

The Voice

What if she ISN'T pregnant?

... P5



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Modernizing Church law

New canon law upgrades lay activity, cites primacy of conjugal love in marriage, modernizes annulment grounds and more

PITTSBURGH (NC) — When the church's revised Code of Canon Law goes into effect later this year it will mark "the end of the beginning of the Vatican II era," according to a canon lawyer who addressed a three-day Pittsburgh forum on the new code.

Father Francis G. Morrissey, dean of the canon law faculty at St. Paul University in Ottawa, said the new law would complete the task given Vatican II by Pope John XXIII and reflect life in the late 20th century.

The revised code, which includes 1,728 canons, is expected to be promulgated by Pope John Paul II either on Pentecost Sunday (May 30) or the first Sunday of Advent (Nov. 28).

THE NEW CODE will put into effect many changes implemented since Vatican II and will bring new concepts and terms into prominence in church life, according to speakers at the seminars.

Among these are a type of "bill of rights" for laymen, bringing them into church roles which had once been reserved for clergymen. Another emphasis is that of unity and of viewing



Mini-United Nations at Blessed Trinity

It looked like a United Nations for children at Blessed Trinity parish in Miami Springs last Friday as 4th and 5th graders dressed in the costumes of 53 countries for a celebration of world peace. For story and more photos see the Back Page.

(Photo by Prentice Browning)

the church as a "communion of the people of God" in a world where concepts of God, religion and church are challenged. And the code stresses the need for pastoral support of marriage and recognizes conjugal love as the

primary aim of marriage.

It also takes into account the advances in behavioral science and considers personality failure, the inability of a person to fulfill the marriage vows or a "lack of due discretion" in

granting annulments.

According to Father Morrissey, one goal of the commission studying the revision of canon law was increased involvement of the laity in the church

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Catholics vs crime

Drugs, legal system criticized in Voice survey

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By Ana M. Rodriguez
Voice Staff Writer

Drugs are a main cause of crime in South Florida, but lawyers, judges and parole boards contribute to the problem by not being tough enough on criminals, Catholics responding to a Voice survey said.

Those same Catholics also favor some form of handgun control, although by slight margins they said they would be willing to shoot and kill an intruder if he broke into their homes.

The Voice survey was mailed out to 200 people whose names were taken

from the list of subscribers. One hundred people from Dade County received surveys, 60 from Broward, 30 from Palm Beach and 10 from Monroe. Of those, 49 people responded; 21 from Dade County, 19 from Broward, six from Palm Beach and three whose addresses could not be traced.

The survey, which consisted of 33 questions, most of them to be answered by circling "Agree" or "Disagree," also allowed respondents to suggest ways in which Christians and the Church could help alleviate the crime problem.

Tougher laws

In sometimes bitter and often angry statements, those who responded made it clear that a toughening of laws and sentences handed to criminals is necessary to curb crime. Encouraging programs such as Crime Watch and more community involvement were also suggested, as well as voting for public officials who would make and enforce tougher laws against criminals.

The survey was designed not only to get a general idea of how South Florida Catholics feel about crime, but to bring out the moral issues in-

involved. For example, one question asked whether Catholics would accept money they knew came from drug dealers if they were selling their house. Of those who answered, 55 per cent said they would not, 33 per cent said they would and 12 per cent were unsure or questioned how they would know it was drug money.

Another question asked whether "cheating on my income tax is the same as stealing." The vast majority of those responding, 94 per cent, said it is. An even larger majority, 96 per cent, said that "Borrowing any pro-

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Churches call for inquiry on artificial insemination

LONDON (NC) — A group set up by the Free Church Federal Council and the British Council of Churches to study questions of childlessness has called for a public inquiry into the growing practice of artificial insemination by donor.

Their report, "Choice of Childlessness," was published March 21.

But the study group, which was chaired by an Anglican theologian, the Rev. Peter Baelz, dean of Durham, England, was divided over the morality of artificial insemination by donor. Some consistently maintained that there is a specifically Christian objection to the practice. Others believe it could be justified in

cases of childlessness if it had the full and informed consent of both husband and wife.

"ALTHOUGH as a group we are not prepared to condemn A.I.D. (artificial insemination by donor) outright, nevertheless we are sufficiently impressed by the objections raised against it to wish to register our disquiet, and call for a public inquiry," said the report.

It also called for further social and legal safeguards. These would include making it possible for children born after artificial insemination by a donor to be granted access to their records if they so wished. It called for

legislation to deal with the present situation whereby such a child is illegitimate and concealment of this fact — as is normally done by recording the "social" father as the father on the birth certificate — is deceit and technically illegal.

Births in Britain of children conceived through artificial insemination by donor are currently estimated at about 5,000 a year.

THE REPORT is also critical of in vitro fertilization in cases other than those involving the fertilization of a woman's ovum by her husband's sperm and its implantation in her womb at a suitable time.

"In practice, however, a moral objection arises if this procedure involves unjustifiable risk to the future life and well-being of the human being conceived in this way," the report said. "The risk ought not to be greater than that involved in normal processes of conception and birth."

The report pointed out that moral problems arose if the ovum came from another woman or was implanted in another woman. Following this, it condemned surrogate motherhood and womb-leasing as "demeaning to both mother and child" and said this practice should be made illegal. Similarly it held that baby sales should continue to be illegal.

News at a Glance



FIGHT AGAINST TIME — Restorer Friedrich Leonhardi fights against the tooth of time which gnaws at the 550 year old frieze of Bartholomaeus at the Frankfurt Cathedral. He uses a syringe and other medical instruments to fill hollow places that have formed under the plaster in the West German church.

Church awaits Polish refugees

WASHINGTON (NC) — The number of Poles arriving in the United States will soon be on the increase and the church is more than ready to accept them, said John E. McCarthy, director of the Catholic Church's resettlement agency. "There has been a tremendous outpouring of enthusiasm and good will for these people expressed in offers of housing and employment that have come from dioceses all over the country," said McCarthy, director of the U.S. Catholic Conference's Migration and Refugee Services. Many dioceses are actively clamoring for more refugees, he said.

McGovern Irish prof?

DUBLIN, Ireland (NC) — George McGovern, former senator from South Dakota and Democratic presidential candidate in 1972, has been appointed professor of American history at University College, Dublin, one of the constituent colleges of the National University of Ireland. McGovern is to take the post in December and remain for a year.

Archbishop rejects criticism

SEATTLE (NC) — Archbishop Raymond G. Huntausen of Seattle, singled out for criticism by the secretary of the Navy for speaking against nuclear arms, said he strongly rejects the notion that bishops cannot speak on issues that touch on politics. "Although it is true that the disarmament issue has a political side, it is also true that it has a moral side that religious leaders must address," said Archbishop Huntausen in a statement. In a speech March 7 in Philadelphia, Navy Secretary John F. Lehman Jr. said it is "deeply immoral" for religious leaders to use their position to promulgate radical pacifist ideologies.

USCC studying immigration bill

WASHINGTON (NC) — A comprehensive bill which would restructure U.S. immigration law appears fair, although it is too soon to say if the USCC will endorse the measure, two U.S. Catholic Conference migration officials said. A major concern of the USCC has been amnesty for several million people who are in the United States illegally. The bill would give some of these people the opportunity to legalize their status. The new bill also puts a cap on immigration. The ceiling would not include refugees. Donald Hohl, associate director of the USCC Migration and Refugee Services, and James Hoffman, MRS regional office director in San Francisco, said they are studying the legislation.

Cardinal promises not to forget

JERUSALEM (NC) — Visiting the Yad Vashem monument in Jerusalem, which commemorates the 6 million Jews killed by the Nazis, Cardinal Humberto Medeiros of Boston pledged to remind Catholics that the church deplores anti-Semitism. The Jews murdered by the Nazis "were victims of an act of genocide that culminated a long history of anti-Semitism," Cardinal Medeiros said. "To the Jewish people everywhere, I promise never to forget," he added. The cardinal also visited the Western Wall of the Temple of Solomon, where he recited Psalm 22 in Hebrew.

Bishops put poor ahead of defense

JEFFERSON CITY, Mo. (NC) — Bishops of Missouri's four Catholic dioceses joined leaders from several other Christian denominations in a message urging the state's congressional delegation to put the needs of the poor ahead of defense spending. "We are convinced that the choice is not between an adequate defense or social programs," the religious officials said. "We deny that fiscal responsibility and adequate defense can only be had at the expense of the poor." The signers, in addition to the Catholic Bishops, represented the Episcopal Church, Methodist Church, Missouri Baptist Convention, Christian Church (Disciples of Christ), Presbyterian denominations, the Reformed Latter Day Saints World Church, the Christian Science Church and the Lutheran Church.

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Family and crime

By Robert Wilcox
Voice Feature Editor

"The family is the best hope of raising a generation free of crime," Florida Attorney General Jim Smith told several hundred persons this week at the first "Interfaith Conference on Crime and the Family."

The trouble is, he and conference workshops indicated, the family is being decimated by seemingly irreversible forces, and unless there is a turn back to family strengthening, chances for a future lessening of crime look bleak.

TELEVISION, which has usurped parental leadership in the home, divorce, the mobility of family members, including the increasing decision on the part of mothers to work, and the decline of influence of senior family members in modern society, were among the problems mentioned as plaguing the family.

Solutions, however, were not abundant at the conference, held at Temple Beth Am, South Miami. In general, parental example, institution of more family observances, such as having dinner together on regular family outings, and using the church or synagogue to adjunct such strengthenings, were suggested.

"Religion is a great support system," Terry Reilly told participants in the "How to Strengthen Family Life" workshop. He is co-director of the Archdiocese Family Enrichment Center. "We've lost the concept of having religion in the home. A Bible, art, a crucifix or menorah (the Jewish candalabra) signify beliefs and beliefs are strengths. The church or synagogue are like our extended family. Use them."

Home is crucial but problem ridden, meet told

MARVIN DUNN, a black professor of community psychology at Florida International University and one of the conductors of the "Crime and Suburbia" workshop, told participants that family life in the ghettos was deteriorating "at an unprecedented rate. By 1990, 70 percent of all black children growing up in America will do so in single parent homes. This is going to cause a tremendous upheaval in the fabric of the nation."

He said poverty is *not* the cause of crime. "That's hogwash. Most poor people — 90 percent — do not commit crime. They abhor crime like you and me." What does cause the crime in poor neighborhoods, he said, is the alienation and inopportunity in the ghettos — specifically the American ghettos.

There is a "high tolerance for violence there. You can get away with crime because people won't report you. They are afraid," or see no reason to. And there is a legitimate anger present among young blacks there, he said, because of the opportunities denied them.

He advocated breaking up the ghettos, helping build more housing in middle-class neighborhoods, as ways of "strengthening black families," and thus reducing crime.

BOTH HE AND SMITH said drug usage in America was one of the major causes of crime, and both said it was not a problem of the poor, but of the white middle class, "the people", said Dunn, "who work in the big buildings downtown and love it. They are the problem. They are the reason



Drug smuggling is the most lucrative criminal enterprise of all time . . . in terms of profit for the risk'

—Atty. General Jim Smith (left)

'The people who work in the big buildings downtown and love it . . . they are the (drug) problem'

—Prof. Marvin Dunn

crime is so rampant."

Smith said, "Drug smuggling is the most lucrative criminal enterprise of all time. Nothing touches it in terms of profit for the risk." He said the federal government projects that drug smuggling will be a "\$68-89 billion industry" this year.

"Only when we see a generation raised with integrity and values will we see the pendulum swing the other way."

Michael Wakefield, Spectrum House coordinator of human resources and a participant in the "Drugs and Your Family" workshop, said his primary point had been that only through building communication between child and parent can the parent hope to deal with a drug problem, should it develop.

"I TELL THEM that they are lucky if the child comes to them with the problem," he said. "That means the lines of communication are open and that's probably even more impor-

tant than the problem itself."

But only through a strong family, he indicated, can those lines be strung.

Susan Rubin, of the Jewish Family Services, said, "the absence of family means there is not the family pressure about what is right or wrong." She told a story about a child who had worked up a plan to steal some money he had been given to give to somebody else.

THE BOY HAD hidden the money, saying it had been lost. His father did not buy the story and made the child retrace his steps until he found it. He found it, and probably would never try that again, she said. "But in so many families today, there is no dad — thus no lesson."

Rabbi Herbert Baumgard, leader of Beth Am, opened the conference saying, "We're not just going to blame those other people. We're going to look at ourselves and see our own responsibilities regarding crime."

Haig talks to all-white Hibernians amid protest

CHARLESTON, S.C. (NC) — Despite a plea by a local priest to cancel his address, Secretary of State Alexander Haig was the guest speaker at the St. Patrick's Day banquet of the all-white Hibernian Society in Charleston.

Although Father Thomas R. Duffy, vicar general of the Charleston Diocese and diocesan director of Catholic Charities, had written to ask Haig to cancel his speech because the Hibernian Society restricted membership to white males, the secretary of state told reporters on his arrival he

was unaware of the restrictive membership policy.

On his way into the dinner, Rep. Thomas Hartnett (R-S.C.), who invited Haig, said "The issue of racism, thank God, is no longer a real issue in this country. It lives on in the hearts and minds of liberals like Father Duffy."

Father Duffy and about 40 demonstrators marched in the rain across the street from the banquet site. Some were against the membership policy of the Hibernian Society,

while others were protesting against U.S. foreign policy.

Although progress has been made in the area of race relations, Father Duffy said, "You can still hear the word 'nigger' being used by whites. Racism is not latent, but blatant."

Earlier, Hartnett said he had warned Haig when he invited him that "there'll be a quack down here who'll probably be complaining" about the Hibernian Society's practices.

Subsequently, in his column in *The Catholic Banner*, the diocesan news-

paper, Bishop Ernest L. Unterkoefler of Charleston defended Father Duffy against his critics, many of whom, like Hartnett, attended Catholic schools.

"It has always been a puzzle to me," the bishop said, "how some did not absorb a full Catholic sense of values about justice and the social teachings of our beloved faith. Perhaps they didn't pay attention or they weren't bright enough to understand the inhuman pressures against blacks, workers, women, etc. Or perhaps they forgot."

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Readers: get tough on crime

(Continued from page 1)

duct, tool or implement from where I work and keeping it is the same as stealing."

Yes to gun control

In the now crucial question of handgun control, 76 per cent of those answering said they favor "some form" of control, while 24 per cent said they do not.

At the same time, however, 36 per cent of the respondents agreed with the statement, "If a burglar comes into my house, I have the right to defend my property by shooting and killing" the intruder. Thirty-four per cent said they would try to somehow "incapacitate him long enough to call police;" 26 per cent would just call police and wait until they arrive.

The percentages changed if the attack happened on the street. Then, half would hand over their money and call police; only 32 per cent would shoot and kill the attacker and eight per cent would try to resist without killing.

Only 33 per cent now carry handguns, as opposed to 65 per cent who don't. Fifty-nine per cent disagree with the statement that "having a gun in the home is worth the risk of a family member being shot."

More protection

Although only 36 per cent said crime had affected them personally or members of their family, 82 per cent said they have taken special measures against crime recently. The most often cited, chosen by 65 per cent of those answering, was changing and improving the locks in their home, followed by putting bars on the windows and doors, which was chosen by 18 per cent.

A majority also responded that they do not carry Mace or sprays for self-defense, but 75 per cent said they have "changed driving patterns to avoid certain neighborhoods" and 80 per cent said they no longer leave their windows down while driving.

Forty-one per cent said they "no longer go out at night," as opposed to 59 per cent who said they still do.

A majority, 80 per cent, said they do not fault police for the crime problem. Many commented that police hands are tied and there is nothing they can do. But 80 per cent said lawyers are at fault for "finding too many technicalities which let guilty people back on the streets"; 82 per cent said judges are not concerned enough about the rights of victims and therefore add to the crime problem; 86 per cent said parole boards are at fault for "putting convicted criminals back on the street too soon."

Drugs and refugees

Drugs were cited as the primary cause of South Florida's crime problem by 88 per cent of those responding. Also, 59 per cent felt refugees were a primary cause, as well.

A majority, 69 per cent, would be willing to pay higher taxes to get more police on the streets and 71 per cent agreed that more jails are needed. However, 78 per cent of those who



Miami's religious community, including Archbishop Edward McCarthy, are part of a broad-based effort to alleviate the crime problem in South Florida.

answered said they would object to a jail or prison being built near their home.

Eighty-two per cent said "we need more judges to hear criminal cases and clear the current backlog" while 53 per cent said they would not support a tax increase for programs "to eliminate the social reasons for crime."

The last multiple choice question in the survey asked respondents to rank in order of importance the reasons for the increase in crime all over the United States. The most often chosen answer, and the one most often ranked as the first or in the top three was "a breakdown in the family."

CRIME '82

"Lax morals" came in second; "a general breakdown in society since the late '60's" came in third; "nobody believes in sin anymore" came in fourth; "courts which do not punish criminals and police departments which do not apprehend them" came in fifth; and an "increase in poverty and the alienation of minorities" came in sixth.

Other reasons cited were "no belief in God"; "lack of personal responsibility" for one's actions; drugs; parental indifference; lack of respect of authority; court rulings which have given greater rights to criminals; a complex judicial system; and lack of concern for others. Lawyers were also cited as part of the reason for the crime increase.

"Good example"

The last four questions of the survey allowed those responding to express their own views about what the Church and Christians can do about crime, and asked them to explain in what ways crime had affected them.

The most often cited way in which Christians could battle crime, according to respondents, is by "setting a good example" for others. One parishioner from St. Louis in Miami said this included "not buying stolen goods for a so-called bargain."

The next most cited answer was voting for elected officials, including judges and legislators, who would make sure that criminals were punish-

ed for their actions. Being careful and vigilant came in third; praying and becoming more involved in the community tied for fourth.

Those who responded said most often that the Church could battle crime by teaching more forcefully "about heaven and hell and what is sinful," in the words of one parishioner from St. Gregory in Plantation. This feeling that Church teaching is being ignored and more often simply not taught seemed to be present throughout many of the responses.

Encourage Crime Watch

Many also felt the Church should do more to reach young people and make them aware of its teachings. Praying, informing people on who the best candidates for public office are and encouraging more community involvement in Crime Watch-type programs, were also mentioned.

While some of those who answered said that Church and Christians should work with prisoners and the poor to eliminate the causes of crime, others alluded to crimes committed by refugees and said the Church should push for stiffer penalties for criminals.

In the words of one parishioner from St. Rose of Lima in Miami Shores, the Church should "speak out in defense of the victims rather than the criminal."

Two people felt the Church should do nothing about crime because, as one resident of St. George parish in Fort Lauderdale put it, "It's not up to the Church. Our courts are to blame."

Most respondents wanted to see a hard-line attitude taken against crime.

Remember victims

"We have treated criminals well, while forgetting about the rights of those who have been put upon," said a parishioner from St. Joan of Arc, Boca Raton. "We have laws that protect the guilty while making the innocent feel like the guilty, through cross-examination by lawyers who are only interested in how much money and fame they can get by freeing killers, thieves and dope pushers. And worst, judges who would free

those people because our prisons are crowded."

One man from Holy Name of Jesus Church in West Palm Beach, who said he works with prisoners, cited "criminals" as saying "that alcohol and drugs are the biggest reason why they are in jail."

A few people called for greater use of the death penalty. A couple from St. Rose of Lima, Miami Shores, said, "If the criminals who were sentenced to death were put to death, the prisons would not be overcrowded and new ones would not be needed."

Others mentioned being "uprooted" by crime, forced to move or to stay indoors, fearful of who might want to harm them. One parishioner from Assumption Church in Pompano Beach recounted the story of a friend who had been raped:

"My best friend was raped," she said, "and she went from a happy person to a very sad and depressed (person). She was 60 years old. It caused her early death."

A parishioner from Visitation in North Miami had this to say about the crime problem: "I feel lawyers are one of the biggest causes of the crime situation — THEY should be investigated for their practices. It amazes me that criminals who are caught in the act, with witnesses, yet, in many cases, get off 'scott free.' There is no justice in America."

Awareness

A parishioner from St. Dominic in Miami said, "I believe the churches should stay out of politics and adhere to the Pope's advice. In Florida, let the Feds handle all immigrants according to the law. Let's help our own people before we take on the world."

But another man from St. Martha's parish in Miami said the Archbishop "should encourage pastors to form crime groups and support groups already in progress."

A couple from Christ the King Church in Perrine said the Church can do nothing about crime except "make its members more aware of ways to protect themselves (especially older people)."

Finally, a woman from St. Bartholomew parish in Miramar, said, "I don't know what the answer is — I wish I did. I know one thing. I'd like to see all guns be confiscated. It's pretty hard to commit some of these crimes people are committing with a knife. You have to be close and strong to use a knife. You just have to squeeze the trigger to destroy a whole life. Only law enforcement (officers) should ever even touch a gun."

The results of this survey constitute the starting point for a multi-part series on "Crime '82" which *The Voice* begins publishing with this issue. The series will include interviews with prominent Catholic judges and lawyers, with those involved in prison ministry and with experts on alcoholism and drugs, as well as with moral theologians who will explain the church's positions on issues such as guns, self-defense, the death penalty and its attitude toward prisoners and those who have broken the law.

Local News

But what if she ISN'T pregnant?

Talk to them anyway, nun says

By Dick Conklin
Voice Correspondent

You are a volunteer counselor at a local emergency pregnancy center. You have been trained to discuss a girl's unplanned pregnancy with her, and to offer an alternative to the abortion which seems to her like such an easy solution. You proceed to the necessary first step — the pregnancy test. But this time the test turns out negative. What do you do — simply breathe a sigh of relief and send her on her way?

According to Sister Paula Vandagaer, editor of Heartbeat magazine, there is much that can be done for the girl at this point, and the right kind of counseling can help her avoid many problems in the future — such as a real unplanned pregnancy.

Sister Paula visited South Florida recently from Los Angeles, where she serves Alternatives to Abortion International (AAI), a network of 1100 pro-life centers. The all-day seminar, called "Counseling the Young Woman - With Special Emphasis on the Negative Pregnancy Test" also became the first-ever regional meeting of the 10 Emergency Pregnancy Service centers serving South Florida. It was sponsored by the Archdiocesan Respect Life Office.

She praised the 100 local women who attended for the rapid growth in EPS centers locally, reflecting a national trend that has established new centers on an average rate of two per week.

Negative 50%

"Our organizations report to us that nearly 50 per cent of the pregnancy tests turn out negative," she said. "We are the pioneers in this type of counseling — what to do if she ISN'T pregnant."

"We already know that in cases where the test turns out positive, the girls tend to fall within three approximately equal groups. One-third wouldn't have the abortion anyway. Another third are under pressure from someone else, like a boyfriend or parents, to have an abortion. The



Sister Paula Vandagaer

other third come in wanting an abortion."

"Of the girls who turn out not to be pregnant, we find another three categories:

"First, some of of centers report that nearly 75 per cent are girls in their first year of sexual experimentation.

"The second group are kids who have gone on to the next stage — getting on the Pill and establishing a planned routine of sexual activity. These are highly likely to get pregnant. Some decide to test their relationship by getting pregnant or they want a baby for 'security'. Some 'forget' their Pill subconsciously.

"The third group are girls who have made premarital sex part of their lifestyle, by living with a guy or having multiple partners. They will probably be messed up in a lot of ways and have big psychological problems."

4 popular myths

Sister Paula cited four popular myths about sexual experimentation which she blamed on groups like Planned Parenthood for spreading.

"The first one says that once a girl's sexual activity has begun, she

can't stop it. Her sexual drive is dominant. It can't be controlled. It is irreversible. That is an absolute myth! Many people have dominant drives that aren't sexual."

"The second myth says that 'Everyone is Doing It'. There are statistics that say that 50 per cent of the kids under 20 have had sex. The other 50 per cent need our help and encouragement."

"Myth number three says that kids won't talk to adults about it. Sex is a very private thing, but kids want to talk to adults more than adults want to talk to them. It can't be taught on a blackboard. It either requires experience or talking to someone with experience. Some of the peer counseling popular in schools deals with how to do it or which contraceptive to use, but not how to stop. It is a cop out."

"The fourth myth is similar, and says that adults just don't have the ability to reach this generation of kids, that they are too old fashioned. Sex is being learned today as it always has — sometimes from friends, sometimes from parents."

"Why are young kids sexually active? You have to find out what is going on in their lives to stimulate them. Sometimes they try on different identities — like that of a popular rock star. You need to establish her relationship with her mother. How do they feel about each other? Sometimes these girls have terrible relationships with their fathers."

"A lot of these girls have grown up in homes with broken relationships, such as divorce. We get kids who have trusted someone, and then the trust is gone. We as EPS counselors have a way of stepping into that cycle of broken relationships through the negative pregnancy test counseling and also through the anti-abortion counseling. If we can help a young person into a committed relationship with her baby or by stopping her sexual activity, we have done her a tremendous service."

Talk to them

Sister Paula described some of the counseling sessions following the news of a negative pregnancy test, during which a counselor might try to get a girl to discuss her sex life and help her consider some positive options for the future.

"Could you sit down for a few minutes? What are you going to do next? Are you going to get married? Do you think that sex before marriage is bringing you closer together or driving you apart? Do you really want it? Do you need it? Is there any possibility that you are being used? What if you were to say 'no' and he said 'no deal'? Did you know that marriages without previous sexual activity tend to work out better?"

Depending on the girl and the counselor, the conversation might go into some very personal aspects of her sexual activity, tracing back to a point where she first begins to lose control, and how to avoid it.

The seminar also dealt with "The Contraceptive Question," a sometimes divisive topic that receives EPS responses ranging from the "We are anti-abortion, but don't deal with contraception", to openly recommending birth control pills and devices.

Sister Paula discussed some of the recent medical findings on blood clots and cancer attributed to use of the birth control pill, and the attempt of the drug industry to keep such news from reaching the public. Several major lawsuits dealing with deaths and other complications from the Pill have been settled out of court with the stipulation that the claimant not discuss the details with the press. Some recent medical studies that shed more light on such complications have been rejected by major medical journals because, as Sister Paula says they depend heavily on advertising from the drug companies making the pill.

"I've never seen contraceptives as an aid to anybody. They are consistently a destructive element in a girl's life."

Watch Repair

We repair Rolex, Patek Philippe, Audemar Piaget, Piaget, Corum, Movado, Omega, Concord, LaSalle, Seiko, Pulsar, closed and open faced pocket watches, antique watches including Repeater and other complex timepieces.

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Operation Big Bucks

Hialeah parish raised \$50,000 BEFORE carnival

By Ana M. Rodriguez
Voice Staff Writer

You couldn't have blamed a visitor to St. John's School in Hialeah last month for being a little bit confused: posters of thermometers and 'Go for it!' signs hung on the walls while spaghetti lunches, pancake breakfasts and pizza parties were all the rage.

Was there reason behind this madness? Sure, say Sister Marie Nivard, principal, and Sr. Donna, organizer of what could be termed "Operation Big Bucks." The point was to raise money for the school carnival. And the result was sweet success.

For the first time this year, the school children of St. John's were asked to go all out and make sure the annual carnival, whose profits go to pay the school and church's bills, was a success. Through incentives like pizza parties and video games, the children were encouraged to sell more and more raffle tickets, to canvass the community and also let everyone know that the nearby Catholic school was alive and well and conducting its annual carnival.

The result was that pre-carnival raffle ticket sales exceeded last year's total by more than \$18,000, for a grand total of \$50,300 compared to 1981's \$32,000. Not only did this boost the carnival, it boosted the school's morale and image as well. All this, in a recession-ill economy.

"It brought a close unity between

teachers, students and parents," said the principal. Added Sr. Donna, "People were excited about the carnival this year."

Each child was given \$40 worth of raffle tickets to sell. For every six books sold, he/she got one chance to win a radio headset. Every two weeks, prizes were also awarded to the classes who had collected the greatest amount of money. The prizes included a pizza party, a trip to the Metro Zoo and free carnival ride tickets.

The big prizes were two Atari video game sets, raffled off to one class in Kindergarten through fourth grade and another in fifth to eighth grade who had reached their \$1850 goal. Each additional \$50 brought in qualified the classes for another chance at the video game.

Other fund-raising activities included the Pancake Breakfast where the teachers cooked for the students, a Movie Day where the students were charged \$1 for watching one Walt Disney movie and a cartoon, and a Tag Day where they paid not to wear their uniforms.

Another big hit was the Game day, a kind of mini-carnival with booths manned and designed by the school-children themselves. Other children could come and play, for a price, of course.

But the best part of the whole deal was the fact that all the prizes were donated. "We went door-to-door



Fifth graders Pablo Caneja and Omar Romero show who's on top (Voice photo by Ana M. Rodriguez)

begging," recalled Sr. Donna. "Practically everybody (from the surrounding community) gave us something. It was a testimony to people's generosity."

"In itself it was an advertisement for the carnival," added Sr. Marie Nivard. "You make your school known. Then you find out just how

important your school is."

The idea proved a God-send, according to the principal, because the carnival was rained on for much of the weekend. In the end, it was the school children who pulled it through to success.

Added Sr. Donna, "I don't know how we could *not* do it again."

ABCD film is big success story



Gigi Coello and Charlie Allen

Closeup of Jesus healing the sick and handicapped.

"His heart is our heart, Can we do less?" the narrator asks.

Such was the simple but effective message of this year's ABCD film produced by Cinema East in Miami which was generally considered to be an important contribution to the recent success of the charity drive.

CHARLIE ALLEN, president of Cinema East, worked closely with Ar-

chdiocese director of development Frank Nolan and ABCD Campaign Coordinator Fr. David Russell, in producing the film that reflects each of their special inputs.

"The point Fr. Russell wanted us to make is that by supporting ABCD we were becoming Christ on earth," says Allen.

The film interspersed footage of the handicapped with stills of Jesus healing the sick.

Fr. Russell, who wrote part of the script, says that he wanted to design a film that could be used effectively in the liturgy.

"GIVING TO ABC has as much to do with seeing Jesus in the needy as it does with social service," he says.

The film illustrates some of the Catholic services provided throughout the Archdiocese. Work began on the project last August and over 5,000 feet of film was shot in order to obtain the completed 10 minutes of footage.

Film editor Gigi Coello, who worked long hours on the film, said she found the experience moving.

"It was the best project I ever worked on," she says. "I felt like I was working with God."

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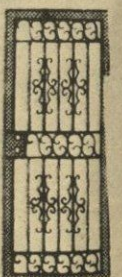
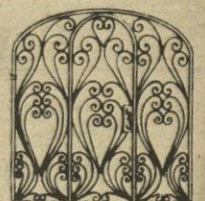
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Doors

Canon law modernizes Church

(Continued from page 1)

and elimination of any form of discrimination against women in church life.

THE LAITY WILL participate in a three-fold mission of the church; sanctifying, teaching and governing, he said. Through a sanctifying role, laymen may officiate at baptism, distribute the Eucharist, receive the vows in matrimony and in certain cases conduct a funeral. They also will take active roles in preparing others to receive the sacraments.

In teaching they will serve as lectors and catechists, share in missionary work and in teaching the faith in educational institutions and in social communications.

In a governing mission, the laity will be formally included as delegates to synods, sharing the same role as priests. They may serve in church offices earlier reserved for clerics and may 'possibly exert a very innovative influence, particularly in the area of marriage,' Father Morrissey said.

Dominican Father Thomas Doyle, secretary of the apostolic delegation in Washington, said that the 1917 Code of canon law was promulgated in a world "not hostile" to religion and thus the canon's primary concern was that of matter and form, the "valid execution of ritual."

The new code emphasizes the ecclesial dimension, with ritual seen as the "peak moment, the time when special grace is given," he explained.

"INDIVIDUALS NEED something more than we've been giving them, and that is preparation (for the sacraments) and support," he said. The church is moving away from the idea of baptism as only a means of freeing one from original sin to a view of baptism as initiation into the church community, Father Doyle indicated.

Father Morrissey and Msgr. John Alesandro, chancellor of the Rockville Centre, N.Y., Diocese, discussed marriage and the new code.

A key element involves use of the word "covenant" to replace the legalistic marriage "contract" of the earlier code, Father Morrissey said. The new code reflects greater understanding of the meaning of conjugal love, he said. Where the 1917 code listed the primary ends of marriage as, first, procreation, and second, mutual assistance, the new code

reverses this order, emphasizing the total person and making the new sequence "the good of the spouses and the generation of children."

The new code also cites marriage as a "partnership of the whole of life," but does not define its elements, as these will vary from country to country, he added.

In the new code the church's pastoral duties in relation to marriage are stressed, said Msgr. Alesandro.

"WE MUST DEVELOP the supports that society used to provide," he said, suggesting more counseling to aid couples "before problems reach the crisis stage."

The family system has broken down in the United States, he said, adding that the Catholic Church "sees this. We believe in this structure, we must have the interpersonal arena of the family. We must commit resources to family life on all levels, especially in the parish."

However, the "personality factor," the inability to fulfill the marriage commitment will continue to be the main reason annulments are granted, he said. The new marriage norms will affect procedures in the United States, requiring that all annulments be approved by another tribunal before being granted. This, according to Msgr. Alesandro, was expected and involves an "organizational and legalistic problem more than a substantive issue."

Msgr. Higgins receives AFL-CIO award

WASHINGTON (NC) — Msgr. George Higgins, former secretary for special concerns at the U.S. Catholic Conference and a longtime labor activist, has been named recipient of the AFL-CIO's highest award for humanitarian service. According to the labor organization, Msgr. Higgins will receive the Murray-Green-Meany award in Chicago May 5 during a national conference. The award is named in honor of American labor movement leaders.

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TEXAS TORNADO VICTIMS — Mr. and Mrs. Alvin Nitsch Sr., 82 and 76 respectively, huddle together in the remains of their home, torn from its foundation by a tornado that hit Winters, Texas. Their statue of Mary survived too but the elderly pair say they are moving. Their home suffered damage in a 1967 tornado as well. (NC photo from Wide World)

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Local News

'Rice Bowl' helps people feed selves

The annual Rice Bowl collection in the Archdiocese of Miami will be taken up in local parishes this Sunday.

NEW YORK (NC) — People in more than 70 Third World countries will receive pumps, wells, tools, seeds, goats and chickens because American families choose to skimp on one meal a week during Lent.

For six years families in dioceses around the country have made one meal each week during Lent an inexpensive, sacrificial one and donated the money saved to Operation Rice Bowl. The 1982 program begins Feb. 24 and small cardboard bowls again are being distributed for the contributions.

According to Bishop Edwin B. Broderick, executive director of Catholic Relief Services (CRS), "In the past six years, Operation Rice Bowl has raised over \$13 million, allowing CRS to aid millions of poor each year. With Operation Rice Bowl donations, CRS has provided needed programs that educate, train and encourage the poor to help themselves."

SEVENTY-FIVE percent of all Rice Bowl funds go to CRS, the U.S. Catholic overseas aid agency, and 25 percent may be kept by the diocese to fight hunger at the local level.

CRS has assisted thousands of refugees and displaced people with emergency relief such as food, temporary shelters, clothing and medicine, but most of Operation Rice Bowl funds goes to self-help kinds of programs, according to Crosier Father Laurence M. Olszewski, CRS coordinator of diocesan activities.

For example, in Jordan CRS has supplied 40,000 olive seedlings "to help the poor small farmer have a steady income," said Father Olszewski. The sale of the olives could be used to provide better food



Through donations received during the annual Lenten Operation Rice Bowl campaign, Catholic Relief Services funds school feeding programs like this one in India. This and other CRS programs supported by the drive are aimed at reducing hunger throughout the world. (NC photo)

for the families.

In India CRS plans to train 1,600 young women as community nutrition educators to conduct programs

for mothers with young children.

A \$35,000 water supply project is designed to increase the quantity, quality and availability of water supplies in Yemen. The project includes environmental controls and a program of health hygiene education.

Rural development is a growing activity for CRS. Farming cooperatives have been established and funds from Operation Rice Bowl are used to purchase tools, seeds and fertilizer. The funds also provide trained personnel to teach farmers efficient

farming and storage techniques.

U.S. programs also receive help from Operation Rice Bowl. In Denver Rice Bowl helps maintain eight centers that provide food for the needy and support two projects focusing on proper nutrition practices.

OFFICIAL

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

THE REVEREND RONALD WOHLERT — to Associate Pastor, St. Ignatius Loyola Church, Palm

Beach Gardens, effective March 11, 1982.

THE REVEREND MR. PAUL EDWARDS — to Deacon, St. Coleman Church, Pompano Beach, effective April 14, 1982.

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Northern Ireland

Will economic necessity lead to solution?

Second of Two Articles

By John Maher
NC News Service

More than 12 years after civil rights demonstrations in Northern Ireland led to violence that has taken more than 2,100 lives, the problem of developing a form of government satisfactory to all its people continues to dominate political activity.

James Prior, who took over as British secretary of state for the province last November, "has been consulting widely with all legitimate

'Some form of unification is the only solution ... British rule in any part of Ireland simply cannot work.'

— Fr. Sean McManus

political parties" said an official at the British Embassy in Washington. Prior hopes to be able "within weeks" to re-establish some form of provincial government in Northern Ireland and end the direct rule from London that has been in effect almost continuously since 1972, the official said.

No easy solution

"Obviously there is no easy single solution that would satisfy all those parties," the British official said. He noted that it is difficult to please at the same time the Democratic Unionist Party led by the Rev. Ian Paisley, a fundamentalist Protestant clergyman who laces his sermons with anti-Catholic rhetoric, and the Social democratic and Labor Party led by John Hume, which draws its support mainly from the predominantly Catholic minority population. Many Catholics in Northern Ireland favor the unification of Ireland.

"It was significant that when Paisley was in North America he was recommending a committee system," he continued. In such a system, the party winning the majority of seats in the provincial parliament would form the government, but would give chairmanships of half the parliamen-



A volley of shots is fired over the casket of hunger striker Kieran Doherty, 25, during funeral services held last summer in Belfast, Northern Ireland. Doherty was a member of the illegal Provisional Irish Republican Army (IRA) and received an IRA military style funeral. (NC photo from UPI)

tary committees to minority parties. "Even Paisley is not suggesting a return to the old Stormont system," in which the provincial parliament at Stormont was continuously dominated by the Unionist Party, the official said.

Redemptorist Father Sean McManus, national director of the Irish National Caucus, a Washington-based group lobbying for the unification of Ireland, dissented from the British spokesman's view.

"Everyone familiar" with Prior's effort to re-establish some form of provincial government "knows it's not going to work," Father McManus said. "Some form of unification is the only solution that will work. British rule in any part of Ireland simply cannot work."

"The crucial dimension in looking at Northern Ireland is the Irish one," an Irish official said.

Thatcher and Fitzgerald

He noted that, in the communique

issued after the meeting in London last November between British Prime Minister Margaret Thatcher and Irish Prime Minister Garret Fitzgerald, "both leaders expressed their commitment to reconciliation between the traditions in Ireland."

"Prior said he is willing to consider the Irish dimension," he added.

Both British and Irish officials said the Anglo-Irish intergovernmental council established last November will continue to operate.

The Irish official said that the council considers the totality of relations: between Britain and Ireland, between the two parts of Ireland and between the two Irish traditions.

In addition to political uncertainty, Northern Ireland faces severe economic problems.

"Unemployment is now over 133,000 — 19.7 percent," Prior said on Feb. 16. "In some areas almost one person in two is out of work."

The De Lorean Motor Co., founded by John De Lorean, a former General Motors vice president, which

has manufactured a \$25,000 luxury sports car at its plant in Belfast, went into receivership last month. It faced either sale or liquidation, after the British government refused to grant further subsidies. The plant has employed 2,600 people.

American recession

"De Lorean is an illustration of the problem," the British Embassy official said. "In a difficult economy you have to take a chance on speculative enterprise. Obviously the production of a specialist sports car is speculative . . . They have run into the American recession."

Harland and Wolff, the huge Belfast shipyard that is Northern Ireland's largest employer with a work force of 7,000, is also in trouble. "There is no question of Harland and Wolff closing," the British official said, "but there will probably be substantial layoffs. The shipbuilding business is contracting. They are estimating that 2,500 jobs will go."

He added: "It's not just the big plants that are the problem, but the suppliers, a whole series of support units. Cutbacks in De Lorean will surely severely hit smaller companies. The same is true of the shipyard."

In January, Prior announced that the British government plans to spend an additional \$172 million in Northern Ireland for 1982-83 bringing total public spending in the province to \$6.7 billion.

Irish officials say, however, that the economy of the republic, despite its troubles, is advancing more rapidly than that of Northern Ireland. Last year, 62 U.S. firms set up branches in the republic and U.S. companies are investing about \$1 billion a year there.

A Catholic businessman in Belfast told the Christian Science Monitor last May: "I want to see Ireland united mainly for business reasons. It would be a going concern."

Irish head asks U.S. support for unity

WASHINGTON (NC) — Irish Prime Minister Charles J. Haughey has appealed to the United States to make encouragement of the unification of Ireland one of its foreign policy objectives.

"Ireland holds a special place in the affections of millions of Americans," Haughey said in an address at a luncheon at the White House on St. Patrick's Day, "and it is my hope that that feeling will inform American policy and actions and insure that the encouragement of Irish unity ranks high among her international objectives."

The first thing to be done, he said, is that "Britain be encouraged to seek

'Whereas Lincoln sought to prevent the partition of his country, we are seeking to bring an end to the partition of ours.'

more positively and persuade more actively a change in attitudes and outlooks which would pave the way for unity and so enable her final withdrawal from Ireland to take place with honor and dignity."

Recalling the presidency of

Abraham Lincoln during the Civil War, Haughey said, "Whereas Lincoln sought to prevent the partition of his country, we are seeking to bring an end to the partition of ours."

Since 1922 the Irish island has been divided into the British province of Northern Ireland and what is now the Republic of Ireland. Strife in Northern Ireland related to that partition has caused more than 2,100 deaths in the last 12 years.

Earlier, President Reagan said "We in the United States cannot chart a course for the people of Northern Ireland."

'Get out of sacristies, change society, Pope tells priests

ASSISI, Italy (NC) — Pope John Paul II told Italian priests to "get out of the sacristies" and Italian bishops to become "an active presence in the various movements and structures of social life."

Such moves are necessary, said the pope March 12, to counteract the "programmed secularization" of Italy's lifestyle.

Lay people, too, the pope suggested, must increasingly become evangelists promoting Gospel values, in particular reconciliation and respect for persons.

The pope's pleas came during five talks which he gave during a one-day trip to the scenic city of Assisi, 100 miles north of Rome.

THE PONTIFF'S visit coincided with the closing of a three-day retreat in which Italy's 220 Catholic bishops participated. The retreat was part of

'Participate actively in rebuilding the nation's civil texture on the basis of ethical values of Christian humanism'

ceremonies marking the 800th anniversary of the birth of the city's most famous resident and patron of Italy, St. Francis.

The pope's call to priests and bishops to be more involved in society's life and structures was seen as particularly significant. It came just two weeks after the pope emphasized to Jesuit leaders that priests must avoid activity which is patently political, and less than a week after a new Vatican document ordered

priests not to form or join organizations whose aims are chiefly political.

One church source said that the pope's words at Assisi served as a counterforce against a misreading of the pontiff's earlier remarks. That misreading, said the source, would see the pope as having rejected all efforts by clergymen to affect the operations of governments and to change the structures of society.

Speaking to the bishops, the pope called St. Francis a "man of the frontier" and said that the bishops too should be "opposed to traditionalism and immobilism."

He said that "in this moment of a crisis of values and of moral disorientation" the bishops were "called to participate actively in rebuilding the nation's civil texture on the basis of the ethical values of Christian humanism."

THE POPE TOLD the bishops that in working toward refashioning society they should follow the example of St. Francis' detachment from earthly goods. He noted that Francis had grown up in the comfortable home of his father, a wealthy merchant, but that after his conversion in his early 20s Francis gave up a life of earthly riches and gave away all that he had.

The pope offered St. Francis as an example of how one person's total dedication to the Gospel ideal could contribute to a religious and moral revival in society.

Addressing more than 700 priests and Religious in Assisi's Cathedral of St. Rufino, within a few feet of the font in which St. Francis was baptized, the pope spoke of a "decline in values and generalized secularization" in the world today.

"At the end of the last century," said the pope, "when with the advent of the first industrial society, some symptoms of crisis were beginning to appear, it was said that now was the time for priests to 'get out of the sacristies' and to go and meet the people."

"AND TODAY? Today all that seems to impose itself with an even graver urgency, and it finds already a significant 'precedent' and an emblematic model in the conduct of St. Francis and his followers," he added.

The pope said that in the early days of the Franciscan community, St. Francis had discussed with his followers "whether they ought to retire in solitude and in seclusion to contemplate and to pray, or whether instead 'to spend their life in the midst of the people' to preach the Gospel and to save their brothers with a direct apostolate."

"After having prayed," said the pope, St. Francis "suddenly found the answer." The pontiff called the Franciscans' option for the active life of ministry "a new choice perfectly aligned with the fundamental choice of following Christ."

Vatican deficit: Good news, bad

VATICAN CITY (NC) — A projected \$25-million deficit in the Holy See's 1981 operating budget has been balanced out by increased contributions from the world's 700 million Catholics, the Vatican said March 18.

But it told a council of 15 cardinals that its projected 1982 deficit is \$30 million.

NC News has learned that the council, established to review the Holy See's finances and organization, plans in future meetings to propose methods for full disclosure of Vatican finances, which for years have been carefully cloaked in secrecy and an object of considerable controversy.

On March 18 of this year, as the

same council concluded three days of meetings, it was told by the papal secretary of state, Cardinal Agostino Casaroli, that the increased contributions from throughout the Catholic world had eliminated the estimated deficit.

CONTRIBUTIONS, in the form of diocesan collections and private contributions, came even from some of the poorer nations of the world, Cardinal Casaroli said.

The council was presented with the proposed 1982 operating budget of the church's central administration, which foresees a deficit of some \$30 million.

The deficit comes chiefly from the salaries and pensions of more than 5,000 Vatican employees, which comprise more than 60 percent of the total budget, said a brief Vatican communique following the meeting.

The budget includes the work of the church's central congregations and commissions, which deal with such matters as religious education, justice and peace, and communications.

One of the major problems besetting the Vatican budget is the rate of inflation in Italy, which over the last year has exceeded 20 percent. Apart from salaries and pensions, many of which are tied to automatic cost of living increases, congregations and commissions have tightened their belts in presenting their proposals for 1982 spending.

Besides proposing methods for full disclosure of the Vatican's finances, future meetings of the council of cardinals will also examine complete organizational charts of the church's central operations.



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Pope sees Communist workers

NC News Service

Pope John Paul II went to the heart of communist Italy March 19 to honor the world's workers on the feast of St. Joseph.

The papal visits to Rosignano and Leghorn, Italy, also marked a homecoming of sorts for the Polish-born pope, who worked for four years in a chemical plant owned by the same multinational corporation that owns the Rosignano factory where he spent several hours.

chemical plant in Rosignano, several miles outside Leghorn.

POPE JOHN PAUL used the visit to reaffirm the church's support for workers' rights to a fair wage, to labor unions and to a say in the policies of the company for which they work.

The workers of Rosignano, a factory town in which about 75 percent vote the Italian Communist Party ticket, warmly applauded the pope's views on those issues.

But during a dialogue between the pope and the factory council, the Solvay employees raised some difficult and often hostile questions.

"They say that Solvay called the holy father here to absolve them from their sins, because a simple parish priest was not sufficient," said Vasco Nandi, a factory labor leader, one of the nine Solvay employees who addressed the pope during an hour-long dialogue.

"I certainly didn't come here in the interests of your bosses," the pope replied. "I wouldn't have chosen St. Joseph's feast day for that. I came to get close to the workers."

During his dialogue with workers Pope John Paul also heard complaints about the high mortality rate among those living near the factory, the church's ban on priests' involvement in partisan politics and his own

alleged over-emphasis on events in his native Poland.

The pope said he was not competent to answer questions about the factory's working conditions or health problems related to the work, referring such queries to the management and the local archbishop.

REAFFIRMING HIS stand on priests in politics, he said the clergy should facilitate the laity's involvement in partisan politics but not take leading roles in strictly political pursuits.

"This is not an escape from social

problems," he said. "The church is deeply involved in these problems."

He admitted a special concern for his native Poland, which has been under martial law since Dec. 13, but said that as pope, "my homeland becomes the world."

After eating lunch in the workers' cafeteria, flanked by the Belgian president of Solvay International and the youngest female factory worker, the pope went by helicopter to the Montenero Marian shrine, a baroque structure 1,000 feet above sea level, which houses a picture of the madonna and child discovered in 1345.

'I certainly didn't come here in the interests of your bosses. I wouldn't have chosen St. Joseph's feast day for that. I came to get close to the workers.'

"What memories flowered in my mind as I visited a little while ago several departments of your huge industrial complex, as I experienced the joy of shaking hands with many of you, of exchanging some views, of observing close up the milieu in which you carry out your daily toil," he told the 2,800 workers at the Solvay

Praises athletic qualities

VATICAN CITY (NC) — Paying tribute to sports, Pope John Paul II said on March 20 that the qualities and talents which count most in athletics "are important not only for sporting events but in other areas of life as well."

The pope spoke at the Vatican's Hall of the Consistory to several hundred male and female athletes from 38 countries who were in Rome for the following day's cross country championships.

"Athletic competition," said the pope, "draws out of the human person some of his noblest qualities and talents. He must learn the secrets of his own body, its strengths and its weaknesses, its stamina and its breaking point."

"He must develop, through long hours of exercise and effort the power of concentration and the habit of discipline," the pope continued, "learning how to hold his strength in reserve and to conserve his energy for that final moment when the victory depends on a great burst of speed or one last surge of strength."



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Salvadorans will vote: Will

(The author is a U.S. free-lance writer who has been traveling extensively in Central America.)

By Sam Dillon

SAN SALVADOR, El Salvador (NC) — The most closely watched, heavily financed, fiercely criticized and what American and Salvadoran leaders hope will be the "freest and cleanest" election in El Salvador's history will take place March 28, when Salvadorans elect a 60-member Constituent Assembly.

The assembly will have nearly limitless governmental powers. But the troubling question remains: Will it have the power or inclination to end El Salvador's biggest problem, the civil war that has taken more than 30,000 lives in two years?

Virtually all of the country's active left-wing political leaders have labeled the elections a "farce" and have chosen political exile or armed struggle rather than electoral participa-

'The campaign has displayed all the rough-and-tumble of an American-style electoral process.'

tion.

As a result, the political contestants have been the Christian Democrats — who now share power with the army — and five right-wing parties. All six parties strongly support the army in its counterinsurgency war.

The issues among the six parties have boiled down to the Christian Democrats' defense of agrarian and other reforms against rightist claims that the reforms have amounted to too much governmental interference in private enterprise.

Tradition of fraud

Government polls indicate that nearly nine-tenths of the eligible

voters plan to vote. That would not be a surprisingly large turnout, since voting is mandatory.

The main characteristic of the Salvadoran electoral tradition has been fraud.

In 1972 Jose Napoleon Duarte, civilian head of the mainly military junta now ruling El Salvador, won the presidential elections, only to be arrested, brutally beaten and forced into exile. A colonel was installed in the presidency. The results were highly suspicious again in 1974 municipal elections.

A U.S. congressional inquiry concluded that Salvadoran military leaders coordinated fraud in 1977 elections by using two-way radios and the national telephone system to dispatch armed thugs, who stuffed ballot boxes where the official military candidate appeared to be losing.

The Salvadoran Central Election Council has instituted a series of technical changes in voting procedure — including glass ballot boxes that will be obviously empty at the beginning of balloting — to prevent the appearance of fraud this year.

"The country has no experience with free elections, so the process is very complicated this time. We have to give all the credibility we can to the process," said the council's director, Jorge Bustamante.

Bustamante said public confidence in the process was demonstrated by a council poll indicating that 89 percent of Salvadorans over 18 intended to vote.

Those who abstain will not receive a stamp in their government identity card and are liable for fines.

Critics of the government say that they could also face harassment afterward by security forces who may consider abstention a sign of a "subversive outlook."

Assembly needs wide powers

Once elected, the assembly will be empowered to write a new constitution and choose a provisional government that will replace the military-civilian junta that has governed since an October 1979 coup.

The assembly could choose any form of government. "They could crown a king if they wanted to," said one American diplomat.

The new government will need wide powers because it will take control of a country nearing economic collapse and military conflagration. Election critics in the Catholic Church have claimed that the United States has supported the elections mainly to legitimize a government to which it could supply bombs and helicopters to pursue a Vietnam-style counterinsurgency program.

Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, who advocates peace talks with the guerrillas, is more hopeful. He has cautiously supported the elections in the hope that a "legitimate" government might have the political courage to defy the military and begin negotiations.

No party, however, has advocated negotiations. The main campaign issues have been economic. The



DEATH PROTEST — Wearing a death-like mask and combat gear, a demonstrator stands outside the Los Angeles Music Center recently, protesting U.S. involvement in El Salvador. (NC photo from UPI)



FEARFUL MOMENT — A frightened woman crouches behind her market stall to avoid the crossfire between rebels and government troops in a San Salvador suburb. (NC photo from UPI)

Christian Democrats have called their rightist opponents "retrogrades" who want to reverse the U.S.-backed and junta-imposed reforms of El Salvador's farming, banking and exporting systems.

Supported financially by the agricultural oligarchy, wealthy entrepreneurs, professionals and military officers, the rightist parties have blamed the Christian Democrats for "misgovernment."

Their attacks on the reforms have been indirect, hidden in claims that the government has been meddling too much in the economy, thus stifling business initiative.

Rightist alliance

The biggest campaign surprise has been the emergence of the Nationalist Republican Alliance, known by the acronym ARENA after its Spanish name, as the front-runner among the rightist parties.

Led by a 38-year-old former army major, Roberto D'Aubuisson, whose name has been linked in several reports to the 1980 assassination of Archbishop Oscar Arnulfo Romero of San Salvador, ARENA has run a well organized and well financed campaign attacking the Christian Democrats as communists.

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¡La histórica Escuela Gesu va a ser cerrada!

*La noticia causó
conmoción y tristeza*

Por Ana M. Rodríguez
(Del staff de The Voice)

La noticia ha causado conmoción y tristeza: la Escuela Gesu cierra sus puertas.

La vieja institución de 56 años, la primera escuela Católica construida en Miami, la de larga tradición de excelencia y de lazos comunitarios, ha sido víctima de los años.

Asentada en el bullicioso "downtown" que ha visto las mareas de la historia desde el esplendor de los primeros tiempos hasta la decadencia de los cincuenta y el actual rejuvenecimiento, el espíritu de la Escuela Gesu era tan fuerte como siempre pero su cuerpo ya no la acompañaba.

Algun día del próximo mes de Julio la Escuela será demolida y un área de estacionamiento ocupará su lugar.

Según palabras de la Principal, Hermana Breeden, la escuela ha sido "una familia". Por alguna razón, tenía "algo especial".

Aún los que decidieron cerrarla, como el Padre Vincent Sheehy, controlador de la Arquidiócesis, están de acuerdo en que la escuela tenía "gran espíritu", ese algo especial.

Pero "algo especial" no era bastante. Los niños no podían jugar a la pelota en "algo especial" sino en más grandes campos de juego. Con "algo especial" sólo no podía eliminarse el comején que se comía los pisos de madera. "Algo especial" no reemplazaría las ventanas de la escuela ni podría realambir el sobrecargado circuito eléctrico ni evitar que la envejecida plomería causara inundaciones o reparar las goteras del techo. No podría instalar un moderno elevador en lugar del presente de operación manual.

La seguridad de los niños, lo más importante de todo, no podría garantizarse con "algo especial". Gesu no está en una tranquila zona suburbana con policías que ayudaran a los niños a cruzar la calle. Está en un lugar con "caracteres callejeros" y chiflados junto con los normales.

"Hay que andar al paso del tiempo. El edificio no vale la pena tratar de salvarlo. No podríamos justificar gastar dinero en tan anticuado edificio aunque alguien comenzara una campaña para recaudar dinero con el fin de repararlo", dijo el Padre Sheehy.

La Hermana Breeden, que ha dedicado siete años de su vida a Gesu, dice que "tengo que estar de acuerdo con el comité, la única opción es cerrar la escuela".

Pero la monja de voz suave no está de acuerdo con la forma en que se hizo la decisión. Ni ella ni ninguna

otra persona asociada con la escuela tomó parte del comité ni fue jamás consultada desde que en 1980 venían mirando el futuro de la escuela y en Enero tomaron la irrevocable decisión.

El Padre John Edwards, párroco de Gesu y el Padre Sheehy, dicen que él, como párroco, es finalmente responsable por la escuela. Y Padre Sheehy agrega que nadie asociado con la escuela fue consultado para evitar "rumores" que podrían haber afectado el "espíritu."

Los estudiantes y los maestros no supieron de la decisión hasta mediados de Febrero.

Una carta del Padre Edwards y de la Hermana Breeden enviada a los padres les anunciaba que la escuela sería cerrada y les pedía que llenaran la forma para indicar a que escuela católica querían que sus niños fueran el año próximo, pidiendo a la Arquidiócesis ayuda para encontrar lugar para sus hijos en otras escuelas católicas.

— Yo no se si ellos sienten algo por la escuela — dice Marta Somohano, maestra de 8vo. grado en Gesu, disgustada con la decisión — Y odiaría mirar hacia atrás y ver un parqueo en el lugar donde pasé parte de mi juventud.

La Sra. Somohano y la Hermana Breeden dicen que con un poco más de tiempo la Escuela pudo haber lanzado una exitosa campaña para allegar los fondos necesarios para las reparaciones. Porque aunque la decisión se tomó ahora habían rumores desde hacía tres o cuatro años acerca del cierre de la escuela.

En aquel tiempo una inspección de las ventanas para un estimado del costo de reparación arrojó que unos \$30,000 eran necesarios. La Escuela se sostenía sólo con las cuotas y una campaña pro-fondos cada año. Gesu tenía ya ahorrados este año \$5,000 para ello. El Padre Sheehy supone que el trabajo hoy día costaría unos \$200,000.

En 1980, después que la Ciudad de Miami pasó una ordenanza pidiendo que los edificios de más de 40 años tuvieran una inspección anual de ingeniería, la Arquidiócesis comenzó a estudiar cuánto dinero haría falta para reconstruir la escuela, y que sería a la larga lo más sabio hacer.

El año pasado el comité comenzó a reunirse teniendo ante ellos un reporte de los ingenieros y un estimado de medio millón de dólares y "todos estaban de acuerdo que no era factible mantener la escuela abierta".

Gesu comparte el edificio con el Centro Católico Hispano, una oficina



La Escuela de Gesu luce hoy mas menos igual a lo que lucia antes en esta foto de 1951 pero las apariencias engañan y los años, que no pasan en vano, han hecho sus estragos.

del Buró de Servicios Católico que ha ayudado a los cubanos durante 20 años y casi un hogar legendario para los refugiados, tendrá que buscar otro lugar.

La tarea del comité no fue la de mirar la rica historia de Gesu, a su fama tradicional de ganadores de Basketball, aunque hacía años no tenía un "home-team" porque una excavación para drenaje existe en medio del court, ni a los líderes católicos como el juez Clyde Atkins que se graduaron en Gesu ni a las más de 20 nacionalidades representadas en su actual matrícula.

— El comité se reunió para estudiar el edificio, independiente-

mente de lo que fue o para que se usaba. — dijo el Padre Edwards.

La Hermana Breeden tuvo que admitir que el sitio es peligroso hoy día y dice que "afortunadamente nada ha pasado a los estudiantes pero que el miedo es constante.

Recientemente, mientras estaban todos en la Misa escolar, las cortinas del sótano fueron robadas pero no van a reponerse ahora. "Y si hubiera sabido que la escuela iba a ser cerrada me hubiera ahorrado los 2,000 que costó la puerta nueva para el patio, no habria pintado el verano pasado ni comprado las nuevas unidades de aire acondicionado," dijo la Hna. Breeden.

1882-1982: Centenario Caballeros de Colón

En Marzo 29 1982 un joven sacerdote, Padre Michael McGivney fundó con 12 hombres los Caballeros de Colón. Su primera reunión fué en la parroquia Santa María en New Haven, Connecticut.

1897 - La orden estaba ya arraigada en la parte de Nueva Inglaterra (U.S.A.), a lo largo del Atlántico y Canadá.

1905 - Se extiende desde Quebec (Canada) hasta California y desde la Florida hasta Washington.

1909 - Se funda en Cuba el primer Consejo de Caballeros de Colón.

1982 - La Orden cubre todo los Estados Unidos, Canadá, México, Filipinas, Puerto Rico, Guatemala, Guam, etc. (Cuba estuvo activa hasta la llegada del Comunismo que pro-

hibió la libertad de expresión y reunión)

La orden tiene mas de 1.35 millones de miembros y cuenta con más de 7,000 Consejos.

La creatividad de los Caballeros se manifiesta en sus numerosos programas y variados proyectos que tienden a beneficiar al prójimo. Su fortaleza asegura que dichos programas sean ejecutados con efectividad y, por ende, produzcan resultados positivos. Desde su fundación ha afianzado su lealtad y fidelidad a la Jerarquía Eclesiástica.

Los Caballeros mantienen como escudo de vanguardia "LA FAMILIA", eje de toda sociedad Cristiana, por eso también cuenta con

(Sigue en la pág. 4A)

San Dimas



Dimas fue un notorio ladrón en los días en que Jesús el Señor evangelizaba en Palestina.

Una leyenda cuenta que cuando la huida a Egipto de la Sagrada Familia, a causa de la orden del emperador Herodes de asesinar a todos los niños menores de dos años, Dimas los vió y presintiendo que esta familia "era distinta" protegió a Jesús, a María y a José de que nadie les hiciera daño.

33 años más tarde Dimas encuentra de nuevo a Jesús y a María. En esta ocasión ve a una madre con el corazón traspasado de dolor, al pie de la cruz de la que cuelga Jesús en medio de dos ladrones. Un de ellos es Dimas.

El Evangelio (Lc. 23; 32-43) dice que después de crucificado Jesús, el otro ladrón se burlaba de El y Dimas le recriminó diciéndole: "¿Ni siquiera cuando sufres el mismo suplicio temes a Dios? Nosotros sufrimos justamente por el mal que hicimos; pero éste no ha hecho nada malo". Y volviéndose a Jesús le dijo: "Señor, acuérdate de mi cuando estés en tu Reino". Jesús le prometió: "En verdad te digo que hoy estarás conmigo en el paraíso".

Ecos de la Parroquia San Lázaro

La Parroquia San Lázaro, de Hialeah, tendrá unas Charlas de Cuaresma comenzando a las 7:30 p.m. en los siguientes lugares y fechas:

Marzo 27, en Vivian Villas.
Abril 1ro., en la Casa del Sol.
Abril 2, en la Casa Paterson.

Por Brad Collins

Al salir de la ruta interestatal 80 en el sureste de Idaho, la primera cosa que sobresalió fueron los pequeños ejércitos de trabajadores campesinos agachados en los campos rebosantes de cebolla. Era el final de la estación de recogida y también, según supe después, el final de la larga ruta hacia el norte para muchos trabajadores que cobrarían sus últimos pocos dólares antes de regresar a Texas, New Mexico y al mismo México. Allí esperarían durante el invierno hasta que comenzara la estación de la siembra para renovar su migración.

Yo me dirigía a Parma, pequeño pueblo con una población de 1500 almas, minúsculo punto en un mar de papas, cebollas y lúpulo. Para miles de obreros del campo, Parma, y numerosos pueblos similares en el país, no son sino hogares temporales en una vida de constante migración.

Afortunadamente, esta es una vida íntimamente familiar para el Padre Arturo Escobedo. Cuando los trabajadores se detienen en Parma, ellos saben que el párroco de la Iglesia Sagrados Corazones de Jesús y María comprende sus necesidades y los recibe con los brazos abiertos, porque él, antes, compartió también sus luchas.

— Recuerdo este pueblito desde los días en que era un jovencito — dice el Padre Escobedo, mexicano-americano de primera generación. — Pero nunca soñé que algún día volvería aquí a servir como sacerdote.

Uno de los 18 hijos de una familia de trabajadores migratorios, el Padre Arturo vivió las dificultades de los hogares temporales que los acomodaban durante las estaciones de cosecha desde Texas a la Florida, a Michigan, a las Dakotas y entonces a California y Idaho.

Para los adultos significa un trabajo anquilador por salarios mínimos. Para los que emigran desde México el salario es mejor que en su país. Pero el precio de ser un emigrante en una tierra extraña es también muy alto. Sentimientos de inestabilidad y desposesión pueden ser un desafío para el alma tanto como para el cuerpo.

— En México la gente es muy religiosa. Mi familia iba a Misa diariamente. Mis abuelos nos

Un misionero que

Esta historia tiene mucho en común con la vida de los trabajadores migratorios de Florida, especialmente con los del sur del estado, para quienes no es nada nuevo porque comparten las mismas necesidades y rigores del trabajo. Los sacerdotes y religiosos misioneros que les sirven lo saben bien, pues comparten sus penas y alegrías. Sea para ellos esta historia un homenaje a su dedicación.

Lo que si es una novedad en este relato es que su protagonista, el Rev. Padre Arturo Escobedo, creció entre ellos y vivió sus angustias. Los dejó para atender la llamada del Señor y ya ordenado sacerdote, volvió a los campos que vieron su infancia para servir a sus hermanos, sus propios familiares entre ellos. Reproducida con permiso de la revista Extensión, de la Sociedad Extensión de la Iglesia Católica para ayuda de las misiones internas en los Estados Unidos.

enseñaban, a los niños, a rezar. Rezábamos el Rosario todos las noches y dabamos gracias antes y después de las comidas. Pero cuando vinimos a Estados Unidos comprendimos que muchas cosas no se hacían como era nuestra costumbre. Y eso puede ser un choque cultural.

Desafortunadamente cuando los padres van en pos de trabajo, los niños también tienen que ir, saltando de una escuela a otra a través del país hasta que alcanzan la edad de engrosar también la fuerza laboral como peones o braceros. A menos que tengan la suerte de romper el ciclo como hizo el Padre Escobedo.

— Yo tuve la suerte de ser protegido por una familia de New Orleans, quienes poseían una granja donde trabajaron mis padres. Ambos eran profesores y decidieron ayudar a mi familia. Le dijeron a mis padres que ellos estaban dispuestos a tener un par de nosotros y darnos educación — nos cuenta el Padre Escobedo, quien a la sazón tenía cuatro años. Cuatro de ellos se quedaron en la granja y él fue el último en reunirse con la familia cuando contaba 14 años.

— Esto me brindó un buen principio en la vida porque tuve la oportunidad de aprender bastante del idioma y de la cultura francesa. Fue gracioso, cuando me uní a mi familia tuve que aprender de nuevo mi propia lengua.

Pero el Padre Escobedo siguió adelante, se fué a la Universidad Central de Los Angeles para estudiar medicina y entonces comenzó a trabajar como anestesista en dos hospitales de Texas. Trabajando entre el sufrimiento y la muerte sintió que algo faltaba en su vida.

— Comprendí que es muy fácil perderse en el mundo del dinero hasta que uno no piensa más que en ganar más y más. Me dí cuenta que me alegraba de respetar a la gente por lo que ellos mismos eran como seres humanos.

Padre Escobedo decidió entrar en el seminario diocesano de New Orleans buscando una vida más humilde de servicio a Dios y a la humanidad. Después le preguntaron si quería ir para Idaho donde había gran necesidad de sacerdotes hispanos para trabajar con los obreros migrantes.

El corazón del Padre Escobedo está de nuevo con su gente. Como en sus primeros años aún esta, casi siempre, en "camino". La parroquia de los Corazones de Jesús y María es la quinta en que ha trabajado desde que vino a Idaho. Pasa la mayor parte de la semana en la carretera visitando a los trabajadores en los campos y a los enfermos en los hospitales, enseña gimnasia y español a los muchachos del area, trabaja con el Club de Leones local y celebra Misa en español en la penitenciaría estatal de



En la pequeña Iglesia de los Sagrados Corazones de Jesús y María, el Padre Escobedo celebra Misas en inglés y en español para servir las necesidades de ambas culturas. La Iglesia fue construida en 1918 con donaciones hechas a Extensión Católica.

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Volvió a lo suyos



El Padre Arturo junto a su abuelita, en la foto a la derecha, en un campo para trabajadores migratorios. Ella todavía viaja con su familia cuidando de los niños mientras los mayores trabajan.



El programa semanal incluye supervisión de la educación religiosa continuada para adultos de habla inglesa y de habla española. El Padre Arturo es bien admirado por sus fieles de las dos culturas porque para él no hay diferencia entre los hijos de Dios.

Boise.

Los niños, sin embargo, ocupan un lugar especial en el corazón del Padre Escobedo. Además de las clases de CCD, sirve como director espiritual en retiros de jóvenes y de la CYO de la diócesis. En una comunidad predominantemente mormona, los niños católicos sienten una gran presión para defender su fe y algunas veces se sienten desanimados porque son minoría.

— Sólo porque son católicos no quiere decir que los niños comprenden su fe y a menudo se sienten avergonzados de su desconocimiento. Aquí es donde entra la Iglesia y les enseña y los ayuda a llevar una vida cristiana.

La Sociedad Extension Católica

ayudó al Padre Escobedo a llenar estas necesidades. Aunque el interés de Extension en Parma es una realidad desde 1918 cuando ayudó a la construcción de la primera Iglesia.

Las Misas se celebraban entonces en los hogares de los feligreses, Extension remodeló el hall parroquial que serviría como centro de cuidados diurnos para los niños, como clínica médica gratuita para los obreros migratorios y centro de educación religiosa y ayudó a reparar la vieja iglesia de 64 años en 1981.

Pero es la sensibilidad y la atención del Padre Escobedo y de todos los misioneros la que mantiene al pueblo fiel cerca de Dios, desde los dueños de la granjas hasta los nómadas modernos del circuito de granjas de migrantes.

CARTA DEL ARZOBISPO

No hay palabras para explicar lo que siento...

Amadísimos míos:

De vez en cuando alguno de mis amigos, aún entre los obispos, me dice, "Yo no tendría su trabajo por nada del mundo."

Ellos se referían a las necesidades de la Arquidiócesis, creciendo tan rápidamente, acomodando las olas de nuevos refugiados, lidiando con el crimen y las guerras de los traficantes de drogas. Mientras les agradecía su simpatía, yo pensaba: "Yo no les daría mi trabajo por nada de este mundo."

Sí, hay desafíos. Pero tiene muchas grandes experiencias sirviendo a los dedicados sacerdotes, religiosas y religiosos y a los fieles de la Arquidiócesis de Miami.

La semana pasada tuve una de esas experiencias. Fué durante la Comida a los Párrocos para anunciar sobre la petición para las Caridades del Arzobispo. Cuando el momento se acercaba yo me sentía, desde luego, algo aprehensivo. Se me había dicho que debido a las actuales condiciones económicas, otras campañas en nuestra comunidad no habían alcanzado sus metas; como la United Way, la apelación de United Jewish y la de March of Dimes. En tales momentos uno se preocupa al tener que cortar programas justo en el momento en que el gobierno disminuye las ayudas y los altos costos harán las necesidades aún más precarias. Uno piensa que efecto tendrá un fracaso en la moral de aquellos que han trabajado tan arduamente, que son tan generosos con el ABCD.

Yo supe, al reconocer personalmente obsequios especiales este año, que la mayoría de ellos excedían los regalos del año pasado. Pero todavía estaba preocupado cuando me reuní con Frank Nolan, Director de la Oficina del ABCD, para el recuento final que sería anunciado a los párrocos esa noche.

Fué entonces que, si yo hubiera sido unos pocos años más joven, ustedes habrían visto al Arzobispo de Miami dando volteretas por todo Bis-

cayne Boulevard. El reporte de Frank sobre la respuesta del gran pueblo y sus sacerdotes de la Arquidiócesis de Miami fué que ellos habían prometido \$4,635,032, \$455,000 más que el año anterior. ¡Pasamos con la tremenda suma de \$885,000 nuestra meta de \$3,750,000!

No hay palabras en el diccionario que describan como yo me sentí.

Alivio, desde luego. Admiración sin límites y profunda gratitud por la generosidad de los fieles de nuestra Arquidiócesis quien, en tiempos duros, estaban más interesados en las necesidades de sus hermanos, que eran aun más grandes. Profundo aprecio por la abnegada lealtad de los sacerdotes y sus cooperadores quienes, encarando las necesidades de sus propias parroquias, pusieron a un lado los intereses parroquiales para ser más sensibles a las necesidades mas amplias de nuestra comunidad arquidiocesana. Sentimos gran aprecio por el Embajador David Walters, por el Padre David Russell, el Padre Gilberto Fernández y todos los dirigentes de la campaña, tanto como por Frank Nolan y su personal.

¡Siento ganas de gritar desde la más alta montaña, sólo que no tenemos montañas en la Florida!

En cierto modo yo leo en esta hermosa respuesta a nuestra llamada, una expresión del creciente sentido de preocupación comunitaria en nuestra Arquidiócesis, un mayor sentido de aprecio y orgullo en lo que nosotros, como sacerdotes y pueblo, estamos tratando de hacer juntos para promover el Reino, para servir a nuestra gente, para ser voz de justicia y decencia. Leo también una aprobación de nuestro nuevo énfasis en enriquecer la vida espiritual del pueblo de la Arquidiócesis por medio de la Evangelización.

¿Les he dicho ultimamente que yo los amo?

Devotamente suyos en Cristo

Edward A. McCarthy
Arzobispo de Miami

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Centenario (de la pág. 1A)

la Asociación de Damas, completando el cuadro con los Escuderos de Colón (jóvenes de 12 a 18 años) y las Madrinas (grupo de muchachas).

La Evangelización ha sido siempre su lanza de batalla, sus programas la pólvora de ayuda, contándose entre los miles su compromiso con la sociedad de velar por las actividades "Pro Vida", batallas contra el aborto, contra la pobreza, ayuda espiritual y económica a la ancianidad, a los "no privilegiados", a las madres solteras, etc. Los Hermanos que fallecen reciben una Misa diaria por su eterno descanso en la Iglesia de Santa María en New Haven, Conn.

Todos los Consejos tienen un Programa por las Vocaciones para mantener la propagación Evangélica y el futuro de nuestra Iglesia. También actividades familiares mensuales.

El mes de Octubre de cada año es dedicado a la Virgen Santísima y rezan el Rosario diariamente.

Sus obras de caridad sobrepasa los \$46 millones.

En 1980 se creó un Fondo de UN MILLON DE DOLARES para ayuda a la Educación Católica. Este fondo es llamado Fr. Michael McGivney Memorial, y en 1981 otro por \$10 millones para asistir a su Santidad el Papa en aliviar las tragedias humanas a través del mundo y otros diez

En estos días de Cuaresma todos somos invitados a ayunar, especialmente si estamos en una edad en la que no existe peligro para la salud al suprimir algunas proteínas.

Nuestro ayuno tiene que ser, en todo caso, algo voluntario, que decidimos como prueba de que amamos a Dios y estamos dispuestos a hacer algún sacrificio por El.

El ayuno fue conocido desde la antigüedad y no sólo entre los judíos. En la Biblia encontramos los ejemplos de Moisés (Ex. 24,18) y de Elías (1 Reyes 19,8), quienes ayunaron durante cuarenta días.

Fueron los profetas, en realidad, los que recuerdan las prescripciones acerca del ayuno y orientan al pueblo israelita sobre el auténtico valor de esta práctica.

Así Isaías tiene palabras muy fuertes en contra de los que toman el ayuno a la ligera, como pretendiendo engañar a Dios dejando de comer:

"Miren: el día de ayuno ustedes buscan su interés, y apremian a sus servidores; miren: ustedes ayunan entre riñas y disputas, dando puñetazos sin piedad. No ayunen como ahora, haciendo oír en el cielo sus voces. ¿Es ese el ayuno que el Señor desea, para el día en que el hombre se mortifica? Mover la cabeza como un junco, acostarse sobre estera y ceniza, ¿a eso lo llaman ustedes ayuno, día agradable al Señor? El ayuno que yo quiero es éste - oráculo del Señor -: abrir las prisiones injustas, hacer saltar los cerrojos de los cepos, dejar libres a los oprimidos, romper todos los cepos; partir tu pan con el hambriento, hospedar a los pobres sin techo, vestir al que ves desnudo y no cerrarte a tu propia carne" (Isaías 58, 4-7).

Los evangelistas hacen notar la costumbre de los fariseos de ayunar frecuentemente (Mateo 9,14); al



El Honorable Alcalde de Hialeah, Sr. Raúl Martínez entrega la proclama al Padre Nelson Fernández Capellan, en presencia del Hno. Arturo Núñez, Gran Caballero del Consejo 5110.

millones para préstamos para construir Iglesias Católicas a través de los Estados Unidos y Canadá.

CONSEJOS HISPANOS EN LOS ESTADOS UNIDOS:

Al arribar a Cuba el Comunismo ateo, desgarrador de todas las libertades humanas, forzó a millones de Cubanos a ir al exilio. Su mayoría vino hacia los Estados Unidos, país que como siempre abrió sus brazos de hermanos y que los acogió amorosamente.

En Marzo 26 de 1961 un grupo de hermanos Caballeros de Colón, pertenecientes a diferentes Consejos de Cuba, fundaron un Consejo en Miami, sus fundadores eran cubanos, y escogieron como nombre Nuestra Señora de la Caridad.

Años después y por la labor tan grande realizada, miembros de este Consejo abren más en New Jersey y New York. Hoy existen también en Tampa y otras ciudades. En el área del Dade County se funda, también

por un grupo de hermanos cubanos que eran Caballeros de Colón en Cuba, en el año 1980 y en la ciudad de Hialeah, el Consejo 7420 el cual lleva el nombre del ilustre Sacerdote Padre Félix Varela.

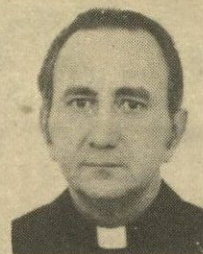
Desde la fundación del Consejo Nuestra Señora de la Caridad, 5110, sus hermanos se preocuparon por los cubanos que llegaban a las costas de Miami y le proporcionaron ayuda económica y espiritual. El Consejo ha participado activamente en la evangelización de la Arquidiócesis de Miami, sus miembros ayudan activamente en sus respectivas parroquias como Diáconos Permanentes, Ministros de la Eucaristía, Profesores de Catequesis, Acomodadores, Comentadores, Scouts Master, etc.

Durante esos Veintiun años que celebraron durante el fin de semana Marzo 20 y 21, en honor del Director Supremo Albert V. Fortunato Sr., un comida la noche del Sábado y en la mañana del Domingo una Misa en Acción de Gracias concelebrada por el Señor Obispo Monseñor Agustín Román, con los Padres Nelson Fernández Capellan del Consejo y Angel Villaronga.

El Señor Gobernador de la Florida, así como los Alcaldes de Dade County, Miami, Hialeah y South Miami, han declarado la semana de Marzo 25 al 31 de 1982, como la semana de los Caballeros de Colón, como homenaje al Primer Centenario de la Orden.

Hablando de... un plato de arroz

Rev. P. Arnaldo Bazán



menos dos veces por semana (Lucas 18,13).

El mismo Cristo ayunó también, como Moisés y Elías, durante cuarenta días (Mateo 4,2), preparándose para la misión que estaba a punto de realizar.

Ha sido práctica constante de la Iglesia, siguiendo las enseñanzas de Jesús, el recomendar la mortificación de los sentidos y, en especial, controlar el ansia de comer.

Innumerables textos podemos encontrar, tanto en los documentos del magisterio pontificio, como en los escritores cristianos más antiguos, alabando el ayuno como un elemento importante en la vida de los discípulos de Cristo.

Sin embargo, podemos notar, también, que la tónica dada por Isaías está presente en casi todos ellos, ya que se recalca la necesidad de unirlo a la oración y la limosna.

Veamos, aunque sea, dos ejemplos. Nos dice San León Magno, papa:

"Y no hay cosa más útil que unir los ayunos santos y razonables con la limosna, que, bajo la única denominación de misericordia, contiene muchas y laudables acciones de piedad, de modo que, aun en medio de situaciones de fortuna desiguales, puedan ser iguales las disposiciones de ánimo de todos los fieles" (Sermón 6 sobre la Cuaresma).

De tremenda actualidad son estas palabras del obispo San Pedro

Crisólogo:

"El ayuno es, en efecto, el alma de la oración, y la misericordia es la vida del ayuno. Que nadie trate de dividirlos, pues no pueden separarse. Quien posee uno solo de los tres, si al mismo tiempo no posee los otros, no posee ninguno. Por tanto, quien ora, que ayune; quien ayuna, que se compadezca; que preste oídos a quien le suplica aquél que, al suplicar, desea que se le oiga, pues Dios presta oído a quien no cierra los suyos al que le suplica. Que el que ayuna entienda bien lo que es el ayuno; que preste atención al hambriento quien quiere que Dios preste atención a su hambre; que se compadezca quien espera misericordia; que tenga piedad quien la busca; que responda quien desea que Dios le responda a él. Es un indigno suplicante quien pide para sí lo que niega a otro" (Sermón 43).

Ciertamente estas frases tan luminosas parecen haber sido dichas para nuestros días, cuando el mundo nos presenta un panorama tan escalofriante.

A muchos de nosotros, acostumbrados a comer todos los días y ver los supermercados llenos de cosas, nos resulta difícil comprender la realidad.

Nos damos el lujo de botar la comida mientras millones mueren de hambre al año. Dos terceras partes de los seres humanos están hambrientos

o desnutridos.

En el país en el que tenemos la suerte de habitar hay personas que sufren por diversos problemas, pero es raro encontrarnos con el hambre. Los latones de basura podrían gritar y decirnos cómo se horrorizarían los hambrientos del mundo al saber lo mucho que se malgasta: la gran cantidad de comida que se pudre o se desperdicia y hasta las muchas toneladas de alimentos que se destruyen por razones económicas o de otra índole.

¿Cómo podemos ser insensibles a la trágica realidad de la familia humana?

Porque si nosotros tenemos la dicha de vivir en un país rico, más de dos mil millones de hermanos tienen que padecer, cada día, por falta de los alimentos que sus organismos requieren.

No vayamos a decir, por favor, que no tenemos la culpa de lo que ocurre. Dejemos a un lado este tipo de consideraciones. Si somos cristianos no podemos menos de ser solidarios con nuestros hermanos que sufren.

Por eso, el ayuno cuaresmal tiene que consistir, más que nada, en una experiencia personal del hambre, para entender la que sufren aquellos a quienes no les queda otro remedio que ayunar todos los días del año.

En una carta publicada en estas mismas páginas la semana anterior, el Arzobispo de Miami Edward A. McCarthy nos invita a participar en la Operación "Un Plato de Arroz." Esto significa que el costo de lo que dejemos de comer, como penitencia cuaresmal, lo enviemos para ayudar a los necesitados del mundo.

Cristo está presente en los hambrientos, que desgraciadamente, son mayoría en nuestro planeta. No cerremos nuestro corazón al hambre ajena. Amar es también compartir. El próximo 28 tendremos una buena oportunidad.

civil war end?

The ARENA campaign began with a paramilitary rally in the town where a 1932 peasant rebellion broke out. Upwards of 30,000 peasants were massacred in the suppression of that uprising, and D'Aubuisson has vowed to solve the country's guerrilla problem with similar severity.

Though the Christian Democrats are expected to win a plurality of seats, a right-wing coalition of ARENA and other parties is likely to control the assembly.

American diplomats say they are not dismayed by this development, and have vowed to support the elec-

'The campaign has turned out to be a bloodless right-wing coup.'

toral results. "The campaign has displayed all the rough-and-tumble of an American-style electoral process," said one high official proudly.

Others are not so upbeat. "The campaign has turned out to be a bloodless right-wing coup," said a priest who has been following the events.



ACCUSED OF MURDER — One of six ex-National Guardsmen accused of murdering four American women missionaries in December, 1980, bows his head in Zacatocoluca, El Salvador, during arraignment in a civilian courtroom. (NC photo from UPI)

Man in the middle

Salvador's Bishop Rivera balances between both sides

By Sam Dillon

SAN SALVADOR, El Salvador (NC) — The masked guerrillas with M-16 rifles at first paid no attention to the dusty sedan stopped at their roadblock on the Pan-American Highway east of San Salvador, El Salvador's capital.

They were busy collecting money — what they call "war taxes" — from passengers in a line of stopped buses.

But when a chunky man with a clerical collar climbed out of his car and approached a bus, a peasant woman recognized him. "It's the archbishop! Help us!"

The eyes above the masks turned. Bus passengers strained for a view. Silence. It was Bishop Arturo Rivera y Damas, the 58-year-old apostolic administrator of the Archdiocese of San Salvador, smiling at the guerrillas and at the packed bus.

Apparently war taxes no longer seemed appropriate. "Please, go on," shouted the guerrilla commander. The buses and cars began to move. The bishop returned to his car and drove on.

It was a minor event, but illustrative of the mediating role that Bishop Rivera has played since the 1980 assassination of his predecessor, Archbishop Oscar Arnulfo Romero, thrust him into the world limelight.

'One-man center'

Bishop Rivera — the people call him "the archbishop" although technically he does not have that title — is a one-man political center in El Salvador, a country badly polarized between armed leftists and a right-wing military government.

After a conference with a group of lay church workers, a talk with a woman whose husband had been kidnapped and an interview with a Colombian television crew, Bishop Rivera sat back in his breezy office in the capital in early March for an interview. He loosened his collar and began to talk about elections, the changing ~~and~~ and his work.



Bishop Rivera Damas

"To have a decent climate for elections, it's necessary to have a full dialogue with all the parties in any conflict. This is lacking here," he said.

"Nonetheless, I support the March 28 elections, because perhaps they will bring to power a legitimate government that can use its powers to call for dialogue," he said.

Just a week before the elections, Bishop Rivera expressed doubt about the process and urged steps to insure that the country's citizens are not "deceived once again."

In a homily March 21 in San Salvador's cathedral, he also condemned both guerrillas and government soldiers for atrocities.

He urged guerrilla groups opposed to the elections "not to threaten or try to do anything against the people . . . who want to go to vote."

Swing to the middle

Christian Democratic leader Jose Napoleon Duarte, civilian head of the country's predominantly military ruling junta and a personal friend of the bishop, intended to stop the violence that has claimed more than 30,000 lives during his two years of rule,

Bishop Rivera said.

"But he hasn't accomplished this. I've told Duarte he has great responsibility, but that he has no power to solve our problems. He knows this," he said.

Neither the guerrillas nor the army now enjoy the support of the people, Bishop Rivera said. As a result, Bishop Rivera has tried to lead the church into a position he calls a "critical distance" from both sides.

The middle ground is a different position from that which the church occupied under the leadership of Archbishop Romero. Archbishop Romero urged his Salvadoran flock to challenge the country's injustices.

"He animated the people to implant the life of God in our country," Bishop Rivera recalled.

Although Archbishop Romero did

"with less emphasis" than his predecessor.

"Let's face it, if Rivera took the same position that Romero did, the right would kill him too. Then we would be without an archbishop," the official said.

His studied impartiality has made Bishop Rivera a unique element on El Salvador's political scene.

After the French and Mexican governments declared their support for the guerrillas' political arm, the Democratic Revolutionary Front, as a legitimate political force last year, the entire Salvadoran establishment condemned the declaration.

'Just a pastor'

In contrast, Bishop Rivera wrote a calm and balanced statement lauding the declaration, which added greatly to its credibility.

Despite his political importance, Bishop Rivera emphasizes his episcopal role. "I'm just a pastor,"

'Let's face it, if Rivera took the same position that Romero did, the right would kill him too. Then we would be without an archbishop.'

not back the guerrilla forces and often sought to mediate conflicts peacefully, the government and entrenched powers of the right often bore the brunt of his searing attacks on injustice and repression.

After his assassination, leftist guerrilla forces quickly proclaimed him as a martyr of the revolution.

Criticizes both sides

But following Archbishop Romero's murder, the new chief spokesman of the Salvadoran church adopted what many consider a more moderate centrist position.

He frequently spoke out against the growing violence of the leftist guerrillas as well as against government killings.

Bishop Rivera has continued to speak out on behalf of the poor, said a church official close to him, but

he said.

When he was named administrator of El Salvador, he continued as bishop of the rural Diocese of Santiago de Maria in eastern El Salvador, so he is now a bishop with two dioceses.

Two days a week he spends in the country visiting parishes that are often battlefields. The rest of his time he spends in the capital interceding with governmental authorities on behalf of relatives of political prisoners and meeting with lay workers. Most Sundays he celebrates Mass in the San Salvador cathedral before a packed congregation.

Asked if he found his work satisfying, Bishop Rivera rubbed a burly hand over a tired face, glanced at a portrait of Archbishop Romero on his wall, and began signing a stack of episcopal documents. "Yes. Something makes it go," he said.

Matter of Opinion

Our legislature and Alice

We always thought *Alice In Wonderland* was fantasy. Now, it turns out, we actually live in wonderland right here in this state. Thanks to our Legislature things in Florida are getting peculiarer and peculiarer.

It is not enough that cops have to live in fear of their very lives every time they approach a car even in a routine pull-over.

It is not enough that ordinary motorists, angered in local traffic incidents, have blown each other away in several instances.

It is not enough that children in South Florida have

EDITORIAL

killed themselves with Daddy's gun found in the car.

Now the State House and Governor Graham have approved a bill that would actually *invite* people to put guns in their cars. Legally. With the state's blessing. *Concealed* guns. Not locked away, just concealed, as in a cigar box or holster or unlocked glove compartment.

Having the gun in a box or gun case, according to Rep. Wayne Hollingsworth, is supposed to make it "less accessible." See what we mean about Wonderland?

This law is intended to work against criminals. But studies show that for every crook shot by a citizen's gun, about eight domestic-incident shootings occur. When will they learn?

Our only hope is that the Senate will adjourn or decline to pass this ridiculous bill into law.

Otherwise, crooks who could have been prosecuted before for having a concealed weapon in their car will be able to transport their concealed murder weapons legally.

Wonderland.



Another broken dike

Letters to the Editor

Sadness over Gesu

To the Editor:

It is with a note of sadness that the South Florida Catholic community reads about the demise of Gesu School. It is likewise ironic that on the day in which I last wrote imploring officials of this Archdiocese to explore new dimensions for providing for new schools, I also hear on local television news programs that Gesu will close after more than a half-century of service to this community.

I have no personal interest in Gesu School, but I think that we as Miami Catholics always look fondly toward the downtown parish as a mother church for this region. Those who love Gesu should rally together and provide alternatives for the announced plans.

The reported method of the decision-making process leaves much to be desired. One would think that those most directly involved with the school would have been consulted.

Perhaps it is wise to relocate the school considering the lack of physical facilities. But I would think that such a building might be restored not only for historical reasons, but also for use in the city for social objectives. Ministry for God's poor might well succeed in such a location.

The decision to substitute a parking lot is ludicrous if it weren't so sad. I ask that our Catholic leaders, who are known for their compassion, spirituality, and generally good leadership reconsider their decision to destroy this early institution of South Florida Catholicism.

William P. VanderWyden
Miami

(Note: Gesu, the "mother church," is not closing, only the school, due to security and financial reasons. The parking lot will provide sorely needed parking for churchgoers.—Ed.)

Ship refuses mass

To the Editor:

I have just returned from a cruise aboard the T.S.S. Carnivale. We docked in San Juan, Puerto Rico early in the morning on February 23rd, Ash Wednesday. An announcement was made at dinner that there would be an observance of Ash Wednesday for Christians on the pier adjoining the ship at 7 P.M.

Close to 150 Christians heard Father Malachy Clune O.P. explain that the reason the observance of the beginning of Lent was outdoors on a pier was because he had been refused permission to have it aboard the ship. Two other ships in the port, the Norwegian Caribbean Lines the Starward and the Commodore Cruise Lines the M.S. Boheme, had both granted Father Clune permission to say Mass and distribute blessed ashes aboard their vessels in the afternoon. When Father Clune made this request of the cruise director of the Carnival he in turn contacted the home office of the Carnival Cruise Lines in Miami

and they refused to give their permission. Father Clune said this was the first time he had ever been refused permission for services for a religious observance. He was outraged and so am I.

As background I should mention that while the ship was in port a total of 4 lounges were closed so there was ample room to allow this religious service aboard the ship Carnivale. Many people, like myself, stayed after to get Father's name and address and to assure him that we would through our letters along with his let other Christians know that their money is welcome aboard the ships of the Carnivale Lines but not their religious observances.

Having lived in Miami for over 30 years I wanted your readers to have this information as a guide when they are selecting a cruise line. The ships of the Carnivale Cruise Lines are the Carnival, Mardi Gras, Festival, and Tropical.

Mrs. Helen Eshbach
Mineral Bluff, Ga.

Priests and their politics

Pope John Paul II surprised a lot of people when he praised the Society of Jesus for its loyalty to the pope and dedicated service to the church in a recent speech to Jesuit leaders gathered in Rome to discuss the society's future.

It was no surprise, however, that he also warned the Jesuits against excessive political activity.

While the church considers the promotion of justice an integral part of evangelization, "not everyone has the same function" in that field, he reminded them. The Jesuits' "necessary concern for justice" must be carried out in a manner compatible with their vocation.

Quoting remarks he made during his 1980 visit to Rio de Janeiro, the pope went on to say that if priestly service is to remain true to itself, it must be an essentially "spiritual service."

A PRIEST'S SERVICE, he explained, "is not that of a doctor, of a social worker, of a politician



By Msgr. George Higgins

pretended by conservative forces who not only don't agree that "the promotion of justice is an integral part of evangelization," but who also think the promotion of justice is none of the church's business.

I was in Brazil during the pope's meeting with the Jesuits. The *Jornal do Brasil*, Rio's most influential daily paper, quoted selectively from the

Will Make You Free," is political and not spiritual, the paper alleged.

Jornal do Brasil is even more critical of one bishop in particular — Dom Mauro Morelli, a forthright supporter of land reform.

Dom Mauro — in conformity with Catholic social doctrine — holds that the land is the common patrimony of all and not just for the exclusive use of a few. *Jornal do Brasil* disagrees and has accused Dom Mauro of being at odds with the pope.

What is "spiritual," the paper asked, about the Brazilian bishops' recent statements on land reform?

Jornal do Brasil pretends to be scandalized by the bishops' statements on the socio-economic problems of their country, which is currently under military rule.

IF THEY are so interested in helping Brazilians liberate themselves by questioning the established order, the paper asked, why don't they encourage people to question papal infallibility, the Trinity and the virgin birth?

Remember, this is a newspaper which pretends to be on the pope's side, protecting him from his confused and unorthodox brother bishops in Brazil. With friends like that — and Brazil is only one of many examples — the pope needs no enemies.

But, with all due respect, I think the pope needs to restate his position on the social and political role of priests in such unmistakably clear language that neither "conservative" nor "radicals" can misinterpret his directives for partisan political purposes. (NC News Service)

"A priest's service, he explained, "is not that of a doctor, of a social worker, of a politician or a trade unionist. A priest might give such service in certain cases, but only in a supplementary way."

or a trade unionist. A priest might give such service in certain cases, but only in a supplementary way. But today the services are adequately provided by other members of society; ours is being ever more clearly specified as a spiritual service."

The pope's position on this matter is clear enough, but unfortunately it is being misinter-

preted by conservative forces who not only don't agree that "the promotion of justice is an integral part of evangelization," but who also think the promotion of justice is none of the church's business.

THE BRAZILIAN Bishop's Conference, the newspaper implied, is completely out of step with the pope. Why? Because a recent statement discussing their 1982 pastoral theme, "The Truth

The storm of terrorism

Terrorism in its many forms has become a characteristic of our time.

Attacks on older people are a disgrace to our big cities. Assaults and rapes are increasing in number and violence and the end is not in sight.

Then there are the many instances of terrorists who are fanatics — obsessed in some fashion with a plot or counterplot or masterplan that erupts in violence.

The automated battlefield that brought an early death to troops in Vietnam was frightful enough. Then, if one of his best friends was killed next to him, the U.S. soldier probably felt a desperate urge to take revenge by shooting anyone in sight.

FOR SHEER terror, however, it would be hard to find violence as frightening as the terror that stalks some city streets. The criminal psychopath can kill, maim or torture, apparently with a complete lack of remorse.

The noted psychologist, Abraham Maslow, says: "I have found it helpful in understanding psychopaths to assume that they have no love identification with other human beings and can therefore hurt them or even kill them casually without hate and without pleasure, precisely as they kill animals who have come to be pests."

Pope John Paul II, recently recovered from his wounds at the hands of a terrorist in Rome, frequently has shown concern about terrorism. In a recent talk in Rome to the Christian Democratic

Union, the pope dwelt at length on terrorism.

He pointed out that terrorists can obtain formidable weapons all too easily, though this is not enough to explain the internal roots and the sources of terrorism. Possibly terrorism has been able to become an effective psychological weapon because it can count on securing a hearing through the public press.

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By Fr. John B. Sheerin, CSP

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THE POPE spoke of ideologies of violence "which deform consciences to the point of removing all scruples for those who order or who execute such barbaric acts."

The pope was personally concerned and in danger of death from the violence of the terrorist who attacked him in Rome. He has explained: "I meditated much on the mystery of evil during my

long convalescence . . . I also meditated on the even more astounding mystery of people's solidarity in good and in construction and reconstruction of society and civilization founded on love and sharing. I was helped in this meditation by the incalculable number of expressions of sympathy which I received."

Terrorism is spreading rapidly through Central America. Perhaps the young guerrillas feel they are doing a patriotic thing in moving freely through the countryside, striking the junta's strongholds and outmaneuvering government troops that have been counseled and outfitted by the United States. According to U.S. estimates, for every citizen killed by government forces, at least 25 guerrilla sympathizers spring up out of the bush.

The gathering clouds of terrorism in El Salvador are heavy with rumbles of approaching war. No one is more aware of this gathering storm than Pope John Paul II.

THE POPE spoke of the broad theme of terrorism in his address Feb. 18 to the Christian Democratic Union. He described terrorism as a return to barbarism and anarchy. "It is necessary to act and to act effectively . . . When we consider the fact that these terrorist acts are not limited to a single country but seem to be the fruit of an insidious network of intrigues and international aims, then we must take up the challenge courageously." (NC News Service)

The plight of the Gambler

Some people are compulsive gamblers. Their need to gamble is insatiable. In fact, they think they can't live without it.

Compulsive gamblers use whatever funds they can get their hands on to gamble any way they can.

Furthermore, outlets for gambling are expanding today. More states indirectly encourage gambling through lotteries, bingo games, offtrack betting and legalized casinos. Probably the number of states with legalized gambling will continue to grow.

OFTEN STATES are motivated to consider legal gambling because of the large sums the state can raise through it. Pro-



By Antoinette Bosco

fits and balance sheets take precedence over the human problems gambling can cause.

Compulsive gambling causes pain and anguish in many families. Out-of-control gamblers will use any funds coming into their possession to pursue games of chance. Many compulsive gamblers routinely spend most of their paychecks on gambling, despite the pain and hardship this yields for their families.

Some experts estimate that up to 50 percent of white-collar crime in the United States is tied to gambling.

To give readers some idea of the scope of compulsive gambling, let me point out the experience of one state. According to the director of the Greater Bridgeport Community Mental Health Center, there are from 30,000 to 300,000 com-

pulsive gamblers in Connecticut alone.

CONNECTICUT LEGALIZED gambling through dog-track racing and a lottery in 1971. According to a concerned state legislator, statistics indicate that the number of compulsive gamblers has shot up in Connecticut since that time.

Alarmed by the increase in compulsive gamblers, Connecticut recently took steps to combat the problem. The governor of the state, William O'Neill, signed into a law a pilot program aimed at counseling chronic gamblers through the Bridgeport center. An interesting feature of the legislation: The program will be funded from revenues raised through gambling.

As a realist, I know gambling isn't going to go away. Instead, people caught on the gambling treadmill probably will increase in the years ahead, given the fact that gambling is available in so many different forms. Nonetheless, I think there are some steps individuals and communities can take to counteract the damage wreaked by compulsive gambling.

1. BE AWARE of the scope of the problem. Learn all you can about gambling and the harm it can cause individuals and families.

2. Work in your community to see that help is made available to those caught in the trap of compulsive gambling.

Many communities today have local branches of Gamblers Anonymous, an organization about 30 years old, which operates a self-help program along the lines of Alcoholics Anonymous.

Another source of information is the National Council on Compulsive Gambling in New York City. The council wants to change the behavior of gamblers by helping them learn to think twice about placing a bet.

(For further information, write: The National Council on Compulsive Gambling, 99 Park Ave., New York, N.Y. 10016. Gamblers Anonymous, national headquarters, P.O. Box 17173, Los Angeles, Calif. 90017.)

(NC News Service)

The art of forgiving

Q. Last week I had a terrible fight with a good friend. I feel like I can never forgive him for some things he said. In one way I would like to never see him again. But in another way I hate to see this friendship end. What should I do? (Iowa)

A. Saving a good friendship is always worth a mighty try. If it survives this storm, it may develop into an even better and long-lasting friendship.

Give thought to letting some time go by so that hot tempers can cool down. Better vision may result.

Consider the wonderful but difficult art of forgiving. If you begin now to acquire skill in this art, your whole life will be enriched.

BUT IF you develop the habit of bearing grudges, you'll have heart trouble.

Some persons, even late in life, find it impossible to forgive. Is there any way to make forgiveness less difficult?



By Tom Lennon

Many Christians have found it helpful to look at Jesus and his suffering.

St. Mark tells how soldiers spat on Jesus and made fun of him. After he was nailed to the cross, "People passing by shook their heads and threw insults at Jesus."

"And two who were crucified with Jesus insulted him also."

JESUS FORGAVE them all, and in him we can find the inspiration and power to be forgiving. It is extremely important to ask Jesus frequently for help in being as forgiving as he was.

This does not mean we have to be blind to others' faults or let everyone walk all over us.

At some point might you write a note to your friend and suggest a meeting to reconcile your differences?

At your meeting try to keep the emotional climate calm. But be frank in a gentle way. Tell how and why you have been hurt. Ask about his thoughts and feelings.

Tell him you would like to continue the friendship if possible. Recall the good times in the past.

TRY TO forgive him, and if you have hurt him at all, ask his forgiveness.

For both of you, it is wise to remember that the words, "I will never forgive," are not to be found in the Christian vocabulary.

(Send questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005. (NC News Service))

NBC boycott too general

The Coalition for Better Television, an evangelical Protestant organization committed to eliminating unhealthy influences in television, called a press conference in Washington to announce a boycott of NBC Television, of its parent company, RCA, and of the various companies that belong to the RCA conglomerate.

I'm generally sympathetic to the cause of the Coalition, although I think not everything in television must be family oriented and some subjects perhaps not suitable for children can be and should be approached in adult programming. But I was not happy about the boycott announced by the Coalition.



By Dale Francis

If objections are to be offered to television programming, I believe they must be precisely stated. A boycott against NBC Television is a boycott not only against objectionable programs but good programming, too. The Coalition notes that it considers "Little House on the Prairie" one of the best television programs and it is an NBC program. Choosing to boycott NBC also seems to say that the other two networks are better. But when the Coalition listed programs it found objectionable, it listed programs from the other two networks, including the highest rated programs in number of viewers.

WHEN YOU try to figure out why NBC was targeted, you can't help but wonder if it wasn't because NBC has the lowest

ratings of the three networks and it and its parent company have been in a precarious financial position. Since NBC is hurting, it might be reasoned it would be the easiest to hurt — and thus show the clout of the Coalition. Since the problem is in programming, there does seem reason to doubt the validity of a boycott of not only NBC TV but its parent company and all of its subsidiaries. In making the announcement, the Coalition listed among those to be boycotted the Gibson Card Company. But the Gibson Card Company is no longer identified with RCA at all. On learning this later, the Coalition apologized but there's no way the apology will catch up with the harm done by the original announcement covered by press, radio and television. But the real question doesn't concern an injustice done by carelessness but whether in protesting a television program on NBC it was proper to boycott companies connected with NBC TV only through common corporate affiliation.

I suppose in all honesty, though, when it comes right down to it, I don't much like the idea of boycotts. I believe more in persuasion than in use of clout. If there is programming that a concerned group of citizens finds objectionable then I believe that group should make an effort to convince the producers as to why it is objectionable and, if this fails, convince others not to watch that programming.

THAT'S WHY I hope that the Knights of Columbus in its plan for monitoring television programming, joined by the Catholic Daughters of the Americas, will emphasize the educational aspects of their monitoring — reporting on programming that is objectionable and that which is worthwhile and trying to get the people to make viewing choices of what is good.

But most important of all, education of the people to choose better programs is the only real answer in the television of tomorrow which includes 4,000 new lower-power TV stations and cable systems that will offer viewers 20 to 90 choices. In the television of tomorrow the diversity will make impossible any attempt to control what is bad.

(Francis is editor of the Washington Catholic Standard.)

The pre-adolescent know-it-all

Dear Dr. Kenny: I have an 11-year-old grandson who is a know-it-all. This boy is smart; his grades are good. He plays soccer, football, has gone to scouts, goes to camp, and is a good swimmer and skier.

But no matter what subject his parents or anyone else talks about, he has to butt in and give his side. He is an authority on everything. If we walk away from him, he will follow and keep it up.

He has a 7-year-old brother, and he is always



By Dr. James
and Mary
Kenny

giving him a bad time, saying "You're dumb," "You don't know anything," "You're just a baby." Then there is a fight.

This grandson is physically small for his age. With all his cockiness, he is sensitive and cries easily. — British Columbia.

YOU HAVE vividly pictured the pre-adolescent know-it-all. Yet you are wisely aware that beneath the surface your grandson is sensitive and unsure. His brash act is only skin deep.

Your grandson displays in somewhat exaggerated fashion important signs of adolescent growth. Breaking away from the family and becoming a distinct, unique individual are critical life tasks. Adolescence is nature's transition period when these tasks are addressed.

The temptation with a know-it-all is to put him firmly in his place. You want to tell him that he does not know everything and that no one likes a universal self-proclaimed expert. That would be a mistake not because it is untrue, but because it is not the most effective tactic.

REMINDE yourself that something good is happening with your grandson. He is looking at life and saying, "I can do it all by myself." However naive that may be, it is better than being dependent and depressed.

Respond to this beginning self-confidence. Listen to him tell you about the many activities he enjoys and does well. Encourage him. Look also for ways to touch and love him that are unconditional, that do not require an achievement.

Encourage him to try new activities. He sounds like a capable young man. Don't let him rest on his laurels.

School athletics and hobbies may challenge him. Beginners make many mistakes. Your support may give him the courage to grow.

THIS IS also the time to offer him new privileges and duties. A later bedtime. A larger allowance. He may now be required to prepare a

full meal, mow the lawn, clean house. He is growing up.

The objectionable part of your grandson's behavior is not his superficial self-confidence, but the way he uses this to put down others. Ignore this part of his brash act.

Self-confidence is a marvelous trait. Putting down others is not.

When he puts you or someone else down, do not respond. Talk about something else. Lose interest in the conversation. Walk away. Help his little brother to get away at that time. Truly self-confident persons are able to listen to and value the opinions of others.

AT THE same time, make him feel secure. Give him new privileges and expectations consistent with his increasing age and ability. And let him know you love him.

(Many of our readers have written to ask if our columns have ever been collected and published. More than 100 of our past parent-child columns are now available in book form. "Happy Parenting!" can be ordered for \$5.45 per copy plus \$1.00 shipping charge from St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210.)

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

Lent and family life: stage 5

There comes a transitional period in family life called **disengagement** or **nest leaving** (stage 5) when offspring begin leaving home. College, military service, jobs away and other temporary absences begin to prepare the single parent or couple for life without children and to prepare young adults for eventual permanent separation from parents.

Although much of the groundwork for this separation occurs earlier in family life, how the couple and offspring experience the disengagement period largely determines the success of the next stage, the empty nest. If young adults are given an optimistic and confident shove toward the future, they will look forward to leaving with hope. If not, they can approach separation with both dread and guilt.

If the parents hold on to these emerging adults with desperation, dreading life without team in the home, their eventual empty nest situation can be bitter. That's why this period is as important in preparing spouses to become a couple as the engagement or pre-natal period.

YET, SO often it is neglected, deliberately ignored. "I just don't think about the children leaving," some parents tell me. "I figure it will be painful enough when the time comes. Why anticipate it?"

Because this is the time to scrutinize the couple's



By Dolores Curran

relationship and rebuild it if it has been allowed to disintegrate during the child-centered years. If there are no shared interests, they need to be developed, whether it's gardening, sailing, or taking courses together.

Some couples meet this need creatively. I know one that has begun to cook together. After years of preparing routine meals for five children, they now set aside Saturday night in the kitchen just for themselves and gourmet meals.

Another couple takes a different course every semester at the local community college night school. So far they have enjoyed learning together such diverse subjects as computer science, conversational Italian, yoga and jazz appreciation. This is also a time that individual spouses should develop friends and interests to keep them en-

thusiastic once the children are gone.

AGAIN, LENT can serve as a good opportunity for a couple to focus on its readiness in becoming a couple again. Here are some of the questions to focus on this week: Is our relationship as rich as it was before children? If not, in what ways has it changed? What are some concrete ways of rebuilding friendship and intimacy between us?

Are we looking forward to the empty nest with anticipation or dread? What's good about being alone again? (Think bathroom, phone, and car.) How can we let our children go without making them feel guilty for leaving us? What friends do each of us have? Should we nurture new friendships with other couples.

Do we really have anything worth saving between us? Can we share feelings, dreams and fears? Should we seek some professional counselling to help us re-establish a relationship?

Where does God fit into our lives now? Do we need Him once the children are gone? Can we pray together? Should we consider a marriage enrichment weekend or course?

The empty nest can be an exciting stage for couples who rediscover one another. They can share the pleasure of having launched a family together while beginning to do some of the things they have long wanted to share together, just themselves. (Alt Publishing Corp.)

Family Night

OPENING PRAYER

"The Lords Prayer"

THEME:

Purse and coins and dice — Perhaps a purse with coins and then dice appear as strange symbols for reconciliation. Yet, how often do we put things before people or betray one another like Judas did Christ for a few coins of profit. How often

have we been unaware or indifferent to another's sufferings, like the soldiers who rolled dice for Christ's garments? How often have we been hurt by someone else's inconsideration or thoughtlessness? How often have we ourselves hurt others with our own inconsideration and thoughtlessness. This evening, stop and take the time to seek reconcilia-

tion among the family. It will help to further prepare everyone for the great Easter feast that we all so eagerly await.

SHARING

1. Why is lent important for our Church and our Family?
2. What is the thing "I" like best about this family? Why?
3. Share a time someone felt left

our or excluded at school or in the family.

CLOSING PRAYER

Thank you, Lord, for our Family Night, this evening. Teach us to be more aware of one another's needs and help us to become better listeners. Thank you Lord, for our family. Amen (Contributed by Mimi and Terry Reilly)

Scriptural Insights

LENT V

Readings: Jeremiah 31:31-34; Hebrews 5:7-9; John 12:20-33

By Fr. Richard Murphy, O.P.

God saw that it was not good for the man to be alone, so He fashioned woman to be his companion, helper, and the mother of his children. Man and woman make a good team. But God had another incredible surprise up His sleeve. He entered into a partnership with the man and woman. We call this merger a "covenant."

In the Old Testament, God entered into covenants with Adam, Noah, Abraham and the patriarchs, with Moses and the Chosen People. This was one of Israel's proudest boasts. "What other nation has its gods so close to it as our God is to us?" But there was more to come.

Jeremiah 31:31 brings the Old Testament revelation of God's plan to a dazzling climax. The new covenant that God had in mind was to surpass all previous covenants; it would

be universal in scope, for it would include all nations, all mankind. Furthermore, it would not be written on stone tablets but on the tablets of the human heart; it would be something inward, involving knowledge of God, love, obedience, and the very heart of man.

A COVENANT is a kind of contract, and like all contracts has some teeth. Built into it are penalties for non-fulfillment of pledges, and everyone considers this as fair. But God's covenant is more than just a business-deal, and it calls for commitment even of feelings, love answering to love, loyalty to loyalty, a personal knowing that involves a proper respect and obedience.

No "union" can be successful without sustained effort and a willingness to sacrifice both oneself and one's time. Jesus gave this truth graphic expression. "Unless a grain

of wheat falls to the ground and dies, it remains only a single grain; but if it dies, it produces much fruit" (John 12:24).

The example shines, particularly when translated to the human level, where selflessness is the way to positive spiritual results. Jesus' death is the ultimate proof of this, for by it, the life that He came to bring "more abundantly" was assured (John 10:10).

St. Paul vividly describes Jesus' humanity and humiliation. He even goes so far as to say that the Innocent One who knew no sin "learned obedience." Innocence is virtue untested; virtue is innocence tested and triumphant.

JESUS LEARNED to obey through suffering, but having been "made perfect" He became the source of eternal salvation to all who obey Him. His voluntary sacrifice for

our sins shows Him as both priest and victim and led to His crown of glory; it was thus that He became Savior of all who obey him.

The only book many people read is other people's faces, or lives. It is through people that people come to Christ. Faith also comes through hearing (Romans 10:17). Some came to Jesus through Andrew and Philip, as in today's gospel; always, it is by individual Christians that the church is most effectively made known to the ages.

Jesus' words left people wondering and thinking. Am I a good partner? Am I building up the church? Lent is almost over; have I done penance, or learned obedience, and become more perfect, that is, less self-centered, more confident in God and His mercy? With His help, even sinners can say "Yes!"

Alt Publishing Corp.

Were 'preadamites' saved by Christ?

Q. Some time ago you answered a question about whether there might be more than one couple as "first parents" of the human race.

How about going back another step? Our study group recently discussed the subject of other human beings who might have come and gone before Adam and Even even existed. Has anyone thought of this before? Would these people also have been redeemed by Christ? (Pennsylvania)

Your question indeed has been thought of and widely controverted for centuries. You are speaking of what are called "preadamites." The name generally refers to any human



FR. JOHN DIETZEN

beings (not, therefore, humanoids or other pre-human forms of life) who might have flourished on earth and totally disappeared before our human race entered the scene.

Anthropological evidence seems to

indicate that mankind as we know it goes back anywhere from perhaps 100,000 to at least a million years. Preadamites would have preceded that, and thus would have come and gone eons ago.

Did such Preadamites ever exist? We don't know, and probably never could know for sure. Certainly there's no scientific evidence at this time that would indicate their presence.

Christian tradition and Catholic doctrine would have nothing to say, one way or the other, about the existence of preadamites, or what might have been the relationship of such human beings to the saving grace of Our Lord.

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

Knights show shroud film

The award-winning documentary film, *The Silent Witness* will be shown during an open house Wednesday, March 31, 1982, at the Knights of Columbus Hall, 545 West 51 Place beginning at 8 p.m. Mrs. Lee Carlon, A student of the Shroud for the past 30 years will act as Host and entertain a question and answer period following the film.

The film is a remarkably accurate documentary of the Holy Shroud of Turin, the phenomenal linen burial cloth that shrouded the body of Jesus, 2000 years ago, bearing the inexplicable image of His face, body and wounds.

For additional information call 688-6855.

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'Man of Iron'

Polish film records history; predicts it

By Michael Gallagher

NEW YORK (NC) — According to an article in the Dec. 30 issue of Variety, Andrzej Wajda was one of the Polish intellectuals placed under arrest as soon as the current crackdown on Solidarity began. It would be impossible, therefore, to give an objective evaluation of any recent film of his, but how much more so his already much-honored "Man of Iron" (UA Classics), which, with an audacity that is downright awesome, confronts the central events that led to that crackdown — the demands of Solidarity for workers' rights and social reforms.

Winner of the grand prize at the Cannes Festival in 1981, and nominated for an Oscar this year, "Man of Iron" interweaves documentary footage and real characters — notably Lech Walesa — with a fictional story line, the struggles of a heroic young couple against political and artistic repression.

THE FILM begins with a corrupt and venal party functionary in Warsaw dispatching a television journalist named Winkiel (Marian Opania) to Gdansk with the mission of smearing Maciek Tomczyk (Jerzy Radzivilowicz), the young worker who, as a Solidarity leader, got the shipyards strike underway.

Once a man of integrity, Winkiel has compromised himself and has become an alcoholic coward. He is shocked to discover upon his arrival in Gdansk that there is not a drop of liquor to be had, a prohibition decreed by the strikers.

Winkiel interviews various people, including Tomczyk's grandmother, and the more he learns about the courageous and passionate Maciek, the more uneasy he becomes with his Judas role. The thought begins to haunt him, furthermore, that, for all his trimming his sails to go with the prevailing wind, he might actually turn out to be on the losing side. The workers might win. Fallible, sinning,

Winkiel is nonetheless intensely human and very sympathetic, Wajda's best realized character.

Winkiel's last interview is with Maciek's wife, Agnieszka (Krystyna Janda), who has been detained by the police. As a student filmmaker, Agnieszka, started to make a film about Maciek's father, Birkut, who was celebrated as a heroic worker in the 50s only to fall before the guns of riot police at Gdansk in 1970. In the course of her investigation, told in flashback, she met Maciek. They fell in love and got married — with Lech Walesa as one of their witnesses — and since then they have courageously withstood government harassment.

THE FILM ends with Solidarity's triumph in August 1980, but as an embittered official tells Winkiel, who is torn between happiness and shame, the agreement is no more than a scrap of paper that can be dispensed with a more convenient time, an ominous note, especially in the light of what has happened since.

Judged in film terms, "Man of Iron" is severely flawed. Mixing fictional and real characters, conventional footage with documentary footage, is something that's hard to do under the best of circumstances. And Wajda did not enjoy the luxury of working under the best of circumstances. The focus shifts too abruptly for the necessary dramatic tension.

But, as I said, with Wajda in jail at this very moment, I have to feel that any esthetic reservations are of secondary consequence. The realization of the courage of Wajda and his actors and crew in making such a film simply overwhelms all other considerations.

"Man of Iron" is a film that you can't afford to let slip by. It is living history, a testimony to the enduring

heroism of the people of Poland. The U.S. Catholic Conference has classified it A-II — adults and

adolescents. The Motion Picture Association of America has rated it PG — parental guidance suggested.



2000 YEARS — Julia Ceravolo (left) and Eleanor Galligan are two housewives from St. John the Baptist Church in Fort Lauderdale who are responsible for the production of a 13-week series title "Christianity-2000 Years" which will air on Selkirk Cable TV Channel 25. The first program will be a two-part interview with Bishop John Nevins and Fr. Charles Mallen, Redemptorist from the Archdiocese of Miami which will air on March 24 and 31 at 7:30 p.m.

St. Rose concert on cable

A special concert held at Miami Shores, St. Rose of Lima Church will be televised on Wednesday, March 31 at 8:30 p.m. on Storer Cable Channel P. The concert will be presented by the Interfaith Festival Chorus and the Miami Community orchestra.

The program includes:
Prologue in the Heavens from 'Mephistopheles' by Boito.
Convent Scene from 'Farza Del Destino' by Verdi.
Meditation from 'Thais' by Verdi.

Children's Prayer from 'Hansel & Gretel' by Humperdinck.
Te Deum from 'Tosca' by Puccini.
Pilgrim's Chorus from 'Tannhauser' by Wagner.
Passover Scene from 'La Juive' by Halevy.
Ave Maria from 'Otello' by Verdi.
Finale from 'Faust' by Gounod.
Easter Scene from 'Cavalleria Rusticana' by Mascagni.

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God, why do they die?

By Father John O'Callaghan, S.J.
NC News Service

"Excuse me, I'll come back later!" the nurse laughed, as she backed out of the hospital room. We all raised our glasses and smiled our thanks at her before turning back to the center of attention: the hospital bed where our father — for some, their grandfather — lay propped up, enjoying the party.

It was the 50th anniversary of his marriage, and his wife — our mother or grandmother — sat by his side.

DAD had suffered a massive coronary some weeks before, with prospects looking bleak for a while. But he had survived the critical period and was gaining strength rapidly now. So the doctor had no hesitation in approving our cake and champagne party for him and mother.

It was a small affair: just their children and some of the older grandchildren. But it made up in fervor what it lacked in numbers!

The patient was delighted, even though it wasn't what he had expected as a 50th anniversary party.

Only a month before he had been playing tennis three or four times a week, shopping and cooking for mother and himself, keeping the freezer stocked with ice cream bars for the grandchildren, and generally charging around with unconscionable energy for a man 78 years old.

SEEING HIM inert and somehow shrunken on the bed in the coronary intensive care unit had been almost more than we could comprehend. It was so unlike him. Now, he was on the mend but there was a new element in our common consciousness: Our father was not, after all, immortal.

That realization had come earlier about mother. For some years, she had been suffering from hardening of the arteries, and she had failed markedly. It was clear, as she sat at Dad's bedside, that she was a bit bewildered by everything.

Mother gave no indication of comprehending



Stunned by the death of her husband in an accident, a woman clings to his sheet-draped body while a nun tries to console her. For Christians, accepting death is difficult, but faith can make us understand it is not an end, merely a change. (NC photo)

just what the occasion was. She smiled gently at all of us, but we couldn't miss the hesitation in her eyes. Her grip on the reality of this family of hers was weakening visibly.

It was a bittersweet occasion. We were celebrating a long married life of laughter and tears, health and sickness, good times and bad, lived with fidelity and love. But celebrating around a hospital bed which, together with the timid eyes of the woman next to it, symbolized an irreversible change in that life.

BITTERSWEET. So were the tears shed that day: of joy for what had been, of sorrow for what was already, and for what would inevitably come — a year later for him; another two years later for her.

Somehow, to me, the turning point seemed to be that day in the hospital. Anniversaries have a way of focusing attention on the passage of time. They remind us that life marches steadily

toward an inevitable conclusion. In retrospect, the younger generation of our family turned a corner that day in the hospital.

We talked about it later and celebrated Mass together. Not eloquently, not without hesitation and struggle. But talk about it we did. And what we felt, and said, was what it meant for us to be people of faith.

Humanly, we found ourselves outraged at the turn of events: How could our parents be dying?! Those two super people, who had so much to live for, and whose lives meant so much to us! But our anger and sorrow were somehow contained within our unquestioning belief that our parents' lives were not ending, just changing.

"Ending" was never up for discussion with us. We took for granted our certitude that what lay ahead for them was life with the Lord. It was a given.

By Father John Castelot
NC News Service

Mark often eases the transition from one subject to the next with a short passage — a sort of summary — which gives an overview of the work of Jesus.

Chapter 6 of Mark's Gospel ends in that fashion.

Then he moves on. In Chapter 7, he deals with a subject of vital interest to gentile converts: whether they were obligated to observe all prescriptions of Jewish law.

This question was hotly debated in the first years of Christianity.

Remember, the very first Christians were devout Jews. Many insisted that gentile converts follow all prescriptions of Jewish law. St. Paul had opposed this view.

This section of Mark's Gospel shows Jesus in conflict with some religious leaders on this very point. They object when his disciples ignore some of their valued traditions.

JESUS COUNTERS by quoting a passage of Isaiah which the early Christians later edited, bringing out the point more forcefully: "This people pays me lip service but their hearts are far from me. Empty is the reverence they do me because 'they teach as dogmas mere human precepts.'"

This last phrase goes to the heart of the matter, as the following words Jesus speaks show: "You disregard God's commandments and cling to what is human tradition."

Jesus develops the point. Finally, he clearly states a basic truth of religion: Externals alone do not constitute holiness; that is determined by what goes on in a person's heart.

In this section, Mark distinguishes between Jewish leaders and the Jewish people as a whole. Here, Jesus encounters problems with some leaders. We would misunderstand the passage if we thought it was an attack on all of Jewish teaching.

Next the Gospel has Jesus in gentile territory. And he has

a strange encounter with a Syro-Phoenician woman. By putting the incident here, Mark dramatizes the shift from a mission to Jews only to a broader mission that includes gentiles.

The woman signifies the coming of the gentile world to Christ.

At first, Jesus apparently rebuffs the woman. She asks that he cure her daughter. In reply, he says: "It is not right to take the food of children and feed it to the dogs." (In the time of Jesus, the expression "gentile dog" was a common stereotype.)

TO US TODAY, however, those words seem out of character for Jesus — perhaps even shocking. But that may be because we approach the Gospels with our own picture of what Jesus should be like. Perhaps we forget that he grew up among peasants whose banter was often blunt.

And that is what we have here: the typical banter of the peasants. It is like a battle of wits. He tosses a barb at the gentile woman — with a grin? — and she twists his words to her own advantage.

"All right," she says, "so I'm a dog, but even the dogs under the table eat the family's leavings."

Now notice his reaction: "For such a reply, be off now! The demon has already left your daughter."

It is almost as though Jesus were saying good-naturedly, "You win!"

Of course, Mark is interested in deeper implications. The woman's faith won the favor of Jesus; and she is a gentile.

Mark recognizes that the Jews had a certain historical priority on the Good News, but not exclusive rights. "Let the sons of the household satisfy themselves at table first," but only "first."

The day was to come when all would feast at the table of the Lord — both Jew and gentile — as was the case when Mark wrote.

A Gentile woman's faith

I Believe ... We Believe

God's healing touch

**By Katharine Bird
NC News Service**

"Touching is important — it is a sign of care," Father John Gurrieri commented.

We were discussing the sacrament of the sick. Father Gurrieri was pointing out how, during the celebration of the sacrament, the priest lays his hands on the head of the person who is sick. That action expresses the compassion of God and of the church community for the person who is suffering from illness.

THE SACRAMENT of the sick is a way for the church and her people to be present in a caring way to the person who is sick, he indicated.

Father Gurrieri is executive director of the U.S. Bishops' Liturgy Secretariat.

The primary purpose of the sacrament of the sick, Father Gurrieri said, is "to call down God's healing power on people, spiritually and physically." For the seriously sick person, the sacrament can be "an experience of God's healing touch," he explained.

PEOPLE often experience "psychological healing" after receiving the sacrament, he added. They "receive the grace to understand suffering a little better and to accept it."

The sacrament indicates to the sick that the church is concerned with "the spiritual dimensions of sickness and suffering," Father Gurrieri observed. And it indicates to the people of a parish that they have a role to play in caring for the sick.

Following the Second Vatican Council, the ritual for the sacrament of the sick was revised; a new translation of it went into effect in the United States in 1974. Known previously as "extreme unction," (last anointing), the sacrament is now known as the "sacrament of the anointing of the sick."

Father Gurrieri explained this was done "to restore the true meaning of the sacrament" in line with teaching found in the Epistle of James. The focus of the sacrament, now, as in the early church, is on the seriously sick person — not on the dying person, he said.

Until this century the words "seriously ill" usually referred to a person who was dying. The sacrament gradually had become associated with the dying person.

TODAY, because of medical advances, people can be seriously ill and in no danger of death. The revised rite recognizes this and omits any mention of death. It stresses healing and forgiveness of sin, Father Gurrieri said.

According to the study text for the sacrament published by the Bishops' Committee on the Liturgy, serious illness today includes a wide variety of conditions, ranging from serious arthritic conditions, to curable cancer, to psychic depression and despair.

The study text comments that sickness presents Christians with a "crisis situation" which affects the way they relate to their families, their friends and their church community. The sacrament of the sick is "addressed to a concrete situation" in which Christians find themselves.

Father Gurrieri called sickness "a part of the evil in the world." In this situation, the sacra-



For the seriously ill person, the sacrament of the sick can be "an experience of God's healing touch." (NC photo)

ment of the sick becomes a way for people to confront illness and try to understand what is happening to them, he explained.

THE SACRAMENT tells people God loves them, Father Gurrieri remarked. The revised rite for the sacrament, which calls for a community celebration whenever possible, communicates that message of love in concrete ways by laying hands on the person's head, anointing the forehead and perhaps the hands with oil.

Today, many parishes sponsor a sacrament of the sick service once or twice a year, often during Advent and Lent. In the parish where he

helps out on weekends, Father Gurrieri said, ministers to the sick are in charge of locating the sick and inviting them to come to the church for this service. Often this includes arranging transportation for them.

The liturgist expressed hope that sick people would begin to request the ritual as soon as they realize they are seriously ill. For the ritual reminds people that the community cares about them and will support them, he said.

Finally, Father Gurrieri pointed out that, when a person is dying, the church ritual includes Viaticum — the Eucharist which becomes "nourishment along the way."

Kids for world peace

Story and photos by
Prentice Browning
Voice Staff Writer

"Children speak from the heart and give the true message of peace and lack of anxiety," says Fr. Thomas P. Hanly, pastor of Blessed Trinity Church in Miami Springs.

Perhaps that is why it seemed so appropriate that fourth and fifth graders from Blessed Trinity School dressed up in the costumes of different countries last Friday and joined in a "Celebration of World Peace Day" at the parish.

The children gathered in the church, read poems, joined hands, and sang songs like Disney World's "It's a Small World."

Fr. Hanly spoke lyrically of the "simplicity of Christ's heart expressed sincerely (by the children)."

"Jesus said that unless we become like little children we shall not enter into the kingdom of heaven."

FOLLOWING THE church celebration, the children exhibited booths that illustrated the customs and national monuments of 53 countries.

The costumes were researched in the library and each of the children wrote to the ambassador of his assigned country for pictures and information, said Learning Center Coordinators Helene Fessler and Mary Flanagan, who came up with the idea of a peace day.

In previous years, the school had set aside a day each year for exhibits about one single country. An international peace day seemed to grow naturally from that, said Mrs. Fessler, in a city like Miami that contains so many different nationalities.

The children also created small tables with drawings relating to their country. After parents and friends filed past the exhibits, a luncheon was served in the school's cafeteria with deserts of all different nationalities.



Dressed as the Pope, Fifth Grader Dawn Cayll (above), reads "The Creation", a variation on Genesis written by James Wildon Johnson. Representing China at the Church celebration was 4th grader Lorraine Montero (right). Before leaving the church the children joined hands as a symbol of international cooperation (bottom).

