



*'Being indifferent to the attitudes of racism . . . is in itself demoralizing and should be despised for this reason.'*

## Racial injustice

Continues here, is responsibility of all, Archbishop says

• Complete text . . .  
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By Robert O'Steen  
Editor, The Voice

Just days after racial disturbances erupted in Miami, Archbishop Edward A. McCarthy has issued a 7000-word pastoral letter stating that Catholics and the community at large cannot escape the responsibility of continuing racism and its effects in society.

While in no way condoning the civil disturbances and violence that has occurred, Archbishop McCarthy pointed out that in spite of several years of improved legislation and superficial change, the underlying causes of social unrest such as poverty and injustice are as firmly entrenched as ever.

A central point of the pastoral letter entitled "One People Under God," is that even Catholics who may not have caused present injustices are obligated to help undo them "lest we become bystanders tolerating and tacitly endorsing evil and thus share in the guilt."

"In no way may a Catholic be associated with organizations that promote racial injustice. This being indifferent to the attitudes of racism which are incompatible with the teachings of Jesus, is in itself demoralizing and de-Christianizing and should be despised for this reason as well," said the Archbishop of



The Ku Klux Klan came to Miami to "help" during the recent disturbances in Overtown.

South Florida's eight counties, in the letter which has been in preparation for almost a year.

### Surface changes

While some social improvements

and surface changes have taken place for several years, he said, the massive Miami civil riots in May 1980 shattered the mood of complacency that had set in.

"Two and a half years later, we

now experience another civil disturbance in Miami. Has no change taken place? Has no progress been made in removing the root causes of the social ills which prompt people to burn and

(Continued on page 8)

## ABCD to fight recession ills

In this, the Silver Jubilee Year of the Archdiocese of Miami, Archbishop McCarthy is asking Catholics to be especially generous to the 1983 Archbishop's Charities Drive which has just begun, because it is also a recession year and many people are in need of help.

Pastors will soon be contacting some parishioners with invitations to a series of ABCD dinners in various

parts of the Archdiocese, hosted by Archbishop McCarthy, which are intended to help raise this year's goal of \$4.1 million.

"As we celebrate the Silver Jubilee (25th anniversary) of our Archdiocese, I feel we can take pride in the unflinching commitment of our people to causes of charity and religion through the ABCD," said Archbishop McCarthy who will be the

principal speaker at the dinners.

"Few dioceses have faced so many challenges as we have over a quarter of a century. None has responded as splendidly," he said.

"As we enter our Silver Jubilee Year, the needs of charity and religion are greater than ever. This is a time to demonstrate, by generosity, gratitude for blessings. It is a time to share, by extra generosity and a greater number of contributors, the burdens of those who are unable to respond this year. I am counting on you with love, gratitude, pride and blessings."

The funds raised through the dinners and parish drives act as seed money which generates millions more

of government funds for the more than 40 Catholic social service agencies throughout the Archdiocese. These agencies serve senior citizens, mentally retarded, unwed mothers, drug addicts, alcoholics, dependent children, migrant workers, run-away youth, the terminally ill, troubled families and others.

This year's ABCD coordinators are Father James Connaughton, pastor of St. Ambrose Parish in Deerfield Beach and Father Gilberto Fernandez, pastor of Sts. Peter and Paul Parish, Miami. Archdiocesan director is Frank Nolan. For information call your parish rectory or the Archdiocese office at 757-5246.

### Notice: No Voice next week

The Voice will not publish next week as personnel and equipment will be moving to the new Pastoral Center at 9401 Biscayne Blvd. Next issue will be Jan. 21.



# Chilean bishops ask return to democracy, respect for human rights

SANTIAGO, Chile (NC) — Chile's bishops asked the military government which came to power in 1973 to return the country to civilian rule and to respect human rights.

"Unfortunately, the disappearance of democratic structures has left the majority of Chileans with no real possibility of participation" in government, the bishops said in a joint letter issued Dec. 17.

"Provisions for the respect of human rights in the 1980 constitution are not observed," the letter added.

"Furthermore laws leading to democratic rule are not

implemented," it said.

**PRISONERS ARE** subject to unjust proceedings, the bishops said. They also criticized the government for sending into exile political and labor leaders opposed to government policies.

"Independent organizations have been destroyed or splintered and the communications media suffer limitations due to censorship," they added.

The hierarchy also criticized the economic situation and asked the government to show greater respect for workers by improving their living conditions.

The letter said the economic crisis, "which results in the people's lack of trust and credibility," has resulted "in a deep social crisis as shown by increasing poverty, violence and fear."

A statement issued by the Ministry of the Interior answered the bishops' letter by saying that the government already is applying programs to overcome the country's social, economic and political problems.

**REGARDING A** return to democratic rule, the ministry's state-

ment said, the government is following the norms established in the 1980 constitution, "approved in a plebiscite by almost two-thirds of the voters, the great majority of whom are Catholics."

The constitution provides for an eight-year transition period starting in March 1981 under military rule. During the eight years elections would be held but only with military-approved candidates. Critics of the government say the constitution, rather than stimulate the return to democracy, guarantees military control of the government through 1997.



**\$3 A DAY** — Along a Los Angeles street, Michael Dean, 30, reads and guards a shopping cart loaded with junk and aluminum cans. He says he makes \$3 to \$5 a day redeeming the cans he picks up. Dean, originally from Houston, says he has lived on the streets of Los Angeles for six years (NC photo from UPI).

## News at a Glance

### Scholars defend St. Kolbe

WASHINGTON (NC) — Allegations that the recently canonized St. Maximilian Kolbe was anti-Semitic have brought several scholars to the new saint's defense. In December Richard Cohen, a writer for the *Washington Post*, and other newspapers, said that in Father Kolbe's canonization his anti-Semitism "was swept under the rug." In a letter to the *Post*, Eugene Fisher, executive secretary of the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations, said the documentary record of Father Kolbe's writings and actions belies charges such as Cohen's. He cited writings in which Father Kolbe repudiated anti-Semitism and traced the allegations to an article last April in *Wiener Tagebuch (Vienna Journal)*, an Austrian paper. The conclusions of that article, said Fisher have been rejected by several American scholars.

### Orthodox Archbishop excommunicates government leaders

ROME (NC) — Ethiopian Orthodox Archbishop Teklemarian Asrat Mathias of Jerusalem excommunicated members of Ethiopia's Marxist government and urged the country's people to take up arms against their "atheist leaders." Supporters in Rome of an Eritrean group that has been fighting for independence of the Eritrean region from Ethiopia since 1969, released the archbishop's letter. In it Archbishop Mathias said, "In the name of the omnipotent God, I call on all Ethiopian bishops, priests, monks, soldiers, farmers, businessmen, workers, teachers and students, children, men and women who now live in a state of terror and oppression in Ethiopia to take up arms and fight." Archbishop Mathias has been Ethiopian Orthodox Archbishop of Jerusalem since 1979. About 40 percent of Ethiopia's 33.3 million people are Orthodox Christians.

### Argentine bishops launch reconciliation plan

BUENOS AIRES, Argentina (NC) — Argentina's Catholic bishops began the new year hoping that they have set in motion a plan which can help heal some of the nation's political, social and economic wounds. As 1982 drew to an end the bishops launched a reconciliation program aimed at softening the grown antagonism between the military government and key sectors of civilian society such as political parties, unions and human rights groups. Among the issues in conflict are a plan for returning to civilian rule, responsibility for Argentina's military defeat by Great Britain, government information about the people who have disappeared for political reasons since the military came to power in 1976, and ways of ending Argentina's triple-digit inflation and high unemployment. The reconciliation program includes separate meetings by bishops with military and civilian groups to get their views on national issues.

### U.S. delegate chief praises bishop's nuclear stand

PEORIA, Ill. (NC) — Edward Rowny, chief of the U.S. delegation to the Strategic Arms Reduction Talks in Geneva, Switzerland, has praised Bishop Edward O'Rourke of Peoria for criticizing the U.S. bishops' proposed pastoral on nuclear war issues, including its stand on deterrence. In a letter to Bishop O'Rourke, whose objections to the proposed pastoral were explained in a November editorial in the *Catholic Post*, Peoria diocesan newspaper, Rowny said that the bishop should continue to present "arguments based on reason, not emotion or fear." In his comments Bishop O'Rourke cited experts who think any unilateral abandonment of the nuclear deterrent by the United States "would be a grave destabilization of the military balance." The proposed pastoral encourages bilateral disarmament.

### Nuclear arms protesters arrested at Pentagon

WASHINGTON (NC) — Sixteen nuclear arms protesters were arrested at the Pentagon Dec. 30 for allegedly blocking an entrance and throwing a bloodlike substance against the building. The 16 protesters, including Jesuit Father Daniel Berrigan and his brothers Jerome and Philip, were released later in the day after court appearances were set for February and March. Those arrested identified themselves as members of the Atlantic Life Community, a group that frequently demonstrates against nuclear arms.

### Mass celebrated despite fire

SEATTLE (NC) — Christmas Masses were celebrated at Seattle's 77-year-old Immaculate Conception Church despite a two-alarm fire the previous Sunday which caused an estimated \$120,000 worth of damage and fatally injured a young woman.

The fire department has determined that the fire, which broke out in the parish's basement auditorium, was set.

## The Voice

Average weekly paid circulation 55,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 45 weeks in the year.

Second class postage paid at Miami, Florida. Subscription rates \$7.50 a year, Foreign \$10. Single copy 25¢. Published every Friday except every other week in June, July and August.

Ana Rodriguez-Soto-News Editor  
Prentice Browning-Staff Writer  
Betsy Kennedy-Staff Writer

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Archbishop Edward A. McCarthy  
President, The Voice Publishing Co., Inc.

Robert L. O'Steen  
Editor

(USPS 622-620) (CPA) Archdiocese of Miami Weekly Publication

6201 Biscayne Blvd., Miami, FL 33138  
POSTMASTER: Send change of address notices to THE VOICE.

P.O. Box 38-1059, Miami, FL  
MAILING ADDRESS  
P. O. BOX 38-1059  
Miami, FL 33138  
TELEPHONES  
News 758-0543  
Advertising 754-2651  
Classified 754-2652  
Circulation 754-2652  
Ft. Lauderdale 525-5157  
W. Palm Bch. 633-1951

## Pope urges bilateral disarmament

VATICAN CITY (NC) — Pope John Paul II opened the new year with an appeal for bilateral disarmament involving nuclear and conventional weapons.

At a Mass in St. Peter's Basilica attended by 10,000 people Jan. 1, the pope asked the world's superpowers to take steps toward the reduction of weapons arsenals "in equal measure."

In his homily, Pope John Paul recalled the theme he chose for the 1983 World Day of Peace, "Dialogue for Peace, a Challenge for Our Times."

"PEACE cannot be constructed by one without the others, but everyone must commit himself to it," he said.

"It requires all parties to work in common, to progress in common on the road of peace," the pope added. "It is therefore difficult to imagine how the problem of peace in the world can be resolved in a unilateral manner, without the participation and the concrete commitment of all."

Pope John Paul said the desire to

see success in disarmament talks is "more than legitimate," but added that "the request for progressive reduction of armaments, nuclear or conventional, must be addressed at the same time by all the parties involved."

"The powers which confront one another must be able to go along the various steps of disarmament together and commit themselves to each step in equal measure," the pope said. "In our common prayer for peace we ask today that dialogue may be undertaken in that spirit and may lead to those concrete and practical decisions capable of assuring a real and lasting result."

POPE JOHN Paul's main message for world peace day, released at the Vatican Dec. 20, did not mention bilateral disarmament. It called dialogue "an essential condition" for peace and said the 150 armed conflicts since the end of World War II were examples of situations where dialogue was untried or was conducted under false pretenses.



*'It is therefore difficult to imagine how the problem of peace in the world can be resolved in a unilateral manner, without the participation and the concrete commitment of all.'*

—Pope John Paul II

Among those attending the Vatican Mass Jan. 1 were representatives of the 101 countries having diplomatic relations with the Holy See and Jerzy Kuberski, head of the working group for permanent contacts between the Vatican and Poland.

The Prayer of the Faithful during the Mass included a prayer in Polish "for the peoples who do not have hope of seeing a stable and lasting

peace achieved in their countries, that every means, every effort may be made by those who hold power to give them the serenity and concord desired for too long a time."

After the Mass, Pope John Paul went to the window of his Vatican apartment to address a crowd of 50,000 in St. Peter's Square before reciting the noon Angelus prayer. He asked that God hear the "ardent prayers and wishes" for peace.

## Abps. Bernardin, Glemp made Cardinals

VATICAN CITY (NC) — Among the 18 new cardinals named by Pope John Paul II Jan. 5 are two archbishops who were major newsmakers in 1982 — Archbishop Joseph Bernardin of Chicago and Archbishop Jozef Glemp of Gniezno and Warsaw, Poland.

Archbishop Bernardin heads the U.S. bishops' committee which is drafting a pastoral letter on nuclear war. The proposed letter has caused controversy within church and government circles and helped place the archbishop on the cover of *Time* magazine. Archbishop Glemp is primate of Poland and was chief spokesman for the Polish church during 1982 when Poland was under martial law.

The pope also named a bishop within the Soviet Union, an Angolan archbishop who was kidnapped and held by guerrillas for a month in 1982, and a French archbishop of Polish-Jewish parents who is a convert to Catholicism. The pope made the announcement at his general audience and said he will hold a consistory Feb. 2 to elevate the 18 churchmen to the College of Cardinals.

The cardinal-designate within the Soviet Union is Bishop Julijans Vaivods, apostolic administrator "ad nutum Sanctae Sedis" of Riga and Liepaja. Both dioceses are in Latvia which was incorporated into the Soviet Union after World War II.

Also named was Archbishop Alexandre do Nascimento of Lubango, Angola, who was kidnapped Oct. 15, 1982 by UNITA, a guerrilla group opposed to Angola's Marxist government. He was released Nov. 17 after UNITA officials said the kidnapping was a mistake and sought contacts with the Vatican. The archbishop is also apostolic administrator "ad nutum Sanctae Sedis" of Onjiva, Angola, an area where guerrillas operate.

"Ad nutum Sanctae Sedis" Latin for "at the will of the Holy See," is usually used when the Vatican See acts on its own initiative, without being asked to do something. In the context of Archbishop do Nascimento and Bishop Vaivods the

reasons may be related to delicate political situations.

Other new cardinals are:

Maronite Patriarch Antoine Pierre Khoraihe of Antioch, who lives in Beirut, Lebanon; Archbishop Bernard Yago of Abidjan, Ivory Coast; Archbishop Aurelio Sabattani, pro-prefect of the Supreme Tribunal of the Apostolic Signature; Archbishop Franjo Kuharic of Zagreb, Yugoslavia; Archbishop Giuseppe Casoria, pro-prefect of the Vatican Congregation for the Sacraments and Divine Worship; Archbishop Jose Ali Lebrun Moratinos of Caracas, Venezuela; Archbishop Michael Michai Kitbunchu of Bangkok, Thailand; Archbishop Alfonso Lopez Trujillo of Medellin, Colombia, president of the Latin American Bishops' Council; Archbishop Godfried Danneels of Malines-Brussels, Belgium; Archbishop Thomas Stafford Williams of Wellington, New Zealand; Archbishop Carlo Maria Martini of Milan, Italy; Bishop Joachim Meisner of Berlin; Jesuit Father Henri de Lubac, French theologian and author of numerous books.

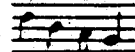
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# VATICAN ANSWERS SOVIET CRITICISM

## 'Subversion' charge untrue

VATICAN CITY (NC) — A harsh Soviet article accusing Pope John Paul II of subversive activities in Poland is false, said a Vatican communique issued Dec. 30.

The Vatican said the allegations against the pope contained in an article distributed by the Soviet news agency Tass "need no comment or reply."

Tass reprinted an article in the Soviet monthly, *Political Self-Education*, which said the Polish-born pope had been responsible for "subversive activity" designed to undermine communist societies, especially in Poland.

"This contrasts with the reality of facts and situations well known to all, on which world public opinion has formulated a judgment not easily open to question," the Vatican communique said.

"It equally contradicts the evaluations given by Soviet sources, including official ones, which have recognized on various occasions the high magisterium (teaching authority) and tireless work of Pope John Paul II in favor of peace and for a just solution to the grave problems which worry humanity," the Vatican added.

**THE CRITICAL** article originally appeared in the December issue of *Political Self-Education*. Its distribu-

tion by Tass, the government news agency, indicates that the article reflects the views of Soviet officials.

The article was the first commentary on the pope and the Soviet bloc since Yuri Andropov came to power in the Soviet Union on Nov. 12. Prior to being named to head the Soviet Communist Party, Andropov was head of the KGB, the Soviet secret police.

The commentary was also the first since Bulgarian officials have come under suspicion in the attempt to murder the pope in May 1981.

Bulgaria is a close ally of the Soviet Union and its secret service is often used by the Soviet Union to carry out policy objectives.

"Unlike his predecessors, the present head of the Catholic Church, John Paul II, has taken a much more conservative and rigid position vis-a-vis the socialist world," said the article.

Vatican policy has been influenced by the "growth of the aggressive designs of imperialism and the stepped up activity of the opponents of detente," it added.

**THE POPE** uses "the language of Christian prayers" to issue political messages, it said.

"The anti-socialist activity of the reactionary forces of the Catholic Church is attested by the developments of recent years in Poland," the article said.

"The notorious Solidarity, which came to symbolize the crisis provoked by anti-socialist forces on instructions from overseas, was born not in the wave of disorders that swept the country in the summer of 1980, but in the Catholic Church," it added.

## Papal shooting probe continues

### NC News Service

Judge Ilario Martella, chief Italian investigator of the attempted assassination of Pope John Paul II, left Rome Jan. 2 for West Germany to continue his probe of the case.

On Dec. 27 a statement issued by Martella's office said the judge would visit Frankfurt, West Germany, in early 1983 to interrogate Musa Cedar Celebi, a Turk jailed in Frankfurt as a complicity suspect in the May 13, 1981, attempt on the life of the pope.

West German State Prosecutor Hans-Hermann Eckert said Jan. 3 that an Italian request for the extra-

dition of Celebi had been approved by his office but was awaiting final permission from the West German Justice Ministry.

Italian judicial sources have said Martella wants to interrogate Celebi, who is suspected of having provided weapons and money to convicted papal assailant Mehmet Ali Agca, to check claims made by Agca about the attempt on the pope's life.

Agca, a Turk, is serving a life sentence in Italy because of his conviction. According to newspaper leaks by judicial sources, Agca has told Italian authorities that several Bulgarians were involved in the plan-

ning of the crime and were present in St. Peter's Square when Agca fired at least two shots at the pope.

In Turkey, meanwhile, judicial authorities have begun a new investigation of a 1979 slaying case in which Agca was convicted in absentia for the murder of Abdi Ipekci, a journalist. Agca was arrested after the murder but escaped from a Turkish maximum security prison before his trial began.

The Turkish investigation could shed light on the papal case by indicating who helped Agca escape from prison and slip out of Turkey.

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IN MORE WAYS THAN ONE — While freezing themselves, demonstrators in Bad Schwalbach, West Germany, display their sentiments on nuclear arms and the stationing of medium range missiles in the country. (NC photo)

## "Professional Volunteer" topic of Barry Auxiliary meeting

MIAMI SHORES — Volunteerism is the name of the game with the Barry University Auxiliary. This month's speaker will feature Audrey Finkelstein, well-known Coral Gables resident and civic leader, as speaker. Her topic will be "The Professional Volunteer."

The meeting will be held Wednesday, January 12, 1983, at 10 a.m. in Thompson Hall.

Volunteering at Barry University works two ways. New Barry volunteers usually decide to join the Auxiliary, while regular members pitch in when needed on campus activities.

The Auxiliary is open to all men and women, with an annual fee of \$5. For further information, phone extension 281 at Barry University.

## Special ministers training days

Saturday, January 8, San Marco Parish, Marco Island, 10:00 a.m.-3:00 p.m.

Saturday, February 12, St. Jude Parish, Tequesta, 10:00 a.m.-3:00 p.m.

Saturday, April 9, St. Bernadette Parish, Hollywood, 10:00 a.m.-3:00 p.m.

Saturday, April 16, Blessed Trinity Parish, Miami Springs, 9:30 a.m.-2:30 p.m.

Saturday, March 5, Immaculate Conception Parish, Hialeah (Spanish), 10:00 a.m.-3:00 p.m.

Requirements: The pastor should send to the Office of Worship of

Spiritual Life, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138 a letter of recommendation including the names of all those he wishes to appoint, notification of which training day they will attend and a check to cover registration fees for all those attending (registration is \$4.00 per person, including lunch). Checks should be made payable to the Archdiocese of Miami.

For further information please call the Office of Worship and Spiritual Life at the Chancery, 757-6241 and speak with Mrs. Blank or Mrs. Vandenberg.

## Sr. Hill returns to St. Louis

St. Louis Church will again host Sr. Jeanne Hill, O.P., on Jan. 13th at 8 p.m. Sr. Hill, O.P., a Dominican Sister, is a member of Christian Therapists, and is known throughout the Catholic Church in the United States and around the world as a leader of retreats and spiritual direction.

For over twelve years she has been involved in a world-wide healing and preaching ministry, working with Fr. Francis McNutt and other healing teams. Currently, she is travelling around the U.S. in a camper, ministering nation-wide to the Indian people and those in lower economic brackets.

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## Creole class

A two-week intensive course in the Creole language will be taught at the Pierre Toussaint Haitian Catholic Center, 110 N.E. 62 St., from Jan. 17 to Jan. 28. The course, taught by a native Haitian, Marie Jocelyn Levy, will last five hours every day. Cost is \$150. Lodging is available. For more information call the Center at 751-6289.

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**'It means that, beyond ideological differences, there are values for which we must all fight together.'**

# Communists, bishops unite to fight Mafia

OTTAVIANO, Italy (NC) — Led by bishops and communist officials, 10,000 southern Italians marched four miles to demonstrate their opposition to the local Mafia organization known as the Camorra.

The march began in Somma Vesuviana, near Naples, and ended four miles away in Ottaviano, the birthplace of Camorra boss Raffaele Cutolo.

**LEADING THE** thousands of marchers, mainly workers and students, were Bishop Antonio Riboldi of Acerra, Bishop Giuseppe Costanzo of Nola and two communist leaders: Luciano Lama, secretary general of Italy's top communist trade union, and Antonio Bassolino, regional secretary of the Italian Communist Party.

"This is the first time that I've spoken in a square with one bishop, much less two," said Lama, whose

**'This is the first time that I've spoken in a square with one bishop, much less two.'**

—Luciano Lama, leader of Communist trade union

Italian General Confederation of Labor is the union branch of the Italian Communist Party.

"This is a fact full of significance for all of us," the labor leader added. "It means that, beyond ideological differences, there are values for which we must all fight together."

During 1982 more than 200 people were killed as a result of Camorra violence throughout the regions surrounding Naples.

"THE CAMORRA acts where the social fabric is weak, where it can take advantage of defenseless persons," Lama added. "The battle must continue against illegal traffic of arms, drugs, smuggled goods."

Bishop Riboldi compared the fight against the Camorra to the clandestine battle to defeat the Fascists during World War II.

"There is a fascism that is called the Camorra," he said.

"Today must be our April 25 (Italian Liberation Day), because we are fighting a war of liberation, just as in 1945," Bishop Riboldi added. "Our battle is a battle without arms or violence, because we believe in man and in peace."

**BISHOP** Costanzo, who was chaplain of Italian Catholic Action until his recent appointment to the episcopacy, said the church was represented at the demonstration because "together we want to build a project for man and society marked by the most authentic human and Christian values."

"And each one must do his part," he added. "I am here to promise you that I will do mine."

During the demonstration participants carried banners and signs saying: "People, don't stand there looking, come with us to fight" and "Mafia, Camorra, you'll never succeed. Workers and students are against you."



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# Who'll run the show?

## Possible papal visit stirs church-state dispute in Nicaragua

MANAGUA, Nicaragua (NC) — Who should make the arrangements for a visit by Pope John Paul II has



Archbishop Obando Bravo: Announced date

become a controversial church-state issue in Nicaragua even though there is no confirmation that the pope will come.

State authorities said it is the government's responsibility to handle

a papal visit and criticized Archbishop Miguel Obando Bravo of Managua for announcing details of a proposed visit before the government had any confirmation that a visit would take place.

Sergio Ramirez, a member of the ruling junta, said that "we do not know if the pope has set a date or not."

**ARCHBISHOP** Obando Bravo had said that Pope John Paul was to arrive in Nicaragua March 5, 1983.

The archbishop also said the stay would last 10 hours and would include a visit by helicopter to a peasant community in Matagalpa.

By the end of 1982 the Vatican had not said whether the pope plans to visit the region.

Ramirez said the government had invited the pope "but until he confirms the date, we will not start the preparations." Since he is coming as a head of state, the arrangements should be made at the state level, he added.

"IT SEEMS Archbishop Obando

wants to become a state official," Ramirez said.

Other government and church officials in the Central American and Caribbean region have said that the pope is planning a trip to the area for late February and early March which

would include stops in Nicaragua, Guatemala, El Salvador, Costa Rica, Panama and Haiti.

Although the Vatican has not confirmed the trip, Vatican sources say the pope is investigating the possibilities of such a voyage.



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# Racial injustice continues here

(Continued from Page 1)  
loot and kill?"

The Archbishop pointed to a series of incidents in the past year: a 10-foot cross being burned on the lawn of a black family newly arrived from New York, a duplex rented to blacks which was painted with swastikas and warnings, a violent desecration of a historical synagogue and the writing of threatening messages to a Hispanic family.

He said the Community Relations

board got little help in finding solutions. School PTA's refused to hold discussions; homeowners groups turned a cold shoulder, and even some local clergy were lukewarm to pleas that they talk with their flocks about the "moral consequences of bigotry."

Are minorities' grievances justified?

## Blacks left out

The pastoral letter points out that

since 1956 the Dade County economy grew faster than the rest of the nation's, but as the U.S. Civil Rights Commission stated, the black community was absent from the benefits of the "Gold Coast" affluence and, indeed, remains isolated from the area's mainstream economy. Black families were, in fact, displaced by urban renewal and Interstate-95 construction.

The Archbishop's letter quotes a White House Task Force study which states that "the underlying causes of violence exist in virtually every depressed inner city community in the country. The anger, frustration, fear and hopelessness as expressed by black citizens (of Miami) are identical" to those reported in 1968 by a presidential commission.

Pointing out that while laws make discrimination illegal, it is another thing to "convert hearts and minds," and that is where the churches come in.

## Call for action

"I come to you today with a call for action. I call for action on three different fronts: at the family level, at the Church level and at the community level," said Archbishop McCarthy. The letter then details at some length the actions and responses needed in those areas.

In the Community response section, he cites a "myth which must be rejected: an exaggerated notion of the American tradition of the separation of Church and State.

"We hear it on the radio talk shows . . . in crank calls and letters to the offices of the Archdiocese" and from "respected community organizations when our positions disagree, but never when they agree."

While stating that he firmly agrees with separation of Church and State, he rejects the notion that morality

and government should be divorced or that religious leaders should have no right to speak out on social issues "whether it be racism, abortion, welfare, nuclear arms or the civil war in El Salvador."

Concerning education, the letter states that the public schools have contributed greatly to the development of responsible citizens, yet are "severely handicapped by the inability to introduce religious motivation for human relations, to base brotherhood on the fatherhood of God and the teachings of Christ."

He added "It hardly need be mentioned that a Catholic school which is not instilling proper interracial attitudes by teaching and witness and religious motivation does not deserve the name Catholic."

The letter goes on to discuss the economic problems, high unemployment among blacks and Latins, housing discrimination, and the justice system, including juvenile justice.

## All responsible

"We all share in the responsibility for this social evil," Archbishop McCarthy says in the conclusion. ". . . Tolerance of each other is not enough. There must be mutual appreciation based on knowledge and respect."

"Racism is a radical evil which cannot be conquered by human effort alone. We need the strength of the Lord Jesus and the healing power of His spirit.

"In our homilies, our religious education classes, our reading, our discussion groups, the example we give each other, we as members of the Church, need to form consciences in the spirit of Christ . . ."

"For as God has loved us with a spontaneous love, so also the faithful should in their charity care for the human person himself," concludes Archbishop McCarthy.

## OFFICIAL

# Help save the lives of innocent unborn

### Dear Friends in Christ:

As we begin this New Year, we renew our commitment to the sacredness and dignity of all human life. Ten years have passed since the U.S. Supreme Court legalized abortion. Millions of unborn children have been destroyed during the past ten years.

We condemn the evil of abortion. We deplore the apathy and indifference in our society to the slaughter of millions of unborn children. We are convinced that the only certain

way to safeguard the life of every unborn child is through the Human Life Amendment.

I ask your support for this Respect Life Appeal that will be held next weekend throughout the Archdiocese, for the benefit of Respect Life programs in South Florida.

Thanking you for your sincere concern and support of this Respect Life Appeal, I am

Sincerely yours in Christ,  
Edward A. McCarthy  
Archbishop of Miami

## Remember them in your prayer


The following is a list of deceased priests for the month of January.  
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# Matter of Opinion

## On obedience to God

Can you imagine the Creator being subject to the creature? God being obedient to a woman and a man?

Yes, we can when we remember the Gospel tells us that the boy Jesus went down with Mary and Joseph to Nazareth and lived like any other youth, subject to training and obedience.

This is one of the sidelights of the mystery of God become man that can broaden our concept of God's infinite love for us and make faith very strong.

**SOMEHOW WE** always think of the Holy Family gifted with a knowledge of the future and with a perfect understanding of the boy in their home. That's far from the truth. When Gabriel



BY MSGR.  
JAMES J. WALSH

Because he had taken on a human nature — just like ours in all things but sin — Mary taught him all that little boys need to learn as they go from year to year. They watched him constantly, hardly

dependence. It's a childish, fruitless gesture and inevitably the torch burns them and flickers out, and no one even remembers their names.

They want men and women and even children to be completely free of laws and regulations and all the restriction "that cramp freedom." They demand that children be allowed to follow their own impulses and thus develop and mature. Everyone should be entitled to self expression, even if that means getting a brick through your window (not theirs). Repression of laws stunts one's growth, harms one's ego and blunts one's personality, so throw that old stuff of obedience out the window.

There is a strange twist here. Many adults who firmly believe in obedience for their children do not follow the same logic in their own lives. Worst part of it is they are not fooling anyone, especially the growing child. When they insist on being independent of the moral law or Church law about Mass and the Sacraments, their complaint about the erring ways of their children are rather ridiculous. Our Lord spelled that hypocrisy.

And some while raising the roof with their children are shouting at the same time, "No one can tell me what I can or cannot do." Here they have in mind, of course, the restrictions of the moral code of religion.

**THE COLD** fact is that society would come to an abrupt stop tomorrow if everyone decided to ignore the law of obedience. Order would disappear. Peace would vanish quickly. Take the unfortunate examples of only a few in the Miami disaster area.

All organization must demand obedience to its regulations. All business is founded on the same principle. And it follows so clearly that families, the basic unit of society, in order to achieve their purpose, must exact respectful obedience from each of its members according to circumstances.

Ultimately what Jesus was telling us is more than the above. He was laying the foundation for the unyielding conviction that the salvation of the soul depends entirely on obedience to the will of God.

(Msgr. Walsh is Pastor Emeritus at St. Agnes parish in Key Biscayne.)

**"Children and adults have this much in common — they both chafe at the obligation of obedience. There is no way of avoiding it — without sooner or later feeling the painful consequences."**

came to Mary with the announcement that she had been chosen to be the Mother of Christ, she was called on to make a profound act of faith. She was not handed a blueprint of the future and enabled to see how he would grow, what he would say, how they were to live in his presence.

Mary knew, of course, that he was indeed the Son of the Most High. Her years of study in the Temple had given her considerable prophetic knowledge of the Redeemer, but there were countless incidents the Gospels do not mention where she was surprised and perhaps not prepared.

Joseph, that great, patient man of faith, always stood on the fringe of the great mysteries that were taking place. Always responding to God's request, like hurrying to Egypt, when what he was asked to do seemed contrary to wisdom and common sense. They knew, of course, that something extraordinary was going on, and you can imagine they could hardly take their eyes from him. But "he was subject to them."

believing they were entrusted with such a divine treasure.

**JOSEPH**, the carpenter, must have put the hammer and other tools in his hands at an early age and taught him how to construct a chair or table, and how to repair. And he was subject to them.

In all this, Jesus was driving home a lesson we all sorely need, the lesson of obedience. We need obedience whether we are 2 years old or 90. It changes only in form, never in obligation. One never completely masters the virtue of obedience to the point that effort is no longer needed and compliance with God's will become automatic.

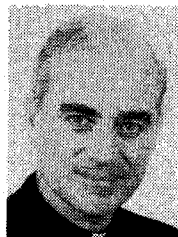
Children and adults have this much in common — they both chafe at the obligation of obedience. There is no way of avoiding it — without sooner or later feeling the painful consequences.

**THE LAST** 20 years or so we have witnessed many torch bearers waving the flag of in-

## A seed grows in Chicago

The manner in which Catholic bishops exercise their authority has changed dramatically in the last 15 years. In most places the authoritarian approach, with its emphasis on protocol and canon law, is being replaced by a new style of leadership; one which is more personal, more human.

A striking example of this comes out of Chicago. It seems that the pastor of one of the city's poorest Catholic parishes had a visit from Mother Teresa of Calcutta a while back. He asked if she would consider sending some of her sisters to help in his work among the poor. Mother Teresa agreed providing the local ordinary, who at the time was Cardinal John Cody, would give permission. The cardinal refused. Being of the old school, he felt the bishop should be consulted first



BY FR.  
JOHN CATOIR

wondered what he would do about the situation.

What he did was very simple; the very first morning on the job, Archbishop Bernardin called the pastor of that poor parish and said something to

They had a long talk, and soon after, he wrote his first letter as archbishop of Chicago. It was to Mother Teresa, inviting her community to work among the poor in the parish where permission had been denied. A simple gesture, no doubt, but one filled with hope and healing.

I met Archbishop Bernardin recently. He's a delightful man; soft-spoken and thoughtful. I mentioned that he was getting high marks from all quarters for his performance as archbishop of Chicago. Without hesitation, he said, "Yes, some people say it's because this is the honeymoon stage, but I have every intention to see that the honeymoon lasts." How do you propose to do that, I asked. "By reaching out, and not waiting for people to come to me. I only pray God gives me the strength and health to keep it up."

**HOW REFRESHING** the sound of new life. It reminds me of a favorite quote of mine from a French archbishop named Le Turet: "Much more attention is paid to the noise of walls that are falling down than to the sounds of seeds which are growing . . . all the extraordinary work of the Holy Spirit in the Church, all this transformation."

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**"I met Archbishop Bernardin recently. He's a delightful man; soft-spoken and thoughtful. I mentioned that he was getting high marks from all quarters for his performance as archbishop of Chicago."**

before such an invitation was extended. He, of course, was canonically correct; but oh my . . .!

**AFTER CARDINAL CODY** died, but before Archbishop Joseph Bernardin arrived, the press

this effect, "You don't know me, but I'm the new archbishop and I'd like to come over and have lunch with you today. No fussing please, just a sandwich."



## Weapons at an early age

While the Catholic bishops of our country were sounding the call for sanity on the issue of nuclear arms recently, a toy manufacturer was coming up with its own version of a "defense budget" — one to fatten the company's pockets. A fine Christmas present for themselves.



BY  
ANTOINETTE BOSCO

This national toy manufacturer launched a strong promotional push for Christmas on what they called "toy weaponry." If the campaign takes, it can mean big bucks today and bigger bucks tomorrow as the kids get hooked, first on simple guns and then on missile systems and simulated nuclear arms as they get older.

An article in the December issue of *Ms.* magazine reported that several toy manufacturers had come out with a new line of high technology weapons and toy military personnel to greet the holiday season. The battles under the Christmas tree would be fought with toy weapons which mimic real weapons — from lasers to a reproduction of the Hawk missile system.

MARTIN ABRAMS, chairman of the board of the Mego Corporation, was quoted as saying, "We didn't belong in the Vietnam War, so sales of military toys declined. Now we're

seeing a resurgence of patriotism. I said as long ago as last year that the Reagan presidency would lead to a comeback of military toys."

Somehow that statement doesn't make me feel good, or confident in the present U.S. government.

We are awash — and the world is awash — in weapons and this has to be a prelude to trouble.

The "toy weaponry" campaign makes me wonder. Will it promote the possession and use of weapons, subliminally, as an acceptable thing at an early age?

TWO VERY frightening facts are emerging from the world's escalating arms sales.

—Soviet arms sales are almost as high as ours. The United States and the Soviets are now rivals in selling arms, primarily to Third World countries.

—The Reagan administration is wooing authoritative dictatorships with weapons, selling military equipment to governments that have atrocious human rights records.

It is, indeed, a new version of the Lord's warning about making "friends with the mammon of iniquity" when we justify these sales as our way of getting these countries to be allies in our defense against communism.

At least the bishops are bearing witness to the truth that the arms race, which can be the final fatal blow to life on earth, is immoral and intolerable. Never have I been so proud of my church and its leaders.

And I ask: Real weaponry or toy weaponry — can any such signs of destruction be tolerated in a nuclear age?

## A time for living parishes

This is a time for parishes to come alive, to be what they should be, communities of people joined by faith, brought together ordinarily by geographical boundaries but realizing what they should be by helping one another to be more fully followers of Jesus Christ.



BY  
DALE FRANCIS

But now in a time of recession there is hardship and there are people who need help. We have in recent years become used to allowing government agencies on all levels to handle the needs of those in distress. We have become a people who have passed on concerns that should be our own to social agencies. It is time for us to become involved individually and there is no better place to start than in that community to which we belong which we call the parish.

In our parish there are many who are unemployed and in need. The parish council arranged for families that are working to adopt families that were not at Christmas. It was done anonymously. The families that adopted another family never knew the name of the family they were helping, the family being helped never knew the name of the family helping. Those that helped were given the number of those in the family, their ages, their sizes, their needs and for the younger children what they hoped to get at Christmas. So they shopped for another family and only a small coordinating committee knew the names of those involved, those giving and those receiving.

CHRISTMAS HAS passed but the needs of people remain and the need for parishes to help those who may be in need continues. It is important that every parish organize to meet those needs. This can be done in many ways. There can be a

special collection each Sunday to build up a fund that can be utilized for emergency needs, so that no family will face the possibility of having electricity or gas turned off because of non-payment.

There are, in almost every parish, people who have experience in financial matters. A committee could be appointed that would help people who have no income to arrange with banks and other creditors some kind of relief. Parishes should help people not to lose their homes during what we all hope will be a temporary period of financial hardship.

In our parish the people bring canned and packaged goods to church with them each Sunday, leave them at the vestibule so that a coordinating committee of parishes and other churches can get the food to those who need it.

THERE IS a special need to remember the elderly and perhaps a special committee can be set up just to survey the needs of older people. One of the things that can be done is to establish a list of volunteers who will see that the elderly without transportation can get to Mass on Sundays or to the supermarket during the week.

I've been writing about this now for several years and I try not to make too many suggestions because I think that the parishes themselves can better determine what they can and should do. They will come up with ideas that I've not thought of or haven't been thought of by anyone else.

The important thing is that in parishes everywhere there must be a new sense of obligation towards others. There may be some parishes where the people are relatively affluent, few members of the parish may be in need. But there are other parishes where there are people in need and they can direct their efforts to helping them.

There has been criticism of the whole concept of parishes in recent years, the suggestion that Catholics should be joined in smaller groups with similar interests. I think the only trouble with parishes has been they've not been stimulated to life — now is the time they must be and in the spirit of helping the least of those among us.

(Dale Francis is a nationally syndicated columnist.)

## Dating conversation tips

Q. Sometimes when I'm out on a date, especially when it's with a boy I want to impress very much, I have trouble making conversation and I feel very awkward when there is silence. Can you give me some tips on being a good talker? (New Hampshire)



BY TOM  
LENNON

A. You may be surprised to learn that some mature adults at times experience difficulty in carrying on a conversation.

Sometimes when they meet another adult for the first time, they feel awkward as they try to break the conversational ice. They find they have to work at it and struggle some before both parties are at ease.

It may be that your most serious problem is your desire to impress someone. That can make anyone tense, and when we are tense we are more likely to say something dumb, or even freeze and not be able to say anything.

BE YOURSELF. Try to relax. Be concerned, not about the impression you are making, but about being kind and thoughtful to your date. This is what is known as treating others with love. It has nothing to do with shallow facades.

Material for conversation can come from a variety of sources.

Hobbies, other interests, sports you like, school work, books, magazine articles, TV programs, the latest tape or album you have purchased, a vacation you took, your job — practically anything in your life can be talk material.

A question can start a conversation: "Do you think 'Square Pegs' is really true to life?" (Use another TV program if you don't particularly care for "Square Pegs.")

A sincere compliment is another conversation starter: "I admire your ability as a debater. You were just great last week. How do you do it?"

SO CAN a strong, offbeat opinion: "I think most of the youth movies are kind of dumb." If an argument results, calmly give your reasons, but keep the emotional level low. Otherwise you may get in trouble.

But let's suppose after 15 minutes of lively conversation, silence sets in, and you can't think of a thing to say. What then?

Not to worry. Many friends have found that a period of silence, even a long one, is not the end of a friendship. Each is quite at ease with silence, with just being in the presence of the friend they like so much.

Relax. Enjoy. Don't worry. Don't try to impress. Friendships are more likely to flourish that way.

## Marriages that last

**Dear Mary:** Our discussion club members were talking about the increasing divorce rate. Several members admitted that there were many times in their own marriages when they were tense and unhappy, but they had never thought of divorce. They also agreed that these periods pass and they are happy again to be married. Don't people today realize that marriages can go through really bad periods and still come out better and stronger? (Iowa)



BY DR. JAMES AND MARY KENNY

I agree that most marriages that last go through some very difficult periods. And most divorced persons learn that divorce has its own set of problems and stresses. As one divorced person quipped, "If you think marriage is difficult, try divorce!"

Successful married readers have shared some

very difficult experiences in their lives. Some of the themes which emerge over and over are: 1) in stressful times I did not feel loving; 2) loving became a matter of living out my commitment to spouse and family; 3) over and over I asked God to love through me because I could not love on my own.

Here are some suggestions for staying positive and flexible during marital storms:

1. Focus on your spouse's virtues. Write them down. Re-read the list. Keep them firmly in mind.

Being positive is both difficult and important. In troubled times people tend to focus only on the negative, to dwell on it, even to exaggerate it. The ordinary virtues — being a good provider, holding a job, attending school functions because the children want their parents there — are totally ignored. You cannot afford to overlook virtues, small or large.

2. Recognize the paradox of human relationships. Some of your spouse's traits which annoy you now are probably the very ones which attracted you and led you into marriage.

A man may have fallen in love with his wife because she was quiet and steady. Later he thinks she is boring. A woman may have chosen a man because he was fun loving and enjoyed a good time. Now she finds him loud and boisterous. In

this imperfect world no personality trait pleases others perfectly throughout life.

3. Dwelling on traits which you cannot change only leads to frustration. Much frustration can be avoided by finding ways to adapt to such situations.

If a spouse's job demands traveling, unpredictable hours and missed family meals, do not gripe, adapt. Keep quick-to-fix snacks available for both of you to enjoy at any hour. Adjust family celebrations to times when all members can be present.

Adapting to what you cannot change has many applications. If dad does not spend much time with his children and never has, recognize his virtues, accept and adapt to this part of his personality. If spouse always tells old jokes at parties, don't spoil every party by criticizing or nagging. Adapt.

Even after many years of marriage, spouses are challenged to stay positive and flexible. Each of us would rather change the other. Flexibility, however, may well be the single most important quality in a long-lasting marriage which survives many changes over the years.

(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.) (NC News Service)

## The parish bulletin—a bestseller

I don't know if there's such a thing as a best-selling parish bulletin but if so, I have several candidates for the list. They would, of course, contain essential notices of parish events and business, and news items about parishioners plus mention of diocesan activities.

But my candidates would have the added element of humor which people love so much. I enjoy picking up bulletins from unfamiliar parishes and finding a smile in them. Some print church-related cartoons and jokes but my favorites are those that add a light touch to regular news items.

Take the subtle message inherent in this short notice as an example: "We are pleased to announce we had a 100% increase in daily Mass attendance this past week — up two from our usual two. We'll miss Sandy McLoughlin's parents when they leave."

**OR THIS:** "Lots of people have asked why we don't have bingo. For the same reason we don't have a saloon. Neither seems to generate much spiritual growth."

This one came from a parish in the Northwest: "Tired of the TV football rut? Forgetting your wife's name? Wishing you could find a good reason for missing the big game Friday? Bring your spouse to the Mr. and Mrs. dinner dance at the parish center instead. Starts at 7 p.m. and the cost is a paltry \$20 total. (There will be a TV set in the ushers' room for the hopeless.)"

(Contributed by Mimi and Terry Reilly)

### OPENING PRAYER:

Oh, wonderful Father, thank you for this new year. Thank you for all it will reveal in our lives over its many months and varied seasons. Help us, Father, in this new year to grow in unity as a family and help us to place our trust in you and in one another, rather than in things. Bless us as we gather for Family Night. Amen.

### SOMETHING TO THINK ABOUT:

"Turn around and you're tiny; turn around and you're grown; turn around and you're parents with kids

of your own." A new year has arrived with its empty days waiting to be filled by each of us.

### ACTIVITY IDEAS:

**Young Families.** PRETEND A FAMILY Choose two family members to be parents and have them talk about their family, where they live, what they do as parents. All draw a picture of their family portrait of the future. The more wild, the more fun. What about the houses in the year 2020? Share together how time changes the family.



BY DOLORES CURRAN

This one tells us a bit about the pastor's sense of self: "There will be no morning Masses this week. I will be on clergy retreat. My mother says I need it."

And from the Midwest: "The Mothers and Others group will not meet Tuesday because there isn't any school and the mothers will be up to their ears in little others."

**FINALLY, MY** favorite comes from a Minneapolis bulletin. I tried to run down the author and found that the parish borrowed it from a Methodist church bulletin. So, to the anonymous but talented author, whoever and wherever you are, I say thanks. It's entitled, "The Perfect Priest: A Chain Letter" and it goes like this:

"A recent survey has compiled all the qualities that people expect from the perfect priest. Here we share some of them with you.

"Results of a computerized survey indicate that

the perfect priest preaches exactly 12 minutes. He frequently condemns sin but never upsets anyone. He works from 8 a.m. until midnight and is also a janitor. He makes \$60 a week, wears good clothes, buys good books, drives a good car and gives about \$50 weekly to the poor.

"HE IS 28 years old, has been preaching for thirty years. He is wonderfully gentle and handsome. He gives of himself completely, but never gets close to anyone, lest he be criticized. He speaks boldly on social issues, but must never become politically involved.

"He has a burning desire to work with teenagers; he spends all his time with senior citizens. The perfect priest smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. He makes 15 calls daily on parish families, visits shut-ins and hospitalized, spends all his time evangelizing the unchurched, and is always in his office when needed.

"If your priest doesn't measure up, simply send this letter to six other parishes that are tired of their priest, too. Then bundle up your priest and send him to the church at the top of the list. In one week, you will receive 1,463 priests . . . and at least one of them should be perfect.

"Have faith in this letter. One parish broke the chain and got its old priest back in less than three months." (Alt Publishing Co.)

## Family Night

**Middle Years Families.** TIME MACHINE Each person draws four pictures on a large piece of paper: The first — self and the family now; the second — self and the family in five years; next — self and the family in ten years; and last — self and family in 2010. Share the pictures. What do they say about time and the family?

**Adult Families.** Read aloud Ecclesiastes 3:1-15. Make a list of the three most important qualities in your

family. Share the lists. Together decide on one quality the family would like to work on during this new year. Each family member may also choose one personal quality to work towards. Place the lists with the Christmas decorations to be stored until December when you can discuss how well the family has kept its resolutions.

### SNACK TIME:

Hot chocolate and "smiley-face" cupcakes.



## Hope for the world

By Charlie Martin  
NC News Service

### USED TO BE

*Superman was killed in Dallas  
There's no love left in the palace  
Someone took the Beatles' lead guitar.*

*Have another Chivas Regal  
You're 12 years old and sex is legal  
Your parents don't know where or who  
you are.*

*Used to be the hero of the ballgame  
Took the time to shake the loser's hand  
Used to be that failure only meant you  
didn't try*

*In a world where people gave a damn.  
Great big wars in little places  
Look at all those frightened faces  
But don't come here we just don't have  
the room.*

*Love thy neighbor's wife and daughter  
Cleanse your life with holy water  
We don't need to bathe, we've got per-  
fume.*

*Used to be a knight in shining armor  
Didn't have to own a shiny car.  
Dignity and courage were the measure of  
a man  
Not the drugs he needs to hide the scar.*

*Can your teacher read  
Does your preacher pray  
Does your president have soul  
Have you heard a real good ethnic joke  
today?*

*Mama took her speed  
Daddy ran away  
But you mustn't lose control  
Let's cut a class, I got some grass  
The kids are wild, we just can't tame  
'em  
Do we have the right to blame 'em.*

*We fed 'em all our indecision  
We raped their minds with television  
But what the hell  
They're too young to feel pain.*

*Oh but I believe that love can save  
tomorrow  
Ooh I believe the truth can make us  
free.*

*Someone tried to say it  
Then we nailed him to a cross  
I guess it's still the way  
It used to be.*

Sung by Charlene and Stevie Wonder.  
Written by Ron Miller and Ken Hirsch.  
Copyright ©1980 by Stone Diamond Music Corp.

Stevie Wonder, one of music's all time greats, and 1982 star Charlene, have recorded a collage of images about disillusionment in "Used To Be." Yet underneath the images lies the question: Is there any hope for a better world?

Our world faces difficult problems in 1983:

- Countries continue to spend more money on weapons than on food.
- Quality education grows more scarce.

- Many people are unemployed.

Many forces hint at further loss and disruption throughout the world. So the question is real: What is our hope?

The song states, "Oh but I believe that love can save tomorrow . . . the truth can make us free." Charlene and Wonder make an obvious reference to Jesus: "Someone tried to say it; Then we nailed him to a cross."

What the singers don't add is that Jesus remains powerfully alive with us today. And here lies the beginning of our hope for building a better world during 1983.

**JESUS SPOKE**, lived and dreamed of a different world. He asked us to make our first priorities feeding the hungry, healing those who are hurt, and supporting each other in whatever ways we can.

But if this is to happen, we must courageously confront peers and governments that have forgotten these priorities. We must stand up and say "no" to decisions that cut off support to life.

Christians have a long history of resisting powers that hurt the human family. Will we have the courage today to once more stand up for the values that are central to Jesus?

Working together, we can use our convictions and talents to resist whatever powers encourage us to betray our beliefs.

Together, we *can* build a world based on peace and compassion and mutual support among people.



**LIVE THEATER** — American Playhouse, public television's acclaimed weekly drama series, begins its second season with a live telecast of Thornton Wilder's Pulitzer Prize winning comedy, "The Skin of Our Teeth," airing Tuesday, Jan. 18 at 9 p.m. on WPBT, Channel 2 in South Florida. Sada Thompson and Blair Brown star in this bold and brassy parable of an average American family's triumph over life's historic adversities, including the Ice Age, the Great Flood and nuclear holocaust.

## REAL TO REEL

Donn Tilson, the man behind the "Miami Cares" charity drive, and

"The Kids on the Block," a puppet troupe designed to bridge the gap between the handicapped and the able-bodied, are featured on this week's edition, Sunday at 7:30 a.m. on WCKT-Channel 7 in South Florida.

## CAPSULE REVIEWS

### • Tootsie — PG

A very funny movie in which a desperate actor (Dustin Hoffman), whom nobody will hire, dresses up as a woman, auditions and wins a role on a soap opera. He achieves fame, but life becomes very complicated, especially when he falls in love with his beautiful co-star (Jessica Lange). Mature fare because of the sexual nature of much of the humor. The U.S. Catholic Conference has classified it A-III — Adults.

### • The Trail of the Pink Panther — PG

This collection of outtakes and reprises from earlier Pink Panther films stitched together with some unbelievably flat and uninspired new material is a wretched excuse for a movie. There are some funny moments, of course, but not one of them is in the new material. Because of some brief nudity, it has been classified A-III — Adults.

## TOP 10 FILMS OF '82

NEW YORK (NC) — The U.S. Catholic Conference's Best 10 list for the movies of 1982 is as follows:

- **Gandhi** (not yet released in South Florida);
- **Missing**;
- **The Long Good Friday** (not seen in South Florida);
- **The Verdict**;
- **The Boat**;
- **E.T., The Extra-Terrestrial**;
- **Diner**;
- **Gregory's Girl**;
- **Rocky III**;
- **Tex**.

The first five are in order of importance. The last five are arranged alphabetically.

## Legion of Mary conducts successful "search for souls"

An Exploratio Dominnicalis (Sunday Search for souls) was conducted by two Praesidia of the Legion of Mary in the Broward area on November 27, 1982. The Parishes participating were St. Stephen and Nativity both of West Hollywood. The Parish chosen for this endeavor was Annunciation, permission was granted by the Pastor. The area was Carver Ranches, a black neighborhood.

There were five teams in the morning and three in the afternoon. The approach was an invitation to join the

Catholic Church, and an explanation of the Holy Eucharist.

The majority of the contacts were surprised and pleased to meet their Catholic neighbors and listened with avid interest to the explanations of our Faith. One lady said that, having felt depressed that very morning, she had prayed that someone would come to speak to her about God. One fallen-away Catholic returned the next day with her two sons to the Church. The statistics were: 114 Contacts, 161 leaflets distributed and 107 Miraculous Medals given. 11 persons asked to be re-visited.

# It's a Date

The Memorare Society, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Thomas School Library, Friday Jan. 14th at 8 p.m. A special welcome to the widowers — please call 274-0244.

San Pedro Church in the Florida Keys will have Archbishop Edward A. McCarthy as their honored guest at their Second Annual Evangelization Communion Breakfast on Jan. 9th at 10:30 a.m. at Plantation Yacht Harbor in Tavernier in the keys. The Archbishop will celebrate mass at 9 a.m. at the San Pedro Church and speak on the topic "Evangelization, a Year of Faith." All parishioners and

visitors to the Keys are invited. Tickets, \$12.50, are available after all masses and from Mens' Club members who are sponsoring the breakfast.

Mercy Hospital will be a blood drive site on Jan. 13th from 4 to 7 p.m. Donate blood to the South Florida Blood Service during January, the National Volunteer Blood Donor Month.

St. John Neumann and Christ the King Catholic Churches will hold their 2nd annual carnival on January 20-23, on the church grounds at 16000 S.W. 112 Avenue. Games of skill, a giant midway with amusements and rides, music, food and entertainment for the entire family.

Hours are Thursday 6 p.m. to 10 p.m.; Friday 6 p.m. to midnight; Saturday 12 noon to midnight; Sunday 2 p.m. to 8 p.m.

The Catholic Daughters of Americas, Court Holy Spirit, 1912, will hold a business meeting on Friday Jan. 14 at St. Elizabeth Gardens, Pompano Beach at 2 p.m. All members please make an effort to attend. Anyone desiring a transfer or who wants to become a member please call Regent Rosalie Ledestri at 781-5008.

The Holy Spirit Council 6032, Knights of Columbus, will hold a Polish Nite Dinner Dance featuring the Georgie K Orchestra on Saturday Jan. 23rd. Polish and

American food served 7:30 to 8:30 p.m. with dancing 8:30 p.m. til 12:30 a.m. Advance reservations necessary. The dance will be held at the Knights of Columbus Hall, 2118 SW 60 Terr., Miramar. For tickets and reservations call 961-3647, 962-7832, or 961-5587. Free ticket delivery for reservations of 8 or more.

Archbishop Curley-Notre Dame High School invites you to its annual Carnival held at the school, 300 NE 50th Street, on Jan. 27, 28, 29 and 30, from 12 noon until 11 p.m. Rides, food, prizes, "Country store" and plant nursery. For additional information, or pre-ride ticket sales, please call the school at 751-8367.

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Thanks to Blessed Mother, St. Anthony, St. Therese & Sacred Heart for favors rec'd. Publication promised. M.K.

THANKSGIVING NOVENA TO ST. JUDE Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles; near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. M.K.

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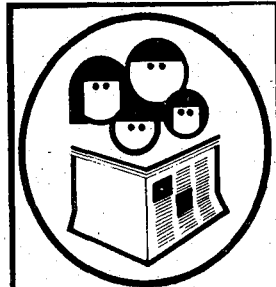
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# Salvation is ..

By Neil Parent  
NC News Service

During the summer of 1968, I was a pastoral counseling intern at a major southern hospital.

One day, a patient I regularly visited took a sudden turn for the worse. Alarmed by his rapid deterioration, the doctors summoned his family to the hospital. Not long after they had arrived, the patient died.

Although we all knew the patient's illness was terminal, the speed with which his death came left the family shocked and grief-stricken.

**THE FAMILY** later gathered in a lounge area of the hospital to await the arrival of their pastor, a minister. I joined them there to be of whatever assistance I could.

After the pastor arrived he spent a few moments expressing his sympathies to the family and introducing himself to me. Then he asked if he could lead us in prayer.

With the family's grateful consent, the pastor opened his Bible and read in a slow, steady voice:

*The Lord is my shepherd; I shall not want.  
In verdant pastures he gives me repose.  
Beside restful waters he leads me;  
He refreshes my soul.*

As we stood there, heads bowed, the words of Psalm 23 seemed to settle over us like a soft cloud. I could see tears beginning to stream down the cheeks of the bereaved wife and her children. As the minister continued, the comforting images of the psalm took their soothing effect:

## The Spirit..

By Father Alfred McBride, O.Praem.  
NC News Service

The sacred history of the Hebrew people forms the root for understanding much of the drama of the Christian people of the New Testament.

Let's glance backward, taking a figure like Isaiah in order to better understand the people of the Hebrew covenant.

Who was Isaiah? Born the son of prosperous parents in 760 B.C., Isaiah was a bright young man, gifted with literary talent but not particularly religious.

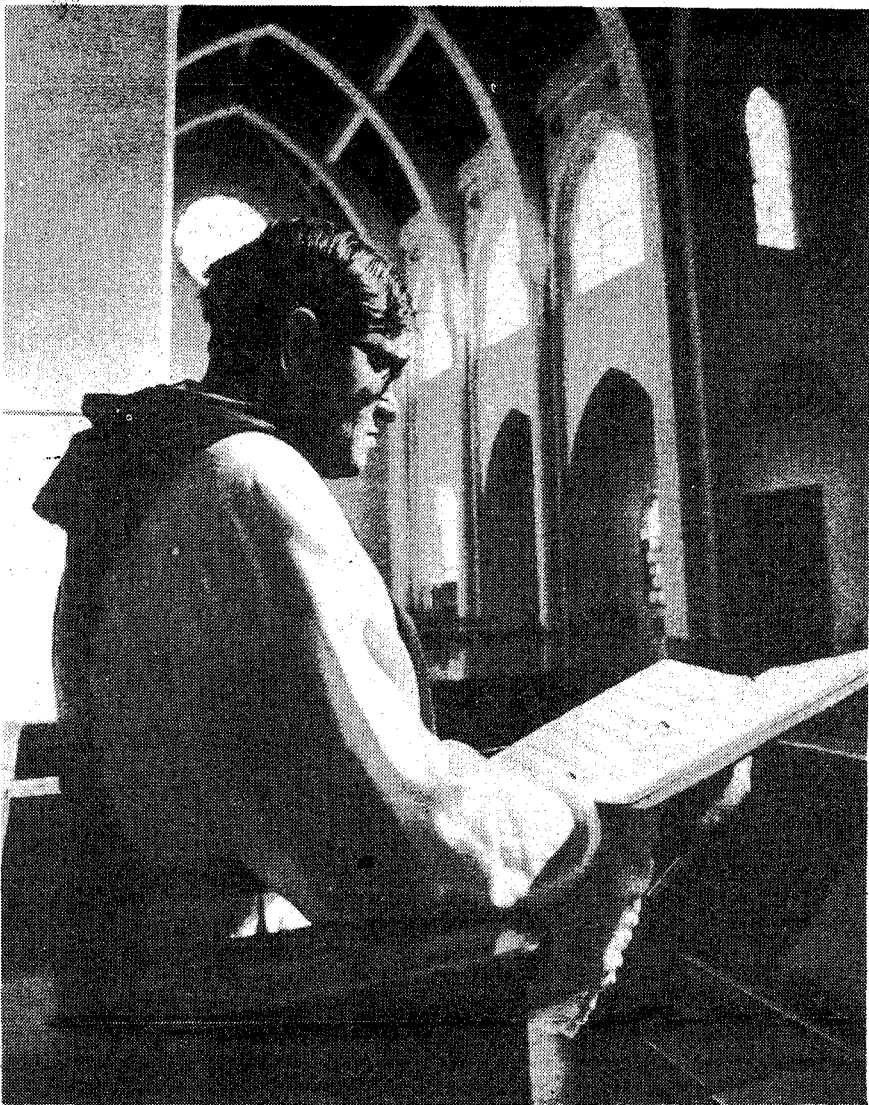
**ISAIAH'S FATHER** gave him his basic education. Then he was sent to a Yeshiva — a school connected to a Hebrew temple. Priests tutored Isaiah in mathematics as well as in

the history, laws and poetry of his people.

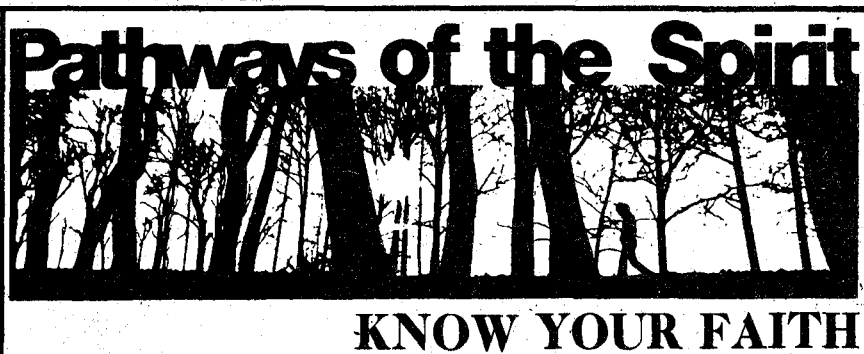
The young man grew up at a time when his country was prospering. Uzziah was a king with commercial know-how and his financial policies helped to enrich the nation.

However, this new wealth flowed mostly into the hands of the rich. Isaiah beheld a land where the interest rates were so high that only a few people could borrow money. He heard stories of how merchants cheated people with false weights and measures. Relatives spoke to him about corruption within the clergy. He knew that little of the new wealth trickled down to the poor.

Isaiah possessed a moral idealism. But he had little inner spiritual energy to power his lofty thoughts



Brother Tom Naby looks over music at the Monastery of the Holy Ghost in Congers, Ga. The Divine Office recited daily in monasteries throughout the world is filled with psalms that have endured for several thousand years. Psalms speak of basic human longings and needs and they speak directly to the heart. (NC photo)



## The first writing prophet

By FATHER JOHN CASTELOT  
NC News Service

Amos was the first of the writing prophets.

Of course, there were prophets before Amos who were significant figures. Men like Nathan in the days of David, and Elijah and Elisah in the turbulent times of Ahab and Jezebel.

Calling Amos a writing prophet is misleading in a way. The prophets were not writers, they were preachers. But some prophets had devoted disciples who preserved their sermons. It is in this sense that they are called writing prophets.

In the course of time the sermons were edited and adapted to changing conditions. The result of all this activity is the literature called the prophetic books.

Before Amos was chosen by Yahweh, he tended his employer's flocks in the region of Tekoa, not far from Bethlehem. Then between 760 and 750 B.C., God sent Amos to preach in the northern kingdom. And off Amos went, fearlessly strong in the conviction that God was with him.

**ONE CAN IMAGINE** the reception this apparently simple rustic herder got from the sophisticated upper crust of Israel. "The nerve of him! And a southerner to boot!"

Undaunted, Amos delivered God's message in unmistakably clear terms which echoed the "roar of Yahweh." (Amos 1:20)

In all probability, the little book which bears the name of Amos contains only a selection of his sermons, but the

selection is precious. The language is remarkably poetic, filled with picturesque allusions to the rural life he knew so well.

Amos starts off by declaiming against the frightful injustices and barbarisms of foreign nations. This tickles the ears of his audience, and they listen with smug pleasure to the ugly fate in store for their enemies.

Then, abruptly, Amos turns on them. He tells them Yahweh has even worse punishment in store for them. His description of their crimes is devastating, and his emphasis on their sins against social justice has earned for him the epithet, "Prophet of God's Justice."

**THE HEAD PRIEST** at the shrine of Bethel finally silences Amos and runs him out of the country, but not until after the prophet has taken a parting shot at him which must have made his blood run cold.

Only a quarter of a century later Amos' predictions proved true.

But even though Amos was the prophet of God's justice, he did not lose sight of God's mercy. His book comes to a close on a note of hope.

Yes, their sins have been heinous. When the "day of the Lord" comes it will be a dread day of reckoning for those who perverted justice and religion.

However, there will be a "remnant," a group of the faithful poor who will be mercifully spared. (9:11-12)

And the nation will rise again with a descendant of David at its head.

# ... our story

*Even though I walk in the dark valley  
I fear no evil; for you are at my side  
With your rod and your staff  
That give me courage.*

When the psalm ended, the quiet stillness that followed seemed to be the family's silent "amen" to the prayer that had deeply touched their hearts.

It was wondrous that a song written several thousand years ago by an unknown author should have served the needs of us so well that day.

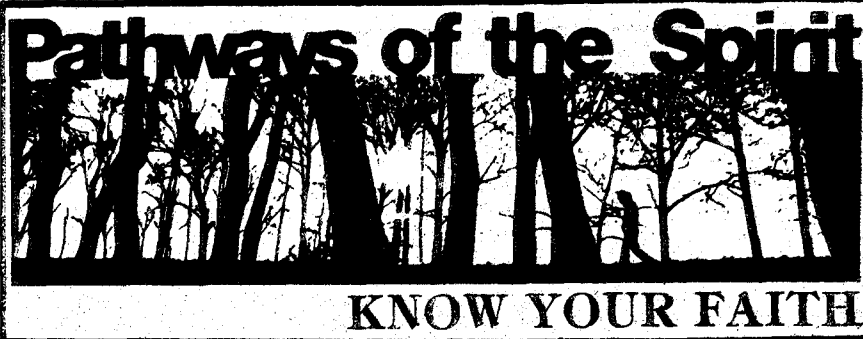
There lies, I think, one reason why psalms hold such a high place in Christian prayer and worship. Their message is timeless: They speak of basic human longings and needs and they speak directly to the heart.

**THE PSALMS ARE** unique in Old Testament literature in that they were written expressly for synagogue worship by the Israelites. At the same time, the psalms are not alone in their capacity to inspire, instruct and serve as a basis for prayer.

The pages of the Old Testament are filled with compelling lessons for contemporary life. The story of salvation presented is in many respects our story as well. Circumstances may be different, but the life issues remain essentially the same.

As Pope Pius XII reminded Christians some time ago, the Jews are our spiritual ancestors.

- Like the Israelites, we too are a pilgrim people called to holiness.
- Like the Israelites, we struggle to find our place in God's plan: to be faithful to God's call and to form community.
- We struggle to become the kind of caring human family that the pro-



**KNOW YOUR FAITH**

phets of old called for and that Jesus spoke of so clearly many centuries later.

In reading the Old Testament today, we gain insight into God's dealings with his people, both yesterday and today. In the words of the psalmist in Psalm 44:

*O God, our ears have heard,  
Our fathers have declared to us  
The deeds you did in their days,  
In the days of old.*

God's deeds of old were saving acts. He continually called the Israelites to be faithful.

Our destiny is no different. Although we as Christians greatly benefit because of God's action in the life and mission of Jesus, our prayer remains essentially the same as that of the psalmist:

*Only in God is my soul at rest;  
From him comes my salvation.  
He only is my rock and my salvation, my stronghold;  
I shall not be disturbed at all . . . (Psalm 62.)*

# ... in history's voices

**God ordained Isaiah as his prophet, his preacher of love, justice and mercy to the people. The burning coal of God's grace filled the moral idealism of Isaiah.**

into practical action.

Then at the age of 18, Isaiah had a profound spiritual conversion.

That was the year that Uzziah, the king, died of leprosy. The enthronement of his son, Jotham, was planned for the Jewish New Year — the early autumn.

**THE NEW YEAR** festival called for a ceremonial opening of the temple's eastern gate: The purpose was to catch dramatically the rays of the sun, which, at that time of year, would shine directly at and through the front enclosure of the temple.

In this way, the rising sun would pierce the clouds of temple incense and create a reflective glow from the golden ark of the covenant.

It was a perfect setting for an impressionable 18-year-old: Nature's glory wedded to the splendor of a political coronation and religious worship.

That dramatic scene led to the vision of the divine described in Isaiah Chapter 6. Already deeply moved, Isaiah suddenly saw the living God behind all the trappings in front of him. And he said, "I saw the Lord!"

Moreover, Isaiah felt God's presence as intimately as the robe that covered his body. Isaiah saw and heard angels singing of God's holiness.

That, however, caused him to distance himself a bit from the scene. Isaiah felt unclean and unworthy in the presence of such

holiness. "Woe is me," he cried.

**AT THIS CONFESSION**, God sent a little angel with a burning coal. The seraph touched the lips of this young man who felt cleansed down to the roots of his being.

Then God said, "I have a mission. I need a missionary. Who will do this for me?"

Isaiah responded, "Here I am. Send me."

Just so, God ordained Isaiah as his prophet, his preacher of love, justice and mercy to the people. The burning coals of God's grace filled out the moral idealism of Isaiah. He became a living witness of God's holiness on earth and a courageous fighter for justice for the poor.

He also composed magnificent poetry about the future Messiah. (Handel's "Messiah" uses much of Isaiah's poetry.)

The biblical vision of Isaiah contains substantial teachings about the Hebrew covenant. It tells us that:

1. God initiates the dialogue with humans.
2. God comes again and again to sustain and reapply the covenant love with his people in every period of history.
3. God finds special people, prophets like Isaiah, kings like David and wise men like Ecclesiastes to fulfill his purpose in history.
4. God moves his representatives to deal with present problems as well as to give a sense of hope for the future.

At the same time, from the human side, these men and women (such as the prophetess Deborah) have a native openness to the Lord's approach. They are people of faith who respond to the Lord when he calls upon them.

These people are alive enough to divine realities to notice when God is calling on them.

Glancing back into history reveals that we belong to a long and rich tradition of dialogue between God and people.



Isaiah felt unclean and unworthy in the presence of God. "Woe is me," he cried. At his confession, God sent an angel with a burning coal. The seraph touched the lips of the young man and he felt cleansed down to the roots of his being. (NC photo from the Catholic Encyclopedia for School and Home, courtesy McGraw-Hill Book Company.)



# MIRACLE IN MIAMI: UNIFIED EFFORT ACHIEVES MUCH.

**A**s we anticipate a New Year, Miamians can give thanks for the blessings that have come to our community in 1982.

Just one year ago, Miami was a city besieged. We were reeling from the combined effects of rampant drug-smuggling and masses of illegal aliens. The wounds of the Liberty City riots were still fresh and untended. Crime threatened to engulf us.

Now, a year later, Miami is a city on the mend. Private citizens and public officials, in a historic display of American problem-solving at its best, have joined hands to set things aright. The job is not finished. But it is well begun.

Let us consider our blessings.

## PRESIDENT REAGAN'S LEADERSHIP

When a group of Miamians sought the attention of President Reagan last December, they got it. He created a Presidential Task Force under Vice President George Bush and Admiral Dan Murphy. They, in turn, sent more than 300 additional federal law-enforcement agents to South Florida. Led ably by Charles Rinkevich, the Task Force cooperated with the Coast Guard, the Air Force and the Navy to reduce sharply the flow of illegal drugs into our community, and to cut the flow of illegal aliens to a trickle. We are grateful for the President's recognition of our problem, and the effective actions that followed.

## INITIATIVE IN TALLAHASSEE

State legislatures do not usually pass major tax increases in an election year. But 1982 was different. Under Governor Bob Graham, House Speaker Ralph Haben, Dade Delegation Leader Bob McKnight and Representative Barry Kutun, Florida's legislators recognized the urgency of the problem. The safety of Florida's citizens was at stake. So in a courageous decision, the Legislature voted a one-cent increase in the state sales tax, generating \$700 million in new revenues. Much of that money is going to strengthen our criminal justice system. We are adding judges, prosecutors, public defenders, probation officers, state correctional facilities. Before, our criminal justice system was close to being overwhelmed. Now, it can respond effectively to the needs of Floridians.

## MORE POLICE TO PROTECT US

Here in Miami and Dade County, local government officials are using increased sales-tax proceeds to add more new police officers to protect us than in any one year in this community's history. Given our crime emergency, a ratio of three police officers per 1,000 citizens appeared to be a wise and attainable goal to assure public safety. Metropolitan Dade County's government and the following cities in Dade either have met — or are committed to reaching — that three-per-1,000 goal:

|                      |                      |               |
|----------------------|----------------------|---------------|
| Bal Harbor           | Opa Locka            | Miami Springs |
| Bay Harbor Island    | Indian Creek Village | Hialeah       |
| Coral Gables         | Medley               | North Miami   |
| Miami Shores Village | Miami                | Homestead     |
| Golden Beach         | Miami Beach          | South Miami   |
| North Bay Village    | El Portal            | Surfside      |
| Hialeah Gardens      |                      |               |

## HELP FOR LIBERTY CITY

In the midst of a severe economic downturn, Miami's business leadership responded magnificently to the call for justice and compassion for our black citizens. The business community raised \$7 million to foster black entrepreneurship in Liberty City. No American city of our size has ever made such a commitment from the private sector — or has brighter prospects for succeeding.

## BONDS FOR JUSTICE FACILITIES

We can be grateful to the citizens of this community who earlier this month voted overwhelmingly to authorize a \$200-million bond issue to build sorely needed criminal-justice facilities. That money will build new courtrooms, jails, and medical-examiner, state attorney, public defender and police offices — the first real community response in 20 years to these critical needs. No Florida community ever passed a bond issue of this size to meet criminal-justice needs.

## RESPONSIBILITIES OF CITIZENSHIP

We are grateful to the community's religious leaders who, in 178 churches, synagogues and cathedrals over the weekend of April 17-18 led thousands of Miamians in a reexamination of our moral and citizenship obligations.

And we are grateful to the Dade County School Board for underwriting several citizenship-training and crime-prevention programs in our public schools. We can be equally grateful to the Leadership Miami, Junior League and Citizens Crime Watch groups that helped to develop those programs.

## THE MIRACLE IN MIAMI

One short year ago, who among us would have believed all these things were possible? There has been, indeed, a miracle in Miami. God has heard our prayers.

Miamians from all walks of life join in gratitude that:

- Crime is down.
- Drug smuggling is down.
- Illegal immigration is down.
- Civic morale and hope for the future are up.

You have been a part of the Miracle in Miami. Why not discuss this remarkable story with your family. And consider sharing it with your personal and business friends all over America and the world.

Reprints of this ad will be available upon request. Phone or mail your order to

## MIAMI CITIZENS AGAINST CRIME

1601 Biscayne Blvd. Miami, FL 33132, Phone 350-7710

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## A PASTORAL LETTER ON RACISM

# 'One People



## Under God'

### **A personal comment**

**My beloved:**

It is ironic that during Christmas week, during the very season when we were reciting the words of the angels, "Glory to God in the highest; and on earth peace to men of good will," our community suffered a civil disturbance. Our hearts were sickened at the death, the violence and the looting. Grim and sensational national news reports once again embarrassed the people of South Florida and of the Archdiocese of Miami.

It is time for us who are attempting to live the teachings of Jesus to reflect. We need reflect not so much on the violence, which we roundly condemn, but on the quality of race relations — of brotherhood — in our communities which can generate such tragedies.

For over a year I have been preparing this pastoral letter on inter-racial relations in the light of the Gospel. I am very grateful for the invaluable assistance I have had from the Archdiocesan Black Pastoral Council and from the Archdiocesan Office of Catholic Community Services.

It seems appropriate to issue the letter at this time.

**Archbishop Edward A. McCarthy**



# 'One People Under God'

## A pastoral letter on racism by Archbishop Edward A. McCarthy of Miami

The Gospel of Christ commissions us to love one another, to be peace-makers. If we are sincere about evangelization, we need be builders of unity in our families, our neighborhoods, our communities, our nation and our world.

In this year of reflection on our faith and what it means, we cannot withdraw from the world and its problems. We are committed by baptism to make Christ and His way present in this world through the way we live and behave.

### How Christlike Are Community Relations in South Florida?

The Archdiocese of Miami is preparing to celebrate its 25th Anniversary. These twenty-five years have seen social changes and developments in South Florida almost without precedent in the history of our country. South Florida is a community experiencing severe growing pains and stress; a community of diverse cultures, languages, races and ethnic groups; where no one group is a majority and no one group is sure of its true identity. In such circumstances, it is a human weakness to fear, to withdraw, to isolate and to react, often in anger. This is true of all our relationships; in the family, in the neighborhood, in the greater community.

There are racial tensions in pockets of changing neighborhoods over a wide area. As one columnist wrote:

"Bigotry, after all, is a tree with many branches, it involves Whites against Blacks, Blacks against Whites, Latins against non-Hispanics. It cuts across grains of religions and points of view. Bigotry is an insidious, invisible poison that can permeate a city block, or a whole town. Much of it seems to spring from our own protective instincts to preserve identity, territory, customs."

The growing national indifference and mood of complacency in race relations was rudely shattered by the civil disturbances in South Florida of May 1980, the most costly in lives and property damage in recent memory.

Two-and-one-half years later, we

now experience another civil disturbance in Miami. We must ask ourselves: Has no change taken place? Has no progress been made in removing the root causes of the social ills which prompt people to burn and loot and kill? Have we lost the sense of urgency we experienced in the summer of 1980 and once again are we accepting the status quo?

In no way do we sanction the civil disturbances that have plagued our community. Yet we need realize that these disturbances feed on a deep sense of grievance and social resentment with which we must deal.

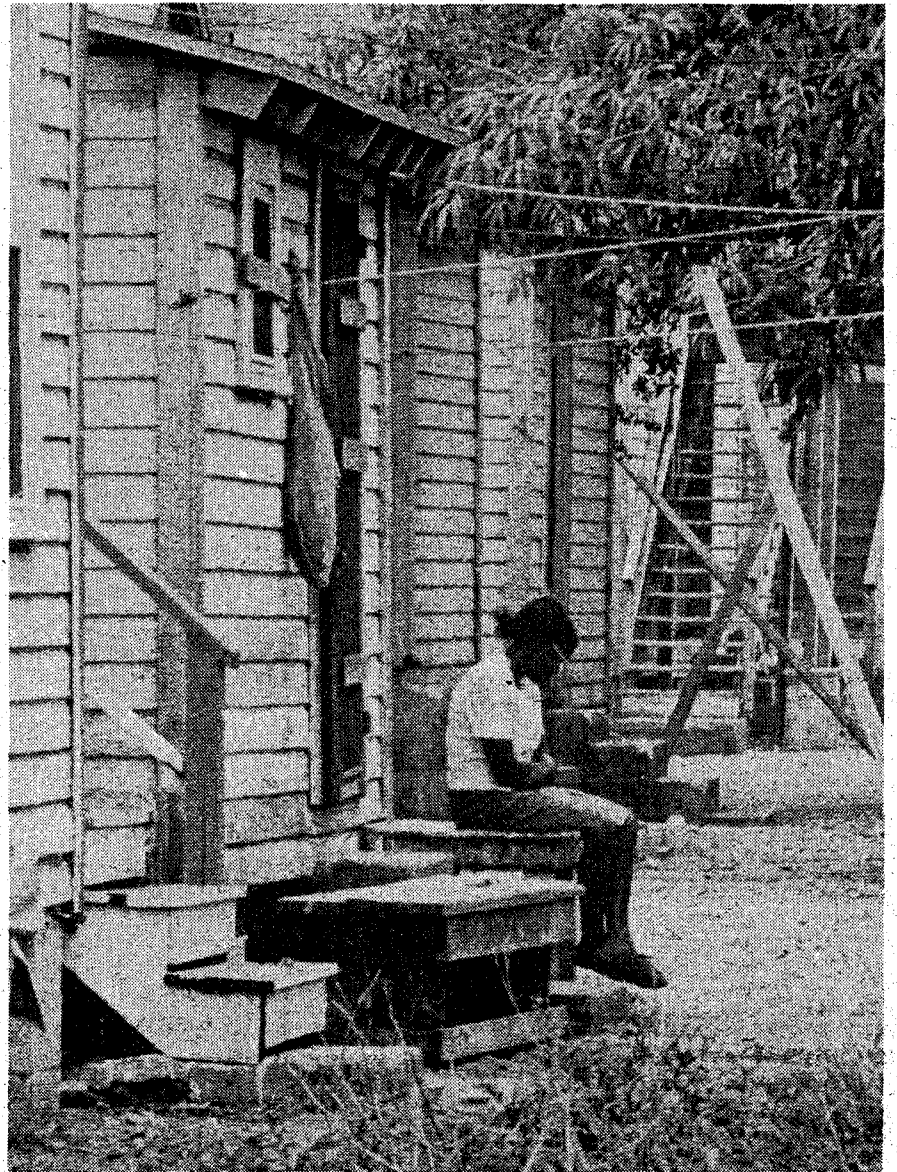
Last summer a 10-foot cross was burnt at night on the lawn of a black family in North Miami. They had just moved here from New York. A duplex, rented to blacks in another area was spray painted with swastikas and warnings. There was a violent desecration of one of the oldest synagogues in the community and the writing of threatening messages to a Hispanic family.

The Community Relations Board got little help in seeking solutions. School PTA's in the areas refused to hold discussions. Homeowners associations backed off and even local clergy were lukewarm to Community Relations Board pleas that they talk with their flocks about the moral consequences of bigotry.

A *Miami Herald* editorial commented, "that these outbursts coincide with a general election featuring a wide variety of racial and ethnic contests is the more ominous."

### Why Racial Minorities Are Aggrieved

The Commission on Civil Rights has pointed out that since 1956 Dade County's economy not only created jobs and saw business established at a rate higher than that of the United States as a whole, but the county's economy also increased in revenues faster than the national economy did. However, the black community has been notably absent from this economic success story. By all social indicators, blacks as individuals and as a community have been excluded from the economic mainstream in Miami. Their living conditions worsened



(Voice photo)

**'We must ask ourselves: Has no change taken place? Has no progress been made in removing the root causes of the social ills which prompt people to burn and loot and kill?'**

as their families were dislocated by urban renewal and highway construction.

This observation coincides with the findings of a citizens committee appointed by the Governor of Florida to investigate the underlying causes of the 1980 riots. "Economically, Dade County is in a better position than elsewhere in the United States. The overall rate of unemployment is below the national average and there are fewer total unemployed in Dade County than five years ago. Yet the statistics show that this economic growth once again has passed by . . . (Dade County's) blacks."

It was findings like this which led the U.S. Commission on Civil Rights to conclude, "The Black community in Miami is characterized chiefly by its isolation from the city as a whole," and to recommend that the public and private sectors should work together to develop a long-term coordinated attack on the underlying causes of racial isolation and exclusion.

The history of the past 25 years in Miami has been characterized by an erosion of spirit in the black community, caused by the destruction of once vibrant black neighborhoods, the loss of which was not compensated for by the opportunities opened up as a result of desegregation. The result has been racial isolation in spite of the achievements in legal desegregation.

When we look closer at our community, we can identify a significant number of people who suffer isolation in one way or another. Within the black population, there are estimated to be 50,000 black Haitians and 50,000 black Hispanics. By language and culture they are isolated from the black American community. Yet, they also suffer isolation within the white Hispanic and non-Hispanic communities. These evidences of racial, cultural and linguistic isolation help to define the challenge which faces us in our families, our church and our community.

(Continued on page 3A)

# 'One People Under God'

(Continued from page 2A)

While we have been speaking of the plight of the black minority of the Greater Miami area, what we have to say applies to other areas of our Archdiocese as well as to members of other racial and ethnic minority groups.

The unprecedented influx of new refugees in 1980 sparked the resistance of non-Latin white residents to the visible transformation of Dade County into a bilingual, bicultural area of strong Latin influence, where Spanish increasingly is used in business and public transactions of all kinds. A symptom of this resistance was the overwhelming appeal of an anti-bilingualism ordinance in November 1980.

Patterns of isolation similar to those of the blacks can be identified in the Hispanic and non-Hispanic white sectors of the community. The isolation here is on the basis of language and culture. One serious aspect of this type of isolation concerns the elderly white non-Hispanic living on a fixed income. They often live in changing neighborhoods, threatened by change. Witnessing the deterioration of their homes and neighborhoods, bewildered by the rapidity of change, they are, above all, the victims of fear at a time in their lives when they should be enjoying the security and serenity of old age.

What then is the reality in our community today? How does it challenge our Catholic faith, the commitment to Christ of Catholics who are white or black or of another race? The United States Commission on Civil Rights last May wrote in its report on Miami: "However, unless a radically conscious effort is made to overcome the social and economic disadvantages imposed on black Miamians and to offer them the opportunity to develop a prosperous community, the present sense of alienation and frustration will continue to pervade black life in Dade County."

After reviewing the events in Miami, the White House Interagency Task Force concluded: "The underlying causes — (of) violence — exist in virtually every depressed inner city community in the country. The anger, frustration, fear and hopelessness as expressed — (by) black citizens (of Miami) are identical to those documented in the report of the National Advisory Commission on Civil Disorders of 1968." From our own observations we are convinced that this statement is valid for all regions of the Archdiocese and not just the City of Miami and Dade County.

The Civil Rights Commission went on to say: "The isolation of Miami's black community results from a series of events that have contributed to the deterioration of what was once a vibrant and viable community. What Miami needs is a recognition of the causes for the alienation that has overtaken the black community; and responsible leaders at all levels, in both the public and private sectors, to provide the leadership and resources and make the effort to turn this situation around."



Archbishop McCarthy with fellow Miami religious leaders, Rabbi Irving Lehrman of Temple Emanu-el and, right, Father J. Kenneth Major, pastor of the Episcopal Church of the Incarnation in the heart of Overtown. (Voice photo)

## How Does The Racial Reality Challenge Our Faith?

The Bishops of the United States, in their pastoral letter of November 1979 entitled "Brothers and Sisters to Us," had this to say: "Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades, the reality of racism remains. In large part it is only the external appearances which have changed."

One of the main points we Bishops tried to put forward in that letter was that racism in our day has become more subtle. Much of the overt bigotry of the past has now been made illegal by certain legislative advances. Yet, we must not let ourselves think that racism is waning because it is less obvious.

In our pastoral letter we noted that racism not only permeates our society, but that frequently the Catholic community as well is permeated. The changes that have occurred are mostly external. Laws and changes have been effected in order to eliminate the overt acts of prejudice. The fundamental attitudes and structures have not changed that much. Statistics concerning average income, housing, employment, crime and health care indicate that the legalization of freedom does not insure equality. It is people who make any system work. The Brown decision of 1954 and the Civil Rights Act of 1964 were necessary to begin the process of change. But individuals must effect the spirit of those changes.

## How Should Catholics Respond To Racism?

The secular rulers of our day have accepted the challenge of racism. The national, state and local legislation passed by our elected representatives in the last 20 years has done much by outlawing the more overt manifestations of racism and discrimi-

nation. But it is one thing to make it illegal and to enforce compliance by sanctions of law, and another to convert hearts and minds. We know that external compliance by fear is far from internal conversion by love. As religious people we must ask ourselves, have we been as zealous in our sphere as the secular has been in its? We do not have nor would we want the power to control by force or fear. That is the ultimate resort of the secular world.

ourselves and our neighbors? What can we as Church do? What must we as Church do?

We have what the secular world often lacks: the power to serve and not be served, to gather together and not reject, to forgive and reconcile rather than to condemn, to bring harmony and peace where there is discord, rupture and sin. We have been taught to see Christ in each other, no matter what the race. We have heard the words of Jesus that whatever we do

## 'In no way may a Catholic be associated with organizations that promote racial injustice.'

As Christians, we know that racism is sinful and that only by transforming the minds and hearts of men can the evil effects of racism manifested in our troubled community be eliminated.

We must seek to resist and undo injustices that we have not caused, lest we become bystanders tolerating and tacitly endorsing evil and thus share in guilt. In no way may a Catholic be associated with organizations that promote racial injustices. This being indifferent to, this bearing with, the attitudes of racism which are incompatible with the teachings of Jesus, is in itself demoralizing and de-Christianizing and should be despised for this reason as well.

The United States Civil Rights Commission's first recommendation for future action to remedy these ills is relevant to our reflection: "The public and private sectors of the Miami-Dade community should work together to develop a long-term, coordinated attack at the underlying causes of racial isolation and exclusion."<sup>10</sup> While it does not mention it specifically, this recommendation challenges the religious community.

How do we as religious people respond? How do we as Catholics respond? What is relevant in our beliefs, our values, our ability to transform the minds and hearts of people,

for the least of His brothers we do for Him.

Because we are disciples of Jesus Christ, moved by His grace, we have the power to transform the minds and hearts of people and woe unto us if we do not exercise it.

But this transformation must begin with ourselves, with our Church and only then can we preach to greater communities of which we are a very substantial part.

Archbishop Sanchez, of Santa Fe, speaking to the United States Bishops Conference, put it well when he said: "Our powers are not those of the kings of this world who have the power to control by force or fear, but rather to us has been given the life saving power of the Gospels, love, mercy, forgiveness, understanding, patience. We are empowered to call forth and heal those who have been crushed by an unscrupulous society; to enable those whom the world has handicapped through marginalization; to dignify those whom society has rendered worthless because they might be culturally different, to forgive those who have sinned while we seek forgiveness ourselves. Our powers are certainly not those of secular rulers but the power of Christ our King, who came not to be served; not to reject but to gather together,

(Continued on page 4A)



# 'One People Under God'

## MIAMI: 1968



## MIAMI: 1980



(Continued from page 3A)

not to condemn but to forgive and reconcile and to bring peace and harmony where there is discord, rupture and sin."<sup>11</sup>

Interracial justice and harmony is a challenge for members of the Catholic Church. We have among us brothers and sisters who are both black and white. We are in a position of influence. One of every four persons in South Florida is a Catholic. If we are true to our Faith, we will influence our community, for our Lord commissioned us to be "the salt of the earth" that does not go flat, "the light of the world" that "shines before men."<sup>12</sup>

If we are sincere about our Archdiocesan program of evangelization — of proclaiming and living the word of God — we cannot escape identifying, denouncing and eliminating the sin of racism that is so contrary to the Gospel of Jesus Christ.

The black Catholics as well have a special calling to confront the evil of racism. They can endeavor to be leaders of their people to champion their rights. At the same time they can become a moderating voice against violence and indiscriminate hatred of other races.

Pope Paul VI insisted that "Evangelization means bringing the good news into all strata of humanity and through its influence transforming humanity from within and making it new."<sup>13</sup> Today's widespread racism and all forms of divisiveness challenge us as Christians to be relevant to a hurting society.

We are told that the world of today demands relevance. The Christian message is, of course, relevant for every age and particular to none. But in each age it must also appear to be relevant; it must be perceived as relevant and this cannot be presumed. That is why we can talk of "struggling to be relevant to the people and

the needs of our time." Racism and all such divisiveness hurts the unity of human kind. It is one of our supreme challenges as we approach the 21st century.

Many of our American attitudes regarding new or different groups are based on the so-called "melting pot theory." From the Christian point of view, we offer something better. The Lord Jesus revealed to us that we are His body. St. Paul compares the Body of Christ to a human body.<sup>14</sup> The health of a body depends on the cooperation of the various parts and the fact that each of the parts is different, having a different function.

**"When we give in to our fears of the other because he or she is of a race or ethnic group different from ourselves, when we prejudge the motives of others precisely because they are of a different color, when we stereotype or ridicule the other because of racial characteristics, we mock the words of Jesus."**

The human body is not a melting pot where all parts become like the others. In faith we Christians are called to look at our body politic, our civil society, from the viewpoint that differences are needed, that they are our strength.

### A Call To Action

As the shepherd of the Catholic community of South Florida, I come to you today with a call for action. I call for action on three different fronts: at the family level, at the Archdiocesan level and at the community level. In my pastoral "Your Light Must Shine," I wrote: "the good news we believe in assures us that from before time began, God our Father had each of us in mind. And the Father has always loved us dearly

... I see our Jubilee Year as a blessed opportunity not only to grow in faith but also to develop in genuinely living our faith, in becoming more authentic as disciples of Jesus. It should be a time of great faith evaluation throughout the Archdiocese, of looking into our hearts and asking, are we living consistently with our faith? The key question should be, if we had Christ with us for a day, would He be comfortable in our homes, at our meetings, in our liturgies?"<sup>15</sup>

"Our Faith teaches us that all men and women, as children of God, are

other because of racial characteristics, we mock the words of Jesus, "Treat others the way you would have them treat you," and deny the truth of the dignity of each human being revealed by the mystery of the Incarnation.

### Our Families And Our Neighborhoods

As we have said, action is needed in the family, in our Archdiocese, in the community. Human relations begin in the family. So it is here that, to the extent racial bias affects our personal attitudes and judgments, conversion must begin. It is here we transmit our values to our children. We might ask, do we expressly reject racial stereotypes, racial slurs and racial jokes? Do we influence our children by word and example to be sensitive to others, whatever their color or culture or language? What values do we express around the dinner table as the family discusses the day's happenings, in school, at work, on the television? How do we react when a child parrots a racial slur or joke picked up from a schoolmate? There is little that children miss and they can catch the nuances of our attitudes and convictions. In preparing for or in helping children prepare for the Sacrament of Penance, does the examination of conscience include deliberate thoughts, words, deeds or omission in this area of human relations?

What about the family's social relations? Do we bring home guests for dinner who are different? Do our white families invite blacks, do our Anglo families invite Hispanics, do our black families invite whites, do our Hispanic families invite blacks? In today's society, thanks to the progress made in desegregation of employment and education, it is un-

brothers and sisters. Every form of discrimination against individuals or groups, whether because of race, ethnicity, religion, gender, economic status, or national or cultural origin is a serious injustice."<sup>16</sup>

Pope John Paul II has defined evangelization as the bringing of consciences, both individual and social, into conformity with the Gospel.<sup>17</sup> We are betraying our commitment to evangelize ourselves and our society if we are not willing to eradicate attitudes and practices that are contrary to the Gospels. When we give in to our fears of the other because he or she is of a race or ethnic group different from ourselves, when we prejudge the motives of others precisely because they are of a different color, when we stereotype or ridicule the

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likely that there is anyone who does not have some contact at school or at work with one who is of another race or ethnic group. Such visits should not be treated as special occasions motivated only by a sense of duty. Rather, the invitations should be extended naturally, with a genuine desire to build friendships. If we do this, we are not only being good Catholics but we are also culturally enriching our own lives and the lives of our children.

In our modern society, it is becoming apparent that the neighborhood as a network of interpersonal relationships is on the verge of disappearance. With modern transportation, we can work, go to school, recreate and have friends all over the community and yet live isolated from the people next door. Air conditioning has brought us indoors. TV has replaced across the fence dialogue. About the only neighborhood activity left is the local crime watch and the only neighborhood concern is the preservation of property values. This is sad especially in mixed neighborhoods, where the opportunities of interracial communication are being lost. Here our Catholic families could be catalysts, bringing back some of the old neighborhood spirit. We cannot stem the mobility of the modern American, but we can make the newer welcome, especially if he or she is of a different color, culture or ethnic background. A shared cup of coffee can be an act of true Christ-like love.

And we need ask where are we when a crisis erupts, such as the civil disturbances or the cross burnings and other acts of vandalism that took place last summer. We must make an individual personal commitment to join with others of good will in social

and political efforts to bring justice and harmony and peace to our neighborhoods.

There is a myth growing in our nation today — the myth of the rugged individual as the archetype of the American pioneer, self reliant, independent and beholden to no man. Like all myths, it contains an element of truth and an element of fiction. The early pioneers, men and women, were strong individuals, people of courage and determination who tamed a wilderness. But their individualism was balanced by a sense of community and neighborliness which gave rise to those other frontier traditions of barn raisings, and the building of churches and schools as community projects in which everyone joined. The early settlements survived because the pioneers learned to work together for the common good. The frontier model becomes a myth when it extols the one while ignoring the other. We are our brothers' keepers!

### Our Archdiocese

Our Holy Father recently told the priests of Italy to get out of their sacristies and called upon their bishops to become an active presence in the various movements and structures of social life.

In 1968, a group of black priests met in Detroit and shocked American Catholicism with the statement "The Catholic Church in the United States is a white racist institution." We must ask ourselves today: Does racism exist in the Archdiocese of Miami? While great progress has been made in the past 25 years, we must confess that in the past the Church in the South reflected the racist practices and policies of the rest of the com-

munity. Our schools were segregated, few parishes reached out to black Catholics. In some, black parishioners were segregated in the last pews. As it was in society, so it was in

mon faith and worship. We must show our black brothers and sisters that the Catholic Church of South Florida is not a white church.

"There is in Christ and in the

**'What about the family's social relations? Do we bring home guests for dinner who are different? Do our white families invite blacks, do our Anglo families invite Hispanics, do our black families invite whites, do our Hispanic families invite blacks?'**

the Church. The more overt forms of institutional racism have been eliminated; but institutional racism is not easily eradicated. We must confess that much remains to be done. We need to make extraordinary efforts to make up for the sins and errors of the past. We need to teach and witness to genuine Catholic social principles in our schools. We need to recruit more black teachers in our parochial schools. We must be more diligent in recruiting black vocations to the priesthood and religious life. We must be more alert to the subtleties of racism in language and practice.

The hand of friendship and welcome must be extended in every one of our parishes and institutions to the almost 100,000 new black immigrants and refugees who have come to South Florida from the Caribbean in the past few years. Most of them are baptized Catholics. In our society they face the double stigma of being black and alien. Our parish communities must welcome them as brothers and sisters in Christ, united in our com-

Church," the Second Vatican Council declared, "no inequality on the basis of race or nationality, social conditions or sex because 'there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male or female. For you are all 'one' in Christ Jesus.'"<sup>20</sup>

Let me recall for you the teachings of our United States Bishops: "How great, therefore, is that sin of racism which weakens the Church's witness as the universal sign of unity among all peoples!! How great the scandal given by racist Catholics who would make the Body of Christ — the Church — a sign of racial oppression. Each of us as Catholics must acknowledge a share in the mistakes and sins of the past. Many of us (Bishops, priests, as well as laity) have been prisoners of fear and prejudice. We have preached the Gospel while closing our eyes to the racism it condemns. We have allowed conformity to social pressures to replace compliance with social justice."<sup>21</sup>

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The questions we ask of others in this Pastoral Letter we must also put to ourselves. I particularly urge our parish clergy and lay leaders to become involved in local community activities which are aimed at the elimination of racism. I urge your full cooperation with inter-faith groups and "grass roots" organizations which foster good community relations. Our voices should be heard in neighborhood organizations which at times can succumb to racial fears and prejudices.

## Our Community

From the family and the Church we turn to that greater family of which we are all brothers and sisters, the community where we live and work, where we recreate and grow older day by day. Here, as Catholics, we play a double role. We are present as individuals and we are present as the Catholic Church. First, let us say a word about the latter. Here again we sense, in some quarters, a myth which must be rejected: An exaggerated notion of the American tradition of the separation of Church and State. We hear it on the radio talk shows, it shows up in crank calls and letters to the offices of the Archdiocese, it is invoked even by respectable community organizations when our positions disagree, but never when they agree.

We are firmly committed to the American tradition of the separation of Church and State. We are grateful to the First Amendment which says that the Congress shall make no laws regarding an establishment of religion. But, while we embrace separation of Church and State, we are totally opposed to the interpretation that morality should be divorced from society, that we have no business speaking out on social issues, whether it be racism, abortion, welfare, nuclear arms or the civil war in El Salvador.

"Racism is not merely one sin among many," said the United States Bishops, "it is a radical evil that derides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our minds and hearts as well as in the structure of our society."

Since the founding of our diocese 25 years ago, the message has been clear. The Archdiocese is committed to playing an active role in the transformation of our communities. The pattern was set by Archbishop Carroll. Founder and first chairman of the Metro Dade Community Relations Board, he led the way through the difficult path of desegregation in a climate of crisis engendered by demonstrations, protests and confrontations which characterized the 1960's. As a result of his efforts and those of many other people of good will, laws were changed, new policies implemented and the ugly external features of overt legalized racism which marred our community were largely eliminated. Nevertheless, much remains to be done, and it is



(Voice photo)

**'The absence of personal fault for an evil does not absolve one from all responsibility. We must seek to resist and undo injustices we have not caused, lest by standing idly by we become partly responsible for the evil.'**

our task today as clergy, religious and laity who are faithful to the Gospel to carry on this work and eliminate that unresolved racism which still permeates our community and resides in the hearts of many. Our Bishops observed: "Because it is less blatant, this subtle form of racism is in some respects even more dangerous — harder to combat and easier to ignore. Major segments of the population are being pushed to the margins of society in our nation."

As economic pressures tighten, many people slip further into the unending cycle of poverty, deprivation, ignorance, disease and crime. These economic pressures exacerbate racism, particularly where members of minority groups are competing for limited job opportunities.

The transformation of the community is, above all, the task of the laity. Each one has a unique role to play, a unique contribution to give. For each one who remains passive, a part of the task remains undone. There is ample opportunity for all circumstances and all must let their light shine. The United States Commission on Civil Rights identified six areas of community concern: education, housing, economic development, employment, juvenile justice and the administration of justice. Our Catholic laity work in all of these areas and often occupy positions of authority and influence. Some can make things happen. Others can only mediate or moderate the sharp edges of institutional racism. But all have the opportunity to contribute to the transformation of the climate of community relations.

All have the opportunity and indeed the call to give witness.

The absence of personal fault for an evil does not absolve one from all responsibility. We must seek to resist and undo injustices we have not caused, lest by standing idly by we become partly responsible for the evil.

## Education

The Superintendents of our public schools affirm the system's desire and intent to serve each segment of the community equitably and to prepare well-rounded educated and employable citizens who can benefit themselves as well as the community. This commitment by the leadership of the system is confirmed by the history of the last 25 years. Yet at the same time, this history tells us also that much remains to be done at every level in the public school system to make the desire a reality. The task is not easy. Public schools are severely handicapped by the inability to introduce religious motivations for normal human relations — to base brotherhood on the Fatherhood of God and the teachings of Christ. But if every Catholic administrator and teacher in the system makes a commitment to bring the human values affirmed in this letter into the work place, the radical transformation will occur.

What happens in a district or a particular school or classroom depends more on the day-to-day witness of the person in charge than on policies made downtown. This is why the roles of teacher, principal and middle-management administrators are so crucial. Because of peer pressure, the community pressures, sheer apa-

thy or inertia, their influence may call for heroic action. It is only when individuals decide that racism in all disguises is not acceptable, that progress is made towards its eradication. As Catholics we must not leave our values at home or at church. We are called to give witness, to stand up and be counted. Let me cite an example. Some programs, such as BASE (Bilingual Aculturation for Secondary Education Guidance Program) are optional. A principal cannot be forced to adopt it. If the project is not operational in a school and the need for it is clear, one might press to get it introduced. Allegations have been made that white students with behavioral problems receive more counseling and time than black students. A Catholic counselor could examine his or her work load to determine whether he or she is unconsciously acting in a racist manner.

It hardly need be mentioned that a Catholic school which is not instilling proper interracial attitudes by teaching and witness and religious motivation, does not deserve the name Catholic.

In the area of housing, the Civil Rights Report told us nothing we did not know already. Overcrowding, severe rodent infestation and dilapidation characterize much of the neighborhoods where Blacks, Hispanics and elderly white non-Hispanics live.

These conditions engender apathy, hopelessness, frustration and anger. Much of this was precipitated by government projects of the sixties, such as I-95 and urban renewal. Again, I speak to Catholics who oc-

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occupy positions in government, financial institutions and industry and as landlords to be concerned that this does not happen again. I speak to city inspectors who may be tempted to close their eyes to code enforcement in minority neighborhoods. I congratulate those who conscientiously try to carry out their duties, often at risk, where it involves "making waves."

Let me identify some areas of change which in my opinion elected officials, city planners and housing experts need to look at. The rapid transformation, little publicized, which is taking place in Coconut Grove could well lead to the elimination of one of the oldest black neighborhoods in Dade County. This may make very good sense economically, but its social and moral implications are serious. Urban planning must be people — not building — oriented.

## Economic Development

Discriminatory forces have limited the opportunities for independent black business men and women. The Civil Rights Commission pointed out that "often the crucial factor in a loan decision is the *subjective* opinion of the loan officer based upon personal contact with the applicant. Blacks often may be denied loans because bankers, being free to exercise subjective judgment, may act on personal biases that might have racial underpinnings." Many bankers and loan officers are Catholic. We expect them to be totally free of racial bias.

Mrs. Athalie Range, a prominent black businesswoman and former City Commissioner, a Catholic, has testified "(for) those of us who own businesses in the predominantly black section, it is exceedingly hard to get full insurance coverage. One must go far and look a long, long time to get the proper insurance coverage, so along these lines I think redlining is very, very much with us." Insurance costs are two to four times higher. At every level of the insurance industry we have Catholics. We need ask, are they redlining? Do they go along with it because everyone else does? What are they going to do about it?<sup>24</sup>

## Employment

Racism today has a tendency to stereotype those who are perceived as a threat. The unemployed poor are seen to be without skills, without motivation, without incentive. Private concern is expressed rather than public responsibility. Individual success is more important than social commitment. Nowhere is this more evident than in the area of employment. Black unemployment in our community runs from 25% to 75%, depending on age groups, compared to 15% to 50% for Hispanics and 10% to 25% for non-Hispanic whites. The Civil Rights Commission found: "As a result of past and present discriminatory practices, Dade County blacks have been effectively excluded from the private job market. Discrimination in the job market is so firmly entrenched that

unemployment in the black community is not limited to periods of economic recession, but remains unrelieved even during periods of rapid economic growth."<sup>25</sup>

Once again, we need to point out that Catholic employers, managers, personnel directors cannot leave their

community during the past 25 years. This has not been for lack of recognition, but from want of knowing what to do. We come with no quick solutions, no panaceas. Again, black people are the most affected by the failure of our efforts. We wish to make two points. Much more heroic efforts are needed for the rehabilitation of those youths

of juvenile offenders come from broken homes.

We have to solve the secular dichotomy which separates life in the world from religious values. As a community and as a nation, we need to face up to critical weaknesses of our public schools that cannot integrate moral values and responsibility in education. We have to come to grips with the wave of violence and misuse of sex portrayed in the media. The right of free expression must be reconciled with the good of society.

We know that many good dedicated people work in the Juvenile Justice System. We know that they share these values, otherwise they would not be where they are. We thank God for them and we pray that He will give them the strength to persevere, whether as judge, juvenile officer, probation officer, social worker or house parent. We know the problem of "burn out" which threatens their good work. We stress the obligation of the community through its elected representatives to provide adequate staff and just wages and conditions to get the job done. We appeal to those who are Catholic and indeed to all of good will, to bring the values stressed in this letter into their places of work. We ask them to see even in the most hardcore delinquent youth the child of God of which Christ spoke, "He would be better off thrown into the sea with a millstone around his neck than giving scandal to one of these little ones."<sup>26</sup>

## The Administration Of Justice

The basic purpose of government is to provide a safe environment for its citizens. By its very nature, this involves sanctions against those who threaten the welfare of the community. One of the most precious values of our American society is equal justice under the law. Though advances have been made in the past 25 years, much remains to be done to make this system color blind. Again, we salute the heroic efforts of those who work in the system, whose sacrifices, often of their own lives, enable us to sleep peacefully at home and go about our daily chores in comparative safety. Yet, in our community there is a perception that despite all the laws, all the investigations, all the efforts, the virus of racism remains. The minds and hearts of many in the system, it is said, have yet to be converted. Some of these profess to be Catholic. Because of the horrors and the degradation of human decency which are encountered daily, it is easy to become cynical. There is so much evil. Yet, what a glorious opportunity this is to give witness to Christ and the teachings of His Church. We need remember the example of Christ on the cross with the two thieves. Christ knew how bad they were. He did not use His divine power to stop the punishment of even the one converted, but He promised him eternal salvation. In an effort to right crime, time and money are invested in the

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The late Archbishop Coleman Carroll of Miami served as founder and first chairman of the Metro-Dade Community Relations Board and led the way through "the difficult path of desegregation in a climate of crisis." (Voice photo)

religious values at home when they go to work. To do so is to invite the condemnation of Christ. The problem here is that the "status quo" is morally wrong at times and must be changed. What we ask of those who occupy key positions is that they seek out opportunities in hiring practices which will give them the option of

who are already involved in the juvenile justice system. If we can spend billions to put a man on the moon, we can spend billions to rehabilitate our youth. But rehabilitation is a short-term, stop-gap solution. The real solution lies in removing the conditions which foster the development of delinquency in the

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**'Once again, we need to point out that Catholic employers, managers, personnel directors, cannot leave their religious values at home when they go to work. To do so is to invite the condemnation of Christ.'**

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helping those who have traditionally suffered discrimination. We ask employers do you have an affirmative action plan? If so, do you faithfully follow it? Are you an equal opportunity employer? Can you do more?

## Juvenile Justice

Juvenile justice has been one of the most persistent failures of our com-

first place: poor housing, poor education, unemployment, inadequate medical care, poor nutrition, lack of religious values, all contribute in geometrical proportion to the breakdown of family life. What is needed here is the strengthening of family life founded on a strong moral base, where truth and respect for authority, love and God and neighborhood are part of the air the child breathes. Studies show that a high percentage



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solutions of more prisons, more police, more judges. While common sense tells us that these solutions are needed, faith tells us that these are immediate and not long-range, punitive and not preventative; they attack the symptoms and not the basic problems. If we put our efforts exclusively into more "protection" solutions, we only neglect the root problems. We commit the sin of racism by neglect because we avoid involvement in issues such as housing, employment, gerrymandering of voting districts, health care and affirmative action.

The virus of racism, whether conscious or unconscious, only makes the task of the criminal justice system more difficult. It alienates whole sections of society, it saps the strength of the system by weakening respect for it, the respect that is essential to a democratic and just society. I urge our Catholic men and women who work in this system to be the yeast that will permeate the system and strengthen it.

## Conclusion

We all share in the responsibility for this social evil. As was mentioned in the United States Bishops' pastoral of 1976, "To Live In Christ Jesus," "The absence of personal fault for an evil does not absolve one of all responsibility. We must seek to resist and undo injustices we have not caused lest we become bystanders who tacitly endorse evil and so share in the guilt of it."<sup>27</sup> Much of the subtlety of racism in our day expresses itself through omission or neglect.

Racism by neglect also raises its subtle head in the lack of participation in cultural occasions of minority communities. Lack of knowledge of the contributions that minority communities have made to our society and our history is another way subtle racism divides our community, wounds the Body of Christ.

An appreciation of other cultures and races that is ongoing and informed will be the only solution to our problems here in South Florida. Tolerance of each other is not enough. There must be mutual appreciation based on knowledge and respect.

What is to be our personal response to racism? First of all, we must examine our own attitudes and behavior. We must become aware of latent prejudices we have. We must criticize our vocabulary in order to eliminate inherited words or phrases that continue to reflect a judgment of inferiority. We must expressly reject racial stereotypes, slurs and jokes. We will never know the hurt that has been caused by "innocent" fun. We must become more sensitive to and knowledgeable of the authentic human values and cultural contributions of each racial group in our community. Finally, we must become more aware of how the structures in our society work and what are the people implications of business and political policies that are being enacted. We must be aware of the systemic causes of our problems and



During a 1976 pastoral visit to St. Francis Xavier Church, which sits squarely in the part of Overtown where recent disturbances took place, Archbishop McCarthy lets a young parishioner try his miter on for size. (Voice photo)

**'We, as members of the Church, need to form and develop consciences in the spirit of Christ — consciences that will find abhorrent and unacceptable any deprivation, indignity, or brutality, or discrimination, or neglect, visited upon another human being because of his or her color or race.'**

not just the individual expressions of them.

Racism is a radical evil which cannot be conquered by human effort alone. We need the strength of the Lord Jesus and the healing power of His Spirit. In the multi-racial, multi-cultural situation which is ours here in South Florida, it is incumbent upon us to build the Kingdom of God in a way that reflects the Body of Christ. This is an urgent need to which we must give our immediate attention. We need each other. We need each other's differences to reflect the multi-faceted beauty of the people of God.

We, the members of the Archdiocese of Miami, if we are to be true to Jesus Christ and true to our calling, must commit ourselves to leadership eliminating racism in our personal behavior, our family attitudes, our Church activities, our social and business affairs.

We cannot overlook blacks or any racial or ethnic group in our evangelization efforts. We have been endeavoring to renew our parishes by strengthening a sense of community. That warm welcoming community must include our black brothers and sisters. This year, as part of our evangelization effort, we are focusing on enriching our faith life and reconciling alienated members of the Church. Our renewed faith must give us a new

sense of brotherhood among all of the redeemed of Jesus Christ. We must be strongly motivated to reach out to our black brothers and sisters who may have been alienated from us — especially if they were disedified by the way they were treated.

Our motivation in resisting racism must be mutual trusting love, the love that Jesus and His Church teaches us. "This is how all will know you for my disciples, your love for one another."<sup>28</sup> The blacks and the non-blacks need to develop the secret all-powerful answer of mutual trusting love in the name of Jesus.

In our homilies, our religious education classes, our reading, our discussion groups, the example we give each other, we, as members of the Church, need to form and develop consciences in the spirit of Christ — consciences that will find abhorrent and unacceptable any deprivation, indignity, or brutality, or discrimination, or neglect visited upon another human being because of his or her color or race.

In participation in community and political affairs we need to vote for and support racial justice and human rights.

My beloved, I have brought to your attention this concern of racism in our community, and the responsibility I feel a follower of Jesus Christ has in eliminating it. I ask that this

subject be pursued in the parishes, schools, institutions, agencies, organizations and movements of our Archdiocese. Discussion and information programs might be scheduled. Appropriate activities might be scheduled. The Black Catholic Council of our Archdiocese will be pleased to offer its assistance.

Whatever we do, our efforts need to be strengthened by our fervent prayers.

"Christian love," as the Vatican Council reminds us, "truly extends to all without distinction of race, social condition or religion. It looks for neither gain nor gratitude. For as God has loved us with a spontaneous love, so also the faithful should in their charity care for the human person himself."<sup>29</sup>

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

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