino por el hecho de que fueran posibles dentro de la Iglesia.

"Me molesta que estas cosas pasen en la Iglesia, donde la conciencia individual es tan importante. También me disgusta el hecho de que la Iglesia Anglicana no tenga magisterio (Autoridad de Enseñanza Oficial). En



El sacerdote episcopal Padre Christopher Phillips junto a su esposa Jo Ann y sus hijos Sarah, en brazos de la madre, Christine y Nathan antes de partir hacia Texas donde se unirá a otros episcopales que esperan ser admitidos en el sacerdocio católico.

cierto modo, cada obispo es como un pequeño papa." La Iglesia episcopal es una rama de la Comunión Anglicana, que es el grupo de Iglesias cuyos orígenes salen de la Iglesia de Inglaterra fundada por el Rey Enrique VIII al romper éste con el Vaticano cuando se opuso a su divorcio con Catalina de Aragón en 1532.

El Padre Phillips añade que cree que las palabras del Papa están protegidas por Dios, "porque esa es la forma en que Dios actuaría."

Aunque atribuye al movimiento ecuménico su conversión al catolicismo, dice que las iglesias no podrán acercarse mas unas a otras hasta que todas reconozcan "que el Papa es la figura central de la Iglesia en la tierra".

La última Misa celebrada por el Padre Phillips en St. John the Evangelist fue en Enero 10, domingo y el martes 12 partió con su familia hacia San Antonio Texas, para integrarse a la Parroquia San Antonio

de Padua, una congregación de de 40 ex-sacerdotes y laicos episcopales que esperan su admisión en la Iglesia Católica. Esta congregación forma parte de la Pro-Diócesis de San Agustín de Canterbury, formada por varias congregaciones episcopales que han manifestado su deseo de convertirse al catolicismo. Algunos de los sacerdotes que quieren ser admitidos en la Iglesia Católica son miembros de esta Pro-Diócesis con parroquias en Nevada, Texas y California. El Padre Phillips dice que una vez aceptados como Católicos Romanos la pro-diócesis dejará de existir.

En San Antonio celebrarán las Misas de acuerdo con el rito Católico que se celebraba en Inglaterra antes del rompimiento del siglo XVI. El y los feligreses esperarán juntos a ser recibidos en la Iglesia Católica Romana. No tiene idea cuando sucederá ni cuando será ordenado sacerdote católico, ni que preparación sera necesaria; pero ellos ruegan que "pueda ser pronto." La Misa que ellos celebrarán después de la ordenación, no saben si será en San Antonio o en Roma, "tendrá ciertos elementos de la herencia anglicana" según deseos del papa.

"Pero no hay dudas de que seremos Católicos Romanos, y que no tendremos nada del orden anterior."

Al mismo tiempo el Padre Phillips aclara que el permitirles a ellos convertirse en sacerdotes católicos no debe ser interpretado como un movimiento que alejará la celibacia de los sacerdotes católicos.

"Esto es un gran favor especial que nos ha concedido el Santo Padre", dijo Padre Phillips; "somos la excepción de la regla".

Personalmente cree que "la celibacia es una joya en la corona de la Iglesia Católica."

ACLARACION

En nuestra pasada edición de *La Voz* anunciamos que el programa P.E.C.E.S. sería ofrecido en la parroquia San Benito cuando en realidad será dado en la parroquia de Little Flower en Coral Gables, desde el 5 de Febrero de 7:30 a 9:30 LLamar al 651-0280 para detalles.

Clases de Planificación Natural de Familia en San Benito

Un curso de Planificación Natural de la Familia, patrocinado por el Family Enrichment Center, será ofrecido por primera vez en español y tendrá como escenario el salón Parroquial de San Benito, 650 W. 80 Calle en Hialeah.

Los instructores del curso serán los esposos David y María C. Arias y dicho curso comenzará el viernes 5 de Febrero de 7:30 p.m. a 9:30 p.m. un viernes al mes por cuatro meses.

Es requisito la registración previa para cuyo efecto los interesados deben llamar a Elaine Syfert al 651-0280 en el Family Enrichment Center.

Operación "Rice Bowl"

Nuestro Arzobispo Edward McCarthy, una vez más, desea rogar a los fieles de las parroquias de la Arquidiócesis hacer uso de los Rice Bowls que han sido ya enviados a sus parroquias.

El uso del Rice Bowl (Cestito de Arroz) conlleva un pequeño sacrificio a beneficio de los pobres. Para cooperar en el programa la familia debe, una vez por semana en una de sus comidas regulares durante la curesma, comer sólo algo sencillo, básicamente lo que pudiera comer una persona pobre, y el dinero ahorrado en este sacrificio ponerlo en el Rice Bowl.

Al final de la curesma se hará una colecta del dinero contenido en todos los "cestitos de arroz" y las parroquias lo enviarán todo al Rev. P. Vincent Sheehy, en las oficinas del Arzobispado desde donde será enviado el total de la colecta a la Oficina Nacional de Servicios de Ayuda Católica. Parte del dinero de esta colecta servirá para brindar alimentos al pueblo polaco. Por favor sean generosos como es su costumbre.

Esta colecta anual para el Catholic Relief Services será nuevamente el domingo 28 de Marzo de este año. El Excmo. Sr. Arzobispo expresa a todos su más sincera muestra de gratitud.

CEMENTERIO CATOLICO



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

Para una información más completa llámenos al 592-0521 o envíenos este cupón.

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Estudian capellanes del Apostolado del Mar la situación de los marinos

Recientemente se celebró en la ciudad de New York una reunión del Apostolado del Mar para estudiar la situación de los marinos en lo que respecta a su trabajo y las condiciones de vida tanto de ellos como de sus familias.

El Apostolado del Mar, que se preocupa por la atención a estos hombres y en ocasiones a algunas mujeres que viven también del mar, trató de la situación que sufren muchos de ellos bajo contratos adversos, salarios bajos y malas condiciones de vida, incluyendo su seguridad personal.

Se conoció que hay barcos registrados bajo bandera liberiana o panameña, el registro en estos países es una simple formalidad por tener leyes marítimas muy débiles, con un capitán griego o de otro país y una tripulación que es una mezcla de hombres de países del tercer mundo, es decir menos desarrollados, quienes a la menor desavenencia son dejados en un puerto extraño, en muchos casos sin dinero para regresar a su patria.

También se trató de aquellos a quienes se les abona la quinta parte del salario acostumbrado en las flotas marítimas, de las reducciones que se les hace "para la familia" y que rara vez llega a su destino; no se les abona lo que se les debe por horas extras y viven en camarotes sucios, entre ratas y tomando alimentos de muy

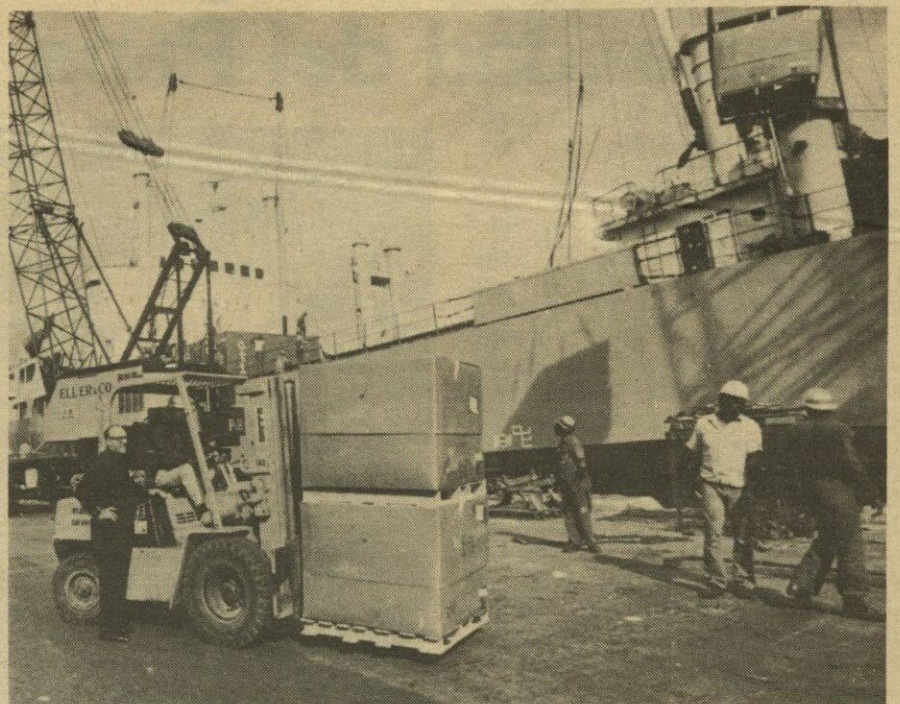
baja calidad, en barcos de carga, tanqueros o barcazas.

Tomaron parte en la reunión sindicalistas, abogados, cónsules y capellanes de 18 puertos de los Estados Unidos.

La Arquidiócesis de Miami, que forma parte del Apostolado del Mar, siendo su capellán el Rev. Padre José M. Paz, párroco también de St. Michael the Archangel, tiene en el puerto un centro de servicios a los marinos conocido por los hispanos como "La Casa del Marino" y cuyo título oficial es "Stella Maris."

Nuestra capellanía del puerto de Miami atiende un número cada vez mayor de hombres dedicados al mar. Allí encuentran atención personal, tanto pastoral como material; servicios variados como por ejemplo, es lugar de recepción de la correspondencia de los familiares a los marinos y de estos a sus familiares, el servicio telefónico que se les brinda y que ellos pagan al terminar la llamada, en ocasiones "Stella Maris" paga la cuenta de aquellos que por carecer de dinero no pueden hacerlo, suma varios miles de dolares mensuales.

Allí se reúnen para descansar y conversar un rato y gozar de la cálida bienvenida que se les brinda. También se les provee la dirección espiritual que con tanta ansia buscan



El puerto de Miami también tiene su apostolado del mar para servir a los marinos que llegan. El Padre José M. Paz, su capellán, en la foto en uno de sus paseos alrededor de los muelles.

muchos de ellos plagados por infinidad de problemas. Cuentan además con una capilla donde se les celebra Misa y pueden orar y pasar un rato de adoración y reflexión.

La Casa del Marino del puerto de Miami esta en vías de expansión debido al enorme aumento de marinos que acuden a ella en busca

de auxilio. También será mudada a un lugar más céntrico en los terrenos del puerto cuyas autoridades han brindado su cooperación.

Es un lugar muy bonito y acogedor del cual todos los católicos de Miami deben sentirse muy orgullosos por la gran obra de caridad cristiana que allí se realiza.

MUCHO CUIDADO CON LA SOLIDARIDAD QUE NO SEA DE POLONIA

Fort Bragg, N.C. — Demostraciones por miembros de Comités de Solidaridad con El Salvador protestaron en varias ciudades de Estados Unidos, especialmente en Fort Bragg, contra el entrenamiento militar de un millar de soldados salvadoreños en el mencionado campo militar. No es nada nuevo que los comités de solidaridad con este o aquel país donde los comunistas tratan de imponer su "dictadura pacífica por la violencia" protesten por lo que ellos estimen se

NOTICIAS DE LA SEMANA

hace para impedir su ascenso al poder. Ejemplos no tan viejos fueron los comités de solidaridad con Cuba en los años 60, los de solidaridad con República Dominicana cuando trataron de dar el golpe de estado, los de solidaridad con los "pobres y pacíficos guerrilleros de Vietnam del Norte, los de solidaridad con Nicaragua, etc.

Estos solidarios en muchos casos usan el nombre de cristianos para atraer a los creyentes usándolos como

respaldo moral para sus causas. Todo cristiano debe estar prevenido y no dejar que mezclen su Fe en tan mezquinos propósitos. Toda dictadura de derecha, centro o izquierda es contraria a la libertad que Jesús promete a los Hijos de Dios pero combatir una dictadura con la violencia, está comprobado, solo acarrea otra dictadura peor y si le toca la desgracia de que sea comunista, entonces verá lo que es el infierno en la tierra. Como modo de impedirlo, ocúpense los cristianos, por el contrario, en edificar el Reino de Dios aquí en nuestro planeta, que es reino de paz y amor.

alcanzar la misma libertad y la misma justicia que reclaman los polacos. Otro aspecto de la contradicción es la participación de fieles religiosos de todos los credos que se dejan engañar por tales demostraciones y hoy demuestran en favor de Polonia y mañana en favor de los "pobres rebeldes" de El Salvador. Piden para Polonia lo que nunca recibirán los salvadoreños.

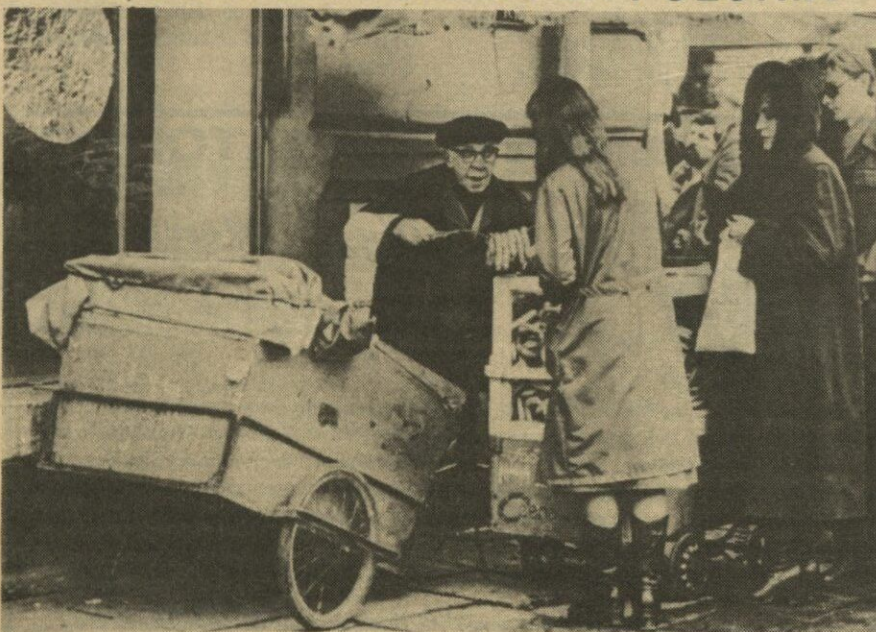
MONS. OBANDO BRAVO AHORA ES AGENTE DEL CIA

Costa Rica — Noticias de Nicaragua dicen que la prensa y los medios del gobierno, aunque no aparece como oficial, informan que el Arzobispo de Managua, Monseñor Miguel Obando Bravo es un agente del CIA (Agencia Central de Inteligencia de los EE.UU.) y que por esa razón visitó recientemente a la capital de U.S.A. Lo que callan los anti-comunistas es que Mons. Obando estuvo en Washington tratando de obtener alguna ayuda económica para aliviar el hambre del pueblo inocente de Nicaragua sumido en una miseria como no conocio antes nunca.

RESIDENTES NO OBLIGADOS A REPORTARSE

Washington — Los residentes legales y los aceptados como refugiados no tienen la obligación de reportar por medio de la tarjeta de inmigración que debían presentar a principios de cada año a partir de este año. Pero sí es requisito obligatorio que cualquier cambio de residencia sea comunicado a la Oficina de Inmigración de la localidad en la cual residan.

ESCASEA LA COMIDA EN POLONIA



La escasez de alimentos en Polonia, pese a la gran ayuda recibida por alimentos enviados de países occidentales como Estados Unidos, Canada,

Alemania Occidental y otros, hace que hasta este modesto vendedor callejero tenga una gran "cola" esperando por los pretzels que vende.

¿DE QUE LADO ESTA JESUCRISTO?

Muchos fieles de los Estados Unidos se están preguntando hoy día donde está la verdad entre las contradictorias noticias que se publican en todos medios de difusión. Los reportes de todas partes del mundo no comunican más que atropellos, terrorismo, secuestros por parte de los radicales de izquierda, entrenamientos en Cuba, Nicaragua y Libia entre otros países para atentar contra oficiales americanos (ya hemos tenido pruebas de esto último) y asesinatos cometidos en nombre de la libertad y la justicia. La contradicción está en que los mismos que simpatizan, o por lo menos justifican estas acciones, con las guerrillas en el Salvador, Colombia, Argentina y otros países de Hispano América, apoyan a los miembros de Solidaridad y al pueblo polaco en su lucha por la libertad y la justicia y tampoco ven con simpatía el deseo de los cubanos en Cuba de

ren

ty at Marian Center

been instructed how to get around the problem. "Personal hygiene takes away the labeling people give them," says a sister. "It gives them more dignity."

THE CENTER is non-denominational. Among its students are Jews and Protestants, as well as Catholics; blacks as well as whites. In fact, classes in Talmud are conducted weekly for Jewish students by one of the Jewish teachers. One student was even able to become bar mitzvah, the designation given to a Jewish boy at the symbolic attainment of his manhood.

Such an accomplishment would not be easy even for a normal child. It requires the learning and reciting of Hebrew.

"Nothing can compare with what they do at the center," says Mrs. Connie Edmunds, who had been told before she brought her daughter, Angela, to the center that nothing could be done for the child and she ought to be "institutionalized. I would never do that. I wanted her to learn to function, to ride the bus, to handle money."

ANGELA CAN DO all that now. It's actually somewhat of a miracle that she is alive, says her mother. Adopted, the Edmunds were told when Angela was six months old that she did not have a year to live. Their care, one has to presume, was the beginning of the difference. The sisters' then added to it.

There's nothing that can take the place of family love in helping retarded children, sister says. Even live-in children at the center go home on the weekends. The only type of child they cannot admit is one needing constant medical help. Although they have a doctor on call, and several of the sisters are trained in medicine, they do not have sophisticated medical facilities.

BETTER WORKERS

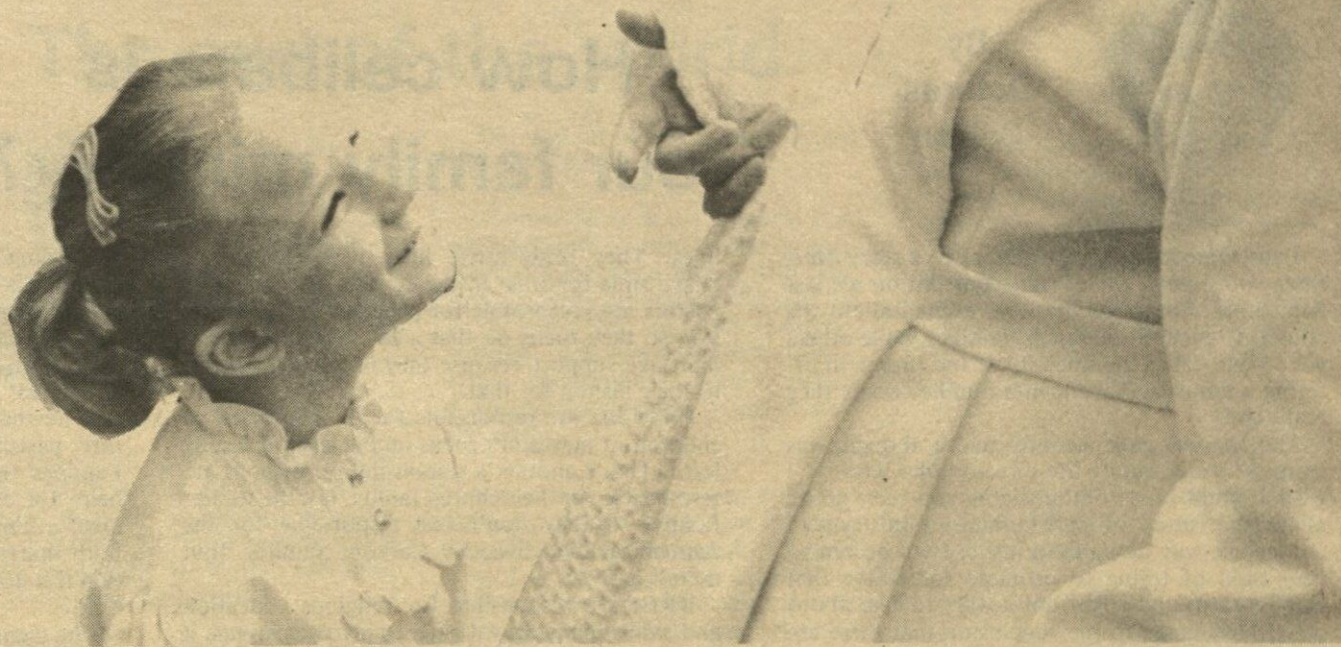
The workshop is filled mostly with the graduates of the school. In it, groups of children, surrounded by bright-colored fixtures and spotless work areas, rotate at putting combs and brushes in boxes for Comair Corporation, assembling plexiblass lamps for General Mica, or putting multi-page information kits together for mailing by Florida Power and Light. The center has had to earn each of its contracts with quality work, says Tony Battaglia, an instructor at the workshop. He says constant supervision makes the difference.

"**NORMAL WORKERS** will make about four percent errors in their jobs," he says. "They've figured this out, and business accepts it. The work we do here has no errors. In all the years we've been doing it I can tell you there's never been a complaint about it — and working does so much for the children's self esteem."

Sister writes, "The center does not have an abundance of people to serve the clients (her word for the students). We strongly believe that

'I see such beauty in the children. It has to do with their simple honesty. Yes is yes. No is no. Never is there any malice.'

Sister Lucia Ceccoti



Sister Lucia and one of her children (Photo by Prentice Browning)

too many people taking care will cause them to become overprotected and they will never develop that quality which is important for every human being — self-fulfillment, self-independence."

At the outside entrance to the workshop is a mural. It is the kind of artwork one finds on campuses — large, full of colors, impressive in its size and originality. It was made by the students — with the help of the sisters — and symbolizes, in many ways, what the center is.

In one corner is a sun, richly extending its engulfing, yellow, red and green rays. Sister Lucia says it represents Divine Providence. What the rays engulf are smiling youngsters watering plants, making objects at a work bench, painting pottery and singing songs — all things they do at the center. Smiling sisters are standing nearby.

The mural is made of fired ceramic tiles, an item they knew through the workshop. Drawing large figures such as they would have in the mural was so foreign to the children's

comprehensions that the sisters had to lay down on huge papers and let the children trace their human outlines before they caught on. But once they did catch on, they were able to come up with rough drawings they wanted in the picture. The sisters then did the basic art work.

"**I BELIEVE** (the mural) reflects the inner feelings of our children," writes sister. "The little details like the mushrooms, the frogs, the three-dimensional effects (raised aspects on the tiles) is an expression of their love."

A SPECIAL RELATIONSHIP

Sister does not know when her order will call her back to Italy. St. Joseph Cottolengo, who lived in the 18th and 19th centuries, and to whom there is a statue on the Marian grounds, called for a lot of work with the poor and underprivileged. "But when I do leave, it will be only with my bags. The center does not belong to me or the sisters. It belongs to the children. It is closest to my heart, but

it is what I can give them."

She feels a special protectorate over the center, and wishes more people knew of it so more children could be helped.

"**I SEE SUCH** beauty in the children. It has to do with their simple honesty. Yes is yes. No is no. Never is there any malice. When they receive Communion, I sometimes see a closeness to God that I wonder about. I wonder what their relationship is with God. I think it is a special relationship — like a mother has with her child."

Already she is planning to add to the center some "group homes" for "clients whose parents have passed away," or "have no one to take care of them." It is the forerunner of her dream of the center becoming a retirement area for students and their aging parents.

She closes a written statement of that dream with a quote from LaCordaire (who is not otherwise identified): "All I know of tomorrow is that Divine Providence will rise before the sun."

Family Life

By Dr. James
and Mary Kenny



Love letter from an adopted son

Many people have written about adoption, including adoption workers, adoptive parents, biological parents who have given up children for adoption. Less often we hear from those most concerned, the adopted children themselves.

In this column, thanks to the generosity of one of our readers, we share a letter from a young man to his parents, written while he was an exchange student in South America.

"The things I have been seeing are breathtaking. Thank you so much for all the financial support!! I guess it sounds like I'm trying to say something. I think what I am trying to say is that I really realize how the two of you really do all for Elaine (his sister) and me.

"I am only ashamed that it has taken me so long and so many years of my life to realize this and then finally to express myself. Thank you for all you've done for me and I only hope when I return to you two I can do some things to fully express my appreciation.

"I'd like to talk about something we have never really talked about before. I have come to realize

just how special and lucky I really am.

"You see, I have thought a lot lately about my being adopted, and I feel now that I am the most lucky person in the entire world. Just let me explain.

"You two had to really have wanted children. You both went to a lot of trouble to receive adopted kids, and I am so grateful you did.

"I love you both so much!!

"I realize for married couples it is easy to just jump in bed and have sex. For you two it was different. I realize I can be no accident child. Darn, what I said wasn't how I wanted to write it. It is hard to explain in words.

"I hope you understand a little bit better just how much I love you both.

"I realize we yell at each other at times, but I realize when you yell at us you are trying to teach us something. I am just so tired of hearing the needless arguments I hear here every day. Things are not bad here, but I realize how much better they are at 'Ole Home Sweet Home.'

"Thank you again for everything. Merry

Christmas, Happy New Year. Love, Dan."

The rest of the story comes directly from the young man's mother, who shared his letter:

"He came back to us only for a year. This past May he and his friend were killed in an accident.

"At our son's Mass, Father told us that we could have stayed without children and never known our son's love at all. So we miss him and loved him so much our life will never be the same without him. But thank God we have our beloved daughter, who also loved him and misses him.

"We all have had to accept God's will and pray that someday soon we shall all be with our son and other loved ones in his heavenly home. How blessed we are to have adopted our two children.

"My husband and I had so much love to give and share, we could have never stayed without our beautiful children — we thank the Lord daily. Maybe these words of our son may help adopting parents." — (Illinois) (Reader questions on family life and child care to be answered in print are invited. Address questions: The Kennys, Box 67, Rensselaer, Ind. 47978.)



By
Dolores
Curran

How celibate is our family ministry?

I got some interesting reactions to a story *Marriage and Family Living* magazine did on me last September. Some readers were excited about the church's renewed interest in families while others were skeptical at the sincerity of the church in offering a ministry that touches families where they really are.

The one that gave me most pause, though, was from a former family life director who wrote, "I wish I could be as optimistic as you seem to be about the future of parish family ministry . . . Someplace way down deep inside I am becoming very tired of trying to promote something that parish priests and DREs don't want to hear about . . . I have come to the conclusion that there are direct links between the celibate mentality and the failure of family ministry to catch on in parishes."

He may be right. He certainly has had more parish level experience than I, and he echoes a lot of parent readers who share outrageous comments on family life issuing forth from their pulpits and bulletins.

STILL, I TEND to believe it isn't the celibate mentality that fails to grasp the essence of family needs today as much as the management mentality in our church. Bishops, sisters, priests, and DREs are taught to minister by structure and job guide-

lines. They draw strict lines between who is responsible for what in the church. For example, pastors are responsible for pre-marriage preparation so they focus on that a lot more than post-marriage support because they're not answerable to their bishop for that.

Principals are responsible for the education of children so they don't focus on the level of family faith. That's another's responsibility. Bishops are responsible for their church family, not the secular family, so they don't feel responsible for the ecumenical lives lived by Catholic families "out there" daily.

DREs are responsible for religious education and, while many try valiantly to involve parents, it remains a ministry in which they work harder to get families into church than get the church into families. As family catechist Sr. Sandra DeGidio writes, "We have to accept the fact that the fruits of good family ministry will be borne away from us, not in front of us."

That's hard for management and staffs to do if they traditionally evaluate success via numbers: 101 First Communicants, 30 pre-baptismal parents, six annulments, 430 envelopes turned in, 26 graduates, and so on. The possibility that they may salvage a family through patient teen-parent

counseling takes a back pew to tallied successes. Like staffs of other institutions, they work within job descriptions and budgets, both of which more determine their goals than less obvious needs in the pew.

I KEEP HEARING, "We don't have a structure for that." This implies that if there's no structure, parish families ought not to have the needs. Families shouldn't need spousal communication help, for example, if there's no marriage enrichment in the parish. Couples shouldn't need inter-faith marriage support or singles spiritual direction if it doesn't come under anyone's job description.

The mentality puts ministry on a pure job level. Everyone in the rectory, chancery, school, and other parish offices knows exactly what is expected of him or her, and if a family comes up with a need that isn't allocated, it's tossed from one to another with sanctified agility.

If you want to see a skillful game of keep-away, just ask a convened parish or diocesan staff who is responsible for family ministry. Still, it's not their fault if they can't fit it into an already overwhelming job description. That's why I think celibacy has less to do with it than self-preservation and job success.

(Alt Publishing Corp.)

Family Night

THEME: — Family Tradition and Talent.

OPENING PRAYER — Thank you, dear Lord, for the warmth in our homes these cold winter nights. Warm our hearts too, Lord, so that each of us may be open to giving and sharing. Help us most of all to learn the art of listening. Amen.

ACTIVITY IDEAS — Reflecting on our family traditions, February is the month we celebrate presidents, talk about love, and then

begin Lent with Ash Wednesday. For being the shortest month of the year, February keeps us plenty busy. This evening reflecting on traditions in the family; do our family traditions free us to express our talents? Discuss your family traditions and then each family member's talents. What does he or she do well? What does the family do well as a whole community? Choose a symbol that represents the family's main talent. Put it some place noticeable for the

coming week to remind everyone of the Number One Family talent.

SNACK — Make and serve a favorite treat for the family or even better, serve Grandma's favorite traditional sweet.

ENTERTAINMENT — Use 20 questions to guess famous people of the past. The person who plays the famous person can only nod yes or no to the questions asked.

SHARING — 1) Why is discovering our personal talents such a good

experience? List four reasons. 2) Each share a time he or she felt close to God this past few weeks.

CLOSING PRAYER — Beloved Lord, thank you so much for this time of togetherness for our family. Thank you for helping us to discover our many and varied talents. Thank you too, Lord, for the presence of your Holy Spirit guiding us and drawing us closer to You. We love you, Lord. Amen.

CHRISTIANITY

Deuteronomy 18:15-20; 1 Corinthians 7:32-35; Mark 1:21-28

By Fr. Richard Murphy, O.P.

Important visitors, representatives of great companies or countries, make the headlines and get all kinds of attention. The Pope's visits were everywhere received with great enthusiasm because he represents millions of people who have chosen the Christian way of life.

It is of highest importance to stand for something, to be committed to certain values and truths. It is, as you might say, a buyer's market. Many ways of living, each promising worthwhile rewards are ours for the choosing. Let us take them up one by one.

First comes the pagan way of life, everywhere followed by large numbers of people. It rests on a rather low view of what the "good" life is, and is often also interlaced with magic and superstition. Voo-doo is alive, and so is astrology. Would

you believe that you can buy hexes or love-potions even today? You can.

THE JEWISH way of life rests upon a strong conviction that life is more than the building of houses and the making of friends. The One God, everywhere present and Lord of history, is all-important. Did He not strike a covenant with this people, adopting them as His children? Theirs were the patriarchs and the prophets, and to them the Law and the promises were given. From them the Messiah was to come to restore the lost glories of Israel.

Islam promises a future life of bliss, in return for daily prayer, alms, fasting, a pilgrimage to Mecca, and respect for the Koran.

Christianity is the only trinitarian world-religion. Its founder, Jesus Christ, said simply: "I am the way." He was God present in the world,

once through the Incarnation and now through His church, whose Sacraments are signs that He is still at work among His people. Jesus' great and new commandment was that of a revolutionary in scope, for it extended even to one's enemies.

The sacrifices Christians are called upon to make are infused with humble love; sinners appreciate mercy. A future with God seen face to face beckons them, but does not blind them to the needs of their neighbors.

THESE RIVAL ways of life stand in competition. Many reject Christianity, not because it has been tried and found wanting, but because it has been tried and found to be difficult (Chesterton said that). But what marvelous results when it is carried through. The discipline of our Catholic faith produces people who are truly human, wholesome and

lovable people, responsible, creative, dynamic. That is the record.

Unless we recognize an authoritative religious teaching, we are in danger of becoming religious illiterates, empty-headed and naive, self-centered and unruly, and — like school dropouts — dangerous elements in our society.

When Jesus spoke, the demons screamed at Him to go away. When the Pope speaks about social justice, the dignity of labor, the sacredness of human life — even in the womb — and of peace, many are indignant. Yet without this authoritative voice to guide us, we are lost. The importance and power of Jesus teaching can be judged by the violence of the protest against it.

When a man, or a church, or a God-Man stands for something noble and great, great decisions are made.

Alt Publishing Corp.

The end of the world



By Fr. John Dietzen

We find all of this both in Daniel and Revelation.

Without being at all flippant, it is no exaggeration that certain groups of Christians have had a field day with all those visions for the past 18 or 19 centuries. In every century, perhaps even every generation, one finds movements which make frightening predictions of the end of the world.

These come from people who, deliberately or not, play on the emotional shakiness of people who are afraid of the times, who are perhaps superficial in their knowledge of their Christian faith; people who are easily convinced that the world has never been so evil — which somehow is supposed to bring about God's vengeance by his burning it to a crisp.

The list of these phenomena from history is almost endless. One example is particularly interesting. Revelation 20:4 speaks of a period of 1,000 years between the first coming of Christ and his return.

If some Christians today are still trying to maneuver that figure to refer to the present time, one can imagine the situation when the actual year 1000 was approaching just a thousand years ago.

Obviously they were wrong, as have been a host of others in the centuries that followed.

To answer your question: The church has no teaching whatsoever about the specific time of the second coming of Christ and the events that might accompany it.

It is in fact a curiosity-type concern which even Jesus did not seem especially anxious to address, perhaps because it can easily more distract than help us in our daily Christian living in the world.

As I have mentioned before, the end of the world, for which Jesus asked us to prepare carefully and well, is not the day the world burns up but the day each one of us leaves it.

Q. What is the church's teaching on when the second coming of Christ will take place? Watching Christian evangelical television I notice that a lot of emphasis is put on the theory that the events taking place today bring us very close to the end of times described in the book of Daniel and Revelation.

They also go on to describe the "rapture of the church," the tribulation period, the defeat of the Antichrist in Armageddon, the second coming of Christ, etc. Is there a Catholic book that addresses itself to this subject? (Florida)

A. Yes, there is a good book. It's called the Bible. In it Jesus says very clearly, "You know neither the day nor the hour." According to our Christian tradition, even the rest of the Bible doesn't take us much closer to the answer.

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Often, too, an angel or other messenger would be introduced to explain the message — though the explanations sometimes were hardly more clear than the vision itself.

Generally, apocalyptic writings were composed of a wide variety of symbols and visions, many of them quite bizarre, supposedly containing veiled occult or divine messages.

First of all, most of the book of Revelation and a good part of the book of Daniel are made up of a type of literature quite well known during the century or so before and after Christ, called apocalyptic.

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THE GREAT AMERICAN CULT SCARE, By David G. Bromley and Anson D. Shupe, Jr. Beacon Press (Boston, Mass., 1981). 220 pp., \$13.50.

Reviewed by Joseph R. Thomas
NC News Service

Now that the media has moved on to other topics, it's possible to examine religious cult phenomenon in a more rational manner, and this Bromley and Shupe do quite well in "Strange Gods."

That they shatter common perceptions about cults should come as no surprise, for it has always been so once media stories run their course.

THE TRUTH is two-fold:

(1) cultic (to use the label broadly) activity is as American as the Puritans — and the Mennonites, the Quakers, the Shakers, the Mormons, the Witnesses, etc. and

(2) contemporary cults, whatever their potential, simply haven't had the impact they claim or that has been



Rev. Sun Myung Moon, head of the 'Moonies'

attributed to them.

Except for black Islamic groups, there is hardly an aspect of the contemporary cultic scene that Bromley and Shupe don't analyze. They take little for granted as they examine cultic practice and claims, the anti-cultic movement, sociological and psychological findings, indoctrination techniques, public opinion, motivations, and cult beginnings, structure, history and leadership.

Their conclusions: the cults are neither as influential nor as dangerous as their enemies and the media have made them out to be, charges of brainwashing are groundless for the most part, there is little use of deception in recruiting, and deprogramming is a ghastly (and most ineffective) technique.

They study especially the Children of God, the Unification Church (Moonies), the Hare Krishnas, Divine Light Mission, Scientology and the People's Temple (Jonestown) and find little in common among them.

In an especially interesting section, they point out that the charges leveled against these groups are similar to charges made against other "new" religious groups in this country in the past — Catholics included.

In other comparisons, they hold that the belief-enforcing techniques employed by cults are no different than those used by the Marines, religious communities or other elitist groups. They also claim that the defection rate is quite high and that the particular cults under examination are declining in numbers and influence.

Few may agree with all that Bromley and Shupe say (they sometimes overstate their case and underplay both cultic and deprogramming excesses) but their presentation is cohesive, documented and methodical. It deserves a hearing.

(Thomas is editor-in-chief of *The Christophers*, an organization which promotes individual initiative in the church and in the world.)

Lay ministries workshops, all-day celebration set

Catholic laity, religious and clergy of the Archdiocese of Miami are invited to the 2nd Annual Lay Ministries Celebration on Saturday, Feb. 13 at St. Rose of Lima Parish, Miami. The day-long celebration, co-sponsored by the Office of Lay Ministry and the Office of Evangelization, is designed to help

the participants strengthen their various ministries, whether they are ordained ministries or lay ministries such as visiting the sick, working on parish evangelization teams, working with Hospice groups, Eucharistic ministers, leaders of song, CCD Teachers or any type of parish ministry.

Father Anthony Bellagamba, IMC, Executive Secretary of the U.S. Catholic Mission Council in Washington, D.C., and Father Mario Vizcaino, SP, Director of the Southeast Regional Office for Hispanic Affairs, will give keynote addresses simultaneously translated in Spanish.

Workshops throughout the day:

— Father David Russell and the St. Louis Parish Liturgical Team: "Liturgy: 'The Parish Community Celebrates the Lordship of Jesus'"

— Father Michael Eivers and the St. Boniface Parish Team: "Prayer and the Parish Experience: 'Knock and the Locked Doors Shall Be Opened'"

— Father Ronald Pusak and the St. Joan of Arc Parish Evangelization Team: "Everyone who calls on the name of the Lord will be saved (Rom. 10:13): 'How to be saved in a Catholic parish'"

— Father Charles Sullivan, CP, and the St. Paul of the Cross Parish Team: "A Living Parish: 'Kerygma, Koinonia and Diakonia in Action'"

— Father Gerard LaCerra and the St. Mary's Cathedral Staff: "The Cross-Cultural Parish: 'The Land of the Free and the Home of the Brave'"

— Father Dan Doyle, SM, and the Pastoral Team of the Chaminade Community of Faith: Healing Ministry: "The blind recover their sight, the deaf hear... A Challenge to Our Parishes"

Also, two workshops will be presented in Spanish by Father Ernesto Garcia-Rubio ("Una Parroquia Viva") and Adele J. Gonzalez ("Buena Noticia: 'La Iglesia en Mision'"). Several workshops will be given by members of the Office of Lay Ministry Staff Members on Shared Ministry, Communication Skills and Imaging the Church of the '80's. There is a special two and one-half hour workshop by Dr. Mercedes Scopetta, Director of the Office of Lay Ministry, concerning the importance of "Ministering to the Minister".

Liturgy will be celebrated with Archbishop Edward A. McCarthy as the Main Celebrant, and the day will end with a panel discussion, "Jesus, Lord of the Parish", by Father Bellagamba, Father Vizcaino and Dr. Scopetta.

Reservations may be made by mailing a request to the Office of Lay Ministry, 6180 N.E. 4th Ct., Miami, Fl 33137. The fee, which includes lunch, is \$15. If you have any questions or desire additional information, please call 662-1924.

Lawyers to hold Red Mass

The Guild of Catholic Lawyers of Palm Beach and Martin Counties will sponsor its third annual Red Mass Sunday, February 7, 1982, 9:00 A.M. at Saint Paul of the Cross Church, Singer Island, North Palm Beach, with a family breakfast to follow.

Traditionally, such a mass is held at the reopening of the courts to seek Divine Guidance for our courts and blessings upon the legal profession during the judicial year. It derives its name from the red vestments worn by the priest.

His Excellency, the Most Reverend Edward A. McCarthy, D.D., Archbishop of Miami, will be the principal concelebrant and homilist. Father Charles K. Sullivan, C.P. is pastor.

A family breakfast featuring Benton L. Becker, a Law Professor at the

University of Miami formally of the U.S. Department of Justice who was responsible for the prosecution of Bobby Baker and Adam Clayton Powell and White House Counsel to former President Ford responsible for the preparation of the Nixon pardon, as speaker, will follow the Mass in the parish hall at 10:30 A.M. The program will conclude with the presentation of the Rev. Msgr. Jeremiah P. O'Mahoney Award to an outstanding Catholic lawyer. All are invited to both the Mass and breakfast. Only a limited number of tickets to the breakfast are available for \$8.50 each, \$5.00 for children under 12.

For further information and reservations, contact Charles A. Nugent, Jr., 655-8100.

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Another helping hand

By Dick Conklin
Voice Correspondent

They came from nearly every parish in South Dade County. People from a variety of backgrounds, young and old — all sharing a single purpose: to bring to the area a place where a girl can come in confidence for a pregnancy test, talk to someone

'We are asking each parish to help share the load, and we have been begging the monthly rent from them already ...'

who understands and knows how to help, someone who can guide her through a crisis in her life — a crisis that abortion looms over as the "easy" solution.

And because of volunteers like Mary Anne Edwards, countless children will live full and happy lives instead of facing an early death in an abortion clinic. Their mothers will hear of the Emergency Pregnancy Service from a telephone directory ad or something they read in the newspaper, or from a friend. Many will come to the little house at 9747 S.W. 184 Street, just around the corner from Holy Rosary Church, the scene of a special Dedication Mass on January 17.

Auxiliary Bishop John J. Nevins was an appropriate Main Celebrant. As a former head of the archdiocesan Catholic Charities, he helped place over 2,500 babies for adoption. Just before he became an auxiliary bishop, he brought 27 children here from Saigon — just before Vietnam fell to the communists.

FATHER DAN KUBALA, Archdiocesan Respect Life director, brought an old friend, Msgr. Thomas Brenner of Harrisburg, Pa., down to assist with the opening and dedication of the new facility. In his homily, Msgr. Brenner commented on the attitude of some government economists toward moral issues, a phenomenon that has caused a split among conservatives over moral and economic goals in the country today.

"In Hitler's time, it was the elite, the intellectuals, who supported his

programs to 'solve' the problems of the mentally ill and severely handicapped. Economists wanted to eliminate the 'useless eaters' supported by tax dollars."

"In the contemporary U.S. there is an honest comparison. We are a civilized Western society somewhat jaded to violence by recent wars. We are under economic pressures. People feel threatened by the world population explosion. Like Nazi Germany, some solutions smack of elitism, often to the detriment of the less fortunate," he said.

"OUR ECONOMY IS our guide — other values, such as the right to life, are being sacrificed at the altar of economy. One of our government economists said that abortions are a bargain, compared with the costs of raising a child."

What can individuals do? Brenner suggested that they . . . "become informed; follow the public debate — join — subscribe — know the issues. Be willing to learn. Share. Get involved with community pro-life programs. Join or form a parish Respect Life committee. And Pray!"

A big crowd of well-wishers showed up for the special Mass and reception afterwards at the new Respect Life center. Every parish in South Dade had been asked to send two advisors to get the new center started, and the response was overwhelming: Christ the King, Epiphany, St. Richard's, St. Catherine of Siena, St. Thomas the Apostle, Sacred Heart, and others.

TWO JUNIORS from Columbus High School, Jeff Brown and Mike Alvarez, represented the new Community of Human Rights (COHR) group at the school. While the student's pro-life organization is planning to address a wide range of topics, they agreed to focus on abortion first, and as a project decided to help the new Respect Life center. Planning is already underway to renovate part of the rented building.

Mary Anne Edwards, the Executive Director of the new South Dade office, moved here from New Jersey three years ago, where she had been active in Birthright, a national emergency pregnancy service. In June

...Office opens in S. Dade to aid pregnant girls



Some of the key supporters of the new Respect Life center are, top row: Cathy O'Donnell, Elain Middlestaedt, and Mary Anne Edwards, executive director; bottom: Barbara Leuzzi, Cathy Gallucci, Karole Lee and Martin McKay. (Voice photo by Dick Conklin)

she joined the North Dade Respect Life office and did counselling work there until recently.

"South Dade needed a local place," she said, "the others were too far to ask a girl to travel, and besides, most of the abortion clinics are in the Kendall area."

"We are asking each parish to help share the load, and we have been begging the monthly rent from them already. I'd like to get some sympathetic organizations, such as the Knights of Columbus or the Council of Catholic Women, to take on special projects. We will use St. Vincent's Home in Miami for shelter, but we also need people to offer a room in their home to house an unwed mother temporarily. We will be training people to do telephone counseling, either here at the office, or in their homes."

"GIRLS ARE COMING to us already. We took on some cases that the North Dade office had been handling, and a priest in Homestead

sent two girls to us. We expect 80% of them to keep their babies, the rest to place them for adoption. We'll be teaching classes in nutrition, childbirth, and infant care."

"We are training speakers to go before groups, particularly into the high schools. The COHR group at Columbus High School wants to get into peer counseling, where a student will talk to another student in trouble, and urge her to seek help if necessary. The boys want to work with the fathers, to urge them to remain supportive of the girl and their unborn child."

"Our pregnancy tests are given free. In North Dade the kits were donated by Dr. Heffernan, but we need someone down here to help us. We really need an obstetrician to donate some services, and a family practitioner would be important too."

Interested volunteers for the new Respect Life office may call 233-2229 (223-BABY).

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Catholic women lobby against ERA in Tally

Catholic women from the five Florida Councils of Catholic Women (CCW) joined Women for Responsible Legislation and other groups opposed to the ERA to lobby against the amendment at the opening of the 1982 legislative session in Tallahassee.

The group included 17 women from the Miami CCW led by Marie

Palmer, STOP-ERA chairman for the Miami and Florida councils.

Dressed in red, the color of STOP-ERA, the women clashed with green-clad PRO-ERA groups at the capitol three hours before the legislature opened.

According to Palmer, the "gutter language and obscenities, elbow jab-

bing, pushing and shoving on several members of the MACCW by those in green, together with the loud chanting, made it appear like a day at the circus instead of the opening session of the state legislature."

After a caucus session the day before at which the 53 members of the CCW delegation were given information and techniques for successful lobbying, the women visited the offices of their senators and representatives and urged them to vote against ERA, abortion and other legislation of interest to them as Catholics.

At a luncheon later, Bishop Rene Gracida of Pensacola Tallahassee,

spoke to women about Pope John Paul II's latest encyclical, "Familiaris Consortio," in which he wrote about the role of women in the family.

Also present at the luncheon and speaking briefly before Bishop Gracida arrived (he suffered a minor hand injury and was delayed) were senators Dick Anderson, Alan Trask and Van Poole and representatives Tom Bush, William Hodges, Reed Moore and Jim Watt.

On Jan. 20, the women met with Senate President W.D. Childers, Speaker of the House Ralph Haben, Jr. Lieutenant Governor Wayne Mixson and Governor Bob Graham.

Operation Rice Bowl to help Poland

The archdiocese is again encouraging parishioners to use the Operation Rice Bowl kits that have been sent out in the mail.

Using the kits entails a family giving up its regular meal once a week, substituting something the poor would eat and placing the difference in cost in the Rice Bowls.

At the end of Lent a collection of the proceeds from the Rice Bowls should be made and sent to Fr. Vin-

cent Sheehy at the Chancery Office earmarked "Operation Rice Bowl-Catholic Relief Services." These proceeds in turn will be sent collectively from the archdiocese to CRS National Headquarters in New York.

The annual collection for Catholic Relief Services will be held again on March 28 this year. Much of the money collected will generate food supplies for the Polish people.

St. Helen hosts Repp concert

St. Helen Catholic Church in Fort Lauderdale will host a concert for guitarist Ray Repp at the church on Feb. 6 at 7:30 p.m.

Ray Repp has been called the person most responsible for introducing the guitar and folk music into Chris-

tian worship. This is the first time he has given a concert in South Florida.

Tickets are \$2 adults and \$1 children and can be obtained by calling St. Helen's Rectory at 731-7314.

Sr. Hill to minister healing prayer

Sister Jeanne Hill, OP will minister at St. Louis Parish, 7270 SW 120 St. on Thursday, February 4, at 8:00 p.m. Father David Russell will celebrate the liturgy and Sister will pray healing prayer.

Friday evening, February 5, Sister will conduct a workshop on the gift of healing and healing prayer at 7:30 p.m.

Saturday afternoon, on February 6, Sister will continue the workshop at 1:30 p.m., emphasizing the role of the functions of healing prayer teams.

Sister Jeanne Hill, OP joined the Racine Dominican community in January of 1953. She received her M.A. degree in English and the Communication Arts from the University of Notre Dame.

Legion prayer vigil

LEGION OF MARY — February 5, First Friday Prayer Vigils for World Peace and the Legion of Mary Apostolate St. James Church 13101 N.W. 7th Av. — 7:30 Mass and Exposition of the Blessed Sacrament 'til Midnight

It's a Date

The St. Anthony Woman's Club will hold a communion mass on Feb. 6 at 8:15 a.m.

Lay Carmelites meet on Sat. Feb. 6 at Villa Maria Nursing Home, 1050 N.E. 125th St., North Miami at 2 p.m. We welcome visitors or phone 635-6122.

The Dade Catholic Singles Club will hold a mass at 9:30 a.m. on Jan. 31 at St. Raymond's Church, 3465 S.W. 17 St. There will be a breakfast at 10:30 a.m. after the mass. All Catholic singles, ages 20-39 are welcome. For more information call Frank, 553-4919.

The Catholic Widow and Widowers Club will have a social gathering on Feb. 1 at 7:30 p.m. at St. John the Baptist social hall, 4595 Bayview Dr., Ft. Lauderdale, Refreshments. For information call 772-3079 or 561-4867.

The Greater Hollywood Catholic Widows and Widowers Club will have a Valentine's Party on Feb. 5 at 8 p.m. in the Nativity Church Parish Hall, 700 Chaminade Dr., Hollywood. Live music, refreshments, dancing, bring a friend. \$2 per person. Call 987-4493 or 431-8275.

The Xavier University/Edgecliff College alumni will celebrate their annual reunion on Feb. 7 at the Kona Kai Restaurant on the 17th St. Causeway in Ft. Lauderdale. Fr. Robert W. Mulligan, S.J., will be featured speaker at the mass and brunch. For more information contact reunion chairman Edward J. Wolfer at 922-1852 in Broward.

The Knights of Columbus of Broward County will hold a mass for deceased member Dominick DeMatteo on Feb. 2 at 7 p.m. at St. Jerome's Church in Ft. Lauderdale. Formal attire. After the mass there will be a dinner at Council 3080 at 333 S.W. 25th St. in Ft. Lauderdale. Cost \$7. Reservation deadline is Jan. 29.

The Palm Beach Regional Black Catholic Advisory Committee will be sponsoring a special mass on Feb. 13 at 7:30 p.m. The mass will be celebrated by Fr. Jerry Hargrove from Washington at St. John Fisher Church in W. Palm Beach. The theme of the mass is "One in the Spirit." A reception will follow in the parish center. People of every race, color, and national origin are invited to attend.

The South Dade Deanery of the Miami Archdiocesan Council of Catholic Women will sponsor "Interfaith Day 1982" at St. John Vianney Seminary, 2900 S.W. 87th Ave., on Feb. 15 from 9:30 a.m. to noon. The theme will be "Faith in the 80's - does it have an impact on youth?" and the principal speaker will be Sr. Trinita Flood, past president of Barry College, and current academic dean of the seminary.

The St. Anthony Woman's Club will have a Valentine Party and Fashion Show on Feb. 8 at noon at the Elks Club. For reservations, Molly McElwee at 763-7297 or Jo Zoratti at 564-5563.

St. Francis of Assisi parish in Riviera Beach will hold its annual spaghetti dinner in the school hall on 20th St. on Saturday, Feb. 6 from 4 to 8 p.m. Price for adults is \$3.50, children \$2. The menu will include spaghetti and meat balls, salad and garlic bread.

The Patrician Club of St. Patrick's Church, Miami Beach, will hold their 28th annual George Washington Fashion-Luncheon on Tuesday Feb. 2 at noon at the Doral-on-the-Ocean. Jordan Marsh will present a Fashion Preview. Bill Flannigan will provide music during 11 a.m. cocktail hour and the Winged Victory Singers will also entertain during the luncheon. Call 866-3979 for reservations. Tickets \$15.

The Madonna Guild of St. Thomas More parish in Boynton Beach will hold its annual fashion show and luncheon on

Feb. 9 at 11:30 a.m. at the Breakers in Palm Beach. Fashions are being presented by 8 different clothiers from Bocca Raton, Delray Bch. and Palm Beach, after which door prizes will be distributed and raffle winners announced. Tickets are \$17 each. Reservations may be made by calling 737-3296 or 737-9759.

The Dominican Retreat House, 7275 S.W. 124th St., Miami, is hosting a retreat for separated and divorced on Feb. 6 and 7th. The program offers conferences, mass, and reconciliation beginning at 9:30 a.m. Saturday and closing Sunday after mass. The offering is \$35 and a nonrefundable \$10 deposit. Call Sr. John Marie at 238-2711.

The Maranatha Bible class which meets every Tuesday at 10 a.m. at 322 N.E. 108th St. are sponsoring a benefit yard sale for Mother Angelica's Eternal Word T.V. Ministry on Jan. 30 from 9 a.m. to 5 p.m. large selection of clothing, bed linens, furniture, plants and miscellaneous. Anyone with good baby and adult items to donate call 661-6331 or 757-4297. They will pick them up.

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Christ, faithful intercessor of all who
invoke your special patronage in
time of need, to you I have recourse
from the depth of my heart, and
humbly beg to whom God has given
such great power to come to my as-
sistance. Help me in my present and
urgent petition. In return, I promise
to make your name known and
cause you to be invoked.
Say 3 Our Fathers, 3 Hail Marys and Glorias.
Publication must be promised. St. Jude, pray for
us and all who invoke your aid. AMEN. This
novena has never been known to fail. I have had
my request granted. Publication promised. M.K.

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miracles, near kinsman of Jesus
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novena has never been known to fail. I have had
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Home, sweet...

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your
faith

By Neil Parent
NC News Service

One hot summer day, my four-year-old daughter and I were strolling in our yard when we came upon two dead mice. They had apparently been there for some time, since insects were beginning to make a feast of them.

Upon seeing the mice my daughter began to cry. "Are they dead?" she asked in a choked voice. I told her they were and suggested that we bury them.

Taking a shovel, we dug a small hole near the flower bed and placed the mice inside. At this point, my daughter, who had been bravely trying to control her crying, broke down.

WITH TEARS running down her cheeks, she looked into my face and asked: "Are we going

to be put in the ground when we die, Daddy? How will we go to heaven if we are put in the ground?"

I was stunned by her questions and still groping for answers when she asked two others that nearly brought me to tears: "Will you and mommy die before me? Will I have to bury you?"

Moved beyond words, I took her in my arms, squeezed her tightly, and kissed her little wet face. I can't recall now precisely what I said to her, but gradually she became comforted.

We filled the tiny grave, said a brief prayer, and walked back to the house in silence.

Such incidents are the stuff from which family life is made. They are also the stuff by which faith is exercised.

FAMILY LIFE is an incredibly rich and complex mixture of human experiences that serve as the occasions for God's working in the lives of its members. When my daughter began asking her troubling questions, I knew that something more was going on than the burial of two dead mice.

At the same time that God was beginning to stir her awareness of the mysteries of life and death, he was causing me to confront my own thoughts and feelings about these issues.

The family, as Pope John Paul II reminded us, is meant to be a "domestic church" — an authentic Christian community. As such, the full range of Christian faith is frequently played out in the routine matters of family life: from reading bedtime stories to preschoolers, to coping with teenage rebellion, to spouses quietly sharing the events of the day over coffee.

However, it is not easy for the family to be the domestic church in today's world. Many of society's values militate against those of the Christian faith. Where society places great emphasis on material possessions, personal fulfillment and pleasure, Christian faith emphasizes simplicity of life, altruistic love and self-denial.

As in the earliest days of the church, many families today are beginning to take bold steps to ensure that faith remains central to their life together. Some have resorted to filtering out many of the media presentations that bring anti-Christian values into the home. For example, television shows that play up violence and sex are boycotted.

OTHER FAMILIES are choosing to spend one night a week together in family activities, focusing on their faith through prayer and informal religious instruction. These families recognize that to be an authentic Christian community they must spend time together.

This is done sometimes at great sacrifice, especially where many legitimate commitments are wont to pull family members apart. Sometimes, simply finding a time each week when all family members can meet is difficult.

One adult may be employed in a profession, such as nursing, which requires nighttime hours. A teenager may have a part-time job which cuts right through the dinner hour. Younger children spend long hours each day in school.

Some families have chosen to celebrate their common faith together through Christian service. They seek to translate their faith into action by helping others, perhaps through serving meals regularly at a center for homeless people.

For most of us, family life is the way we find ourselves rooted in society. Through family life we bring to life the most intimate and meaningful aspects of our lives. When our faith is also actively incorporated into our home life, we are immensely enriched as believers.

All the big and small events that make up the routine of home life become the ways in which God communes with us. They are also the means by which we as family members support and encourage each other as fellow disciples of Jesus.



In an age when most parents are part of the work force, children need to know they are cared for and loved by their parents. (NC Photo)

...home

By Katharine Bird
NC News Service

As a young girl, the eldest in a family of eight children, it occasionally occurred to me how lucky I was; My home was a haven of security and love for me.

I can remember wishing as a teenager that the clock would stop. I could see that my brothers and sisters, like me, were growing up; I didn't want our family to change. I was afraid that change would destroy the unity we shared.

It wasn't that my family life was free of problems. I knew my family had many imperfections. My brothers and sisters engaged in an endless series of ridiculous squabbles and jealousies.

My parents were — and are — quite opposite in personality — which sometimes caused friction for them and us. My father, an educator and writer, delights in Masses with Gregorian Chant, in traveling and reading, preferably long, complicated novels and biographies.

MY MOTHER, who has made a satisfying career of her role as a fulltime mother, prefers folk Masses, classical music and television. For her, a lovely evening means playing board games at home with one or more visiting children.

But, despite the occasional strains, I grew up knowing I could count on my family's love and support. Home was a place I could go, secure in the knowledge that my parents and brothers and

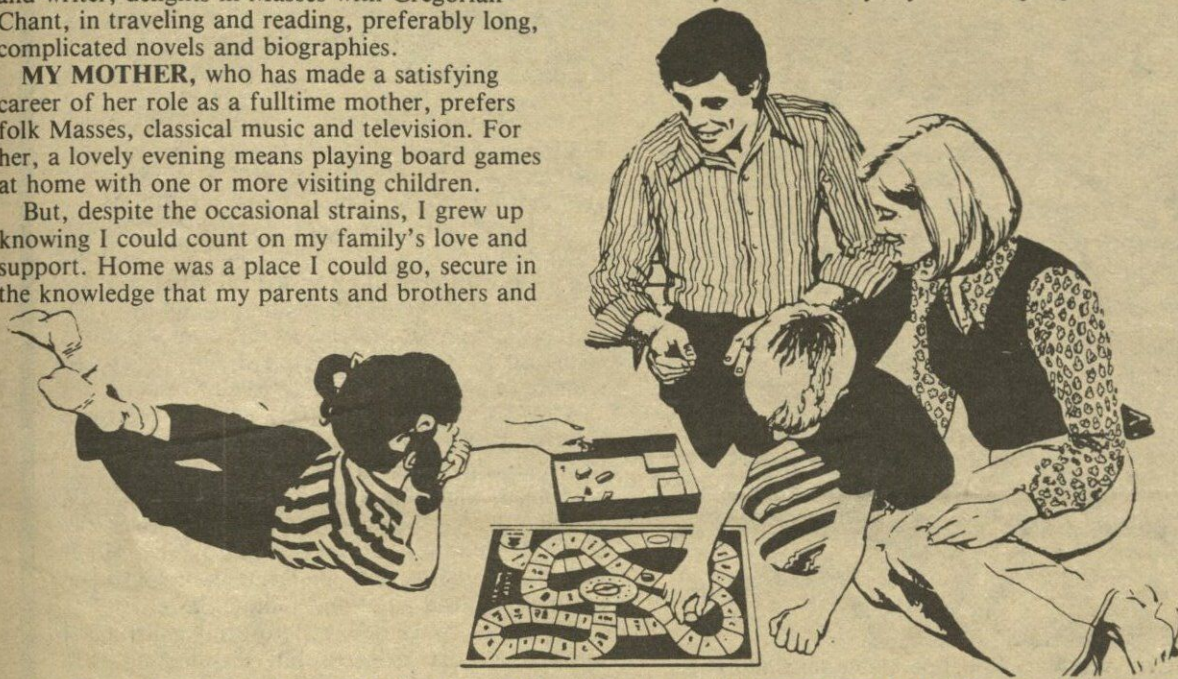
sisters would back me in times of trouble and joy.

The clock, of course, never stops. Family relationships and even lifestyles change over the years. Today, fewer parents will be fulltime homemakers, even when their children are quite young. More than 50 percent of all U.S. women are employed outside the home, working alongside the overwhelming majority of men.

Thanks to the explosion in technology during recent years, forms of home entertainment have altered as well. Today television plays a major role in many homes, with a large number of people tuning in regularly for movies on home box office or taping programs for future viewing through their own recording machines. Electronic games played on television sets have captured the fancy of many others, especially teenagers.

Yet, despite alterations in lifestyles, the home has lost none of its importance as a vibrant center of warmth and security. As in past ages, people gather around their hearths to celebrate family friendship and love.

LONG CENTURIES ago, the ancient Greek poet, Homer, wrote movingly of home and family in "The Odyssey." This epic poem tells



Because of many time demands placed upon the family in our fast-paced society, the quality of time spent together as a family becomes most important. Some families set aside one night a week for family activities such as games or outdoor recreation. (NC Sketch)

By Father John J. Castelot
NC News Service

Mark ends a "parable chapter" — Chapter 4 — with two short parables closely allied in meaning with the original Parable of the Sower. The emphasis in each is, however, different.

In the first parable, a man "scatters seed on the ground." Then he goes about the normal routine of daily living and lets nature take its course.

THE SEED develops to maturity "without his knowing how it happens." The emphasis is on the inevitability and also the mysterious nature of the growth process. Then, later, he "wields the sickle, for the time is ripe for harvest."

Those last words are a quotation from the Old Testament, Joel 3:13, and refer to the ultimate realization of God's reign. The precise point at issue, however, is that the hoped for consummation of salvation history is in the hands of God, the Lord of history.

People have to do their part, of course, but they can do nothing to hasten the final outcome.

As Paul writes in the First Letter to the Corinthians: "I planted the seed, Apollos watered it, but God made it grow. This means that neither he who plants nor he who waters is of any special account, only God, who gives the growth."

IF MARK preserved this parable for his community, he must have thought it contained a pertinent message. In its original setting, the parable may have been directed to those who were impatient at the delay of God's kingdom.

They couldn't understand why it was taking so long to come and perhaps complained that God did not crown their efforts with immediate and spectacular success. Therefore, it was necessary to remind them that God would surely bring His kingdom about, but in His own good time.

Another meaning, perhaps a bit closer to Mark's situation, was that community members should not get discouraged at the apparent fruitlessness of their ministry. They were doing their part and had to trust that God would certainly bring the whole mysterious growth process to fruition.

In the second little parable about the mustard seed, the contrast is between the smallness of the preparation and the immensity of the results. Again the figure is an agricultural one, but it is not intended as a lesson in botany.

The fact that the mustard seed is not really "the smallest of earth's seeds," (the orchid seed is) is quite irrelevant. The mustard seed is very tiny, especially when contrasted with the shrub which, in the tropical atmosphere around the Lake of Galilee, reaches a height of eight to 10 feet.

THE PARABLE capitalizes on this contrast and evokes a passage from Daniel, where the luxuriant tree in whose branches birds nested was a symbol for a mighty empire offering shelter for many people.

Once again Mark is intent on encouraging his community. Quite understandably the community would wonder whether a small, poor, powerless little group like themselves could ever grow into God's universal kingdom. The parable assures them that they can and will.

If, in God's providence, the minuscule mustard seed can produce such fantastic results, so can they. God will see to it.

This section in Mark ends with a reminder that we have been reading some representative parables of Jesus: "By means of many such parables he taught them the message in a way they could understand."

Mark reminds us, as well, that the purpose of the parables is to instruct, not to make things more obscure. However, some response on our part is necessary if the instruction is to be understood.

I Believe ...
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your
faith

of the adventures of Odysseus, a warrior and survivor of the Trojan Wars, as he makes the tortuous way home to his kingdom in Ithaca.

Gone for 20 years in all, Odysseus is presumed dead by many. He returns to find his wife, Penelope, struggling to resist the ardent wooing of numerous nobles who want to marry the supposed widow and take up the reins of the kingdom.

Confident that one day Odysseus would return, Penelope uses subterfuge to win time. She tells the wooers she cannot choose between them until she finishes weaving a new garment. Then, each night in secret, she unravels the day's work, effectively putting off the day of choice.

Eventually, Odysseus is reunited with his family and takes control of his kingdom, with the aid of Telemachus, the adult son he last saw as an infant.

"THE ODYSSEY" displays some of the enduring values people associate with the family. The lure of his own home is powerful for Odysseus — even in the face of the gigantic obstacles and temptations which he encounters.

In addition, Odysseus and Penelope have made a commitment to each other and so are willing to take on hardships for the sake of the other.

Today, as well, commitment means that family members will give freely of their time and energy for those they love.

For it takes more than just living together to make a family and a home. It takes commitment and concern for each other; it takes an ongoing interest in the life of the others; it takes love and the ability to make each other feel welcome and cared for.

Seeds,
growth
and the
kingdom

'Goodpractice'

Husband-wife doctors serve poor at free clinic

PHILADELPHIA (NC) — "I think what we do comes from the center of the church," said Dr. Ann Hanahoe Hines, a pediatrician who treats thousands of poor children free of charge at a clinic she and her husband founded.

The Cyril and Mary Hanahoe Clinic in Danbury, Conn., serves about 1,000 families, Dr.

Hines said. About half of the families pay two or three dollars for the service; the others pay nothing. The clinic is funded primarily through donations, about 70 percent of which come from church groups.

"My husband and I share a strong feeling for the social action statements of the popes and the

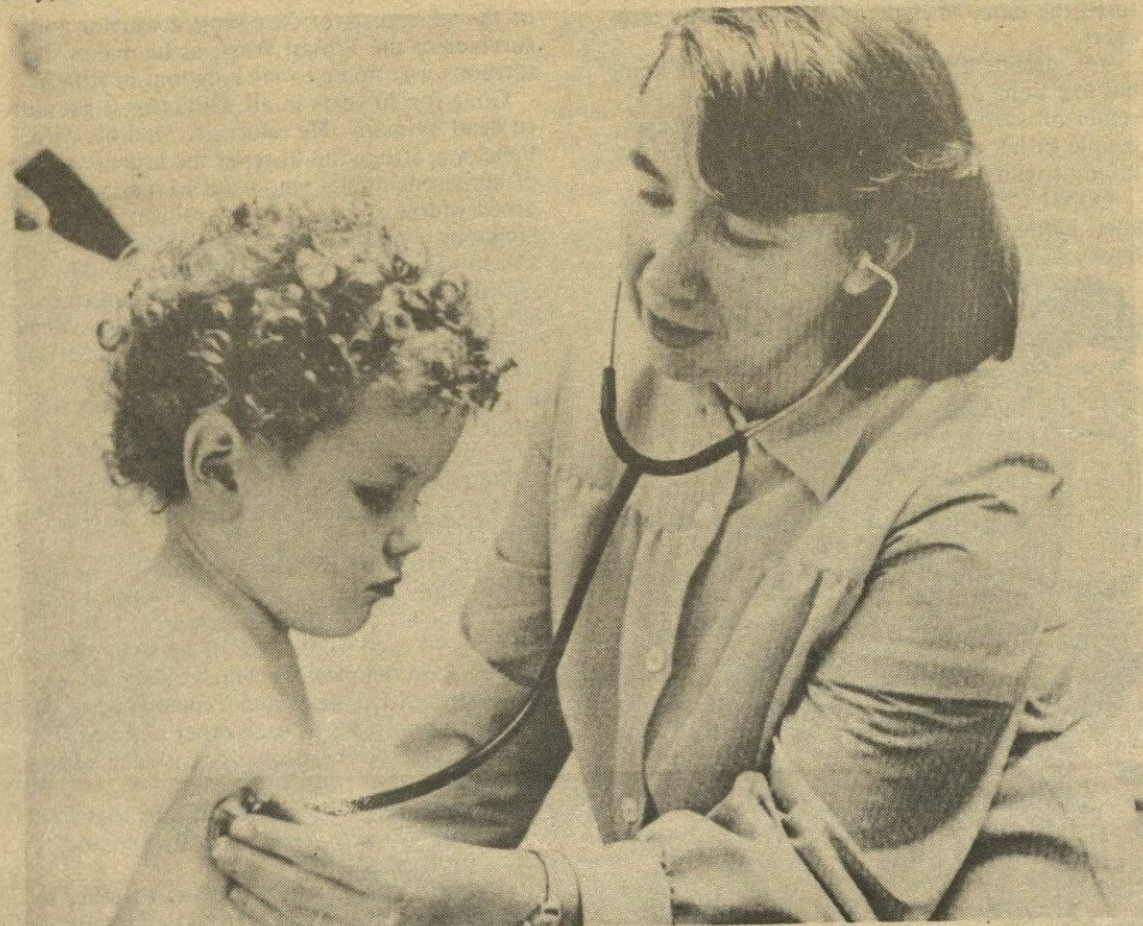
Catholic Church," Dr. Hines said. "We believed the resources God gave us should be shared, not hoarded. A big influence was the Catholic Worker movement of Dorothy Day."

A NATIVE OF Philadelphia and a graduate of Rosemont College, Dr. Hines met her husband, who holds a doctorate in chemistry, at the Newman Center at the University of Pennsylvania, where she was studying medicine.

While her husband teaches chemistry, she directs the clinic. She works there with a nurse and

'I always had the concept of the doctor as missionary, not as rich.'

—Dr. Ann Hanahoe Hines



Dr. Ann Hanahoe Hines treats a young patient at the Cyril and Mary Hanahoe Memorial Children's clinic in Danbury, Conn. (NC Photo)

a receptionist four days a week, a schedule which enables her to combine the work of clinic director with the raising of the Hines' three children, a six-year-old, a four-year-old and a 21-month-old.

"I always had the concept of the doctor as missionary, not as rich," Dr. Hines said. She said she was greatly influenced by a Medical Mission Sister in Philadelphia, her teachers and the late Dr. Tom Dooley, the physician who founded an organization to establish medical services in underdeveloped countries.

After studying pediatrics at Georgetown University, she worked at a hospital in the South Bronx section of New York City.

In 1970, while she was there, the Young Lords, a militant Puerto Rican group, took over the hospital "and they had every right to," Dr. Hines said. "It had rats and many children had been poisoned by lead paint and falling plaster."

Dr. Hines concluded, "Before my marriage I wanted to work overseas but I ended up here because the need is everywhere."

Winter's chill

By Hilda Young
NC News Service

For those of you who have escaped this winter's cold, I want you to know there's a lot more to it than having your eyelashes freeze and getting out of doing the windows on the outside.

The phrase, "cold snap," comes from what extended periods of cold do to a husband's personality.

"Don't tell me how cold it is this morning," he said, plunking down at the breakfast table.

"So cold that the dog offered me \$10 if I wouldn't let him out this morning," I said.

"I asked you not to tell me," spouse mumbled.

"I'll change the subject."

"I ASKED YOU not to say chains," he grumbled. "I've taken the chains off and on that chest freezer that we call a car so many times you could sue me for alienation of affections with the hubcaps."

"Why don't you just leave the chains on?" I suggested.

"They look lumpy under my shirt, and besides, they rattle when I sneeze," he smirked.

"Well, it's nice to see you haven't lost your sense of humor."

"Who's laughing?" he said. "Do you know I ordered a soft ice cream cone yesterday and the gal handed me a hard cone and a match?"

"Listen, Frosty," I said. "It isn't exactly a picnic here at the old homestead either. Yesterday I baked four sets of mittens to death at 350 degrees, and actually allowed a child to make an icicle sandwich — with mayonnaise."

My voice started to rise.

"YOU KNOW WHAT else? I realized I couldn't remember what our kids looked like without runny noses." I shook my fist in the air. "After lunch I built a snowman in the kitchen with the snow the kids tracked in."

"Take it easy," spouse soothed. "I think this cold spell is getting to you."

That was a pretty nervy statement for a man who just bought an electric blanket for his car.

the Saints by Luke

PAUL MIKI WAS BORN IN 1562, THE SON OF A JAPANESE MILITARY LEADER. HE WAS EDUCATED AT A JESUIT COLLEGE, HE JOINED THE JESUITS IN 1580 AND BECAME KNOWN FOR HIS ELOQUENT PREACHING. HE WAS CRUCIFIED ON FEB. 5, IN 1597, WITH 25 OTHER CATHOLICS DURING THE PERSECUTION OF CHRISTIANS UNDER THE "TAIKO," RULER OF JAPAN IN THE NAME OF THE EMPEROR.

SOME OF THE OTHERS WHO WERE CRUCIFIED WERE: FRANCIS, A CARPENTER, A BYSTANDER; GABRIEL, THE 19-YEAR-OLD SON OF A FRANCISCAN PORTER; FATHER DIEGO KISAI, TEMPORARY COAJUTOR OF THE JESUITS; JOACHIM SAKAKIBARA, A FRANCISCAN COOK; PETER SUKEJIRŌ, SENT BY A JESUIT PRIEST TO HELP THE PRISONERS; COSMAS TAKEYA, WHO HAD PREACHED IN OSAKA; AND VENTURA FROM MIYAKO, WHO HAD GIVEN UP HIS CATHOLICISM ON THE DEATH OF HIS FATHER, BECAME A BONZE AND WAS BROUGHT BACK TO THE CHURCH BY THE FRANCISCANS.

THEY WERE ALL CANONIZED AS THE MARTYRS OF JAPAN IN 1862. THEIR FEAST IS FEB. 6.

ST. PAUL MIKI and Companions

