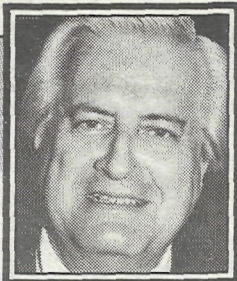


Rep. Hyde: a life-saver



By Ana Rodriguez-Soto
Voice News Editor

For Congressman Henry Hyde, it's not a question of winning or losing, but of how many lives you save.

Keeping that goal in mind will keep the wolves of despair away from the pro-life movement, even if courts continue to rule against unborn babies; even if politicians and some clergymen insist on ignoring the "holocaust;" even if newspapers and television networks continue to ridicule pro-lifers; even if a new pill threatens to drive society's moral conscience deeper into a possibly irreversible coma.

"I don't know if we'll ever succeed," the pro-life Republican from Illinois told *The Voice* in an interview recently. "But we've got to try."

The author of the Hyde Amendment --perhaps the only pro-life bill ever passed by the U.S. Congress, which prohibits federal money from paying for abortions-- was in Miami recently to speak to the volunteers in the Archdiocese's Respect Life program.

He urged them to carry on their work with fervor and optimism because the "great strength" of the pro-life movement "is not in Washington or even on the courts but in the grass-roots. It's from the people."

'I think the facts are on our side, and if we have the commitment on our side we will save a lot of lives. That's the only realistic goal we have' --Rep. Henry Hyde

Congressman Hyde noted that the pro-life movement has failed to pass a Human Life Amendment in Congress, and the odds of doing so have worsened, since "we lost ground in the last election."

But he maintained that the movement is one Supreme Court Justice away from overturning the 14-year old *Roe vs. Wade* decision, which legalized wholesale abortion in the

country.

"I'm hoping that can happen within the next two years," he said, noting that "it's up to the good Lord" and President Reagan. "Some of those gentlemen [current Supreme Court justices] are pretty long in the tooth."

A change in the law may not matter, however, if RU-486 is approved for use in this country. The so-called

(Continued on Page 11)

THE VOICE

Vol. XXXVIII No.1

Catholic Archdiocese of Miami

Friday, Jan. 9, 1986

Marian Year set by Pope

VATICAN CITY (NC) — Pope John Paul II has announced a rare 14-month year of Marian devotions to help Catholics worldwide enter the third millennium of Christianity.

The special year, the second in history, is to begin June 7, Pentecost Sunday, and end Aug. 15, 1988, the feast of Mary's bodily assumption into heaven, the pope said.

The period will be preceded by an "encyclical letter, dedicated to you, Virgin Mary, inestimable gift of God to humanity," the pope said.

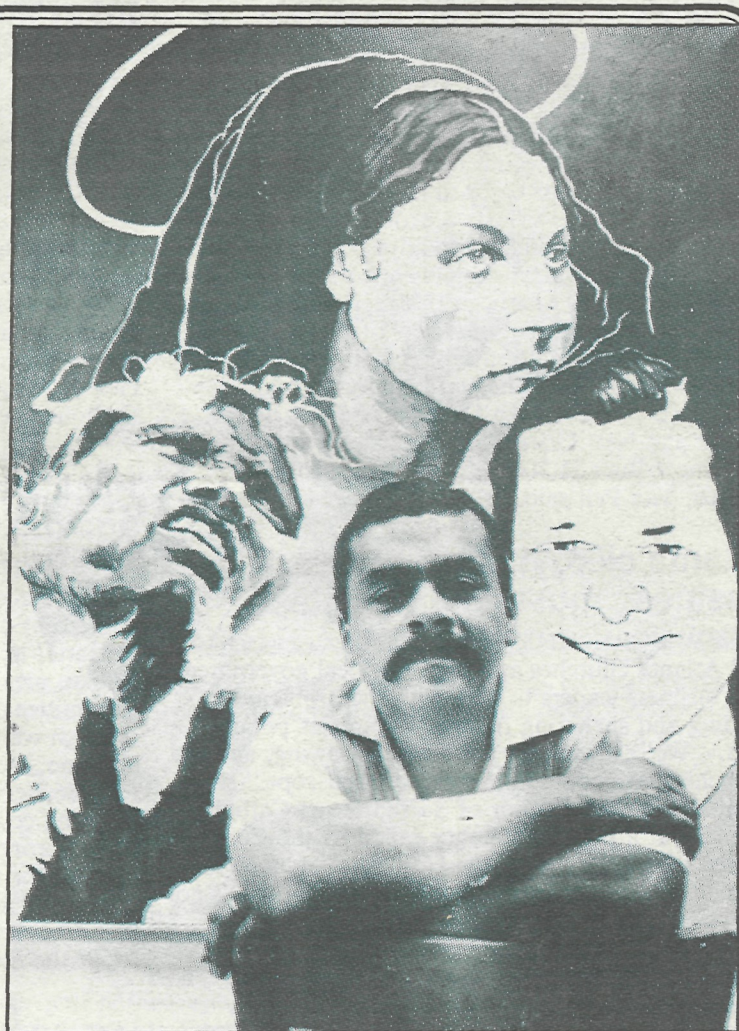
The Vatican also plans to announce norms for the Marian year listing indulgences and other spiritual benefits for Catholics who participate in local or international events. An indulgence is a church-granted remission of temporal punishment due for sins already forgiven.

The Catholic Church teaches that Mary was born without original sin, that Christ was conceived in her womb by direct intervention of the Holy Spirit and that she was bodily assumed into heaven.



One Artist's God

Carlos Salgado sits before a display of his religious art at the library of St. John Vianney College Seminary in Miami. Salgado, who works for the Southeast Pastoral Institute for Hispanics (SEPI), sees God as being present in the daily struggles of people. So that's how the Colombian native paints Him, as a friend beside us. The exhibit was a first for the seminary, but perhaps not the last, as the display drew impressive numbers of visitors. (La Voz photo by Araceli Cantero)



Shadow Society

Church workers help illegal aliens

By Laurie Hansen

WASHINGTON (NC) — In Indian-town, Fla., illegal farmworkers at Holy Cross Parish staged practice immigration raids after Mass to learn the best way to respond to confrontations with federal immigration officials.

In Washington, illegal Central American women who have never before seen vacuum cleaners or washing machines are trained to use them through a program sponsored by the Spanish Catholic Center under the auspices of the archdiocese. After training is completed, the center attempts to place them as domestic helpers in the metropolitan area.

In San Benito, Texas, church workers found themselves in trouble with the law for illegally transporting Salvadorans who had fled their war-torn nation.

A new federal immigration law passed in October by Congress will allow an untold number of illegal

'I think it's a terrible crime to invite them and not give them their rights'

--Fr. Frank O'Loughlin



aliens to apply for legal status. But thousands who have come since 1982 or who do not qualify for other reasons will continue to be classified by the U.S. government as illegal and face possible deportation. The "shadow society," in the words of one church worker, will not disappear.

Priests, Religious, lay people and diocesan personnel nationwide continue to respond to the plight of the illegal alien by offering legal, material and moral support — sometimes using controversial methods.

"Church people have been those most open to the new immigrants,"

said Father Frank O'Loughlin, director of the Rural Life Bureau for the Diocese of Palm Beach, Fla.

Father Virgilio Elizondo, director of the Mexican American Cultural Center in San Antonio, Texas, agrees. Yet he points out, "The problem is so massive, it seems what we are doing is so insignificant."

There are no church regulations to tell church workers exactly how far they can go to help the illegal alien, said Msgr. Nicholas DiMarzio, executive director of the U.S. Catholic Conference's Migration and Refugee Services. Church policy, he said, is "not to look at immigration status."

"Church workers offer help to people who need it. The problem, of course, comes with regard to civil laws that say what you can and cannot do to help the undocumented alien."

He said 164 dioceses have offices to

(continued on page 8)

New Title I voucher program proposed for needy students

WASHINGTON (NC) — The U.S. Department of Education has drafted a new version of its voucher proposal for disadvantaged children.

The new proposal would allow local school districts to give parents vouchers to pay for remedial instruction outside the local schools — at private schools, other public schools, universities or non-profit agencies.

It is a variation on a proposal first offered in 1985 that would have permitted Chapter I funds to be sent directly to eligible parents instead of to the local school districts for distribution. The U.S. Catholic Conference and other Catholic organizations have supported recent voucher efforts.

Charles O'Malley, director of the education department's Office of Private Education, called the new version "much more restrictive" than the TEACH proposal introduced in 1985.

He said it could only be used for "compensatory educational services" and is meant as an "alternative means" of helping private school children who have had difficulty receiving remedial instruction because of a 1985 Supreme Court decision.

O'Malley said his office has been talking with private school officials to determine how the

proposal would affect them and their students.

The proposal is expected to be submitted to Congress as part of the 1987 re-authorization of the 1981 Education Consolidation and Improvement Act. Chapter I, formerly known as Title I, provides instruction for more than 5 million poor, educationally disadvantaged children around the country. The new proposal would increase funding of the \$3.9 billion program by \$200 million next year.

Education Secretary William J. Bennett had introduced the Chapter I voucher idea after the Supreme Court ruled in July 1985 that public school teachers could not give remedial instruction to disadvantaged students on the property of religious schools.

That voucher proposal was not approved by Congress and since the Supreme Court decision parochial school students have been receiving remedial instruction in vans, at neutral sites near their schools and at public schools.

Vouchers have been opposed by public education groups who say the program would hurt public schools. Others have argued that Chapter I money eventually would go to the religious schools, in violation of the principle of separation of church and state.

Activists told to 'remain trusting' despite con scam

CINCINNATI (NC) — Sanctuary activists should remain "open and trusting," said a Cincinnati sanctuary coordinator, despite the arrest of a man who police said conned \$2,192 from a religious community, claiming it would be used to help refugees. "We've got to try to be open and as trusting as possible," said Cathy Cornell, coordinator of the Coalition for Public Sanctuary, an alliance of 35 church and religious organizations which work to provide shelter to Central American refugees. The Sisters of St. Joseph of Medaille, members of the coalition, called Cincinnati police after becoming suspicious of a man who told them he was helping a group of refugees on their way to Canada. Nuns in Baton Rouge and New Orleans, La., had also given the man more than \$1,300 before he came to Cincinnati, Van Pelt said.

Atlanta clergy: Government, business must help homeless

NEW YORK (RNS) — A committee representing 218 Atlanta churches appealed for local government and business leaders to help with the problem of feeding and sheltering Atlanta's homeless population. "We're saying the problem is growing, and the churches have come to the end of their rope," said Father Daniel O'Connor of Sacred Heart Catholic Church, at a press conference called by the Committee of the Clergy for the Homeless. He said that if civic leaders "want a downtown Atlanta that's going to be safe, that's going to attract people... it's going to cost more money." The committee, which represents Protestant, Catholic and Jewish clergy, is seeking help in setting up a permanent, securely financed way of providing housing, meals and job training for the homeless men, women and children who now rely on a patchwork of church-run shelters and soup kitchens.

Nun is among first to be named administrator of parish

BALTIMORE (NC) — Medical Mission Sister Jane Coyle is the first nun to administer a parish in the Baltimore Archdiocese and one of the first non-priests to administer an urban Catholic parish in the United States. She was named coordinator of pastoral ministries of Corpus Christi, a 350-family parish in Baltimore in late December. Non-resident priests provide sacramental ministry in the parish, while Sister Coyle heads the pastoral team that runs the parish and provides its other services. Two other nuns, two lay women and a permanent deacon form the rest of the pastoral team.

Needy have a right to health insurance, groups argue

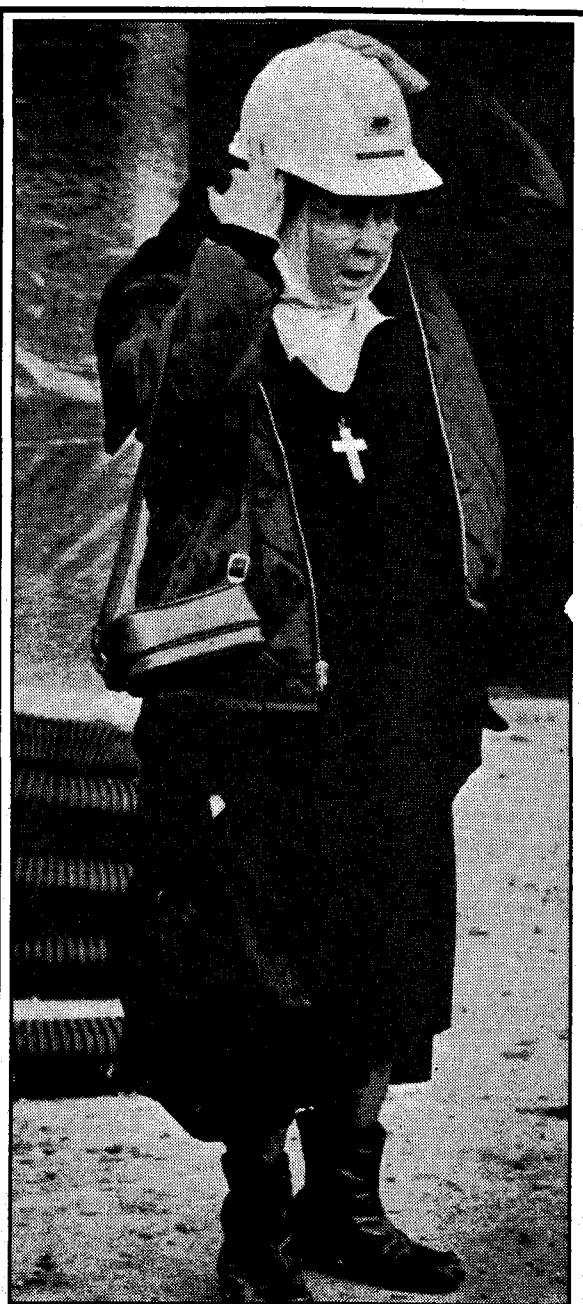
WASHINGTON (NC) — Calling access to quality health care a fundamental right for all Americans, several national groups, including four Catholic organizations, have begun a push for adequate health insurance coverage for the poor. Their effort, called the National Health Care Campaign, involves 60 organizations, including church, labor, women's and child health groups and organizations for the disabled. Catholic membership includes the U.S. Catholic Conference Department of Domestic Social Development; the U.S. bishops' anti-poverty Campaign for Human Development; the Catholic Health Association; and the Aging Commission of Catholic Charities USA.

Pill called 'chemical warfare' against unborn

WASHINGTON (NC) — An experimental pill found to successfully cause early abortions for about 85 percent of the women who take it is "chemical warfare" against unborn babies, said Dr. John Willke, president of the National Right to Life Committee. Its proponents consider it a breakthrough which will allow women to have abortions at home. Developed in France, the new pill, RU-486, serves as a contraceptive or abortifacient by blocking cells in the uterus from receiving progesterone, a hormone needed by the uterus to prepare for and continue a pregnancy. The inventor of the pill, Dr. Etienne-Emile Baulieu of the University of Paris, has described it as "a way to fool" the uterus into rejecting an egg.

U.S. bishops push welfare reform

WASHINGTON (NC) — The U.S. Catholic Conference has endorsed a set of welfare reform principles that call for programs to end dependency and to guarantee a federal standard of living for needy families. The principles, sponsored by a coalition of religious, child advocacy and family services organizations, including Catholic Charities USA, were announced Dec. 22 at a press conference in Washington. The "Welfare Reform Statement of Principles" called for improved job training and counseling for welfare recipients and federal guarantees of adequate food, clothing, shelter and medical care for the 33 million Americans living in poverty. "Alleviating poverty historically has been, and continues to be, a primary responsibility of the federal government..." said the coalition's statement.



Hard hat area

Mother Superior Margaret Mary McGuire of the Sisters of the Visitation of Monte Maria adjusts her hard hat as the cupola is installed for the chapel of the order's new monastery near Richmond, VA. The sisters soon will move from their old monastery in Richmond. (NC/UPI photo)

Catholic college getting money for 'Star Wars' research

DAYTON, Ohio (NC) — The national debate over the Strategic Defense Initiative or "Star Wars" weapons destruction system is no stranger to the University of Dayton campus. The Marianist-run Catholic university, recipient of \$425,000 for "Star Wars" research since July 1985, finds nothing in its SDI work to be incompatible with Catholic teaching; it hopes, in fact, to obtain another \$600,000 for three more years of SDI research. SDI is envisioned by the Reagan administration as a satellite-based weapons destruction system in space. Opponents of the system claim it would have offensive, as well as defensive, capabilities. The University of Dayton has conducted Defense Department research since 1949 and is the leading Catholic university engaged in government research.

Hospital group seeking ways to help frail elderly

WASHINGTON (NC) — A task force of the Catholic Health Association has begun a study of health care needs of the nation's frail elderly and the role of families, churches and communities in financing such care.

The 12-member task force, established by the association's board of trustees, is headed by Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N. Y. The CHA represents more than 900 Catholic hospitals and long-term care facilities across the country.

Save yourself forwarding postage and continue to receive your *Voice*. Just send us your *Voice* address label plus your forwarding address and parish (if any).

THE VOICE
(ISSN 8750-538X)
Average Weekly paid circulation 50,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

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

Robert L. O'Steen
Editor

Ana Rodriguez-Soto—News Editor
Prentice Browning—Staff Writer
Betsy Kennedy—Staff Writer
Nitza Espallat—Editorial Asst.

Edith Miller—Display Advertising
Piedad C. Fernandez—Circulation Manager
Charlotte Leger—Circulation Asst.

Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

UNIVERSAL PRINTING CO. • (305) 888-2695

Parishes told to welcome immigrants

WASHINGTON (NC) — The parish that learns to welcome the immigrant and still function smoothly can become a model for U.S. society, which must do the same, said a U.S. Catholic Conference official.

If "we can create a viable new type of parish in which stereotypes are broken down and newcomers are welcomed, we can show society how it can function" while accepting waves of new immigrants, said Scalabrinian Father Silvano M. Tomasi, USCC director of pastoral care of migrants and refugees.

'If we can create a viable new type of parish in which stereotypes are broken down and newcomers are welcomed, we can show society how it can function'

He was interviewed in connection with National Migration Week, celebrated Jan. 5-10.

Welcoming new immigrants to parish life is no easy task, Father Tomasi acknowledged. Due to language difficulties, immigrants are usually "not brave enough" to take the initiative in joining parish life, he said, so priests, nuns and lay persons who form parish teams must actively recruit them.

Father Tomasi suggested concrete steps for parishes to welcome newcomers:

- Planning an evening to celebrate the different cultures of new immigrants and inviting newcomers to tell stories about why they came, their exodus experiences, the churches they left behind, and their expectations.
- Inserting the language of the newcomers in certain parts of the Mass.
- Initiating a scholarship program to open the doors of the parish school to immigrants whose parents cannot afford to pay for a Catholic education.
- Teaching children about immigrants in the parish by including

study of their countries of origin in the parish school curriculum.

'No aliens in Church'

In a pastoral statement on migrants and refugees called "Together, A New People," approved by the U.S. bishops' Administrative Committee in September and released in December, pastors and parish teams were urged to be sensitive to the presence of immigrants so that parishioners will realize "there are no aliens in the church."

The statement said that "the biblical injunction to extend hospitality to the stranger overcomes the tendency to see newcomers as a threat to our comfort, institutions, culture and lifestyles."

It encouraged parishes to welcome immigrants and refugees by:

- Organizing Bible study groups where the meaning of migration and exile in the history of salvation is highlighted.
- Sponsoring leadership teams that "visit, seek and catechize" those who do not come to church because of language and cultural differences or lack of mobility.
- Offering programs for youth that take into account they are often caught between the traditions and culture of their immigrant parents and their U.S. peers.
- Appointing an immigrant or refugee representative to the parish council.

While "hundreds" of parishes have already taken steps to open their facilities to new immigrants, other parishes where all decisions seem to be made by one select "clique" of parishioners would profit by changing course and welcoming newcomers to participate, Father Tomasi said, since they "force the parish to become catholic with a small 'c'" by making everyone aware that "the world is a big place."

Speak with hearts

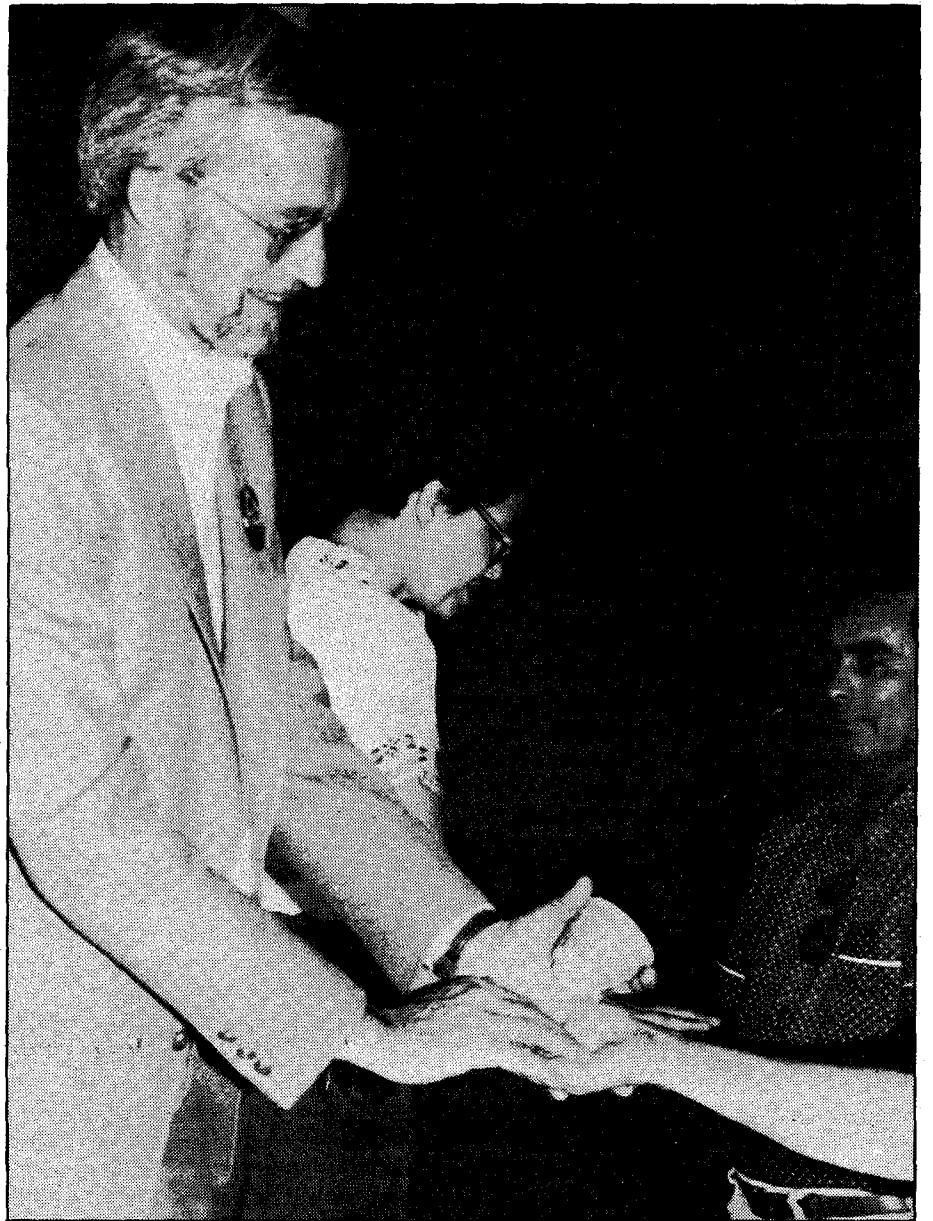
He said "who's going to get to use the parish hall or basement for a

scheduled activity" and "which language group gets the 'good' Mass time" are questions that make it challenging to operate a parish with different ethnic groups.

Knowing the language of the newcomers to the parish, while important, is "secondary," according to Father

Tomasi. What's more important, he said, is "communication of the heart."

When immigrants feel they've been given the "cold shoulder" at the parish, the priest said, they look elsewhere, frequently joining fundamentalist sects.



Rev. John Fife and Sr. Francis Nicgorski bless hands before leading a 'Sanctuary Caravan' in Arizona, transporting refugees. (NC photo)

Porno fight—What's next?

Churches, laity urged to join the action

By Liz Schevtchuk

WASHINGTON (NC) — At its tumultuous debut six months ago, the final report of the Attorney General's Commission on Pornography stirred heated debate.

Some critics accused it of dabbling in censorship. Others said it did not go far enough to stamp out smut.

In an evaluation released in December, the U.S. Catholic Conference Department of Communication added its voice and recommendations to the discussion of the 2,000-page report.

Richard Hirsch, USCC secretary of communication, wrote, "It is very difficult to be 'objective' about this subject" of pornography. "We come to it from a specific Christian moral perspective. We are, at the same time, sensitive to constitutional First Amendment rights."

Hirsch, in a letter introducing a Department of Communication synopsis of the commission findings, stated that "on balance," the report offered "a contribution to the on-going dialogue regarding how a society with a commitment to freedom of expression wrestles with the concurrent responsibility to protect its citizens from the most egregious social ills."

As Hirsch suggested, "the most practical by-products of the report are its recommendations for citizen action."

The commission urged community groups and citizens to, among other things:

- Learn about anti-obscenity laws and their application.
- Obtain the support of religious officials and other community leaders in the anti-pornography fight.

'The most practical by-products of the report are its recommendations for citizen action'

- Disseminate information about local pornography.
- Monitor court actions in pornography cases.
- Lobby for tougher laws.
- When necessary, organize boycotts and picketing of dealers and outlets selling offensive materials.

So far, it looks as if church leaders have already taken that second recommendation to heart.

Increased efforts

Already strongly opposed to pornography, U.S. Catholic bishops have become increasingly prominent in the anti-smut campaign in the last several months.

As Cardinal Joseph L. Bernardin of Chicago said in mid-November, after

an interfaith anti-pornography coalition met with President Reagan, the issue is no longer something that is seen to upset only the politically conservative, fundamentalist Protestant congregations.

The cardinal, who is vice chairman of the Religious Alliance Against Pornography, linked opposition to pornography to opposition to sexism, racism, prostitution and other threats to the "consistent ethic of life."

He recommended that Catholic "dioceses assume a more forceful role" in eradicating hard-core and child pornography.

Joining the cardinal in the anti-pornography alliance are fellow Cardinals John Krol of Philadelphia, John J. O'Connor of New York and Bernard Law of Boston; Franciscan Father Bruce Ritter, founder of shelters for homeless and exploited youth; and leaders of other religious denominations.

The Chicago cardinal and other leaders said the alliance had been inspired by the federal anti-pornography commission's call for action.

Meanwhile, shortly after release of the commission's report, bishops in Texas and Kentucky launched their own anti-smut efforts.

Texan bishops endorsed a boycott of convenience stores selling sexually oriented magazines. The Kentucky prelates urged state residents to "enlist

now" to wage "war on pornography" and, in particular, to support restrictions on cable television dissemination of pornographic materials.

Also, by early December, some 80 bishops across the country had backed the "overall ministry" (but not necessarily all specific actions) of the anti-pornography National Federation for Decency, led by a Methodist minister, the Rev. Donald Wildmon.

Lost in Congress

However, recommending actions against pornography and being successful are two different things, as Congress demonstrated in October. An amendment banning "dial-a-porn" telephone services was dropped from the omnibus anti-drug bill, despite support for the measure from such groups as the USCC.

Yet, Cardinal Bernardin told his religious colleagues in November, the law is not the only means of curbing smut.

"As religious leaders, it is not our task to draft laws or implement them," he said. "But we can and must help our people understand the moral dimensions of the problem of pornography and what their responsibility is in this regard."

Thus, as the attorney general's commission indicated in its list of assorted anti-pornography approaches, citizen action can take many forms.

Bishops: Halt construction of nuke plant

MEXICO CITY (NC) — Seven Catholic bishops have called for the end of construction of Mexico's first nuclear power plant, citing "imminent risk of lethal contamination" from radiation leaks.

The end of the year message — from bishops with dioceses in the state of Veracruz, where the plant is located — marks the first pastoral letter on nuclear energy by members of the Mexican Catholic hierarchy.

"We understand and essentially support the demonstrations by individuals and groups directed at public opinion and the government, calling attention to the serious risk of lethal accidents and of genetic consequences for all species of life," the bishops wrote.

"Accidents have been unavoidable in countries with highly developed technology and regard for safety standards, and they are transforming their nuclear plants — excluding the use of atomic energy because of high risk," the bishops wrote.

They said the Mexican government should follow suit, "despite the massive investment" in the plant over the last 17 years. The plant is located at Laguna Verde on the Gulf of Mexico, about 280 miles east of Mexico City and 900 miles south of Houston.

Construction began in 1969 at an estimated cost of \$128 million. The government has encountered countless building setbacks and cost overruns, and final cost is now estimated at \$3.5 billion.

Environmentalists and residents of Veracruz say the plant is unsafe because it is over an earthquake fault zone and because graft and corruption have resulted in faulty construction.

A government spokesman has said the earthquake fault zone at Laguna Verde is passive, not active, and that there is no truth to the claims of faulty construction.

Lebanon prelate calls for end to fighting in Christian village

BEIRUT, Lebanon (NC) — The Greek Melkite patriarch for Lebanon has called on Lebanese and international troops to stop fierce fighting in the Christian village of Maghdousheh, Lebanon. Fighting between forces of the Palestine Liberation Organization, the Shiite Amal militia and pro-Iranian forces has left hundreds dead in the area near Beirut in recent weeks. PLO forces have occupied Maghdousheh, a village near Beirut whose population is mostly Greek Catholic. All but 300 of the town's 6,000 people have fled. Patriarch Maximos V. Hakim of Antioch called for military intervention. "We insist on the return of all refugees to their houses," he told reporters. "We don't want other people to occupy the village."

French suspend genetic research on human embryos

PARIS (NC) — The French government has agreed to suspend for three years research on genetic manipulation of human embryos. The moratorium was suggested by a state-appointed committee of doctors, which also recommended not allowing fertilizations for medical research. The national Advisory Board for Medical Ethics in a 23-page report also recommended that embryos obtained through in vitro fertilization which had not been implanted in a uterus should be frozen for no longer than one year.

South Korean leader: I won't run if gov't allows direct elections

SEOUL, South Korea (NC) — South Korean opposition leader Kim Dae Jung, a prominent Catholic, said he will not run in the 1988 presidential race in return for a government promise to allow direct presidential elections. "I want to make some breakthrough in a positive direction," Kim said.



Philippine visit

As Philippine President Corazon Aquino holds her grandson, Justin, Mother Teresa of Calcutta caresses the boy's face during a visit to the Malacanang Palace in Manila. Mother Teresa was in the Philippines to open a charity house. (NC/UPI-Reuter photo)

Christian sects told to change proselytizing tactics

BANGKOK, Thailand (NC) — The Thai government and the Catholic Church have expressed concern over the fund-raising and proselytizing tactics of some Christian sects in the country. The government has issued a circular barring Christian groups from begging or selling religious items in the street. Catholic Bishop George Phimpisan of Udon Thani, Thailand, said the church is unhappy about the way some groups solicit money. The circular, signed by Mongkol Sripraiwan, director general of the Religious Affairs Department, reminded Christians that in propagating their faith they should avoid harassing or disturbing other people.

Spanish laity must combat rising secularism --Pope

VATICAN CITY (NC) — Pope John Paul II criticized the "eclipse of religious sentiment" in Spain and said lay people must be trained to evangelize its secular society. "It is especially the lay people who must be the promoters of the Gospel in the animation and transformation of temporal realities," he said. "Stimulate among them their responsibility as committed Christians," the pope told a group of bishops from central Spain. The pope said Spain's return to democracy has brought important social, political and cultural progress but also an increased secularization having a "less positive and even negative" influence on moral values.

African leader praises work of Catholic Relief Services

NEW YORK (NC) — The president of Gambia has praised Catholic Relief Services for its work in helping the country diversify its agriculture and raise nutritional standards. Speaking at CRS headquarters, President Dawda Kairaba Jawara cited a new crop program and a nutrition program serving children up to 5 years old and their mothers. He said he would like to see the nutrition program expanded. Jawara said Gambia, a tiny West African country, needs further development aid.

Paper: Union Carbide trying to avoid paying Bhopal victims

KOTTAYAM, India (RNS) — An Indian Roman Catholic newspaper has charged the Union Carbide Corporation with trying to escape payment of a fair compensation to victims of the Bhopal gas disaster. In an editorial, Deepika (Torch), which is sponsored by an Indian Carmelite congregation, accused Union Carbide of trying to avoid paying anything to the victims of the accident. The article said the American corporation was still disputing its liability by claiming that India was responsible for the tragedy.

Pope tells publisher to avoid works that cause 'confusion'

VATICAN CITY (NC) — Pope John Paul II has told an Italian Catholic publishing house it should avoid publishing works that could cause "doubt or confusion" among readers. Edizione Paoline, run by the Society of St. Paul, a male religious order, has published recent books on liberation theology and last year published "My Faith," an account of Fidel Castro's religious sentiments as told by the Cuban leader to a Brazilian Dominican brother. The book was published in Cuba as "Fidel and Religion." Among its current publications are works by Franciscan liberation theologian Father Leonardo Boff and Belgian-born theologian Father Edward Schillebeeckx. Both have been criticized by the Vatican.

Pakistani Catholics leaving because they can't rise above middle-class

HONG KONG (NC) — Many middle-class Pakistani Catholics are leaving the country, frustrated in their efforts to gain upper-class economic and social status in an overwhelmingly Moslem nation after rejecting their lower-class origins, said a Pakistani priest. Most who remain take a minimal role in a church that serves mostly the poor and illiterate, said Father Lawrence Saldanha, social communications director for Pakistan's Catholic bishops.

ROOF PAINTING AND WATER PRESSURE CLEANING

"Serving South Florida Over 40 Years"

Tom Gustafson Industries

PAINTING
• COMMERCIAL
• CONDOMINIUMS
• CO-OPS

TEXTURED COATINGS
GUARANTEED FOR
AS LONG AS YOU OWN
YOUR HOME • BEAUTIFIES
• INSULATES

RE-ROOFING
ROOFING REPAIRS
GUTTERS

Member of Miami Dade Ft. Lauderdale and Palm Beach Chamber of Commerce

Ft. Lauderdale and Broward County Office Ph. 522-4768
Boca Raton Delray Office Ph. 278-4862
W. Palm Beach & Palm Beach County Office Ph. 832-0235

Christians in Lebanon

They're losing territory, population day by day

Sister Mary Ann Walsh

BEIRUT, Lebanon (NC) — Lebanon is tiny, three-fourths the size of Connecticut. But in this small Middle Eastern nation of 2.6 million people, members of the world's two largest religions, Christianity and Islam, have been in bloody battle since 1975.

Lebanese debate whether this is a religious war, or a territorial war with religious labelling.

Some Christians see the conflict as part of a larger effort to push Christianity out of the Middle East. Others fear that a 42-year-old unwritten accord will be broken, tipping the balance of Lebanese political power to the Moslems.

More than 100,000 Lebanese have been killed and hundreds of thousands more pushed from their homes by the war. If loss is measured in acres, the Christians have lost.

Ten years ago, Christians lived throughout the nation. During the war they were driven from their homes in the Lebanon Mountains, in the southwest, and from homes in west Beirut.

"Christians are being systematically eliminated," said Msgr. John Esseff, a priest from Scranton, Pa., who heads the Pontifical Mission for Palestine. The mission provides war relief and other social services in Lebanon.

"The Christian presence in Lebanon is a wart on the Moslem nose. The Moslems can't stand it," said Msgr. Esseff. "It's so small and insignificant that they would like to destroy it."

In the overwhelmingly Moslem Middle East, Catholicism is an inflam-

'The Christian presence in Lebanon is a wart on the Moslem nose... It's so small and insignificant that they would like to destroy it.'

—Msgr. John Esseff



A Lebanese Christian kneels to pray in a bombed out church.

matory presence, Msgr. Esseff said.

"The open exercise of the Catholic faith, the sanctity of Sunday, the ringing of church bells, and the dotting of the hills with crosses is the red flag in front of the bull," he said.

Msgr. Esseff stressed the significance of driving Christians from their homes.

"The Islamicization of Lebanon is by the land," he said. "If they can't Islamicize the people, they will Islamicize the land."

But Lebanese President Amin Gemayel, a Maronite Christian, said the fighting is not based on religion. He said Lebanon, in the past, has been a land of religious "tolerance and co-existence."

However, the president also voiced concern for preserving "the Christian

patrimony of Lebanon."

"We work as Christians to promote the Christian patrimony and as Lebanese to preserve the patrimony of coexistence for all," he said.

Charles Malik, a Greek Orthodox, said Lebanese Christians are victims of a region-wide "squeezing-out phenomenon." Malik was president of the U.N. General Assembly in 1958 and was Lebanon's ambassador to the United States from 1946 to 1956.

"This region is solidly Christian, more than anywhere else in the whole Middle East," Malik said. "We have a Christian culture, society and tradition. Seven miles from here is a church on the spot where St. Paul landed. We're mentioned in the New Testament two or three times. Now we're in danger of extinction. In 1920 in Turkey there were 2 million Christians. Today there are 15,000."

"It's been going on since the days of Christ. We're the only Christian country in the whole damn place."

Rev. Salin Sahiouny, a Presbyterian

minister who heads the Middle East Council of Churches, called the civil war "a Christian crisis." He said that "Lebanon is the only place that can be used as the base for a Christian mission in the Middle East."

Several Lebanese, however, said that the war is political. But they also note that religious identification is woven into the nation's government.

The constitution, for example, states that the president of the country must be Maronite Catholic, but it also says he cannot act without the agreement of the prime minister, who must be a Sunnite Moslem. The president of the national assembly, where Christians hold a majority of the seats, is a Shiite Moslem.

The formula giving Christians a larger number of assembly seats than Moslems, despite Christians no longer being a majority in Lebanon, is an important factor in the national conflict.

Since independence in 1945 an unwritten agreement known as the National Pact has divided elective and civil service posts among the various religious groups. The division is based on each group's proportion of the population, as determined in a 1932 census. Moslems argue that census, weighing in the favor of Christians, is no longer valid.

"It's a political war," said Sunnite Sheik Jhassan Lakkis, who lives in Beirut's Christian sector.

"None of the Moslem groups has claimed that Lebanon is a Moslem country, nor have Christians claimed it is a Christian country," he said.

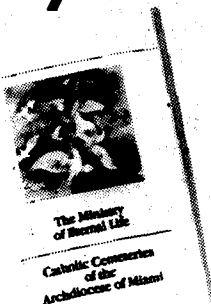
A Shiite Moslem, who asked not to be identified for fear of reprisal from Moslem extremists, said that religious sects "take on the role of the political party" in Lebanon; he said that the real problem is one of overpopulation.

"To fit everyone in," he said, "we

(Continued on page 6)

What you know about Catholic burials is probably all wrong.

Name _____
Address _____
City _____
State/Zip _____
Telephone _____



Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 592-0521 11411 NW 25th Street Miami, Florida 33172, Our Lady Queen of Heaven in Fort Lauderdale 972-1234.

JOHN MICHAEL TALBOT

In Concert

Don't miss this wonderful evening of Worship & Praise!

FRIDAY, FEBRUARY 6, 1987

7:30 PM

BCC OMNI

1000 Coconut Creek Blvd.

Coconut Creek, FL

Ticket prices \$12 & \$10 ALL SEATS RESERVED

Call 305-973-2249 for further information

(An optional offering will be taken for the poor)

For advance tickets: Send your checks with a

SELF ADDRESSED STAMPED ENVELOPE to:

BCC OMNI

1000 Coconut Creek Blvd.

Coconut Creek, FL 33066

Make checks payable to: A.C.C.

Tickets also available at all BASS Ticket outlets including all SPEC's Music Stores.

For info or tix by phone: Dade 633-2277; Broward 741-3000; P. Beach 967-2277.

CORAL GABLES PRINTING SERVICE

Full Service Printing - One To Four Color

LITURGICAL • SCHOOLS • BUSINESS • SOCIAL

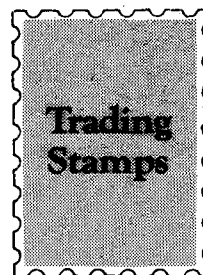
3328 S.W. 23rd Terrace • Miami, Florida 33145

(3 blocks East of Douglas Road)

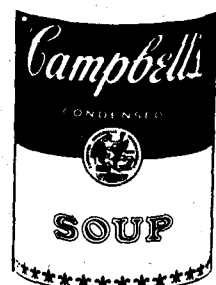
448-5350

Brian Brodeur - Epiphany Parish

SAVE



&



Your Trading Stamps and Soup Labels Can Help a Child!

Yes, it's true! Your trading stamps and soup labels can help provide some much needed educational equipment for the almost 200 needy and abused American Indian children who live at St. Joseph's Indian School. Something as small as a trading stamp can make a big difference in a child's life.

Please send your special gift of S&H Green Stamps, Top Value, Plaid, Blue Chip or Gold Bond Stamps. Or, the front panel of Campbell's soup labels to:

St. Joseph's Indian School

Dept. 02G6

Chamberlain, South Dakota 57326

Please include your name and address so we can personally thank you!

Priest comforts fire victims' loved ones

WASHINGTON (NC) — The "saddest, most painful aspect" of the Puerto Rico hotel fire is that so many bodies were burned beyond recognition that relatives were unable to identify them, said a Puerto Rican priest.

Father Armando Alvarez, part of a volunteer team of social workers, psychiatrists and ministers aiding victims' families, said in a telephone interview that in addition to the team, priests, Sisters and lay people have been helping staff a medical center near the luxury Dupont Plaza Hotel that caught fire Dec. 31.

The medical center is where bodies are brought to be identified by relatives, the priest said.

The 21-story hotel, located on San Juan's beachfront tourist strip, was packed with New Year's vacationers.

Reports indicate that as many as 95 people were killed and up to 100 were injured in the fire.

"Naturally, the mood in the medical center is one of sadness and anxiety," said Father Alvarez. "The anxiety is the worst for the many relatives who are unable to identify their loved ones."

He said relatives find "at least some type of comfort" when they can identify their loved ones. "Until then, there is not much we can do for them. Our ministry really begins at that point."

The priest said Cardinal Luis

Aponte Martinez of San Juan has been at the medical center "personally ministering" to family members of victims since the beginning of their ordeal.

Cardinal Aponte Martinez celebrated a Mass in honor of the victims at nearby Stella Maris Parish on Jan. 1, the day after the fire began, Father Alvarez said.

The priest called the effort to help the victims' relatives "amazingly well-organized" and said volunteers are "well-prepared."

"No one is ever alone. The relatives always have someone to talk to. The volunteers are compassionate and concerned."

Father Alvarez, pastor of San

Juan's Perpetuo Socorro Parish, said his church is located not far from the Dupont Plaza Hotel. Tourists often attend Mass at the parish, he said, because an English-language liturgy is celebrated every Sunday.

He said victims include tourists from the United States mainland as well as Puerto Ricans who were employed at the hotel or gambling at the hotel's casino.

The priest said he is ministering to tourists from the mainland because he is bilingual and can speak to them in English, translate when needed, and help them fill out legal forms.

According to Puerto Rican government officials, the hotel fire was the result of arson.

Propagation of Faith priest is bishop

WASHINGTON (NC) — Pope John Paul II has named Msgr. William J. McCormack, national director of the Society for the Propagation of the Faith, an auxiliary bishop of New York.

The pope also accepted the resignation of Bishop Marion F. Forst, 76, as auxiliary bishop of Kansas City, Kan. Bishop Forst was bishop of Dodge City, Kan., for 16 years before

he resigned that post in 1976 for health reasons.

Bishop-designate McCormack, 62, has been a priest of the New York Archdiocese since 1959 and national director of the Society for the Propagation of the Faith since 1980.

The society, an international organization with headquarters in Rome, is the Holy See's chief funding agency for some 900 mission dioceses.

Pope: Synagogue visit made history

ROME (NC) — Pope John Paul II has said his April visit to Rome's main synagogue is an event which will be remembered for "centuries and milleniums in the history of this city and this church."

The April 13 visit marked the first time a pope had visited a synagogue since biblical times.

"I thank Divine Providence because it was given to me the task of visiting

our 'elder brothers' in the faith of Abraham in their Rome synagogue," the pope said.

"Blessed be the God of our fathers, the God of peace," he said.

The pope spoke Dec. 31 at his traditional yearend thanksgiving Mass at Rome's Gesu Church. The speech outlined the pope's major events as head of the Rome Diocese during 1986.

Lebanese Christians losing out

(Continued from page 5)

need to drive someone out. There are no really religious issues in this country," he said.

The Lebanese army, which is considered inferior to the militias of the various Christian and Moslem groups, is divided among Christians and Moslems.

Antonine Sister Isabel Nassif said that the soldiers "are not able to rise above religion to fight as a Lebanese army for Lebanon."

Armenian Patriarch Jean Pierre XVIII Kasparian of Cilicia of the Armenians, whose patriarchate is in Beirut, said he does not fear for Christianity in Lebanon.

"Christianity was here before the Moslems," he said. "Lebanon and Christianity are twinned, rooted together. This is not the first time we've had a war between Christians and Moslems."

The patriarch said the country's crisis "stems from the presence of Palestinians in Lebanon."

We predicted that the nation would develop a new constitution, which he said, must be "based not only on numbers but on the overall rights given to the various communities" and upholding "the principle of equality between Moslems and Christians."

Syrian Catholic Patriarch Ignace Antoine II Hyack said "the future is clear. If the population continues as it has grown, in 15 years from now there will be four Moslems for every Christian in Lebanon. We will live with that."

Whether or not the war is religious, the symbols of the fighting are.

In Moslem-controlled west Beirut, for example, Christian church bells may not be rung. And Walid Joumblatt, leader of the militia of the Druze, a Moslem sect, keeps church bells as war trophies.

The Catholic Center for Information, an agency of the Lebanese bishop's conference, has noted that throughout the civil war more than 120 churches, monasteries and convents have been destroyed.

Whatever the future holds for Lebanon, said Patriarch Hyack, "what is most important is that Christians maintain their freedom to live as Christians."



Family Workshop

at St. Francis Hospital

Families are changing — they make up and break up. Individual ambitions and desires ebb and flow with age and status. Who gives? Who takes? When does family conflict become family crisis? When do doubts turn into disaster?

St. Francis Hospital is proud to introduce "Family Workshop," a safe and caring place where every member of your family can come for support, advice and understanding.

Join us for our special free seminars: January 10 — **Creating the Child Wonderful** featuring John Rosemond, syndicated columnist. February 14 — **Attitude — Self Discovery and Self Esteem**, with Barbara Gordon, author of "I'm Dancing As Fast As I Can." The free seminars are from 10 am to 2 pm at St. Francis Hospital. Reservations call 868-2736.

Family Workshop at St. Francis Hospital • 250 West 63rd Street, Miami Beach, Florida 33141 • (305) 868-5000

Reagan budget: more arms, fewer programs

By Liz Schevtchuk

WASHINGTON (NC) — President Reagan's proposed \$1.02 trillion fiscal 1988 budget calls for boosting defense spending by \$15 billion while cutting social programs, economic development and other non-defense functions by \$14 billion.

As proposed by Reagan, social program outlays would dip from the \$46.6 billion expected to be spent in fiscal 1987, the current budget year, to \$44.4 billion in fiscal 1988.

That reduction does not include cuts in other service-related programs, such as spending for economic development programs, which was to decrease from \$1.3 billion in fiscal 1987 to \$80.9 million for fiscal 1988, and \$11.8 billion in cuts in other, non-defense programs.

Defense spending would increase from \$282 billion for fiscal 1987 to \$297 billion in fiscal 1988. Interna-

tional affairs spending, which includes military and security-related foreign aid, would climb from \$14.6 billion to \$15.2 billion.

The president also seeks \$100 million in continued aid for the "contra" rebels fighting in Nicaragua and \$5.2 billion for the space-based Strategic Defense Initiative, which got \$3.6 billion from Congress for fiscal 1987.

In the past, church and social justice organizations, including the U.S. Catholic Conference, while sympathetic to efforts to reduce the deficit, have opposed budget-cutting actions in programs for the poor and disadvantaged. The bishops also have opposed aid to the contras and criticized the Strategic Defense Initiative.

"The federal budget debate really is a sum-zero game," Father J. Bryan Hehir, USCC secretary for social development and world peace, told

members of Congress two weeks before the budget was released.

He said that the 100th Congress faces a "trade-off between defense and non-defense spending." The bishops, too, favor providing for an adequate national defense, he said. However, he added, "it's a question of how you measure those (priorities)."

As far as the bishops are concerned, he added, "the first concern of the budget is to protect the poor."

Although the president proposes a budget, Congress holds the power over government spending.

According to Reagan's budget, although overall 1988 outlays would increase by \$9 billion over fiscal 1987 levels, "after adjustment for inflation, spending would decline in real terms."

Statistics from November indicated an inflation rate of about 3 percent.

The budget for the big social service program agency, the Department of Health and Human Services, would increase from \$145.3 billion to \$146.7 billion under Reagan's proposals.

However, that additional funding would not cover cost increases due to inflation if inflation remains at about 3 percent.

Reagan seeks an increased use of housing vouchers that provide an allowance for the poor to use in meeting their own housing costs instead of living in government housing, but his budget cuts other housing programs.

He also calls for an increase in the Chapter I remedial education program for disadvantaged children. He likewise urges creation of a new, \$980 million federal program to retrain displaced workers and farmers, an increase over the \$344 million provided for job training and related activities for fiscal 1987. Retraining the unemployed was one suggestion made by the bishops in their new pastoral letter on economic justice.

"We recommend expansion of job training and apprenticeship programs in the private sector, administered and supported jointly by business, labor unions and government," the bishops said. They noted that "retraining programs will be even more urgently needed" for experienced workers laid off from jobs.

But the president also proposes elimination of numerous social and development programs, including education grants for handicapped infants and their families, urban development grants, mass transit grants, vocational education, immigrant and refugee education, the Legal Services Corp., and other programs.

Another area facing reductions is agriculture. Reagan wants to cut the total Department of Agriculture budget from \$55 billion to \$50 billion and seeks to cut \$24 billion between 1988-1992 from farm price supports. The Reagan budget cuts the housing repair grant program for the very low-income from \$4.8 million in fiscal 1987 to \$155,000 for fiscal 1988 and cuts the resource conservation and development program from \$25 million to \$15 million.

Budget reductions, from 1987 levels to Reagan's 1988 recommended levels, include:

—Rural housing for farm laborers, down from \$10.2 million to \$8.7 million.

—Food stamps, down from \$11.8 billion to \$11.6 billion.

—WIC, the Women, Infant and Children nutrition program, down from \$1.7 billion to \$1.6 billion.

—Education for the handicapped, down from \$1.4 billion to \$1.3 billion.

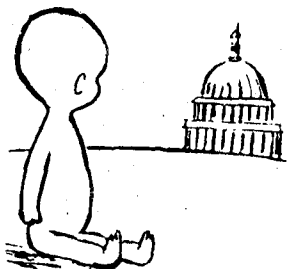
—Family support payments, down from \$10.6 billion to \$9.7 billion.

—Low-income energy assistance, down from \$1.8 billion to \$1.2 billion.

—Shelter programs, down from \$7.6 million to \$4.3 million.

20 Million of us babies haven't had a birthday.....

The Supreme Court says we're not people



— STILL WAITING —

We care about you and your baby!

Free counseling, pregnancy tests, maternity clothes, and baby supplies.



Respect Life!

Call your local office — we care!

Main Office 653-2921
Hialeah 823-2229
Coral Springs 753-0770
Hialeah 883-2229

Hollywood 963-2229
Ft. Lauderdale 565-8506
S.W. Miami 233-2229
Miami Beach 534-2229

Van Orsdel Prepayment Plans Are Better

It is a fact. For many years Van Orsdel's has been giving more in service, facilities and reasonable prices than any Guardian Plan chapel in Miami — and our pre-need funeral service contracts demonstrate this.

Our complete traditional funeral prices include the casket, local removal, preparation, use of our buildings for the funeral, visitation and prayer services, automobiles, and every detail of helpful service, and more. No extra charge for funerals in churches.

Minimum funerals of this kind are being sold in Guardian Plan Chapels, using a cloth covered casket for over \$1700 — while we furnish standard metal caskets in acceptable finishes from \$1295-\$1685, and a simple cloth covered casket for \$795, with the above services.

We offer a choice of payment plans and insurance. Phone us for an appointment in your home or transportation to our chapels: North Miami 944-6621, Coral Gables 446-4412.

FUNERAL CHAPELS

Miami, Coral Gables, No. Miami, Gragny Road, Bird Road

WOULD YOU SLEEP ON THE FLOOR EVERY NIGHT?



Seminarians in Quito, Ecuador do!

Why? Because the seminary lacks the funds to provide basic necessities like beds or books. All they can offer is floor space and one book among them!

Father Pozo, who cares for tomorrow's priests writes: "With your help we could improve this situation!"

Will you help provide for tomorrow's

priests?

50,000 seminarians throughout the mission world depend on the Propagation of the Faith. With your gift, you will help today's seminarians become tomorrow's priests. And Christ will become known "to the ends of the earth."



The Propagation of the Faith

Reverend Monsignor John J. Donnelly S.T.B.
9401 Biscayne Boulevard — Dept. C.
Miami Shores, Florida 33138

Yes! I want to help tomorrow's priests. Enclosed is my gift:

\$5 \$10 \$25 \$50 \$100 Other \$
Special Gifts are needed too! \$250 \$500 \$1000
 I would like to be a monthly donor!

Name _____

Address _____

Dept. C

City _____

State _____

Zip _____

Please ask missionaries to remember my intentions at Mass

Your gift is tax deductible!

243

Church helps 'shadow society'

Continued from page 1

aid refugees and 60 have church-run immigration offices that provide legal help to aliens and are accredited by the U.S. government.

Church workers eager to help illegals in becoming legal residents or acquiring political refugee status frequently find the experience "some-

'Neither loving nor helping breaks any laws. The Church must give testimony to the fact that all men and women are deserving of being loved...'

Fr. Jose Somoza
Washington, D.C.

thing like being next to someone sick and not being able to do anything. It's the agony of impotence," Father Elizondo said.

Al Velarde, southwest district director of Migration and Refugee Services, said his staffers often have to tell undocumented aliens they have no legal recourse. "Many times they knock on our door, we tell them what the eligibility factors are, and they walk out the door."

The "legal aid service" of the Catholic Church is how Velarde describes the offices under his jurisdiction. He said staffers help immigrants to legally bring their family members to this country, represent illegal aliens in deportation hearings, show residents how to apply for citizenship, and act as advocates on political asylum claims for Central Americans.

Illegal aliens have nowhere else to go, Velarde said, since many do not speak English and cannot pay attorneys' fees.

Legal help

In the Los Angeles Archdiocese, the immigration division of Catholic Charities has provided primarily legal help to 500,000 new immigrants — legal and illegal — in the past 15 years, said Elizabeth Kirsnis, director.

She said that while there are always crooked lawyers content to sell a bill of goods to illegal immigrants —

Children 'live a lie'

WASHINGTON (NC) — Aliens' illegal status makes them targets in society and forces their children to "live a lie," say church workers.

It's not only adults who acquire false Social Security cards and assume new names in order to avoid deportation, said Olga Villa Parra, coordinator of the Midwest Regional Office for Hispanics in South Bend, Ind. Children of illegal aliens also hide behind assumed identities.

They are taught when young to "live a lie" in order to protect their families, she said.

The children, Villa continued, "learn to live in two worlds — the one with mom and dad at home where everything is normal and the one outside where they must project that they are American citizens. They live in fear since they are taught at a young age not to tell people where they are really from."

She said this dual lifestyle can produce psychological and emotional scars. Often, families of illegal aliens live in fear of deportation.

Auxiliary Bishop Juan Arzube of Los Angeles said that many illegal aliens employed in factory and service occupations "work each day with one eye on the job and the other on the gate — ready to make a run for it if immigration officials should enter."

Their life is filled with tension, he said. "And when there's that kind of tension at work, you can't help but bring it home."

He said if illegal aliens are "lucky enough not to be brown-skinned" they won't be bothered by immigration officials. On the other hand, brown-skinned U.S. citizens of Latin American ancestry are frequently detained by authorities looking for illegal aliens.

As a parish priest, "one of the most painful things is to go visit a family and discover that 'la migra' (immigration agents) picked them up last night," said Father Virgilio Elizondo, pastor of San Fernando Cathedral and director of the Mexican American Cultural Center in San Antonio, Texas.

He characterized everyday life for illegal aliens as "painful" and "precarious."

On the other hand, the priest said, their insecurity gives them a "profound understanding of what it means to be a pilgrim people. They know that God is their protection."

pocketing their money while fully aware there is no chance of legalization — the church in Los Angeles has been a source of accurate information for the undocumented.

Florida's Father O'Loughlin has gone a step beyond many parishes and dioceses. The priest and others working with illegal Guatemalans and Mexicans in Florida organized a group called Santuario to teach workers to document abuses committed by

federal immigration officers.

After several reports of abuse were filed, he said, six local immigration officers were fired. The Immigration and Naturalization Service has denied that the dismissals were a result of Santuario's efforts.

Demand rights

One goal is to encourage so many aliens to demand their rights that it "would create a bottleneck" preventing immigration agents from contin-

Legalization: Parishes will be key

WASHINGTON (NC) — Parish volunteers may help as many as 1 million illegal immigrants legalize their status, said a church official.

Parishes have been chosen as the basic church unit to work with illegal aliens seeking legalization since "these people live in parishes," said Msgr. Nicholas DiMarzio, director of the U.S. Catholic Conference's Migration and Refugee Services.

A new federal immigration law passed by Congress in October allows immigrants who arrived in the United States before 1982 and have resided here illegally and continuously to apply for legalization. Church agencies will be among those helping illegal aliens determine if they are eligible.

While the number of aliens eligible for legalization is unknown, Msgr. DiMarzio said that according to "soft figures" based on the 1980 census, 3 million illegal aliens may apply for legalization and "possibly 1 million will be assisted by Catholic Church structure."

Nearly 160 of the 183 U.S. dioceses have appointed legalization directors

using their work, he said.

"While that might sound wrong," the priest said, "the truth is that all these people were invited" to the United States by migrant recruiters who travel to their countries in search of cheap labor.

He said the immigrants are the main source of labor in rural Florida, where they harvest citrus fruit and sugar cane. "I think it's a terrible crime to invite them and not give them their rights."

Jack Elder, former director of Casa Oscar Romero, a church-sponsored shelter for Central American refugees, was one of the San Benito Church workers convicted in well-publicized trials in 1985 for transporting illegal aliens. He said he didn't believe he had broken the law, but that the U.S. government was breaking the Refugee Act of 1980 by denying Central Americans asylum.

The Reagan administration considers Central Americans economic refugees rather than people fleeing political persecution. Only the latter are eligible for asylum under the 1980 act.

Elder and others received the support of Brownsville Bishop John J. Fitzpatrick, who said what they were doing was "not only Christian but American."

Franciscan Father Jose Somoza, pastor of Nuestra Senora Reina de las Americas, the Hispanic parish to which many Central American immigrants are drawn upon arriving in Washington, said church workers are obliged to do what they have to in order to live "Christ's mandate of love."

"Neither loving nor helping breaks any laws," he added. "The church must give testimony to the fact that all men and women are deserving of being loved just because they are human beings. The love we give them must not be determined by color, legal status, wealth or nationality."

to work with parishes on the project, Msgr. DiMarzio said. Migration and Refugee Services offices in New York, Washington, San Francisco and El Paso, Texas, will coordinate the church involvement in the legalization program.

Training materials for volunteers are being developed, he said, and the program will be explained in detail in late January to diocesan personnel through a nationwide teleconference arranged by the Catholic Telecommunications Network of America.

Parish workers will need to be fluent in Spanish and English, because about 75 percent of immigrants eligible to apply for legal residency are Hispanic. Msgr. DiMarzio said parish volunteers would help applicants complete forms and gather necessary documents. He expressed hope that agencies assisting aliens be permitted to file applications on their behalf with the federal immigration department.

We're Proud of Our Membership

The Lithgow Funeral Centers have been a member of an association for reputable funeral directors known as the International Order of the Golden Rule for the past 25 years. That's why we're pleased to announce that through our affiliation, the Philbrick Funeral Chapel and the Joseph B. Cofer Funeral Home have recently been invited to become a part of the Order.

We are proud of our membership, and we will continue to strive to meet the ideals and standards set by the International Order of the Golden Rule.



Donn L. Lithgow

Lithgow Funeral Centers
Miami/South Miami/
North Miami/Coral Gables



Jack E. Philbrick

Philbrick Funeral Chapel
3234 Coral Way
Miami/Coral Gables



Joseph B. Cofer

Joseph B. Cofer Funeral Home
10931 Northeast 6th Avenue
Miami Shores



"You can depend upon"
CARROLL'S
PARKING LOT ADJACENT TO BOTH STORES

365 MIRACLE MILE
CORAL GABLES
915 E. LAS OLAS
FT. LAUDERDALE

FURNITURE

INTERIORS

Beums of boca

Dedicated to the Art of Gracious Living

2980 N. Federal

Boca Raton

Typical aliens:

In cities, they are mostly female, educated, employed

By Laurie Hansen

WASHINGTON (NC) — Rosa works nights vacuuming floors and cleaning bathrooms in an office building in lower Manhattan.

Originally from the South American city of Quito, Ecuador, she has lived in New York City for five years.

A high school graduate, she came to the United States with her husband not to escape abject poverty but because the two found their financial situation worsening instead of improving.

Rosa and her husband have two children still living in Ecuador who are cared for by her mother. Three more have been born since the couple came to the United States, and one of them is in New York public schools.

The family lives in an apartment building with Rosa's brother-in-law, a legalized resident. All three contribute to the household income.

Each year, Rosa and her husband send \$700 to her mother to help pay the expenses of raising the children still in Ecuador and to reimburse her for subsidizing the couple's move to New York.

Rosa, who is in her 30s, talks about returning to her homeland one day to be reunited with family members. But when forced to seriously consider the question, she admits that she is relatively sure she will be here for at least another 15 years.

Not a real person, Rosa is a composite of typical immigrants encountered by Demetrios Papademetriou, a consultant to the U.S. Catholic Conference's Migration and Refugee Services, in a survey of illegal aliens living in New York City.

He said the majority are female, well-educated, employed and come from the northern nations of South America, the Dominican Republic,

Haiti and the West Indies.

Sixty to 70 percent of illegal aliens nationwide are Catholic, estimates Msgr. Nicholas DiMarzio, director of Migration and Refugee Services, who also worked on the survey.

Of the 2 million illegal aliens the U.S. Census Bureau counted in 1980, 1.5 million are from Mexico, the Caribbean and Central America. Of that number, 1.1 million are from Mexico, said Gregg Robinson, a demographic statistician for the bureau.

But not all illegal aliens are Hispanic. He estimated that 213,000 are from Asia.

And the William Vogt Center for U.S. Population Studies found that Detroit, for example, has a high concentration of illegal Arab aliens while Washington is home to a number of illegal Nigerians, Ethiopians, Iranians and Filipinos.

Census Bureau statistics on illegal aliens are only estimates since immigrants who fear recognition often hide from census counters, Robinson said. In fact, a 1983 bureau report on estimates of undocumented aliens is titled "A Count of the Uncountable."

More than half of the illegal aliens counted live in California, Robinson said, adding that the census counted 658,000 in Los Angeles County.

Other states with large percentages, according to the 1980 census, are Arizona, Florida, Maryland, New Jersey, Virginia and Washington.

Robinson said Census Bureau figures do not reflect the numbers of illegal aliens who stay a few days or months of the year and then return to their homeland. It is these temporary aliens, he said, who are most often apprehended by U.S. patrols along the Mexican border.



Illegal aliens are ferried across the Rio Grande from Ciudad Juarez, Mexico, by "mules," men who for about 50 pesos will carry someone across the river to keep them dry. Of the 2 million illegal aliens counted by the U.S. Census Bureau in 1980, 1.5 are from Mexico and Central America, with 1.1 million of those being from Mexico. (NC/UPI photo)

Irish youths flee depressed economy

By Bill Pritchard

WASHINGTON (NC) — Thousands of young Irish, many of them well-educated, are living illegally in the United States — refugees from Ireland's faltering economy, say government and church sources.

Many come to this country on legitimate tourist visas, then stay on illegally, the sources say. Estimates of their numbers range from a few thousand to 200,000, concentrated in New York and Boston. But no one guessing at the size of the illegal population claims to have hard statistics. Irish government statistics show more than 30,000 Irish citizens emigrated in 1985 alone.

U.S. Immigration and Naturalization Service spokesman Duke Austin said the number illegally in the United States "is significant" but declined to make an estimate.

Ireland's bishops said they are sufficiently alarmed by the exodus to consider establishing a "chaplaincy" in the United States for the emigres — similar to the ministry to young Irish who have moved to England.

"It's easy to exploit them," Father John Gavin of the Irish bishops' conference told National Catholic News Service in Dublin, Ireland. "They have no permanent work permits and they feel very vulnerable."

Many of the young illegals are said

to be supported by Irish-American communities in the cities they settle in. "They just literally disappear," said a U.S. official.

The current wave of migration from Ireland is said to be the largest in more than 130 years. It includes thousands of Irish moving legally to England and Europe. Their education and skills contrast sharply with the poor, often unskilled and little-educated Irish emigrants of the mid-19th century.

Twenty-seven percent of the 1985 university graduates left the country, according to Irish statistics. Of the graduating architects, 71.7 percent took jobs overseas.

A large number of those living illegally in the United States would return to Ireland if economic conditions improve, said those familiar with the situation.

Ireland was badly hit by the global recession of the late 1970s. The government's attempt to stimulate the economy through heavy international borrowing failed, leaving a large foreign debt comparable in its effects to those carried by Third World countries. Workplaces continue to close.

Potential workers under 25 years old are said to have little chance of finding employment in Ireland. Unemployment, averaging 18 percent, includes 74,000 jobless youth.

32 years under the same ownership.
A good place to purchase America's finest automobiles.

MERCURY LINCOLN CORAL GABLES LINCOLN MERCURY MERKUR
445-7711 HOURS: Mon-Fri. 8:30-8 PM Sat. 9-5 Sun. 12-5
4001 Ponce De Leon Blvd. (Corner of Bird and Ponce)

MON BIEN AIME — Art & Religion
Home of Blanco's Our Lady of Charity at Holy Land and Canada



- First Communion•
- Baptist•
- Confirmation and Wedding•
- Gifts for all occasions•

Open Mon - Sat
10:00 AM to 7:30 PM
West Flagler Plaza
10780 W. Flagler St.
(Use Entrance by 108 Ave.)

553-6680

CATHOLIC EDUCATION: Now More Than Ever!

HERE'S WHAT THE CLASS OF '86 SAYS ABOUT
CATHOLIC EDUCATION
and
POPE JOHN PAUL II REGIONAL HIGH SCHOOL

A Catholic Regional High School serving the Archdiocese of Miami and the Diocese of Palm Beach



"A Catholic school education provides a total education... it stimulates intellectual advancement but more importantly it also encourages maturity, responsibility, and a strong, vital sense of community."

Kristen Ryf, St. Ambrose Parish, Deerfield Beach
Attending Clemson University

"Catholic school education helped me to realize my potential for the future. It helped me get into a respectable college."

Steven Shortz, St. Vincent Ferrer Parish, Delray Beach
Attending Wake Forest University



"Pope John Paul II Regional High School is a school where you can learn more than just math and history... I learned about the value of a human being and how people who really care for you can make a world of difference."

John Bannardo, St. Joan of Arc Parish, Boca Raton
Attending University of Miami

"My education both at Pope John Paul II Regional and St. Vincent's brought me closer to God and I look on my school as a family."

Sorangel Borges, St. Vincent Ferrer Parish, Delray Beach
Attending Florida State University



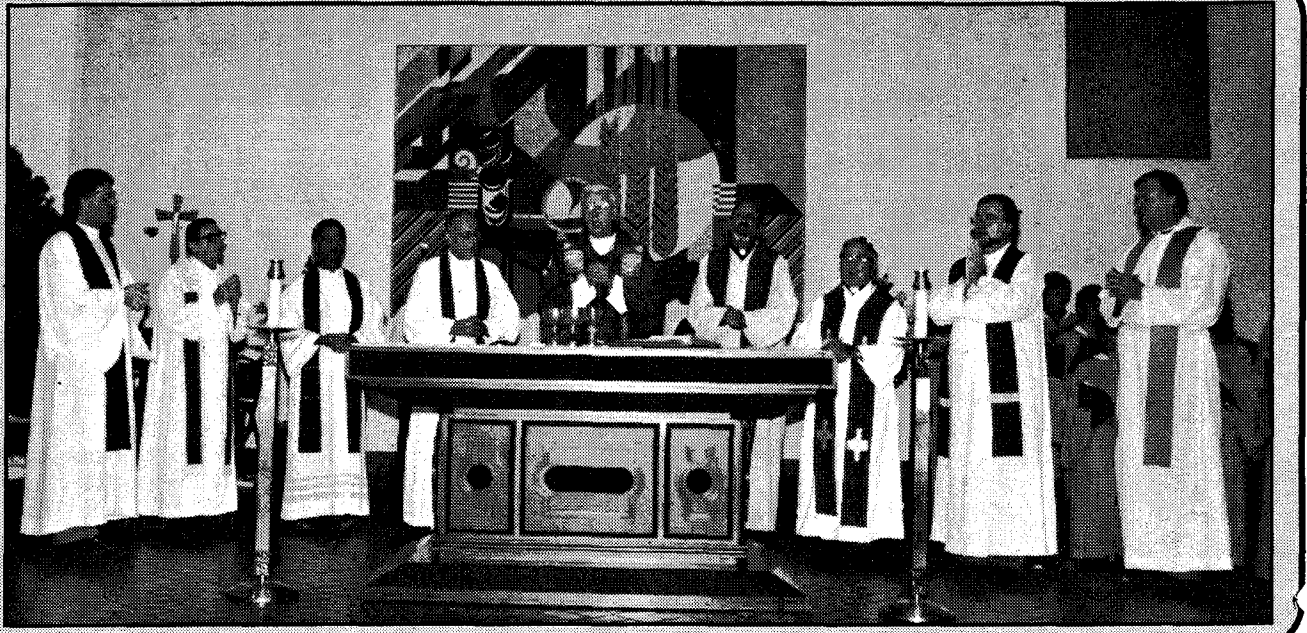
"The education I received and the many close friendships I enjoyed at PJP II will live in me forever."

Sean Graham, Ascension Church, Boca Raton
Attending Tallahassee Community College

Pope John Paul II Regional High School • 4001 N. Military Trail • Boca Raton, FL 33431
Call now for an application (994-8998) or pick up an application from the school.
Freshman Admissions Test is January 31, 1987. Apply Now!

St. Lawrence dedicates new sanctuary

St. Lawrence Church in North Miami Beach recently celebrated its 30th anniversary and rewarded itself at the same time with the dedication of a new sanctuary. The Mass was concelebrated (right) by Archbishop Edward McCarthy, Father Roger Holoubek, pastor, and a number of priests from neighboring parishes. St. Lawrence Church was originally built in an L-shape with the altar facing at an angle from what is now the central aisle. The renovated altar now faces down the aisle and there was enough room left over for the addition of an office for the director of Religious Education.



Bishops issue Communion guidelines

The following "Guidelines for Receiving Communion" were prepared by the Committee on Pastoral Research and Practices of the United States Catholic Conference.

Archbishop Edward McCarthy, in accordance with the mandate of the U.S. bishops, requests that all parishes make frequent use of these guidelines and print them "in a prominent place" in parish bulletins.

The publishing of these guidelines by the U.S. bishops does not create any new Church policy on the reception of Communion, but is intended to make existing policies more clearly and widely known.

For Catholics

Catholics fully participate in the celebration of the Eucharist when they



The U.S. bishops have asked that the Communion guidelines be published in a "prominent place" in all parish bulletins.

receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood.

In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted for an hour, and seek to live in charity and love with their neighbors.

Persons conscious of grave sin must first be reconciled with God and the Church through the sacrament of Penance. A frequent reception of the sacrament of Penance is encouraged for all.

For other Christians

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Catholics believe that the Eucharist is an action of the celebrating

community signifying a oneness in faith, life and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

For those not receiving Communion

Those not receiving sacramental Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

Churches mark month of Christian Unity

Following is a partial schedule of events during the month of Prayer for Christian Unity, which begins Jan. 17 with an ecumenical service at St. Sophia Greek Orthodox Cathedral in Miami and ends Feb. 15 with a service at Miami Shores Presbyterian Church (details below).

All churches are encouraged to use the Sundays of this month for ecumenical fellowship such as pulpit or choir exchanges, prayer meetings and church visitations.

•Little Havana Christian Leadership Luncheon--Jan. 7, noon, Centro Vasco Restaurant, 2235 SW 8 St.

•Minister's Prayer Service led by the Brothers of Taizé--Jan. 16, noon, site to be determined.

•Ecumenical Worship Service--Jan. 16, 8 p.m., St. John Bosco Catholic Church, 1301 West Flagler St.

•Ecumenical Youth Festival led by the Brothers of Taizé--Jan. 17, 9:30 a.m., Church of the Little Flower Parish Hall, 1270 Anastasia Ave., Coral Gables.

•Ecumenical Worship Service--This event launches the Month of Prayer and will be held in several languages: Jan. 17, 4 p.m., St. Sophia Greek Orthodox Cathedral, 244 SW 24 Road.

•Fellowship Hour for all present following the Worship Service--Jan. 17, 5 p.m., St. Sophia Greek Orthodox Cathedral Central Courtyard, 244 SW 24 Road.

•Pulpit Exchange--Jan. 18, 5:30 p.m., Christ Congregational Church, 14920 NW 67 Ave.

•Celebration of Women in

Ministry--Jan. 24, 9 a.m., St. Thomas University, 16400 NW 32 Ave.

•Luncheon for S.W. Clergy Support Group--Jan. 26, noon, University of Miami Faculty Club, 1550 Brecia Avenue, Coral Gables.

•Midday Celebration of Christian Hope--Jan. 29, 2 p.m.,

Grace Presbyterian Church, 6895 NW 14 Ave.

•Prayer Meeting: "Celebrating Christian Unity and its Diversity"--Jan. 29, 10 a.m., Church Women United (South), 7241 SW 108 Terr.

•Ecumenical Worship Ser-

vice--This event culminates the Month of Prayer and will be held in several languages: Feb. 15, 3 p.m., Miami Shores Presbyterian, 602 NE 96 St.

•Fellowship Hour for all present following the Worship Service--Feb. 15, 4 p.m., Miami Shores Presbyterian, 602 NE 96 St.



Wall of Reconciliation

Students at St. Brendan Elementary School in west Dade did something special to commemorate the Year of Reconciliation, which has been proclaimed by Archbishop Edward McCarthy to prepare the Archdiocese for the visit of Pope John Paul II this September. Painted on boards set up along a hallway because of nearby construction, the mural shows children of all nations holding hands, with a picture of the world in the center. (Voice photo/Prent Browning)

Imprisonment of Cubans denounced by bishops

By Prent Browning
Voice Staff Writer

Two Cuban-born U.S. bishops have denounced the imprisonment of nearly 2,000 Cubans by the U.S. government.

In a joint statement issued in late December, Miami Auxiliary Bishop Agustin Roman and Auxiliary Bishop Enrique San Pedro of the Diocese of Galveston-Houston, Tx., criticize the policy of "indiscriminately" holding Cuban prisoners in U.S. federal jails and ask that Catholics examine their consciences on the matter.

About 1,800 prisoners in the Federal Penitentiary in Santa, primarily Cubans who came to America in the Mariel boatlift of 1980, are being held without regard to even their most elementary legal rights, the statement says.

The courts have ruled that these prisoners, often denied entry permits into the U.S. because of past criminal records, are "excludables" and have no right to individual hearings or legal representation.

"Letters full of sufferings reach us from different prisons, expressing the feelings and needs of those persons, some of whom have been incarcerated for more than six years and whose future grows more uncertain every day," the statement says.

The bishops said the Mariel Cubans imprisoned in the United States can be classified in four groups: the mentally ill, those who committed serious crimes in Cuba, those who committed crimes in the United States and are serving their sentences, and convicted criminals who have already served their sentences for crimes in this country.

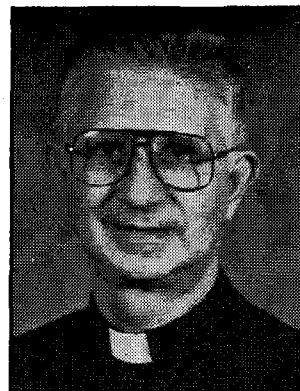
"The indefinite imprisonment of human beings who are not serving sentences due to crimes they have committed cannot be justified," the bishops wrote. "It's a basic human right that after a man or a woman has paid his or her debt to society, his or her freedom should be restored."

Deportation of these individuals, called for by law, is blocked by the Cuban government's refusal to accept them. Fidel Castro had agreed to do so when he signed an immigration pact with the United States, but he suspended it in May of 1985 when the U.S. government's Radio Marti began broadcasting to Cuba.

"It is obvious that the law does not contemplate a situation such as the present one. Therefore, this 'legality' must give way to other alternatives which adhere more closely to reality and have a firm moral and humane basis," the statement says.

The bishops specifically called for:

- The humane treatment of the mentally ill as opposed to their indefinite imprisonment.



Bishop Roman



Bishop San Pedro

- A review of the cases of those who committed crimes in Cuba to determine if they were duly judged.

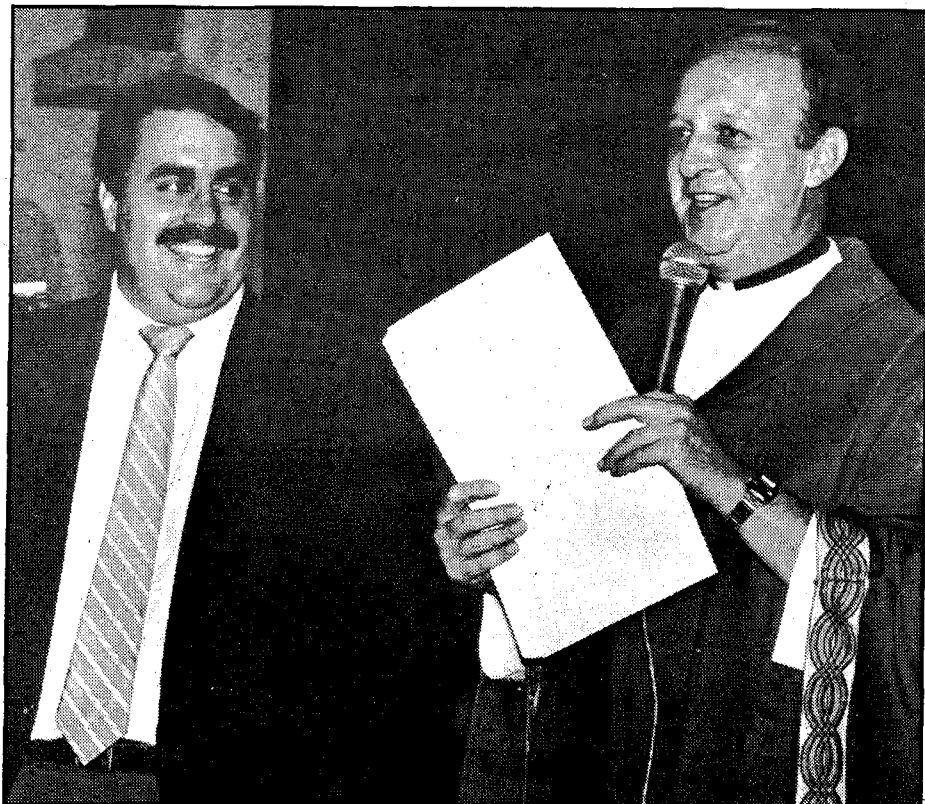
- The freedom of Cuban prisoners who have committed crimes in this country but who have already served their sentences, provided it is found that they do not constitute a threat to society.

- Providing adequate facilities for those still serving their sentences.

- Providing rehabilitative programs that would enable Cuban prisoners to co-exist in a free society (many are victims of the "moral relativism" of a Communist system, the statement says).

These prisoners, who are primarily Roman Catholic, look to the Church as a source of hope, the bishops say.

The statement concludes with a plea not only for prayers but for action, requesting that people "work within the channels of the democratic government" to change the current fate of the Cuban prisoners.



At the Respect Life Apostolate's annual celebration of the feast of Our Lady of Guadalupe, patroness of the unborn, Dr. Rolando DeLeon (above) received the 1986 Respect Life Award, given every year to someone in the community whose works exemplify a true sense of dedication to the sanctity of all human life. Giving the award to Dr. DeLeon is Father Dan Kubala, director of the Respect Life Apostolate. (Voice photo/Ana Rodriguez-Soto)

Congressman: Don't stop saving lives

(Continued from page 1)

"morning-after" pill developed by a French scientist threatens to make abortion as easy as swallowing a glass of water.

Although its effects have not been tested completely, the pill works both as a contraceptive and an abortion agent, by blocking the hormone progesterone from reaching the uterus. This prevents the build-up of the uterine lining, making it impossible for a fertilized egg to implant itself or, if already implanted, causing it to be flushed out along with the lining.

If the pill is legalized in this country, "we in the movement will have to adapt our educational efforts," said Congressman Hyde. "We will have to try to reach younger women and younger men...and explain to them the biology of what they're doing and the consequences. It's still taking a life no matter how convenient it is."

He stressed that "the education function of the pro-life movement will go on no matter what method is used to exterminate a tiny human life...Our job is a massive educational job with children and adults and even some clergy, to let them know this is a problem that concerns every member of society."

Congressman Hyde praised South Florida's priests and Religious for their "awesome commitment" to the cause of the unborn, saying "I wish this were so in every diocese in the country."

"We need the clergy to be more effective," the Catholic legislator said. "I don't mean to be critical but some of them have other concerns. I'm sure there are many concerns...but this is a question of life and death that there ought to be no division on, and the Church ought to not sound any uncertain trumpets."

Asked whether, realistically, a simple change in the law can overcome 14 years of pro-abortion propaganda and acceptance, Congressman Hyde said yes, because "the law is a teacher."

"A lot of people have never thought about abortion, really, it hasn't crossed their lives," he said. "The controversy that surrounds it even now is helpful in that people begin to focus on it."

Unfortunately, "there always have been abortions, there always will be.

There will always be murders," the Congressman said.

"But I think the facts are on our side, the biology is on our side, and if we have the fervor and the commitment on our side we will save a lot of lives. That's really the only realistic goal we can have."

'Walk for life' next weekend

January 22 will mark the 14th anniversary of the Supreme Court decision legalizing abortion throughout all nine months of pregnancy.

To mark the sad occasion, Respect Life volunteers, supporters and schoolchildren from throughout the Archdiocese will be "walking for life" next weekend, Jan. 17.

The purpose of the walks is both to increase public awareness of the tragedy of abortion and to raise funds so that the Archdiocese's Emergency Pregnancy centers will be able to continue helping needy women to keep their babies.

The walk-a-thons will take place in each of the areas where Respect Life offices are located, beginning at 9 a.m. and continuing until noon. The Miami Beach walk will take place a week later, on Jan. 24.

Families, school and Church groups are encouraged to "walk for life" or sponsor walkers. For more information and to sign up, call the Respect Life Office nearest you. The offices' phone numbers and walk locations are as follows:

- Coral Springs: 753-0770; St. Bernard and St. Andrew churches.
- Ft. Lauderdale: 565-8506; St. Coleman Church.
- Hialeah: 883-2229; Our Lady of the Lakes Church.
- Hollywood: 963-2229; St. Stephen Church.
- North Dade: 653-2921; Archdiocesan Pastoral Center.
- Southwest Miami: 233-2229; St. John Vianney Seminary.
- Miami Beach: 534-2229; St. Patrick Church.

Official

Support pro-life work

Dear Friends in Christ:

In this month of January, as we renew our commitment to the sacredness and dignity of all human life, I ask for your support for the Respect Life Appeal that will be held the weekend of January 18, 1987.

We realize that efforts to protect other rights will be unsuccessful if life itself is continually diminished in value.

January 22, 1987 will mark the 14th year that our country has sat in apathetic acceptance of abortion on demand through all nine months of pregnancy. Our seven Respect Life Emergency Pregnancy Offices struggle to meet the needs of those women who are facing unplanned pregnancies so that the children they carry will not become one more shameful statistic in an ever-increasing total of more than 20 million since 1973.

We can't allow ourselves to be desensitized to the value of human life which would allow us to also accept death by means of starvation; or, as the American Medical Association and some legislators prefer to call it "Death with Dignity."

The Respect Life Apostolate in the Archdiocese of Miami strives to give continued visibility to the critical life issues hoping that through education society will once again take on an attitude of heart and mind that springs to the defense of all human life.

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

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Collision course

Scientific advances increasingly reveal Supreme Court erred on abortion decision

By Father Virgil C. Blum, S.J.

Every day, the progress of medical science reveals more about the nature and development of the unborn child. And every revelation puts another nail in the coffin of the Supreme Court's credibility. Not only is the Court on a collision course with itself -- as Justice Sandra Day O'Connor so rightly said -- it is on a collision course with the facts of biology.

In its pro-abortion *Roe vs Wade* ruling in 1973, the Supreme Court said that the human fetus is not a person in the eyes of the Constitution, and therefore that the fetus had no constitutional right to life."

At the time, the scientific evidence was overwhelmingly contrary to the Court's reasoning. Discoveries since the abortion decision continue to challenge the Court's credibility even further.

In 1981, a Senate Judicial Subcommittee held hearings on a pro-life bill. After hearing testimony from 22 prominent pro-and anti-abortion scientists, the committee reported that "the biological facts today are beyond dispute . . . the life of each human being begins at conception."

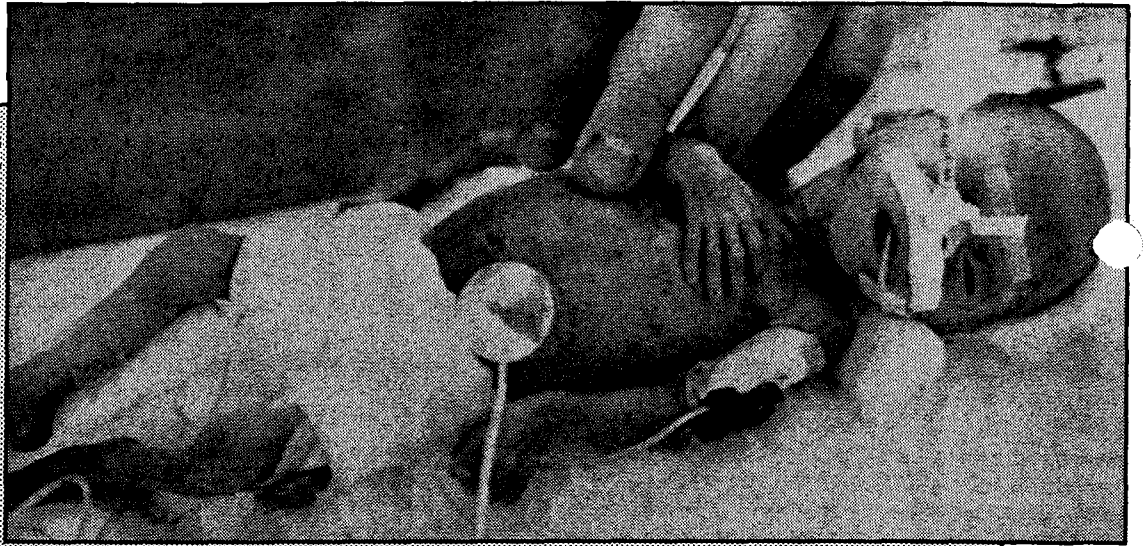
Dr. Watson Bowes, professor of obstetrics and gynecology at the University of Colorado School of Medicine, concluded his testimony with the statement: "The beginning of a human life from a biological point of view is at the time of conception. This straightforward biological fact should not be distorted to serve sociological, political, or economical goals."

Yet, the Supreme Court continues to re-assert that the unborn child is not a person or human being.

With the advance of science, its insistence that an unborn baby is not a human being or person is beginning to be perceived as not only false, but ludicrous.

Consider, for example, a recent

This baby was born prematurely, weighing 1 pound, one ounce.



'Since the Supreme Court has said that the unborn child is not a human being or person, what did the surgeons operate on? A bunny rabbit?'

surgical procedure in San Francisco on a 23-week-old fetus. The fetus was removed from his mother's uterus.

Since the Supreme Court has said that the unborn child is not a human being or person, what did the surgeons operate on? A bunny rabbit?

Legally, we can't say. The Supreme Court in the full plenitude of its majestic powers has not yet ruled on that scientific, biological question. But we do know how, based on its *Roe* precedent, the Court must rule: Once the baby boy is returned to his mother's womb he will cease to be a baby boy, a human being, a person. He will be just a fetus without life, with only "potential life" -- although he is in full charge of his development-- with heart beating, brain functioning, fingers wiggling, eyes squinting, ears listening, and arms and legs swimming.

What if after the successful surgery the mother decided to kill her unborn baby? Would that be legal? Yes, the Court would say, because the "whatever-is-in-her" has no rights and she has a "privacy right" to

destroy it.

What if the the baby had died during the surgical procedure? Would he have acquired in death what he does not have in life -- personhood-- for purposes of a death certificate? Either answer involves an absurdity.

Another issue that will challenge the Supreme Court's credibility is child-abuse. In recent years Americans have become very sensitive about the abuse of children. And recently that concern has been extended to the unborn child.

A 27-year-old El Cajon, California woman faces criminal charges in the death of her infant son. Contrary to her doctor's advice, she allegedly took drugs, had intercourse, and failed to follow medical directions in the event of hemorrhage. Her child was born prematurely and underweight with massive brain damage allegedly caused by drug abuse by her mother during pregnancy.

The baby died six weeks later -- apparently the victim of drug abuse by her mother during pregnancy. The California woman now faces criminal

charges for "fetal neglect" in the death of her infant son.

Suppose a test during pregnancy had revealed to her that her child was brain-damaged. Had she then decided to kill her baby, she would not now be facing criminal prosecution for "fetal neglect."

If an unborn child has no constitutional rights, as the Supreme Court has ruled, on what basis can this woman be criminally prosecuted for having seriously abused her unborn baby?

These two cases demonstrate the degree of irrationality in the Supreme Court's thinking in cases dealing with abortion. Sooner or later the Court will be compelled to confront the irrationality of its decision in *Roe vs Wade*.

Father Virgil C. Blum, S.J. is a professor emeritus of Political Science at Marquette University, and founder and president of the Catholic League for Religious and Civil Rights.

Low-key center is influential force for justice

WASHINGTON (RNS) - The large, white, wood-frame house in a tree-lined residential neighborhood on the outskirts of Washington, D.C., would seem an unlikely center of activism in the Catholic Church.

But inside, using every square foot from basement to attic, the Center of Concern has been nurturing ideas behind some of the most dramatic events in Catholicism over the past two decades. Most recently, the influence of the center could be found in the American Catholic bishops' pastoral letter, or teaching document, on the U.S. economy.

Now observing its 15th anniversary, the center was founded jointly by the National Conference of Catholic Bishops and the Rome-based Society of Jesus -- the Jesuits -- as an autonomous research and education group dedicated to issues of global peace and justice. It exists on a rather slim \$425,000 annual budget and raises money through direct-mail appeals to 23,000 supporters. Its staff consists of 15 researchers, educators and administrators, most of whom have worked directly with poor people overseas.

In 1974, it was granted consultative status within the United Nations, thus creating what would soon become an effective bridge between the church and poor nations of the world.

"You can't be a church without doing justice. That was our message," said Father Peter Henriot, a Jesuit priest and the center's director. This message

was hardly popular in 1971, even if widely taken for granted today. "Peace and justice [advocacy] was considered on the fringes of the church," he said.

Social agenda

Yet the social agenda was pressing. In a groundbreaking document, the 1971 Synod of Bishops, an occasional international gathering of prelates at the Vatican, declared that seeking peace and justice in the world was a "constitutive" element of Christian faith and the church's mission. What was missing, however, was a catalyst to keep the document from collecting dust on the shelves of church libraries.

The center filled this role by circulating 150,000 copies of a study guide, titled "Quest for Justice," which spread the message of the synod statement and recommended courses of action by the church.

But influencing the church has been only part of the center's work. In 1979, it was one of the most active private organizations at the U.N.'s Vienna conference on science, technology and international development.

While most recognized the need for development of poor nations, the question of what kind of development was up in the air. The center, siding with the Third World countries, played a leading role in arguing that science and technology should serve the interests of the poor, not rich Western industrialists.

This meant Western countries should emphasize development that is labor-intensive, small-scale and geared to basic needs rather than consumer luxuries, according to Father Henriot. Today, the principle is accepted by the world community, even if it is not always reflected in practice.

Birth control vs. development

In one of its earliest and perhaps most sensitive efforts, the center was among a relatively small number of private groups arguing for a revised understanding of the population explosion in the Third World.

While Western leaders contended that the only way to deal with the problem was to make the birth-control pill as widely available as aspirin in poor countries, others said population policies were inextricably tied -- once again -- to development.

In other words, controlling population level depended heavily on improving education, health and other social conditions in the Third World. The center was able to argue this without getting into the difficult matter of the morality of artificial contraception, which was the main thrust of the Vatican's involvement in the debate.

Today, the idea that the world's poor and oppressed will not control the sizes of their families without changes in broader social conditions is considered conventional wisdom in many circles.

What do permanent deacons do?

Q. We have some questions about permanent deacons. What do they have in common with priests?

How is he called "reverend" and how does he dress? There are different ideas about this in our



By Fr. John Dietzen

area.
What is a deacon allowed to do in the parish? We would appreciate knowing if there are real answers to these questions. (Ohio)

A. Ordained deacons receive, as do priests and bishops, the sacrament of holy orders. While these three groupings share in different levels or stages of that sacrament, the ancient tradition of the church sees each of them as contributing a special kind of service to the people.

Both priests and deacons, of course, serve subject to the bishop who has full responsibility for the church of a particular diocese.

As for dress and title, the U.S. bishops' committee for the permanent diaconate has the following recommendation: "Deacons should resemble and dress in the manner of the laymen from whose ranks they are chosen but never separated. The title 'reverend' is not appropriate for the permanent deacon." At least several dioceses which have permanent deacons have formally adopted this recommendation as their own policy.

Specific functions assigned to deacons mostly relate to the liturgy. All deacons realize, however, and it should be stressed that liturgical functions of the deacons, especially in the celebration of the Eucharist, are a symbol and outgrowth of the other services they render to the community outside of the liturgy.

Liturgical roles assigned to deacons include to:

1. Function as deacon at celebration of the Eucharist.
2. Function as ordinary minister of the sacrament of baptism.
3. Minister the Eucharist to the sick in their homes or health-care facilities.
4. Serve as celebrant at Benediction of the Blessed Sacrament.
5. Serve as celebrant at wake services for the dead and at graveside burial services.
6. Officiate at marriages.
7. Administer the sacramentals of the church (including ashes on Ash Wednesday) according to the rite established by the church. (This does not include blessing ashes or religious articles, or the blessing of throats on the feast of St. Blaise.)

Deacons also may deliver homilies at celebrations of the Eucharist and other ceremonies. However, this function as well as the faculty to officiate at marriage must be explicitly granted to them by the bishop of the diocese.

(Questions for this column should be sent to Fr. Dietzen at Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

Sharing resources

The other day I was part of a group discussion which shocked and saddened me. The conversation revolved around a homeless welfare recipient called "Mr. W" who was born and raised in a predominantly wealthy, exclusive little town in Connecticut.

The people of his town are grappling with the problem of what to do with this man who lately has become a thorn in their sides.

Connecticut towns have a legal responsibility to take care of their homeless. News stories state that if someone wants to live in the town where he was born the town must find him a place to live.

Mr. W's town has no facilities suitable for the homeless. So the town put him in a trailer by a lake. To do so they had to grant an exemption from their zoning laws. But the exemption was only temporary and now it's running out.

The townspeople don't want to change their zoning laws to allow Mr. W to stay in his trailer. They want him out. Mr. W doesn't want to leave.

What is a town to do in a case like this? That was the subject of my group discussion which included educated, middle-class men and women from 24 to 58. Here was the gist of their comments:

"They should just throw him out."
"Why should it come out of my pocketbook to take care of him?"

"It's too bad if he's an alcoholic. He could get cured but he just doesn't want to."

"I go to work every day. He could work too but he's just lazy."

"Let him starve if he doesn't work."

It surprised me that they were so hard. All too often people operate from the standpoint of "me, myself and I" and that conversation was a classic case. People don't want to share their material accumulations with someone who doesn't "deserve" them.

I am amazed at the hostility people feel toward anyone who asks society for more than his "just due."

What has really infuriated people about Mr. W is not

By Antoinette Bosco



just that he's asked for shelter but that he thinks he has a right to live in his hometown. In other words, Mr. W continues to see himself as a human being while his neighbors see him only as a problem upsetting the neatness of their orderly community.

Our society doesn't want "problem" people. We'd prefer it if they didn't exist and when they show up our first reaction is to get them out of our neighborhood.

But the truth is that society has a responsibility to take care of its members. That's why we formed societies in the first place -- to nurture, protect and support the group as a whole by pooling resources.

A "survival of the fittest" mentality doesn't belong in human society. That is the law of the jungle.

What makes us human is being willing to share without being overly concerned about fairness. If we get obsessive about what constitutes a fair share, making sure that none of our money goes to the undeserving, then our own selfishness will eat away at the very society we all need to preserve.

Just as artists have a responsibility to share their talent or scientists their intelligence for the benefit of the rest of the world, we all must share our resources to keep the whole fabric of society intact.

No one can be forced to feel compassion, to be gentle or kind. But one can hope and pray that people find the desire in their own hearts to share what they have with those who have less.

(Copyright (c) 1986 by NC News Service)

Reacting to rumors

Why is it that we are so quick to believe a rumor? The very fact that someone suggests a thing has happened gives rise to the believe that it has.

It's very important to know the distinction between a rumor and a fact. The word rumor is taken from a Latin root which signifies "to make a buzzing noise," and has reference to the buzzing nature of words that are carried from one person to another. A rumor is more or less vague. In the army, it is said, every battle gives rise to a thousand rumors.

The word "fact," in Latin the participle of facere, "to do," signifies the thing done. A fact includes in its meaning only what is positively known to have happened. History should contain nothing but facts since authenticity is its chief merit.

But we live in a world where rumors abound. How do we react? Take the case of a boss who fires a worker. Rumors begin to fly about that he intends to fire more people. Panic sets in, but no one else is fired. Rumor has created needless worry. Supposed someone is very sick, and rumor has it that he has AIDS. In no time people conclude the rumor is a fact and imaginations run wild. It later turns out that he had cancer not AIDS, but rumor has done its damage.

When presented with damaging information that may be false information, before believing what you hear, find out if you are listening to a rumor or a fact. There is a Chinese fable that makes the same point.

By Fr. John Catoir



"Suppose a man reported a tiger loose in the city, would you believe him?"

"No, I would not."

"Then what if two men told the same story?"

"I would still doubt it."

"Well, what if three men brought the same news?"

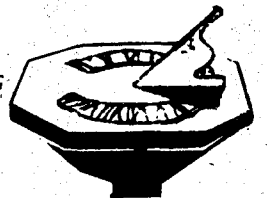
"Yes, then I should believe it to be true."

"Ah, it is now clear that even though no tiger roams loose in the city, yet the reports of three men bring one into existence!"

(For a free copy of the Christophers News Note, *Violence*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Time capsules

By Frank Morgan



Challenging the God Thor

Winfred of Devonshire had noble Anglo-Saxon parents. At 30, he became a priest and was granted his long-standing wish to go as a missionary to his Saxon kinsmen in Europe. In 722, the Pope consecrated him Bishop of Hesse and Latinized his name to Boniface. It was in Hesse that Boniface came before the worshippers of Thor. Thor was particularly venerated at the spot where a great oak tree known as the "Thunder Oak" was standing. Boniface declared that he was going to chop it down. The people were outraged and called upon Thor to strike down this unbeliever. Boniface took an axe and cut away at the tree. Helped by a convenient gust of wind, the tree crashed to the ground.

When the expected dire consequences of Thor failed to materialize, the German tribes one after the other became converted to Christianity. On the spot where the tree had stood, Boniface built a church in honor of St. Peter.

When he was 75, Boniface set out on a mission to Holland. He carried a Bible and a book written by St. Ambrose, entitled ominously, "On a Good Death." On Whit Sunday in 755, the missionary camp was invaded by hordes of savage fighters who came to avenge their pagan gods. Boniface forbade his Christians to fight back. He said, "Let us not return evil for evil." The pagans murdered the 62 Christians and Boniface, "The St. Paul of Germany." There is still shown at Fulda, the blood stained Bible of Boniface.

Virgilius, "the Geographer", was an Irish abbot. His studies of ancient geographers led him in the eighth century to teach the opinion that the earth was a sphere. But for his further belief that elves inhabited another world with its own sun and moon, he was censured by Pope Zachary.

Parents confront teen drug abuse

Dear Dr. Kenny:

Our son has had a serious problem with drugs and alcohol. He is now in a halfway house still not believing he has a problem. Can you say something about the parents' feelings while they are going through the turmoil created by teens on drugs?

What leads parents to take the first steps and how involved should they become? How do they feel when they hear all the different theories on the recovery of a chemically dependent person? How do they fight the guilt, when they are told over and over again that there should be none?

How do they handle the wanting to blame something or someone, even the other spouse, after blaming oneself becomes so painful?

What procedure is used to tell close relatives so they will be informed before being confronted by others, especially when drugs lead to trouble with the law? How do they deal with the misunderstanding friends, the co-workers? Do these parents have the same feelings as parents who have learned that their child has any other horrible disease? (Kansas)

A. What an eloquent description of a difficult

By Dr.
**James and
Mary Kenny**



parenting situation. You are far from alone. Perhaps other readers will write in to share similar concerns and with some specific responses to your many questions.

Meanwhile I want to respond to your underlying question and pain: In addition to the drugs and alcohol, what makes this situation so hard for parents?

One obvious factor is that we are talking about teen years. The issue of drugs and alcohol is compounded by teen-age assertiveness and rebellion. The soon-to-be adult feels the need to do things his or her own way, sometimes reacting against some very sane and sensible rules.

The ingratitude of teens also makes it more painful for parents. Teens are so wrapped up in their own problems, searching for their own identity, that they have very little sensitivity for the feelings of their parents.

A most difficult item to handle is deceit, the lies a teen may tell to protect his drug or alcohol habit. The

parent feels used, betrayed and even rejected by the lies which are part of the denial common to substance abusers.

Finally, parents have to deal with their shattered dreams. Most parents have great expectations for their children, seeing them as better than anyone else. With substance abuse, parents may see these hopes dashed, feeling a sense of great disappointment and failure.

Most parents work through their angry and hurt feelings by treating their child as a loved but separate person, by letting go but still being there. One mother of a teen-age boy put it very well:

"I have reached the decision to let go and let God! This is one of the big mottoes in AA and, believe me, without the help of God his mother and pray. I would not be admitting any of these feelings. There are no guarantees in this life and there are even less in dealing with an alcoholic.

"I trust that one day my son will have the strength to help himself. But meanwhile it would be great support to us to know how other families have gotten through such a situation."

Thanks again for your letter. I will try to respond to your specific questions in future columns after some of our readers have shared their wisdom.

(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.)

Family problems' silver lining

Looking back on your life, what incidents occurred which you considered calamitous or at least stressful at the time but which you have come to view as positive and beneficial retrospectively?

This is a question I frequently ask adults when discussing stress. Don't cheat now. Before you read further, stop and think of past stresses that turned into plusses for you.

Okay. The reason for the question is to remind us that when we're undergoing a major problem, we rarely see a positive value to it. But later on, we look back and say, "It was the best thing that happened to me," or "It was good for our family."

When we reflect on the positives of the past stressors, we are better able to deal with present ones, figuring that maybe some good will come out of this pain.

I've used this technique in workshops over the years and here are the major stresses people name that turned out positive for them in the long run.

Unemployment: While exceedingly stressful at the time, unemployment has brought many families closer and forced them to look at priorities and values. "We took so much for granted before Rob lost his job," is a representative comment. Or, "We found out what was really important in our life."

Another is that the worker found new and more

By
**Dolores
Curran**



satisfying work. "I thought the world ended when the steel mill closed," said one man. "But for me it just started because I love the job I was forced to find."

Illness: There's very little that's positive about illness but many people claim that a heart or other scare forced them to reexamine their lives and change their lifestyle.

A Move: When a move is involuntary, we rarely welcome it. But for many, a move turns out to be a plus in their lives. Their children are happier in the new environment or, perhaps, the family is better off living farther from their extended family.

Unplanned pregnancy: When this is mentioned in a group, I see lots of nods and smiles, which tells me it's a familiar stress-turned-gift. "We couldn't even consider life without Annie," a parent

will say. "She has made our lives so much richer."

Unrequited love: "Thank God I didn't marry him," is the usual refrain. "It never would have worked." Or, "If I had married him, I wouldn't have met and married my husband and that's unthinkable."

Spiritual emptiness: Many people indicate that a period of spiritual sterility which was extremely painful - when they couldn't find or feel God - forced them to seek Him in new ways. Often they tried to fill the void with other activities and pleasures but eventually responded to His call by joining a scripture or prayer group, making a retreat, reading, meditating, attending daily mass, or changing faith behavior in general. Was it worth the pain? Yes, they reply enthusiastically.

Other stressors mentioned as having ultimate value include unwed pregnancy, accidents, divorce, death, and broken relationships.

I have my own story to share. As a young teacher en route to a distant state for an exciting job, I was involved in a serious auto accident. Injuries forced me to resign my job and stay in the state where the accident occurred. I grabbed a teaching job and met my husband. In spite of the pain, fears, and scars, twenty-seven years later, I can say, "Thank you, God, for that accident." But I couldn't say it at the time.

(c. 1987 Alt Publishing Co.)

Family matters

The need to return to family basics

By Lynda DiPrima,
Director of Ministry to the Engaged
and Newly Married

It seems that many things around us which were previously "predictable" and "out there" are now changing and impacting families at an accelerated rate. Things like massive lay-offs in well established companies, an unbalanced economy, questionable foreign policies, nuclear build-up, new tax laws, international terrorism, increased numbers of cocaine and "crack" users, and society's unbridled passion for consumerism all have the potential of playing havoc with families.

Probably at no other time in history have families been so vulnerable and threatened by the impact of outside forces as they are today. Whether the family is an elderly couple, a single parent, or the traditional two parent composition, it finds itself having to muster up Herculean effort to combat negative influences from our modern world.

The only support a family has for this task comes

from its own life of faith and from other like minded families.

With so many world changes around us it seems imperative that we as families return and reclaim the unchanging, basic, core elements traditionally ascribed to family... closeness, warmth, intimacy, ritual and celebration... the more we can develop these qualities, the more we will be able to be "in the world" but not "of the world", to fortify ourselves against that which may be destructive.

I don't know about your family, but it is getting harder and harder to be intimate, warm, and close in my family. As our three sons grow into teenagers and young adults, their school, jobs and recreational activities keep them out of the house, even at mealtime, which has always been "sacred" to me... I mean, how can we be close and celebrate family goodness if we don't see each other? And when we do see each other, there is always an urgency to "remind" them about unmade beds, forgotten chores, and "responsibility". These statements usually occur during the hour between school and work as the kid is

devouring a microwave frozen dinner. Granted, he does need to be held accountable for his responsibilities, but he also needs to know and feel, in that deepest center of self, that he is loved irrationally and "unconditionally." And when he arrives and leaves the home, he needs a tangible sign of that love. Too often I have not gone out of my way to initiate the "ritual" of greeting and leaving that celebrates his goodness and our affection for one another. A kiss, a hug, a smile that says "you are loved" can enable him (and me) to more easily handle life's demands. It is all so easy for me to be critical, it is all so hard for me to express love if somehow the young man hasn't quite measured up to my expectations.

In this, the beginning of 1987, I do hereby resolve to remind myself to pay more attention to family basics; intimacy, warmth and closeness and to celebrate with one another, not just occasions, but the true giftedness we are to one another, even in our differences. For it is in our struggle to be close and life-giving that we taste and see the goodness of the Lord... and He makes, even us, strong.

Film shows God's love in action

Name a living saint.

Chances are good that you just said, "Mother Teresa" and that's the title of a moving and not-to-be-missed 90-minute TV documentary that shows the world-famous nun ministering to the dying in Calcutta, Aids victims in New York City and the poor in nations all around the globe.

"Mother Teresa," the film, is the work of two American sisters-- siblings, that is. Ann and Jeanette Petrie spent

Petrie sisters. I began by asking what it's like to work so closely with one's sister.

"It was a big plus, particularly on this project," said Jeanette Petrie, who left a career in business to join her filmmaker sister to produce "Mother Teresa."

"We never anticipated that it would take five years to make the film; it was bigger on every level than we anticipated. So the bond of family sustained us in difficult times; we knew we could count on each other."

Ann Petrie concurred, saying, "It was terrific. Our different strengths complemented each other. Nobody else would have been willing to take the risks--physical and psychological--except a blood relative." The Petries agree on something else: Mother Teresa.

"She's extraordinary," Ann said. "She has endless energy. It was impossible to keep up with her. She lands running. But it's a very spiritualized energy, which she gets through prayer."

Jeanette was struck by the nun's "tremendous joy, even in the worst circumstances" and by her "consistency all the time in every area. King or queen or beggar on the street, they are no different to her. She focuses on each person."

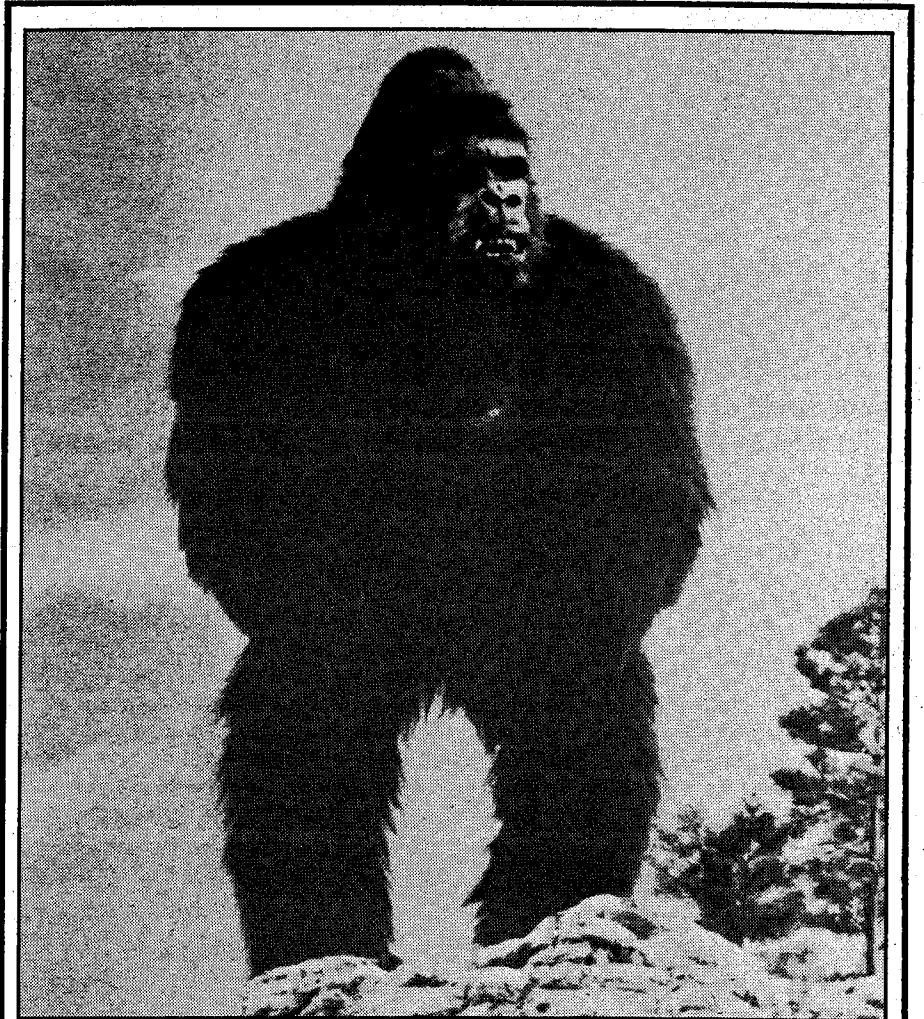
Both sisters agree that media coverage of Mother Teresa often suffers from a flaw which the nun herself resists: making her seem superhuman and therefore incapable of imitation by other people.

"She says very clearly, 'What I do, you can't do; what you do, I can't do. But together, we can do something beautiful for the Lord,'" Jeanette noted.

Catholics, the Petries found themselves changed by five years in Mother Teresa's company.

"The major change in me has to do with faith," Ann explained. "We had to operate as she does. When there is a crisis, she goes. We couldn't worry about money or health or access or if the office was covered. We just had to do it. We had to operate on faith -- and doors would open."

Jeanette had the same experience, reporting that "my faith deepened tremendously. I wasn't a particularly strong Catholic before. We had a mixed



HE'S BACK

The great ape King Kong rises again in "King Kong Lives," a Dino De Laurentiis release. In this latest sequel, Kong has been kept alive but comatose for 10 years in a lab. Another oversized gorilla, "Lady Kong", is discovered and shipped to the lab so that Kong can receive a much needed blood transfusion. Calling the film "cartoonish" with too much bloodshed, the U.S. Catholic Conference classifies it A-III. (NC Photo)

crew: A Jewish camera crew, some WASPS and a 'God-know-what' sound person. Each of us was deepened in our faith. Mother Teresa has an incredible faith and trust in God. When you see it, you want it."

Like its subject, "Mother Teresa," the film, shows "love in action," Jeanette says, while Ann believes it "touches the best in people, like Mother herself. People have said the film has changed their lives. I can't guarantee

that, but it can enrich people's lives."

The Petries might be doubted when they talk about their own film so let me add my own endorsement to their words. "Mother Teresa" justifies the existence of television. Gather your family and donate 90 minutes to viewing this masterpiece. Afterwards discuss how you can apply Mother Teresa's philosophy (what she calls "the joy of loving") in your own home and neighborhood as well as in the world.

By
**James
Breig**



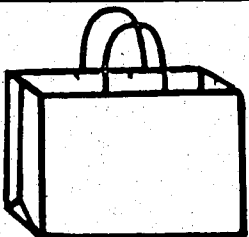
five years following Mother Teresa around the world. The results of their efforts are now being shown in 60 countries, including China, Poland, India and France. American viewers have two shots at seeing the movie: it is being released to theaters and it will be shown on public television this month (locally on Ch. 2 on Jan. 14 at 9 p.m.).

The special, which I have previewed, includes interviews with people who have known Mother Teresa since her days as a novice in India, but the essence of the film are scenes of her work among the poor. I defy you to watch the first 120 seconds of the movie without being moved, without questioning your own place in the world and without sitting back to complete the special.

The word which runs throughout the movie is "love," but, of course, it is the sort of selfless, pure love which television does not usually celebrate. And it is love in action. As Mother Teresa says at one point, "people talk about the love of God, but it must be put into action." We see that action as she and her order of nuns soothe lepers in India, embrace spastic orphans in Beirut and befriend the forgotten in American inner cities.

When I spoke recently with the

**BROWARD
PAPER &
PACKAGING**



FREE DELIVERY FLORIDA
1 - 800 - 432 - 3708

**BROWARD
PAPER &
PACKAGING**

Willie Nelson's music aids needy kids

Seattle (NC)-- Music by country singer Willie Nelson is featured on a record album produced by Catholic Community Services of the Archdiocese of Seattle to help children in crises.

Proceeds from the sale of the country music album "Renegade Heart" will benefit children already out on the streets and others who are headed there, said Rosemary Zilmer, director of development for the Catholic agency.

"Our agencies are working with the homeless, abused and neglected," she said. "We work with the children who are hungry, addicted to alcohol and drugs, handicapped, pregnant and

abandoned. These are all children we're talking about, and they all need help."

Nelson became involved in the album as a result of an earlier agency project for runaways. He and his wife Connie, a Catholic, were executive producers of a film called "Streetwise," a 1984 documentary on Seattle street children.

In addition to the use of his song "Those Healing Hands of Time," Nelson also assisted in the album's production.

A local country singer, Don Steele, helped develop the idea for "Renegade Heart" and is the lead performer.

In 1983 Steele, a former Seattle

school superintendent, sang with Tammy Wynette on an album to benefit the city's schoolchildren. The project raised \$100,000 in scholarship funds.

"Renegade Heart" was previewed in Nashville last October by delegates at the national meeting of Catholic Charities USA, which has endorsed the project.

(The album is available on record or cassette tape for \$10 plus \$1.50 postage and handling from Catholic Community Services, Archdiocese of Seattle, P.O. Box 22608, Seattle, Wash., 98122. The agency's phone number is (206) 323-6336.)

751-4429

A TOUCH OF CAPE COD ON BISCAYNE BAY

On The
79th St.
Causeway
CLOSED MONDAY

Mike Gordon
SEAFOOD RESTAURANT

MAINE LOBSTERS
CLAMS AND OYSTERS
NEW ENGLAND SEAFOOD

COCKTAIL
LOUNGE

Our 39th Year

Caution.

O'Sheas' can be habit forming.

Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531

What's Happening



Top scholars

Students from Immaculate Conception School in Hialeah garnered so many medals in the Academic Olympics sponsored by La Salle High School in Miami that they earned their school the top-honor "championship plaque," being presented here by Father Frank Wolfram, S.D.B., La Salle principal. The sixth annual competition saw 210 students from 18 Archdiocesan grade schools being quizzed on their knowledge of math, English, Spanish, religious education, social studies, science and physical skills. Other medal-winning schools were: Carrollton; St. Theresa of the Little Flower; St. Kevin; Epiphany; St. Brendan; St. Hugh; St. Agnes; Sts. Peter and Paul; St. Timothy; St. John Neumann; St. Thomas the Apostle; Corpus Christi; St. Rose of Lima; and Holy Rosary.

New marriage ministry program started

The Archdiocese of Miami, through the office of Parish Community Service (a program of Catholic Community Services) will soon see the reactivation of a ministry to married couples started eight years ago by the late Fr. Tom Barry. Assisted by Gladys Garcia, a C.C.S. family counselor, Fr. Barry trained married couples to help other couples who are experiencing difficulty in their marriage relationship.

This "marriage ministry" program involves an extensive course of training and ongoing direct supervision, by Frank and Rosemary McGarry, an experienced husband-wife team who specialize in counseling education. Frank is director of the Pastoral Counseling Center at St. Thomas University, and is a member of the American Association of Marriage and

Family Therapists.

This training program will commence on Saturday, February 7 and continue for three months - until mid May. There will be nine hours of training each month. Phase II training will resume in September and will continue until December 1987. This second phase will "fine-tune" the skills and concepts presented in Phase I.

Pastors are asked to select qualified couples who feel called to this special ministry, and to forward their names to Hugh Clear, director of Parish Community Service, at the Pastoral Center (phone: 754-2444).

Couples who are interested are asked to contact their pastor. Further information may be obtained by calling Hugh Clear or Bill Thompson (phone: 235-5483).

Wedding anniversary Masses slated

The Archdiocesan Anniversary Masses honoring Silver and Golden Wedding Jubilarians (and over 50) are scheduled as follows:

St. Brendan Church (Dade County)
January 31 at 11 a.m., 8725 SW 32nd

st., Miami, Fl. 33165. Celebrant Archbishop Edward McCarthy.

St. Bartholomew Church (Broward County) February 7 at 11 a.m., 8005 Miramar Parkway, Miramar. Celebrant: Bishop Norbert Dorsey.

It's a Date

Separated/divorced/widowed

New Beginnings Separated and Divorced group will be holding a "Superbowl Dance" at St. Maurice church in Ft. Lauderdale on Jan. 24 at 8 p.m. For more information call Helen at 961-4138 or Jackie at 987-5284.

The Dade Catholic Singles Club will participate in a Pro-Life Walk for Life Marathon at St. John Vianney Seminary grounds on Jan. 17 at 9:30 a.m. For sponsor sheets and more information call Reggie at 226-0340 or Maria at 552-6858. They will also meet Jan. 10 at Daphne's Lounge in Miami at 9:30 p.m. Cover \$5.

Happenings Singles is having a mid-week Rendezvous party on Jan. 14 from 5:30 to 9:30 p.m. at the Club Mystique, Miami Airport Hilton, 5101 Blue Lagoon Drive, Miami. There will be music, Hors D'Oeuvres and gift drawings. No cover. For info call Sharon Silver at 385-1255.

Spiritual renewal

The Catholic Charismatic Renewal of the Archdiocese of Miami will host a *Life in the Spirit Seminar* at St. Brendan's Church at 8725 S.W. 32nd st. in Miami for 10 consecutive Mondays beginning Jan. 12 at 8 p.m. in the old church. The seminar will be offered in English and all are invited. Registration come early Jan. 12. For more information call C.C.R. at 925-8464.

The Cenacle Retreat House will host an "In-Depth Prayer Experience of the Cost of Discipleship" on Jan. 16-18. For those desiring to look deeper into the reality of personal prayer as seen in discipleship. Conductor: Fr. Greg Comella, C.P.P.S. Call/Write Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. An evening will be held Jan. 14 from 6 to 10 p.m. for parents who have lost a child through death. Reservations necessary.

St. Maurice Catholic Church will host a lecture on Centering Prayer by the well-known author and Trappist Monk Fr. Basil Pennington on Jan. 12 at 7:30 p.m. at the church, 2851 Stirling Rd. in Ft. Lauderdale.

The Dade Women of Light host their monthly Bible Brunch on Jan. 10 at the Sheraton Riverhouse, 3900 NW 21 st. in Miami from 9:30 to 11:30 a.m. \$8 per person includes brunch, scripture teaching, music, and a personal witness. For reservations or information about future brunches call Norma at 266-3585 or Irene at 264-3591.

St. Clement Women's Club will host a day of reflection on Jan. 24 from 9 a.m. to 2 p.m. at St. Clement Church, 2975 N. Andrews Ave., in Ft. Lauderdale. The conductor will be Fr. Edward Bryce, Pro-Life Activities Director of the National Conference of Catholic Bishops.

Entertainment

The Barry University Auxiliary is sponsoring a luncheon/theatre trip on Jan. 17 to the Burt Reynolds Jupiter Theatre leaving at 10 a.m. The comedy is *You Can't Take it With You* starring Brian Keith. For reservations call 758-3392, Ext. 311, or Verna Hodges at 895-2127.

St. Joseph's parish in Miami Beach will host an organ recital by New Hampshire organist Kenneth Grimmell on Jan. 16 at 7:30 p.m. The recital will feature a variety of classical and family pieces. Admission free.

Meetings

The International Order of Alhambra, Jacar Caravan 228, will hold their monthly luncheon meeting at 2 p.m. Jan 18th at St. Sebastian Catholic Church in Ft. Lauderdale. For more info about group which works with the retarded call 432-0083 or 966-8635.

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter will hold their monthly meeting on Jan. 18 beginning at 11:30 a.m. at Cor Jesu Chapel at Barry U. Visitors welcome.

The Catholic Daughters of the Americas, Court Holy Spirit #1912, Pompano Beach, will hold their regular business meeting on Jan. 9 at 1 p.m. St. Elizabeth Gardens, Pompano

Beach. They will also host a Dessert Card party on Jan. 24 at 11:30 a.m. at St. Elizabeth's Gardens. For more information call 941-5546.

Potpourri

Our Lady of Lebanon Church, 2055 Coral Way in Miami, will host its annual Lebanese Festival Jan. 16-18. Food booths, gift booths, Wheel of Fortune, Jewelry, dancing, and Arabic delicacies. Adults \$1. Children under 12 free.

Our Lady of Lourdes Academy will have its annual bazaar at tropical park on Jan. 16-18. Games, rides, food. Admission free.

The Columbiette Auxiliary of St. Bernadettes Council, Knights of Columbus will hold their annual Polish Nite Dinner Dance on Jan. 31 at St. Bernadettes Parish Hall located at 7450 Stirling Rd. in Davie. Dinner 7-8 p.m. Dancing till midnight to the *Hollywood Polkateers*. Donation \$10 per person. For reservations call Irene Pontillo at 432-6596.


Holy Spirit Council 6032, Knights of Columbus, will host a dinner dance on Jan. 24 in the Council Hall, 2118 SW 60 Terr., Miramar. Dancing till midnight. Donation \$5 per person. For tickets and info call Fetes Garden Shop at 989-1802 or evenings at 962-4860.

T. M. Ralph
PLANTATION
FUNERAL HOME
Thomas M. Ralph
Judith C. Ralph
Owners & Directors
Phone: 587-6888
7001 N.W. 4th St.
Plantation, Florida

Becker
Funeral Home
Ron E. Becker
Funeral Director
Phone (305) 428-1444
1444 S. Federal Highway
DEERFIELD BEACH

Lowe-Hanks Funeral Homes
HIALEAH
MIAMI SPRINGS CHAPEL
151 E. OKEECHOBEE ROAD
HIALEAH, FLORIDA 33010
885-3521
PALM SPRINGS
NORTH HIALEAH CHAPEL
PALM AVE. AT W. 49 STREET
HIALEAH, FLORIDA 33012

KRAER FUNERAL HOME
R. Jay Kraer, Funeral Director
Fort Lauderdale 565-5591
Deerfield Beach 427-5544
Coral Springs 753-8960
Margate 972-7340
Pompano Beach 941-4111
Boca Raton 395-1800
Sample Road 946-2900


10936 N.E. 6th Avenue
Catholic Owned / Operated

BESS-KOLSKI-COMBS
Funeral Home Inc.
757-0362
Considering
Pre-Arrangements?
Compare Our
Facilities • Services • Prices

AHERN Plummer FUNERAL HOMES
"The Plummer Family"
J. L. Jr., Lawrence H.
CONVENIENT LOCATIONS
SINCE 1927 ... SIX CHAPELS
PRIVATE FAMILY ROOMS
SPACIOUS FORMAL CHAPELS

Office of Worship workshops

Office of Worship and Spiritual Life workshops through April, 1987.

Eucharistic Minister Workshops: (Saturdays, 10 a.m. to 3 p.m.)
March 7, St. Brendan (Spanish); March 21, Holy Family; April 4, St. Coleman.

Lector Workshops: (Saturdays, 10 a.m. to 3 p.m.)
January 17, St. Augustine; February 7, St. Stephen; March 28, St. Boniface.

Fee: For both workshops \$10 per person (includes lunch) payable in advance.

Reservations required. Please reserve by letter (signed by pastor, recommending new ministers); enclose check (Made payable to the Office of Worship and Spiritual Life), and specify

which workshop the candidate will attend. Deadline for reservations is the Wednesday prior to the workshop being attended.

Evenings of Reflection for Liturgical Ministers (Tuesdays, 7:30 to 10 p.m.)
February 17, St. Thomas the Apostle; May 5, St. Elizabeth. (Both bi-lingual)

Reservations requested. No fee. Reservations for above should be made through the Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl 33138. 757-6241 (Dade) or 522-5776 (Broward) Ext. 351.

Correction: The Office of Worship and Spiritual Life English Flyer erroneously reported a workshop at St. Thomas the Apostle on February 27. It actually will be held February 17.

Notre Dame students take Urban Plunge

Once again Boystown of Florida is hosting ten students from Notre Dame University who are participating in that university's "Urban Plunge" program. Students participating in the program spend several days visiting institutions and facilities in inner cities throughout the country.

In addition to Boystown the

students will visit half a dozen facilities dedicated to helping people in need, such as Camillus House and the Miami Bridge in Miami, and St. Ann's Mission in Homestead.

The students ended their three day visit Wednesday with a trip to the Krome Ave. Detention Center.

Hispanic vocations meeting

"In My Father's House" will be the theme of a national meeting sponsored by the U.S. Bishops' Committee on Vocations between Jan. 6 and 11 at St. Thomas University, 16400 NW 32 Avenue, Miami.

A constructive training program for fostering and recruiting Hispanic

vocations for the Catholic Church in the U.S., it is designed to assist vocation personnel, collaborating with a local partner, to call forth future Hispanic priests and nuns.

According to Father Neil Doherty, Archdiocese of Miami Director of Vocations, "Major architects of Hispanic Catholic life in the U.S." will participate in the workshops for which more than 190 persons from across the nation have already registered.

Trips are planned to Hispanic centers in and around Miami and opportunities will be provided for meetings with Hispanic youth, seminarians, parents and seminary faculty members.

Speakers during the sessions will include Father Virgil Elizondo, author, writer and lecturer; Father Allen Deck, S.J., former director of Hispanic Ministry in the Diocese of Orange, CA.; and Sister Veronica Mendez, Coordinator for Las Hermanas; Also, Father Mario Vizcaino, director of the Southeast Hispanic Pastoral Center, Miami; Father Vicente Lopez, staff member of the Hispanic Affairs Office of the National Conference of Catholic Bishops; and Father Felipe Estevez, former rector of St. Vincent de Paul Seminary, Boynton Beach.

Family workshop at St. Francis

Nationally syndicated columnist and author John Rosemond, M.S., will be the featured speaker at the Family Workshop, "Creating the Child Wonderful," a free seminar sponsored by St. Francis Hospital on Jan. 10, 10 a.m. at the hospital, 250 West 63rd St., Miami Beach.

Most noted for his "Parents" column which appears regularly in the *Miami Herald* and about 50 other newspapers nationwide, Mr. Rosemond is a psychologist specializing in working with parents, couples and families. In addition, he is the author of many articles and the popular book, "Parent Power! A Common-Sense Approach to Raising Your Children in the Eighties." Seating is limited. For reservations, call Joyce Buck, RN, at 868-2736.

THE VOICE

Call
758-0543

CLASSIFIED ADS

CLASSIFIED

Classified Rates: \$1.65 per line
4 words per line. 3 line minimum
Deadline: Monday 10 A.M.
For information call 758-0543
PAYMENT WITH ORDER

4A-Halls For Rent

GABLES K OF C HALL FOR RENT

Weddings, Parties or Banquets
270 Catalonia Av e. 445-7365

5-PERSONALS

VITAMINS, MINERALS, BOOKS,
BREAD, NUTS, OILS, HONEY,
SEEDS & HERB TEAS

MURRAY'S

HEALTH FOOD STORE
Corner N. Miami Ave. & 75 St.
759-2187

5-A NOVENAS

ST. JUDE NOVENA
May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, maker of miracles pray for us. Thank you for prayers answered. Publication promised. P.A.M. C.S.I.

Thank you Blessed Mother Mary for intentions received for Vincent's game show.
Vincenza Di Bona

PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal glory. Thank you for your mercy towards me and mine. Publication promised.

M.S.

Thanks to St. Jude and St. Anthony for prayers answered. Publication promised. C.S.

Thanks to St. Jude for prayers answered. Publication promised. J.E.W.

St. Jude maker of miracles pray for us. Thanks for prayers answered. Publication promised. LAZ

6-ANNOUNCEMENTS

The Cardinal Cook Guild will sponsor **DAY OF REFLECTION** at the Pennsylvania Residence, West Palm Beach
Saturday January 17th 10:30 A.M.
Fr. Groeschel, O.S.M.
official promoter for the cause will speak following a special mass.
Luncheon Reservations necessary.
Contact R. Taylor-The Pennsylvania
203 Evernia St. W. Palm Beach, Fl.
33401
phone: 1-655-4665

10-AMUSEMENTS, PARTIES, ETC.

SPORT FISHING HELEN C. CAPT. JOHN CALLAN 947-4081

13 - Help Wanted

Assistant Maintenance Man
Wanted. Large plant.
759-4531

PASSPORT TO EXTRA MONEY
Direct sales, party planning, perfume
sales part / full
Mrs. Lynn 595-8474

21-MISCELLANEOUS

**WE PAY CASH
FOR ANY KIND OF TOOLS
and miscellaneous
825-2381**

**22 Miscellaneous for
sale**

**ROYAL ELECTRONIC
TYPEWRITER**
1986 factory surplus. reg. \$549
now \$225. 944-4813

SINGER GOLDEN TOUCH & SEW
Reg. price \$700 will sacrifice \$95.
944-4813

38-RETIREMENT HOMES DANIA

Are you ready to Retire?
BILMAR GARDENS
380 South Federal Hwy.
Call 921-6577 before 6 P.M.
Home cooked meals,
individualized laundry,
gerontologist on premises.
Well supervised
cozy atmosphere

38 Retirement Home
West Palm Beach

THE PENNSYLVANIA RETIREMENT RESIDENCE Operated by the Carmelite Sisters

Invites the self-sufficient retiree to vacation or live year-round on the intra-coastal waterway overlooking Palm Beach.
Accommodations include private room and bath, two meals per day, air conditioning, swimming pool, and security in a lovely location, close to beaches and shopping.

Adjacent to the Pennsylvania is Noreen McKeen Residence for Geriatric Care. This modern 120-bed nursing care facility provides the highest quality care in a home like, resident-centered atmosphere.

For more information on the Pennsylvania, please call (305) 655-4665 ext. 240

or write 203 Evernia St.
West Palm Beach, Fl. 33401.

38-RETIREMENT HOMES-HOLLYWOOD

ST. VINCENT RESIDENCE
"For the self-sufficient"
**RETIRE WITH US
AND ENJOY YOURSELF**
1618 POLK ST. HLWD. FLA.
Good meals, Linen service,
Color TV, beautiful lounge.
Chapel for meditation
Near downtown & bus service.
Reasonable Rates
Inquire 920-1029

38-RETIREMENT HOMES- NORTH MIAMI

PARKVIEW MANOR RETIREMENT HOME

12221 W. Dixie Hwy. N. Miami
Supportive care for Seniors.
24 hr. supervision. Assistance
with activities
of daily living.
State licensed. Adult
Congregate
Living Facility. 893-2634

38-RETIREMENT HOMES- BROWARD

SOUTHMOOR RETIREMENT HOME
Ladies & Gents. Room & board care.
Convenient.
923-1726 or 989-6671

40 Apartments for rent N.E.

**1 B/R UNFURNISHED
APARTMENT**
One block from ADM Pastoral
Center - Miami Shores.
No children or pets.
\$325 per mo. 279-6029

41 Condo's for sale

TERRIFIC BUY
1 B/R 1 Bath, Furnished Opt.
Miami Beach near shopping & park
call morning or eve. 271-6124

To place your ad here call:

Dade - 758-0543

Broward - 525-5157



MAIL AN AD!

TO: THE VOICE, Box 381059
Miami, Fla. 33238-1059

\$ 1.65 per line
4-5 words per line
3 LINE MINIMUM
\$12 col. inch

PLEASE PRINT THE ENCLOSED CLASSIFIED AD.

Starting _____ Run _____ weeks.

I enclose \$ _____ in full payment.

Name _____

Address _____

Zip _____

PHONE _____

DEADLINE
MONDAY 10 AM

BUSINESS SERVICE GUIDE

PHONE
758-0543

60- ACCOUNTANTS

**FRED HOFFMEIER
ACCOUNTANT**
Tax-Bookkeeping-Notary
CALL 735-8770

60 ELECTRICIANS

J. C. ELECTRIC
PROMPT, QUALITY SERVICE.
RESIDENTIAL - COMMERCIAL
CC#14351 532-8684

60 Home improvement

Kitchen cabinets, counter tops
appliances, floors, one contract
design service. Financing available.
cc14524, call Cummings
255-1115

60 PAINTING

CHARLES THE PAINTER
Interior, Exterior, Plaster
Repairs.
25 years - free estimates
274-9294 cc#1639

60 Plumbing

**PHIL PALM
PLUMBING
REPAIRS &
ALTERATIONS**
CC No. 2476 Call 891-8576

RIGHT WAY PLUMBING CO. INC.
COMPLETE PLUMBING SERVICE
Commercial Residential
cc# 2741
7155 NW 74 St. 885-8948

60 PLUMBING

CORAL GABLES PLUMBING
COMPLETE BATHROOM
REMODELING
HOME REPAIRS
24 HOUR SERVICE cc# 0754
Call 446-1414 or 446-2157

60-MOVING & STORAGE

**ROBERT WILLIAMS
MOVING AND STORAGE**
Large or small jobs. Anytime
681-9930

60 PORCELAIN REPAIR

JAIME PORCELAIN REPAIR
Bathtub, Sink, Tile- Repair &
refinish
cc# 0519935 688-2166

60-RELIGIOUS ARTICLES

**ST. PAUL'S CATHOLIC
BOOK & FILM CENTER**
Bibles-Missals-Religious Articles
MON.-SAT. 8:30 AM TO 6 PM
Free parking in back of building
2700 Biscayne Blvd. 573-1618

60 Refrigeration

M L S REFRIGERATION CO.
Work done on your premises.
FREE ESTIMATES -754-2583
cc# 054038-6

60 Roofing

All types re-roofing & repair
24 hour phone service.
893-3824
Ask for Bill CC #30000804

60-SEAL COATING

JACK'S IMPERIAL ASPHALT, INC.
Seal Coating (2 coats) cc#76518
Asphalt Patching 581-5352

60-VENETIAN BLIND SERVICE

STEADCRAFT BLINDS
Venetian blinds, Riviera 1" blinds,
custom shades, old blinds refinished
repaired your home. Jalousie door &
window guards.
1151 NW 117 Street 688-2757

WHEN YOU SHOP
MENTION
THE VOICE

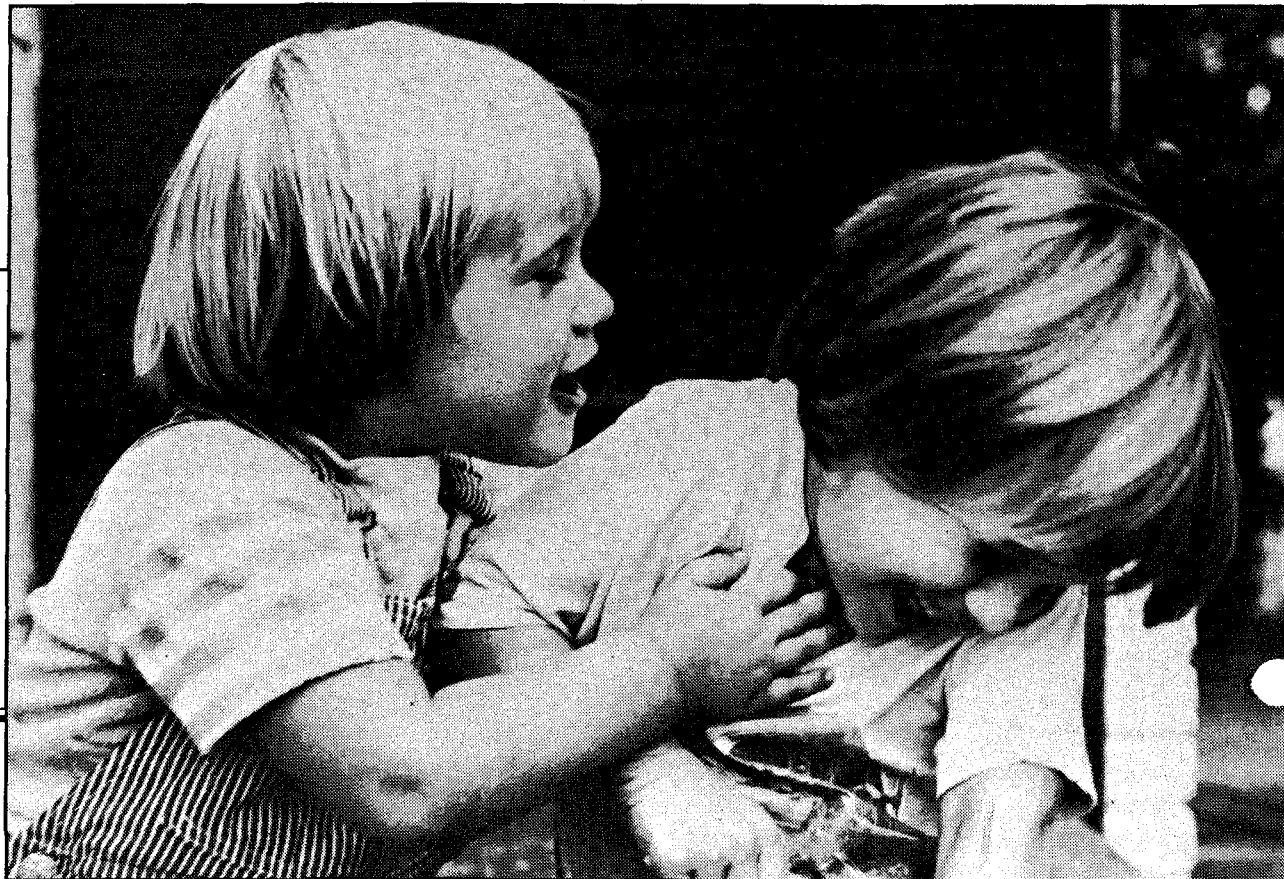
60-GENERAL MAINTENANCE

GUS IS BACK AGAIN!!

GUS GENERAL HOME REPAIRS, INC.

"Don't Fuss, Call Gus Canales."
Plumbing, Electrical, Carpentry,
Painting, Sprinkler systems,
(Installation & Consultants,
Residential & Agriculture),
Cabinet work, Wood & Chain
Fencing,
Roof Painting & Repairs. All work
guaranteed. Call for **FREE
ESTIMATES.**
CALL NOW & SAVE.
261-4623
24 HOUR SERVICE CC#
028504351

'From our parents we children picked up the ability to look for the humor that laces so many situations, even serious ones. They used humor to remind us that any situation can be looked at in more than one way.'



The family that laughs...

By Katharine Bird
NC News Service

I learned early in life the value of humor in family living, perhaps partly because I grew up the eldest in the family with five brothers and two sisters. Looking for the funny side of life was a way of keeping one's sanity in the midst of the confusion and messiness that often reigned in my much-loved home.

From our parents we children picked up the ability to look for the humor that laces so many situations, even serious ones. They used humor to remind us that any situation can be looked at in more than one way.

There was the time when two policemen came to our front door asking, with grave voices and furrowed brows, whether my parents knew anything about the dummy lying by the side of the street half a block from our house. Life-sized, it was dressed in football gear with a large red stain seeping across the chest.

People racing around the corner would catch sight of the "body" and hit their brakes hard. My brothers, Bill and Mike, laughed hysterically at the faces people made when they discovered what the "victim" was.

My parents, even as they lowered the boom on my brothers, admitted that the situation had a funny side. But they explained to my brothers in no uncertain terms that it wasn't right to get a laugh at the expense of someone else.

Growing up, we children gradually recognized that our parents had developed some interesting techniques for coping with family life.

My mother developed a blissful ability to "tune out" what she didn't need to hear. The routine shrieks and chaos of our family didn't faze her because she was busy, in a world of her own, concentrating calmly on the task at hand.

Looking back now I realize it might have been natural for us to resent this. But I think it is much better that we looked on the situation's light side, gently laughing over it instead. We knew that she always was right there when one of us needed her--to kiss a banged head or listen to a woeeful tale of wrong perpetrated at

school.

My father took refuge in books. One of my favorite memories of him is hearing him laugh in his study, then seeing him emerge, book in hand, to share some entertaining passage that enthralled him. He does that to this day.

He delights in finding droll things to laugh about in conversations with friends, in life, in books. For him, perhaps, humor provides some relief from the heavy responsibilities of life.

From my father I learned that humor can be a well-nigh painless way of lifting a somber mood, of dissip-

ating an ugly temper -- something I find invaluable as an adult in dealing with the shocks and upsets of life.

When I was sunk deep in some childhood woe, time and again dad coaxed me into good humor by making me laugh, sometimes by quoting some whimsical verse from Lewis Carroll or Edward Lear. How could I keep a sour face while laughing at those masters of the ridiculous?

Today, if I read an author who is commenting on the importance of humor for good living, I am reminded of the lessons I learned so effortlessly long ago.

Joy, love and God go together

Humor is healthy --in more ways than one.

Consider laughter, which is humor's companion. You might call laughter a healing agent. Ironically, however, this healing agent is infectious.

There are a number of reasons why humor and laughter are good for people. They ease tensions, for example. "Relief from tensions is perhaps the root from which all humor takes its rise," writes Father John Walchans in "Resurrection of Values" (Crossroads, 1986). "Burdens lose their weight when carried with happiness and pleasure."

The smile is another of humor's constant companions. A smile can be a forceful thing. It reaches out toward others in a relaxed and open way; at the same time it is inviting, drawing others closer.

Thus, the smile helps to create (sometimes to re-create) and reinforce the bonds among people.

Another of humor's companions is love. "Have you noticed that humor and love get along very well together?" asks Gerard Bessiere in "The Theology of Joy" (Herder and Herder, 1974). "This connivance must conceal some secret. Humor blossoms readily in those who love and know themselves to be loved. Like something that eases life."

Finally, just as laughter readily finds its place in relationships of love, joy makes it way into a life of faith. Actually, joyfulness expresses faith. And joyfulness is vital when it comes to communicating one's faith to anyone else.

As Jesuit Father Walter Burghardt asks: If we "show no joy in being

alive with the life of the risen Christ, why should anyone believe us when we proclaim without passion 'Christ is risen?'" ("Still Proclaiming Your Wonders," Paulist Press, 1984).

Everyone knows that humor, laughter, smiles and joyfulness can be employed to deceive --to communicate a message that is false. They can be twisted so that they belittle what is serious or demean and mock people. Failing to recognize the God-given dignity of others, they fail to become constructive life forces.

But the healthy humor and joyfulness spoken of here are different. They foster love, heal, put difficult situations in a new context, lighten heavy burdens.

Laughter, smiles and joyfulness even help to create the atmosphere for a life of faith.

Scriptures

Tenderness of the funnybone

By Father David Monahan
NC News Service

Laughter is important music in God's house among all of his many-splendored family.

Abraham, in a friendly chat with God, laughed out loud at the thought of an elderly man and woman producing a baby. And Sarah got the giggles when she overheard God's messengers talking to her husband about a child this time next year. "Now that I am so withered?" she chuckled to herself.

Gideon, the rabbit-hearted champion of God and of Israel, is pulled and tugged by the Lord to do his bidding in a comical few chapters in the Book of Judges.

The martyr Lawrence is said to have quipped to

his executioners as they were charcoaling him on a griddle: "You can turn me over. I'm done on that side."

Witty St. Thomas More signaled the axman to hold for a moment so that the martyr's beard might be removed from the chopping block. The beard, he said, has committed no treason.

Father Thomas Merton, the celebrated Trappist writer, told readers that he had "earned two degrees of dullness" (at Columbia University) and that his 1948 autobiography had "created a general hallucination followed by too many pious books."

Pope John XXIII answered the questions: "How many work in the Vatican?" with the quick reply, "About half."

My father had a saving grace in his sense of humor. He bequeathed to his children tenderness of

Know Your Faith

Prescription: Laughter

Yes, life is serious and full of problems; but laughing is good for your health

By Dolores Leckey
NC News Service

The Gospel of John says: "Jesus wept." A short, poignant sentence full of the feelings associated with friendship and humanity. Lazarus of Bethany is dead and only tears will do.

Nowhere in the Gospel do we read that Jesus laughed, at least not in direct, unambiguous language. And yet....

It is as human to laugh as it is to cry. What's more, modern medicine now affirms what folk medicine has long known: Laughing is good for your health.

Families are well aware of the value of this readily available therapy. To laugh is to recognize that each of life's ups and downs will pass; none is the final word.

I remember when our youngest son -- now 23 and a graduate history student -- was in fifth grade. His whole world seemed to be coming apart. He couldn't master the math tables; his school locker was filled with molding bread, the residue of an unsuccessful science project; teachers were lecturing him; and his older siblings were not one bit shy about sharing their various school and social successes.

As parents, we were worried about our young son. And then, one day we saw him walking through the house step by step on his hands, counting "100, 101, 102." Everyone broke out into applause, laughter and tears as Colum informed us that his goal was to reach 200.

His 16-year-old sister wrote an essay about him and his hand-walking which ended with the supportive thought: "I hope he makes it. I love him so much."

Clearly, life has its serious side. I don't want to minimize this. But life is also sprinkled with absurdities. For example, imagine a marital spat under way. Suddenly one or the other spouse notices how riotous the issue is: Should veal be served with catsup?

The real issue may be one of dominance and power -- and this takes a lifetime of work to confront and transform -- but humor relieves the tension and allows us to stay with it so that little by little we can see our insecurities.

Or picture a teen in the family setting, testing everyone's endurance. Suddenly she turns into the clown. Momentarily the tension is relieved in laughter and tears.

Or think about the toddler who giggles at his own antics, and notice how everyone appreciates anew the gift of life.

When author Norman Cousins learned that he was ill with a life-threatening disease, he took a hotel room for weeks, watched Laurel and Hardy films, and believes that laughter helped him win back his good health.

Humor helps us set aside the heavy burdens imposed on life for a little while and to enter the merriment of God. When we see how God is playing in the rain and wind and rainbows, as well as in a small boy's hand-walking, we have reason to laugh. In some ways, a good laugh is like prayer: One simply lets go, into God.

Did Jesus laugh? We know he attended wedding feasts. People tend to laugh with joy on such occasions.

We know that Jesus was often a guest at dinner parties and was criticized by



In the midst of all the earnest and serious business that can overtake family life, look for the humor. Our laughter communicates how much we really enjoy each other and how ready we are to enjoy God. (NC sketch by Jim Bullock)

some religious leaders of the day for associating with "questionable" people. He must have smiled at that too.

And then there were his chance encounters with people in all kinds of funny situations, Zaccheus for example. This gospel story is pictorial:

Jesus is hurrying along the road, and then stops at a tree and looks up at the inventive Zaccheus who had figured out how best to see the wonderworker. We can almost hear Jesus laughing as he invites himself to dinner at Zaccheus' house.

There is also the encounter between Jesus and the Samaritan woman. They have a long and sometimes witty exchange. An occasional wry laugh would not have been out of place.

I think Jesus laughed a lot.

In the midst of all the earnest and serious business that can overtake family life, look for the humor. Our laughter communicates how much we really enjoy each other and how ready we are to enjoy God.

A laughing Jesus invites us to joyous appreciation of all that is given to us in life!

'Humor helps us set aside the heavy burdens imposed on life for a little while and to enter the merriment of God. In some ways, a good laugh is like prayer: One simply lets go, into God.'

the funny bone in the presence of the cockeyed side of life, readiness to unleash an untamed imagination and a lack of scruples when fact collided with color in the hunt for laughter.

We treasure the gifts.

Each family, as each individual, needs to develop their own style of humor --dry, raucous, punny, subtle, as obvious as sunrise, etc.

And the humor needs to fit the situation. What is appropriate to melt tension may not work at putting a shy person at ease. A remark that brings laughter at a wedding reception could be terribly inappropriate at a time of suffering or loss.

I once knew a father and mother who were bothered terribly when their children began to fight in the car on long trips. When the aggravation got too bad, the father would holler: "Dead animal!" For 30 seconds or so, the silence was that of your

local mausoleum on Saturday nights as young eyes searched for the gory sight along the road.

Some will object to such a tactic. But it did

'Abraham, in a friendly chat with God, laughed out loud at the thought of an elderly man and woman producing a baby. And Sarah got the giggles when she overheard God's messengers talking to her husband about a child this time next year.'

bring peace and a small smile to parental lips.

But beware of humor which is used as a club, or rather verbal bats disguised as humor. They can cause severe damage. Try not to belittle or cut. Child abuse or spouse abuse --or parental abuse--masqueraded as humor can leave awful bruises.

Which brings us to Sir Winston Churchill and George Bernard Shaw. As the story goes, Sir Winston received an envelope with two theater tickets and a note from Shaw.

The note said: Enclosed are two tickets for the opening night of my new play --one for yourself and one for a friend, if you have one.

Churchill returned the tickets to Shaw with his own communique: Sorry, can't use the tickets for opening night. Please send two for second night, if there is one.

Jeane Dixon's cloudy crystal ball

By Religious News Service

Psychic-astrologer Jeane Dixon, say her critics, should use more windex on her old crystal ball or, better yet, turn it in for a new one.

The ball she's been using of late seems more than tarnished; it seems to have some basic flaw. A review of her tabloid forecasts for 1986 reveals that she retains her marvelous penchant for being either vague and fuzzy, or missing many headline grabbers, or being just plain wrong on any number of matters of public interest.

For example, take this prophecy made on Jan. 22, 1986 in a Los Angeles Times Syndicate byline piece: "Philippines President Ferdinand Marcos will eventually leave office for reasons of health, and hand-picked military officers will be forced to step in."

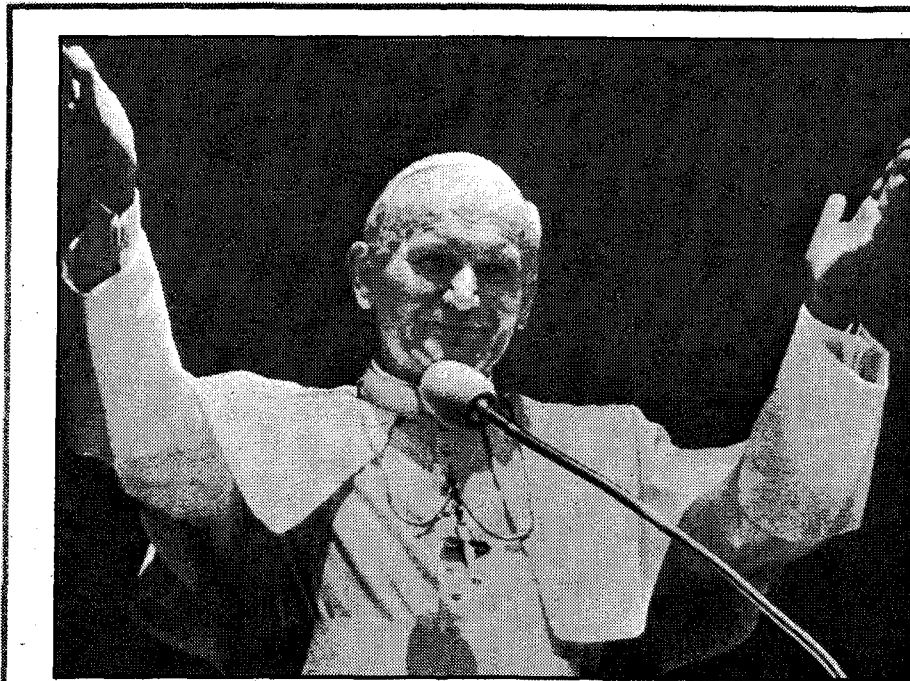
That boo-boo, by the way, was a followup on her earlier prediction in the tabloid Star of Dec. 31, 1985: "Despite the number of his enemies, Philippine President Ferdinand Marcos appears to have a fairly good chance of winning the upcoming election."

Psychic Dixon learned, like the rest of us (i.e. after fact), that Mrs. Corazon Aquino won the election in the Phillipines. Psychic Dixon's Star prediction of April 8, 1986, that "Philippine boss Corazon Aquino faces a tense showdown with her military leaders," was closer to the mark, but hardly an exercise in occult prescience.

One might expect problems with accurately forecasting events in places far removed from a seer's bailiwick, but psychic Dixon peeks into the future at her home in Washington D.C. You would think, then, that the "vibes," or "auras," or whatever emanating from the White House would be more faithfully recorded in her crystal ball. Apparently not.

As recently as last Oct. 7 (in the Star), astrologer Dixon declared: "The next three months will determine President Reagan's place in history." Now that, in light of subsequent developments, would seem to be a valid vaticination. But wait. The seer was not talking about, or even hinting at, the Iran-hostage-Contras imbroglio. In fact, nowhere in her four-part series of published predictions for 1986 does she give the slightest indication that she knew any more about those startling developments than her non-psychic public.

What prophesier Dixon did say, however, in her Oct. 7 forecast, was that Mr. Reagan's main concern in the closing months of 1986 would be "the



1986 Misses.

Psychic Jeane Dixon predicted that the pope (left) would be "mired in the financial problems of the church" this year. She also wrongly predicted that Philippine President Ferdinand Marcos (above right) would win the Philippine election although he would later be forced to resign for health reasons.

new income tax plan," "strife in Central America," and above all his "Star Wars" nuclear defense policy.

The Capitol crystal gazer came closer to hitting the bull's eye with a prediction about recently resigned National Security adviser Vice Admiral John Poindexter. Said Ms. Dixon last January in her byline article: "The new National Security adviser starts off the year with a bang, but comes down to earth in February or March when events

government later in 1986."

And what about the precision of an oracular utterance about Secretary of Defense Caspar Weinberger delivered last January? Judge for yourself. Said the seer: "Weinberger and the Defense Department will come under fire when a female employee is revealed as a spy."

Jeanne Dixon's tabloid prophecies about Pope John Paul II are usually dark forebodings about assassination attempts on the globe-trotting pontiff.

'Frequently, the more specific seer Dixon gets in her tabloid portents, the more likely she is to be dead wrong.'

seem to get out of control." Here note, not even a whiff or a hint about the Iran-Contras arms deal. All that the forecaster gave was a psychic weather advisory that "questions will be raised about his (Poindexter's) appointment, and he will struggle with doubts about the best course to pursue." What course, toward what end, Ms. Dixon doesn't tell us.

As for Secretary of State George Shultz, somebody should tell him he's hanging on too long. According to the Potomac prognosticator, in her Star predictions of Dec. 31, 1985, Mr. Shultz was "likely to surprise everyone with an abrupt departure from

She did not, by the way, predict the actual attempt on the pope's life in 1981 at the Vatican. But for 1986, Ms. Dixon pretty much confined herself to announcing that the bishop of Rome would be "mired in the financial problems of the church" and be "credited with saving lives in a terrorist situation." Regarding this last prediction, possibly Ms. Dixon's crystal computer garbled a psychic transmission that concerned the archbishop of Canterbury's aide, Terry Waite.

Frequently, the more specific seer Dixon gets in her tabloid portents, the more likely she is to be dead wrong. Twice, for example (in December of

1985 and January of 1986), she predicted that Prince Charles and Princess Diana would announce in 1986 that they were expecting a third child. The world still awaits the announcement. According to Ms. Dixon, by the way, the royal couple's first child was going to be a girl.

Did Jeane Dixon make any correct predictions for 1986? Of course she did. You can't take a scatter-gun approach to your psychic forecasting and not hit something. Here are three of psychic Dixon's more or less accurate predictions for 1986:

"A rash of tornadoes, storms and other natural disasters in early spring will be blamed on the return of Halley's comet."

"The agreement between Britain and Ireland, envisioned as a solution to the problems of Ulster, will cause great unrest this winter."

"Philippine President Corazon Aquino is in peril at the end of the year and well into the spring of 1987."

But astrologer-psychic Dixon's overall performance, at least regarding her tabloid forecasts, is not particularly impressive. If, as the Star headlined it, "America's most famous" astrologer "tells it like she sees it," then perhaps the fault is not in the stars, but in her murky crystal ball.

Windex anyone?

Priest finds chaplain job 'Bearable'

CHICAGO (NC) -- Scalabrini Father Nicholas Marro, a parish priest in a Chicago suburb, has found his second job more than bearable -- he's chaplain for the Chicago Bears, the defending Super Bowl champions.

The Bears won the central division of the NFL's National Conference with a 14-2 record. In a 24-10 victory Dec. 21, the Bears handed the Dallas Cowboys their first losing season in 22 years.

They lost a divisional playoff game last week, but Father Marro was on hand to celebrate Mass before the players took to the field.

And if the Bears had gone to the 1987 Super Bowl in Pasadena, he would have been there too.

The priest, 51, pastor of St. Charles Borromeo Parish Church in Melrose Park, has been the Bears' chaplain since the 1985-86 season.

Last season, he recalled in an

interview with the Chicago Catholic, archdiocesan newspaper, he thought the job would be a "one-time deal" but "they were pleased with the homily and they invited me back."

The post as the team's spiritual captain fell to him when his provincial superior, Scalabrini Father Peter Sordi, passed on a request for a chaplain that he was unable to accept because of a number of commitments.

When the team is at home, a typical Sunday for Father Marro begins at 6 a.m. From his suburban parish, he heads to a hotel, a parking lot away from Soldier Field, and he prepares for Mass in one of the conference rooms.

There about 10 to 15 players and coaches, including head coach Mike Ditka, gather, setting aside their playbooks and public status.

After Mass, the priest often has breakfast with the team, then returns to the suburbs to celebrate morning

Masses at his parish. Later, he takes to the road again, this time to Soldier Field for a pre-game prayer, then to his complimentary seats in the stands.

Father Marro's other duties include hearing confessions and providing spiritual consultation for those who ask. He frequently telephones different players and coaches during the week to see how things are going.

As a way to make their community like a parish, Father Marro before Mass distributes a "Good News Bears" leaflet, similar to a parish bulletin, with a thought on the day's liturgy, a few religious trivia questions and a short message.

"What is the big issue in today's Gospel is that what really counts is how God views the situation," one of his leaflets read. "In other words what we really are in his eyes is the true measure of what we are."

In the off-season he has kept close

ties with some of the players who coaches Ditka and Steve Kazor, who oversees the special teams and tight ends.

"What I've learned from them is they're just as family-oriented as anybody else," the priest said. "I've learned they've got their priorities straight."

Said Kazor of Father Marro, "He's really a great guy."

"We're happy he's doing it for us. He shares our lives with us. He does more than just (celebrate) Mass."

Father Marro, a priest for 22 years, has had some football playing days of his own. The priest, who stands 6-foot-1 and weighs 245 pounds, once played college football in Maryland and Rhode Island.

He also played a year, in 1957, with the Baltimore Colts, now the Indianapolis Colts.