Parish attacks hunger

By Ana M. Rodriguez
Voice Staff Writer

"The King will say to those on his right, 'Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink...." — Matt. 28:19

The people of St. Maurice parish in Fort Lauderdale take those words literally. In 1980, they gave nearly $80,000 to feeding the hungry and quenching the thirsty all over the world.

This year, they expect to do even more.

"I BELIEVE it's the number one responsibility people have as Christians," says Fr. John Mulcahy, the energetic, driven pastor of this community of about 2,000 families, who has been spearheading the campaign since he arrived in 1976.

"We have everything at St. Maurice," agrees Sheila Benson, secretary of the Hunger Program's six-member advisory board. "Why not help those who don't have anything?"

Begun in 1976 with the Rice Thursday campaign, where interested parishioners ate only rice on the first Thursday of each month and donated the difference between that and the cost of their regular meal to the parish, the program really got into full swing last year, after Sheila saw a document.(Continued on Page 24)

NEW BISHOP is grad of local school...P3
POPE hits 'easy' annulments in U.S....P3
TAX exemption of churches under fire...........P7

'Free the Littlest hostages'

By Stephenie Overman
NC News Service

A helium-filled balloon with the slogan "Free the littlest hostages" floated above several hundred pro-lifers in Denver.

In Miami, Archbishop Edward McCarthty joined nearly 300 people in a Mass and dedication of a shrine to Our Lady of Guadalupe, patroness of the unborn.

And all over the United States, people "marched for life," on the anniversary of the Jan. 22, 1973 Supreme Court decision which overturned most state laws restricting abortion.

More than 50,000 pro-lifers converged in Washington for the national rally at the Ellipse behind the White House and for the march to the Capitol. President Ronald Reagan was not with them as many had hoped, but he met later with pro-life leaders.

THE THEME of the eighth annual march was "The paramount Human Life Amendment," which calls for the protection of life from the time of fertilization. Many marchers, with flags and banners, lobbied for the amendment, introduced by Rep. Robert Dornan (R-Calif.) and Sen. Jesse Helms (R-N.C.).

Health and Human Services Secretary Richard Schweiker told the group he will work for a pro-life policy in his department and Bishop Joseph Sullivan of Baton Rouge, La., said pro-lifers would not compromise with those who favor abortion.

"We seek rather our foes' conversion. Lacking that, we seek their defeat," he said. That theme was echoed as speakers tied the pro-life movement to other human rights.(Continued on Page 12)

Abp. McCarthy plants symbolic rose at respect life Mass
HOMELESS HABITAT — On a Washington street, a homeless man sleeps on a warm grate as the evening temperatures dip into the teens. A shortage of low-income housing and changes in state mental institution laws have forced people into streets. Some cities have reported people freezing to death, especially in northeastern states, as temperatures have dropped to record lows. (NC Photo)

Colombian Bishops complain Immigrants mistreated

BOGOTA, Colombia (NC) - Two Colombian bishops have complained that illegal Colombian immigrants in the neighboring Venezuela are being mistreated because they are deported back to Colombia.

"I hope something can be done to avoid proceedings that destroy moral and physical damages to Colombians being deported from Venezuela," said Archbishop-Marcelo Revollo of Nuevo Pamplona, secretary of the Colombian Bishops' Conference.

Bishop Pedro Rubiano of Cucuta, who runs a border center for deportees, said that elementary respect requires authorities in Venezuela to at least allow deported Colombians to pick up their personal belongings before deportation.

Venezuelan authorities have given assurances that human rights are being observed during the deportation of illegal immigrants. Venezuela has estimated 900,000 illegal immigrants, most of them from neighboring Colombia. Authorities gave them a deadline of Dec. 23 to register as aliens and about 350,000 did. In January the government began deporting those found without registration documents.

The commander of Venezuela's National Guard, Gen. Jaime Syago Garcia, who is in charge of deporting procedures, said, "We have definite instructions to give good treatment to deportees and use force only when they resist."

Venezuelan authorities said they have increased patrols on the long, rugged border with Colombia. Church groups in Colombia have increased relief efforts for deportees.

Archbishop Revollo said he was asking the Venezuelan bishops to help in relief efforts and in protecting human rights so "proceedings will adhere more closely to Christian ethics."

"Colombians are as human as Venezuelans, so they should receive treatment without violence," he added. "The new flood of (Colombian deportees) is bound to increase social and unemployment problems in Colombia."

Bolivian Exile says Government raided private home

LIMA, Peru (NC) - An exiled Bolivian presidential candidate said Bolivian security forces raided a private home in La Paz, Bolivia, and killed nine leaders of the Popular Democratic Union (UDP), the party whose presidential candidate was blocked from coming to power by a military coup last July.

The announcement by Hernan Siles Zuazo, the exiled UDP Presidential candidate who won a plurality in the June elections, said the leaders were killed Jan. 15. They were not guerrillas as described by a Bolivian government statement, but unarmed citizens, said Siles Zuazo, currently living in Lima.

Siles Zuazo said security forces of the dictatorship raided a home in La Paz as the leadership of a resistance movement met to evaluate stringent economic measures recently enacted by the junta.

The Voice

Dorn elected head of ASISS - Journalists accredited to Vatican

WASHINGTON (NC) - Three members of Congress, returning from a fact-finding trip to Central America, have disputed State Department assurances that an investigation into the early December murders of four American Catholic women missionaries is taking place.

Fr. Dinnan joins Georgetown University faculty

WASHINGTON (NC) - Jesuit Father John F. Dinnan, former member of Congress, has joined the faculty of the Georgetown University Law Center, Dean David J. McCarthy Jr. announced.

The Disappeared new phrase to refer to people "missing" in El Salvador

WASHINGTON (NC) - "The disappeared" is a phrase that is becoming a symbol in Latin American countries. In El Salvador, where violence and political strife have led to the disappearance of hundreds and the deaths of thousands, said Vince McGee, U.S. chairman of Amnesty International, a worldwide human rights organization. He said Amnesty's U.S. section is particularly concerned about El Salvador because of the debate about whether or not the United States should help the Salvadoran government with money and arms.

Congressmen doubt investigation into El Salvador Deaths

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Presbyterian-Reformed Dialogists disagree on birth control

WASHINGTON (NC) - Participants in an official dialogue between the Catholic Church and the Presbyterian-Reformed Church have agreed that the mission of the church includes working "toward a society where abortion need not occur." But the dialogue participants acknowledged that members of the Presbyterian-Reformed Church regard artificial birth control as a preventive of abortion, whereas members of the Catholic Church view artificial birth control as contributing to promiscuity and increased incidence of abortion.

Church camps invaded by troops - seminarians detained

SAN SALVADOR, El Salvador (NC) - At least five of 10 church camps for displaced persons have been searched or occupied by security forces during the rebel offensive against the civilian-military government and at least two seminarians have been detained.

Bishop Manrique asks clarification of deaths

LA PAZ, Bolivia (NC) - Archbishop Jorge Manrique of La Paz asked the government for clarification of its report that eight leftist guerrillas were killed during a skirmish. Observers said that, by requesting the clarification, the archbishop was seeking to determine whether unarmed civilians were among the dead.

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Ex-Miami grad named Bishop

Msgr. J. Keith Symons, 48, a graduate of St. Peter and Paul High School in Miami, has been appointed by Pope John Paul II as Auxiliary Bishop of St. Petersburg.

Msgr. Symons, currently Vicar General and Chancellor of that diocese, was ordained in Gesu Church, Miami, for the Diocese of St. Augustine in 1958, and began service in the Diocese of St. Petersburg after it was established in 1968.

The New Auxiliary, whose appointment was announced Jan. 27 by Archbishop Pio Laghi, apostolic delegate in the United States, will assist Bishop W. Thomas Larkin of St. Petersburg.

Msgr. Symons, who is to be the titular bishop of Sigo, was born in Champion, Mich. A graduate of St. Mary Seminary, Baltimore, he was ordained a priest of the Diocese of St. Augustine, Fla., on May 15, 1958.

In 1971 he was appointed vicar general and chancellor of the St. Petersburg Diocese. While chairman of the communications commission from 1968 to 1975 he started the first weekly diocesan televised Mass for shut-ins and began a televised Mass for deaf people.

Currently the bishop-designate also serves as the St. Petersburg Diocese’s director for Latin American assistance, director for Catholic Relief Services, and serves as the St. Petersburg Diocese’s general and chancellor of the St. Petersburg Diocese.

Bishop-elect Symons was their first Auxiliary Bishop of St. Petersburg.

Archbishop Edward McCarty said:

“The appointment of Father Keith Symons as Auxiliary Bishop to Bishop Thomas Larkin, of our beloved sister diocese of St. Petersburg, is cause for rejoicing not only in his diocese but throughout the Province of the Dioceses of Florida, especially in Miami, where he attended high school. He is held in high regard everywhere for his piety and devotion to the Kingdom of the Lord.

“We express to him, to Bishop Larkin, and to all the priests, religious, and faithful of the Diocese of St. Petersburg, our heartfelt and prayerful congratulations and warm good wishes.”

Bishop Larkin said the appointment of Father Symons as Auxiliary Bishop will enable the diocese to make its “presence and its care and concern for all the people a more vivid reality on the West Coast of Florida.”

Pope hits ‘easy’ U.S. annulments

VATICAN CITY (NC) – Pope John Paul II said Jan. 24 that there has been an “alarming increase” in marriage cases in church courts and warned against “easy and hasty” annulments.

In a speech opening the judicial year for the Roman Rota, the church’s central court of appeals for marriage cases, the pontiff said that concern expressed at the Synod of Bishops “over the alarming increase of marriage cases in church courts will certainly be valued” in the current process of revising church law.

He called for greater pastoral efforts in marriage preparation and warned that “the preparation for marriage itself would be negatively influenced by decrees or sentences of matrimonial nullity if these should be obtained too easily.”

VATICAN SOURCES said the papal criticisms seemed directed chiefly at U.S. church courts, which under special procedural rules in recent years have been responsible for more than three-fourths of the nearly 43,000 annulments in the church.

In 1978, the latest year for which complete statistics are available, U.S. decisions accounted for more than 43,000 of the 55,000-plus annulments in the church.

Some Vatican officials sharply disagree with the American church view that the large number of U.S. decisions is due to eased procedural requirements and not laxness in the substantive basis for decisions.

One of the most public attacks in this area came last year at the World Synod of Bishops, when Cardinal Pericle Felici, head of the church’s Apostolic Signature (supreme court), sharply criticized what he called an “abnormal increase” in annulments in some countries. Alludin to the United States, he cited a 5,000 per cent increase in one country in a 10-year period.

“The contents of sentences of nullity also provoke concern and anxiety,” Cardinal Felici said in his synod speech.

“On a certain continent, the usual headings of nullity introduced for the law of the church have been forsaken in practice, and just one heading of nullity is recognized: psychological immaturity, the incapacity to assume or fulfill the obligations of matrimony, particularly as regards communion of life and interpersonal relations,” said the cardinal.

U.S. church courts often use psychological immaturity as a reason in annulment cases.

In the papal address to the Rota, Pope John Paul II urged that easy church annulments could compound the problems for marriage stability already posed by widespread civil divorce.

If annulments “were to multiply as easy and hasty pronouncements,” he said, this would contribute to creating an “existential and psychological perspective” in which getting married is considered “less serious and demanding” than it should be.

He said the celebration of marriage already “has lost among many young people the consideration due it.”

The pontiff emphasized that lower church courts must carefully follow jurisdictional application (of law to specific cases) developed by the Roman Rota.

The pope also attacked for “the attention and prompt readiness of the diocesan and regional courts to follow the directives of the Holy See, the constant jurisprudence of the Rota, and the faithful application of the norms, both the substantive ones and the procedural ones already codified, without having recourse to presumed or probable innovations or to interpretations that do not correspond objectively to the canonical norm and are not supported by any qualified jurisprudence.”

The pope emphasized church teaching on the absolute indissolubility of marriage and indirectly repudiated arguments that, for pastoral reasons, the church ought to recognize irretrievably broken marriages.

“The church, therefore, also with its law and the exercise of its judicial power, can and must safeguard the values of marriage and the family to promote man and strengthen his dignity,” he said.

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BISHOP-ELECT SYMONS will be ordained to the Episcopacy March 19, the feast of St. Joseph at 2 p.m., in the Cathedral of St. Jude the Apostle in St. Petersburg.

He told a press conference: “With a profound sense of humility I have accepted the nomination of our Holy Father, Pope John Paul II, to be the first Auxiliary Bishop of St. Petersburg.

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Catholic Schools Week
Feb. 1–7

By George Kemon

Catholic schools of the Archdiocese will join thousands of others across the nation next week Feb. 1-7, in celebration of Catholic Schools Week, with a variety of activities in the churches and classrooms.

All 78 schools - 60 elementary and 18 high schools in the Archdiocese will participate.

Most schools plan to kick off the week with a special Mass on Sunday, Feb. 1, or a prayer service and/or Mass on Monday.

Most of the schools are planning some form of open house program with emphasis on parent-teacher communication, plus other activities. For instance, St. Brendan's children will present a play, "The Life of St. John Neumann" to be presented both to students and parents. St. Lawrence School will feature "Teacher for a Day" - during which time a parent can become a teacher and see how it is on the other side of the desk.

SOME SCHOOLS plan family dinners, picnics, contests, poetry readings and games. All of the activities are to include the family and participation by them as far as possible.

St. Rose of Lima plans a social for parents with a slide presentation of school activities.

St. Francis Xavier plans to hold open house all week so that interested parents can come in at any time and have the programs explained to them. On Monday and Wednesday special interview times will be held for teachers and parents. There will be a "Spelling Bee" on Thursday, followed by a fun and game time on Friday afternoon.

This year, the theme for Catholic School week is, "Choosing a Tradition."

CATHOLIC SCHOOLS comprise about 50% of the private schools in the United States and 64% of their enrollment.

In 1979-80 they were 9,850 Catholic schools in the U.S. This represents approximately 9.2% of all elementary and secondary schools in the country.

Despite a decrease in the number of Catholic schools over the last several years, it appears that Catholic school enrollment is now stabilizing.

The Archdiocese of Miami has been building schools and the high schools have long waiting lists.

Black enrollment in catholic schools has increased from 4.6% to 8% over the past decade and Hispanic enrollment from 5% to 8%. The number of American Indian students increased to 10,000 in 1979-80, and the number of Asian-Americans increased by 9,300.

In 1979-80, teachers in Catholic schools numbered 147,294 - 97,724 elementary and 49,570 secondary teachers.

The ratio of lay teachers to religious teachers has been increasing since about 1960. In 1979-80 lay teachers made up 71% of the faculty of Catholic schools.

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...
The Diaz brothers ran in the Orange Bowl Marathon, and ended up movie stars.

Looks like "The Marathon Man" became a double feature when Octavio and Eddie Diaz decided to run in the Orange Bowl Marathon Saturday. They started running together two years ago to get in condition. Running ten miles a day must have done the trick. They crossed the finish line Saturday way ahead of most of the other runners. We showed up at the Marathon, too, with our videotape camera crew, to catch the fun. And we captured something different from a trophy—community spirit.

That taping was part of our Operation Scrapbook—a wide-range project to document and record the life of Miami today. Our goal: to develop an electronic archive of the community, for the community.

Vision Cable Communications, along with several other cable television companies, will be making a presentation at an open hearing to determine the award of the franchise for cable TV in the city of Miami.

Our stated commitment is to use technology to help you and your family enjoy your lives in Miami more. That's why we're planning ahead now by videotaping all the things—big and little, serious and light-hearted—that make Miami special to you.

Like the Orange Bowl Marathon. Operation Scrapbook, by the way, is very much the same as the programming you could expect to see on your Vision Cable Public Access channels. Free public access to television facilities is one of the things cable television can do to help Miami residents keep in touch with—and participate in—activities in the community.

We'll be keeping you up to date on the stops we make in Miami. If you would like further information on our project, our phone number is 576-7866. When you call, be sure to say it's regarding Operation Scrapbook.
Chiles on hit list 'premature'

TALLAHASSEE, Fla. (NC) - The inclusion of Sen. Lawton Chiles (D-Fla.) on a pro-life "hit list" for 1982 has been called premature and inopportune by church and pro-life officials in Florida.

"I don't know of any active fight to save life people in Florida who are ready to write off Sen. Chiles," said Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference.

Chiles is one of 12 senators who have been targeted for defeat in 1982 by the Washington-based Life Amendment Political Action Committee (LAPAC) for his position on abortion. LAPAC's list of the "deadly dozen" was announced Jan. 8.

Horkan, who called Chiles "a moral person who has expressed personal opposition to abortion," said he hopes the senator will decide to support a constitutional amendment on abortion.

"Eventual support or opposition to any candidate should be based on the respective positions of each candidate, and no one knows who the candidates will be," Horkan added.

He also said "hit lists" sometimes are counterproductive.

Also criticizing the inclusion of Chiles among the 1982 targets was Jean Doyle, executive director of Florida Right to Life and chairwoman of the National Right to Life committee. She said she hoped the "inopportune" announcement would not impede the dialogue her organization has established with Chiles and others.

She said the political action committee of National Right to Life consults with state organizations before determining national evaluations.

LAPAC's director, Paul A. Brown, said at a Washington news conference announcing the 1982 targets that he would be willing to remove any of the 12 from the list if they would co-sponsor the "paramount" human life amendment co-sponsored by Sen. Jesse Helms (R-N.C.) and Rep. Robert Dornan (R-Calif.).

Canonization of Secular Order

The canonical establishment of the Secular Franciscan Order, St. Bernard Fraternity, will be held Feb. 8, at St. Bernard's Church, 8279 Sunset Strip, Sunrise, at 1:00 p.m. Fr. Daniel Ford, O.F.M., Southern Regional Spiritual Assistant, will officiate. All interested are welcome.

REGISTRATION PROTEST

Cambridge, Mass., police drag a demonstrator from the post office at Harvard Square. About 80 people demonstrated against registration for military service and 22 were arrested after attempting to block the entrance to the post office. (NC Photo)
Church tax exemption under fire

By Jim Lackey

WASHINGTON (NC) — The complex world of federal tax law and the philosophies behind tax exemptions for churches has surfaced again in two current proceedings involving church groups.

In one, several abortion rights organizations are suing the Internal Revenue Service for not revoking the tax exemptions of Catholic groups which allegedly have intervened in election campaigns against candidates who favor abortion.

In the other, the IRS told a United Church of Christ agency that it could resume publishing its voter education guides because distribution of the congressional voting records by the church group was not coupled to election campaigns and did not constitute support or opposition to a candidate.

Both cases are based on the federal law which prohibits tax-exempt, non-profit organizations from participating or intervening in any political campaign on behalf of or in opposition to any candidate for public office.

But they also raise two larger questions: (1) the justification for church tax exemptions and (2) whether the prohibition on participating in political campaigns for churches raising tax exemptions hasn't ceased, but it was muted considerably by a 1970 Supreme Court decision upholding the practice of exempting churches from taxation. The court rejected arguments from groups such as the American Civil Liberties Union by a 1970 Supreme Court decision.

"Elimination of exemption," the court said, "would tend to expand the involvement of government by giving rise to tax valuation of church property, tax liens, tax foreclosures, and the direct confrontations and conflicts that would follow in the train of those legal processes."

The court also rejected the argument that tax exemptions constituted sponsorship of religion, saying that "the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state."

The churches consider their tax exemptions a right implicit in the First Amendment. To be truly free, the churches argue, religious groups must be granted a tax status which removes any danger of governmental interference and allows the churches to live or die through only the allegiance of their members.

But in actual practice, public policy so far had denied that there is an absolute right to tax exemption for church groups. One court went so far as to describe the tax exemption as merely a privilege extended by government.

In 1934 Congress amended the tax code to make it illegal for certain organizations holding tax exemptions, including churches, to devote a "substantial" amount of their activities to attempting to influence legislation. The amendment was interpreted to mean that tax-exempt organizations could lobby, but that their lobbying activity could be only a small part of their overall operations.

"The long debate over the principle of tax exemptions for churches hasn't ceased, but it was muted considerably by a 1970 Supreme Court decision upholding the practice of exempting churches from taxation. The court rejected arguments from groups such as the American Civil Liberties Union by a 1970 Supreme Court decision."

That was followed 20 years later by the measure banning such groups — classified in the tax code under section 501(c)(3) — from participating in elections either for or against a political candidate.

Ruling that "tax exemption is a privilege, a matter of grace rather than right," the court ruled that Mr. Hargis' free speech rights were not being denied because he still was free to give up his tax exemption and speak out as he had before.

The issue was appealed to the Supreme Court, but it declined to hear the case, leaving the lower court decision standing.

Thus, the churches so far have been unable to get official recognition for their position that the limits which go with their tax exemptions are unconstitutional. The current suit over Catholic involvement in the abortion issue might give the courts a chance finally to uphold the churches position, or it might result in judicial reaffirmation of a principle many churches consider unjust.

Immaculata - La Salle High School
3601 South Miami Avenue, Miami, Fl. 33133

Immaculata - La Salle is an Archdiocesan Catholic High School for boys and girls from grades 9 through 12. It offers intensive programs in Religion, English, social studies, foreign language, science, business, home-economics and art. It provides extensive activity and athletic programs.

OPEN HOUSE
Sunday, February 1, 1981, 2:00 - 4:00 P.M.

ENTRANCE TEST
Saturday, February 7, 1981, 8:00 - Noon

Immaculata - La Salle High School
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By Jim Lackey
WASHINGTON (NC) — The U.S. Supreme Court, which two years ago ruled that the National Labor Relations Board could not intervene in labor disputes in church-sponsored schools, now faces a similar issue, this time over taxes for unemployment compensation.

The 1979 high court decision held that since Congress never explicitly gave the NLRB jurisdiction over parochial schools, it had no right to exercise that jurisdiction on its own.

Now, in a case known as St. Martin Evangelical Lutheran Church vs. South Dakota, the court is being asked to make a similar ruling: that Congress never explicitly intended parochial schools to be subject to unemployment taxes, and that to force the schools to participate in state unemployment compensation programs would be a violation of separation of church and state.

THE CASE, accepted for review by the court last November, quite likely will be decided this summer.

The roots of the controversy date from at least 1976, when Congress amended the unemployment tax law to eliminate the exemption that elementary and secondary schools held from the tax. At the same time, Congress left intact the exemption for churches and other bodies operated primarily for religious purposes.

The question then became whether parochial schools should be considered, for purposes of the unemployment program, “schools” subject to the tax or “churches” still exempt from it.

Despite the argument from church groups that their schools were an integral part of exempted church activity, Secretary of Labor Ray Marshall ruled in 1978 that the elimination of the school exemption from unemployment taxation meant church-sponsored schools would have to become taxable.

While comparing this case with the Supreme Court decision in the NLRB case, many have noted that the different set of circumstances, attorneys for St. Martin church are relying on at least one key precedent from the court’s NLRB decision. In the NLRB case, the court ruled that where there is a “significant risk” that an administrative action might result in church-state entanglement, then the government is compelled to show an “affirmative intention of the Congress clearly expressed” before it can take such action.

But according to the parochial schools involved in the case, only the “apparent” intent of Congress — not its explicit intent — to initiate taxation of parochial schools has been shown.

The schools involved also base a large part of their case on constitutional issues, saying the administration of such a law would involve excessive surveillance of church schools by the state, among other things.

A friend-of-the-court brief filed by the U.S. Catholic Conference in the case, however, urges the court not to rule on the constitutional question.

Including that Congress has shown to have, however, urges the court not to rule on complex matters that might later be interpreted, the USCC contends the case can be decided simply on the legislative history of the unemployment program “without constitutional extrications.”

With the court buy that argument remains to be seen. In the 5-4 NLRB decision, the four justices in dissent accused the majority of putting “extra in statutory interpretation.”

Also potentially significant is the rationale of the South Dakota Supreme Court, which decided the case in favor of taxing the parochial schools. In its ruling, the state high court remarked that an act is not unconstitutional simply because it makes the practice of religious beliefs more expensive, that Congress intends to accomplish purposes “to be narrowly defined, that employers may elect to participate in the program by reimbursement thus avoiding the tax altogether.

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DEERFIELD BEACH
One parish doing its part

In the current issue of the Salesian Missions magazine is a story about the "paper-pickers" of South America. The paper-pickers are boys, just kids, who are abandoned and live in the streets of the cities. They sleep in alleys and door-stoops and survive by picking up scraps of paper or rags, walking ten miles a day to fill a large bag with the scraps which they sell for fifty cents.

That is how desperate it is in many countries around the world while we often complain about the price of chicken -- not to say steak -- here at home.

Can we as Christians say that we are truly, keeping one of God's earliest laws, that we must be our brother's keeper, if we ignore the hunger and starvation of millions around the world?

St. Maurice Parish in Fort Lauderdale apparently has concluded that the answer is "no." A story beginning on the front page of today's Voice tells of this parish's dedication to raising money to support various hunger projects here and abroad, surely a divine mission, reaching out to some of the world's most neglected ones.

Of course, a parish must minister to its own flock first, but in a country where we throw away enough scraps to feed millions of people, it is almost immoral not to look through our blessings as through a prism to the sight of hungry children in the world's miserable corners, and then act. No doubt, other parishes in this Archdiocese also have taken up such special causes, e.g., aid to migrants, nursing home visitations and such.

St. Maurice parish is just one example, but they have entered into it with great pride and zeal and we salute their loving and helping so many people that they will never even see.

By Fr. John Dietzen

Why didn't Jesus cure more people?

Q. Why didn't more people request cures of Christ who apparently never refused them requests? It seems to me that the path to his temporary home would have been thronged with people who heard of this miraculous healer.

Blind people, the crippled, all sufferers have some faith that someone, somewhere, can cure them. Apparently Christ never failed to cure those who approached him. A truly successful healer in San Francisco would crowd the town very quickly. Why were there any sick in Israel?

A. As you might suspect, you are not the first to be puzzled by this question. Through all the centuries since Christ, Christians have pondered and meditated on the fact that if Jesus cured one person he could have cured everyone.

Furthermore, since his powers of healing were not limited to time and space, he theoretically could have cured everyone in the world and put an end to all human suffering.

The fact that he did not eliminate all pain and evil from our human condition certainly cannot be attributed to his lack of power or to his lack of compassion and love. He overwhelmingly showed both of these, most of all by his own suffering, death on the cross and resurrection.

It seems clear, then, that the healing miracles of Jesus had other larger purposes beyond the relief of pain. For one thing, Jesus saw his healing actions (and other physical miracles) such as a sick back to those who have died) as signs of his supreme power over all evil.

To him they were witnesses to the fact that neither physical suffering nor the worst of human sinfulness could ever be larger than the power of good, the power he embodied as God. It is as if he said: "If I don't take away all your suffering, it is not because I cannot do so, or because I do not love you enough. Buried deep inside the nature of mankind, and inside the human heart, there is the mystery that fulfillment perfection comes from the passage through death to life. The best I can do is tell you this, show you that it applies even to me, and then ask you to follow me and trust me."

Campus minister meet pushes myths

To The Editor:

The Barry College conference of Catholic campus ministers reported in the January 9 VOICE seems to have bent over backwards in trying to deny the basic tenets of Catholicism and Christianity. What is the point of collecting a handful of ancient myths and beliefs and oversimplifying them to say steak -- here at home.

Among the many reasons for Christ's miracles, one is that they were his way of helping us deal with this question. If he could not give us a perfectly satisfying answer, he at least helps us to see that in the mystery of God's providence there is an answer, an answer that is revealed, if only dimly, most of all in his own death and resurrection and in our following of him in this paschal mystery.

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

Letters to the Editor

Flip side of Lennon

To The Editor:

The "Now Generation, Peacocks" etc., are now expressing a desire for a gun control law. Does this group think that this will prevent crime, when the Now Generation broke every law which was not to their liking?

The Now Generation claimed that they were not responsible for the events which happened in their time. The question is, who is responsible for the following:

1. The use of dope in the U.S.
2. The crime in the U.S.?  
3. The V.D. Epidemic?
4. Pregnancy among teenagers?  
These events are only the tip of the iceberg. We could go on and on, but I will close with a quote: "If one does everything one pleases, then the rights of others are abused, community is destroyed and one ends up enslaved to the values of pugnacity."

John J. Medel
Homestead, Fla. 33033

Miami, Florida / THE VOICE / Friday, January 30, 1981 / Page 9
By Antolnette Bosco

Sunsets versus reality

While reading recently, I came across a short magazine item titled, "If I had My life to Live Over." It appealed to me because the author, known as Brother Jeremiah, listed a number of things he would do differently. He would: be sillier, climb more mountains, watch more sunsets, do more walking and eat more ice cream.

I could feel his frustration when he said: "You see, I'm one who lives sensibly and sanely, hour after hour, day after day..."

"If I had stared at the stars, who would have earned the money to pay for the food and shelter...I certainly don't need the doctor's book."

---

By Fr. John B. Sheerin, CSP

The Catholic novelist

The recent death of noted novelist A.J. Cronin in Switzerland at the age of 84 takes us back over the years to the controversy over "the great catholic novel." Catholic readers in the 1940s and 1950s were painfully aware of the low level of Catholic literary achievements and yearned for the coming of a great Catholic writer whose published work would compare with the best novels by non-Catholic authors.

"All the good writers are being swept away in a melancholic, oppressive and depressive philosophy...they seem to have no light to guide them."

A.J. Cronin

UNEXPECTEDLY, the dream of a great Catholic novelist never materialized. Graham Greene came close but he never really made it. He can write fascinating spy stories but he is not an author.

The Keys of the Kingdom" was a fascinating story about an admirable Catholic priest who spent most of his life as a missionary in China. It was a bit didactic in places but unquestionably was a super piece of work which gave the top half million mark in sales.

Another notable works by Cronin were "The Star Look Down," "The Citadel," and "Shannon's Way." The Times described "Hatter's Castle" as the work of a novelist "destined for the seats of dieting, working or fixing the plumbing.

So, with Brother Jeremiah's article in mind, I listened eagerly to the doctor's explanation that procrastination does not come free. In fact, he said, procrastinators suffer a higher level of stress and anxiety than other people.

THE PICTURE was clearer now for me. Because of Brother Jeremiah's precise lifestyle, he probably lived with a low level of dis-ease (discomfort). This legacy of good health was probably the reason why he could still care enough to write an article about enjoying life more.

By Tom Lennon

Gays?

Q. I do not understand why homosexual men and women are called "gay." Can you explain this? (N.C.)

A. Not with absolute certainty, for the answer seems to lie in what happened hundreds of years ago. One research expert says that such people were called "gay" centuries before they were called homosexual.

The term seems to have sprung from an old French word, "CAl", MEANING BRIGHT, LIVELY, MERRY OR BLITE. But why it then was applied to homosexuals, the expert does not say.

Certainly "gay" is a kinder term than such derogatory words as "faggot", "queer" or "fairy." Some of my young spes tell me that these three cruel terms are heard with some frequency on the playgrounds and in the halls of both public and Catholic schools.

IN ONE CASE, a fourth-grade boy, who liked to read a lot, was regularly called a "fag" by the class bully, who also routinely beat up the boy to try to prove his point. Finally, the parents of the victimized lad gave him some lessons in boxing and the bully was eventually put in his place.

Probably "homosexual" is the most accurate term to describe people who are physically attracted to those of their own sex. The Christian would rule out using such words as "queer," "fairy," and "fag" because of their unloving and cruel quality.

The slang word, "gay," may be a sort of advertising gimmick to make homosexual activity appear more acceptable and attractive. But it is not an accurate term. The condition of homosexuality, far from being gay and merry, is often considered a serious emotional disorder.

A psychiatrist at the highly respected Menninger Foundation, Harold Voth, says, "Contrary to what leaders of the gay liberation movement and misinformed professionals would have one believe, homosexuality is an unnatural condition turned outward evidence of a psychological disturbance."

Voth also says people are driven to this condition by forces within the unconscious regions of the mind. They do not freely choose the condition, and so it is incorrect to speak of "sexual preferences."

LET ME note here that the condition of homosexuality is not a sin. Indeed, the homosexual who leads a chaste and courageous Christian life may end up being a saint.

On the other hand, the Catholic Church teaches that deliberate homosexual activity is a serious sin. Some, at least, believe such activity to be a tragic and empty way of life. One married man who deserted his family to become a homosexual lover said six months later, "I would not have believed the terrible penalties and loneliness which I embraced once I got into homosexual activity."

There are those who say that "gay is sad." Whatever the fact, the truth, all homosexual people deserve not mockery but sympathy, compassion, prayer and love.
Some time ago a noted judge who had many years of experience with married couples stressed one cause of many broken homes. He said in many cases it was not a question of a husband and wife falling out of love, because they had never been in love. One or both had identified love with personal convenience or passion and, therefore, failed to bring to the union the spirit of self-sacrifice that a happy marriage requires.

The records seem to bear out the judge's remarks. The story of mutual selfishness is frequently made clear at divorce hearings. When the facts are laid out, too often it seems each one married primarily to get something, not to give. And usually the "getting" involved pleasure or material advantages. The thought of binding oneself to a way of life that required sacrificing this or that preference or convenience never got into their understanding of what marriage is all about.

PERHAPS WE are slowly coming to a better understanding of what genuine love is. Not that the marriage situation through the country has bettered by any means. However, to say, many are indeed learning the hard way that true love is not self-seeking. It always requires dedication to selflessness. For the worthlessness of love is hungering in the desire to give. The deeper the love, the more intense and generous the desire to give all to prove oneself.

No matter now whether we are referring to love between God and man or between men and women or me and my neighbor, love indeed goes in different directions, reaches different degrees of intensity, binds under different obligations, but all love demands the same basic self-sacrifice. Jesus seemed never to tire in getting this idea over. We find in the Gospels this kind of love, and none other in his dealings with all types of people.

All his attitudes and approaches show his utter self-forgetfulness in order to bring glory to his Father and lasting happiness to us.

WHEN YOU READ the Gospels and reflect on him as he goes about "doing good"; healing souls and bodies right up to the moment of his death, the purity of his love for us breaks through. Even in his hours of greatest sufferings on Holy Thursday and Good Friday, selfless love drove him to heal Malchus. After Peter put the sword to him; to

"...for the greatness of love is rooted in the desire to give. The deeper the love, the more intense and generous the desire to give all to prove one's self.

reward Veronica, to comfort the sorrowful women, to forgive his mocking, gleeful enemies, to convert Dismas the thief.

This sounds more than idealistic. It sounds impossible to us, doesn't it? But a Christian has a conscience case on his hands when he remembers that Christ demanded imitation in this most important business of life - loving God and neighbor. There are indeed times when these words make us uneasy - "a new commandment I give you, that you love one another.

How far must we love one another? ... Even as I have loved you! There's the rub. To love with the thought uppermost of giving, not getting, with the desire to please rather than be pleased.

AS A MATTER of fact - and this hurts - he said his true followers could easily be identified by the love shown others. "By this shall all men know that you are my disciples, if you have love for another."

Needless to say, this is difficult, at times very difficult. It would be dreamy nonsense to imply otherwise. We find it so hard to believe that love has nothing much to do with a warm, spiritual feeling. Why does hard cold love, doing the less government is needed, I hope we will have the courage to revise his inaugural rhetoric and to act accordingly.

Miami, Florida / THE VOICE / Friday, January 30, 1981
issues and to the situation of the 52 Americans who had been held captive in Iran.

From historic Faneuil Hall in Boston to Oregon's capitol in Salem, speakers referred to unborn children threatened with abortion as "hostages" who must be freed. "Every child conceived in the U.S. after Jan. 22, 1973, has been held hostage by our Supreme Court until birth," Anita Angus, former president of Oregon Right to Life told about 250 pro-lifers. "Yes, our Supreme Court, not fanatics in Iran, declared unborn babies prisoners."

At a rainy candlelight rally Jan. 22 Ms. Angus noted that a similar rally had been held earlier to celebrate the release of the Americans who had been held captive in Iran four years ago.

"But on a sad note, during the first 24 hours of their freedom 3,600 other Americans were killed by legal abortion," she said.

"When it comes to the issue of life and protection of life there is no compromise," said Sen. Alfonse D'Amato (R-N.Y.), as he lent his support to the amendment at the Washington rally.

Raymond Flynn, a Boston city councilor, also compared the plight of the unborn to the 52 hostages. He spoke to more than 1,000 people at th Jan. 22 Assembly for Life at Faneuil Hall.

Keynote speaker, Joseph Kelly of Andover, Mass., said that the American people are traditionally caring and "they must be brought to understand the savageness, the barbarism, the painful death caused by each abortion.

If THIS message is clearly and factually communicated the American public will be shocked. They will be revolted (sic) and the vast majority will rise up in demand of a human life amendment. It must be done," he said.

Some of the congressional speakers in Washington ties the anti-abortion movement to basic rights. "We're protecting unwanted people everywhere," said Rep. Henry Hyde (R-III.), sponsor of the Hyde Amendment which limits federal funding of abortion. He included the poor, handicapped and elderly with the unborn in the "unwanted" category. "If they are unwanted, they are our cause."

I believe sincerely all human liberty depends on this issue," said Rep. Ron Paul (R-Texas), an obstetrician-gynecologist. "How can you defend liberty if you cannot defend life?"

In Peoria, Ill., 2,000 people held a "walk for life" and pro-life program. Chicago pro-lifers staged a "Testimony and Prayer Vigil" in front of the Con- cord Abortion Clinic and about 1,200 people gathered at the Minnesota state capitol in St. Paul.

Archbishop Thomas J. McDonough of Louisville, Ky., celebrated a "Respect Life" Mass attended by about 200 people. In his homily, he called Jan. 22, 1973, "a day that will live in infamy" and told pro-lifers to march with dignity.

Cardinal Terence Cooke of New York urged Catholics in his archdiocese "to renew your determined efforts to end the tragedy of permissive abortion," and to "insist that our government officials take the necessary legislative and administrative action to assure that public funds are not used to destroy human life, even for the mistaken reason of solving the problem of poverty and other social ills."


"As I speak to you, 10 children have died. And if the forces of death have their way, many more will die," he said.

"It is time for a new beginning. We must stand up for life. It is time to drop any pose of sophisticated indifference and to inform ourselves, to help those in distress and to take part in the democratic process by opposing government funds for abortion and by supporting the enactment of a human life amendment to the Constitution.

"We have to do our best to make a new beginning. We have 10 million advocates before the throne of heaven, and with God's grace we shall prevail."

Visitation Children's Choir during Respect Life shrine dedication ceremony at Our Lady of Guadalupe in Chicago. One of the mosaics came from Mexico.
Deerfield citizens defeat abortion clinic bid

By Dick Conklin
Voice Correspondent

While some people observed the eighth anniversary of the legalization of abortion by marching in Miami or Washington last week, the citizens of Deerfield Beach had a local happening of their own.

At last week’s city council meeting, the owners of a planned new abortion clinic – to be known as the Deerfield Women and Children’s Health Center – petitioned the Zoning Board, so the whole matter was to be known as the Deerfield clinic. They received a Broward County order for a permit to move forward.

The clinic’s location, in a building on 16th Street, located near the Broward Medical Center, in the heart of Deerfield Beach, will be known as the Deerfield Clinic. The clinic will be a one-stop shop, offering services to women and girls who choose to have an abortion. The clinic will also provide prenatal care, counseling, and education on family planning.

Their request was made by Dr. Robert Sargent, director of the clinic. He quoted from President Reagan’s inauguration address in which he defended the rights of the individual.

Episcopal Church Bishop Anthony Clavier was the first of many to speak against the clinic opening. “Anyone who has been hugging a child with Down Syndrome knows that one is unwanted or inhuman in the eyes of God. Don’t think that we in the clergy are above all of this either. We sit at the bedside of the woman giving birth, the handicapped or retarded child, and the dying person. Think of the thousands of people who wait in vain for a child to adopt because of the millions being killed in these clinics.”

But that was before the people from the Archdiocesan Respect Life Director’s Office. There was a large gathering of pro-life citizens who showed up to support the cause. The crowd included priests, nuns, and laypeople from all walks of life. The Archdiocesan Respect Life Director, Fr. Dan Kubala, spoke at all parishes throughout South Florida. He distributed “Life Roll” cards which were index cards for the names and addresses of people opposing the clinic opening.

Then, various parish groups, like the Knights of Columbus and the Homeschool Association joined hands with the local high school and middle school PTAs and people from all faiths in the community. When the city council meeting convened on Tuesday night, the Deerfield Community Association was out in full force, the chambers were filled to capacity with pro-life citizens, and folding chairs had been hastily set up on the front lawn to handle the overflow crowd.

Rev. John H. Clark, III, pastor of the Zion Lutheran Church, set the tone for the evening when in his invocation he gave thanks for the release of the hostages, the inauguration of a new president, and for the right to life of all.

As is customary, people speaking in favor of the clinic first were permitted. Lawyer Richard Gunnet protected the presence of the clergy at the meeting, and then reminded the commissioners - that the 1973 Supreme Court ruling made abortion legal - “the law of the land.” He implored them to think of his clients – the abortionists - who would suffer great financial loss if the permit were denied.

American Civil Liberties Union representative Sam Clark was next, arguing that women and girls should have a right to the services offered by the clinic. He quoted from President Reagan’s inauguration address in which he defended the rights of the individual.

FATHER CONNAUGHTON held up a large box filled with hundreds of the index cards. He explained that they bore the names of the “silent majority” who couldn’t attend the meeting. Recalling an incident at the end of World War II, he said that General George Patton made the residents of one German town walk through a local concentration camp to see firsthand what had happened there. “If we consciously let this clinic open in our town,” he said, “we can make Hitler, who put to death six million people, look like an honorable man.”

A mother of four, Mrs. Victoria Smith, took the stand. “Babies are people. I can’t believe this. It is inconceivable that we could be even considering putting in a clinic to kill people. We’re here today to say OK to killing people! No way.”

Many other people spoke, eloquently defending not only the right to life, but the right of the citizens, through their elected representatives, to decide what kind of businesses they wanted in their city. Finally it was over.

The clinic’s representatives got a last chance to plead their case, but it was too late. The decision was made by the city council members for their pro-life vote. The clinic’s representatives got a last chance to plead their case, but it was too late. The citizens of Deerfield Beach had expressed an overwhelming concern for life, and the city council heard them loud and clear. The vote on the clinic proposal was unanimous “No.”

AFTERWARD, a jubilant crowd lingered outside city hall, as residents thanked the clergy and other people who spoke at the meeting, and the city council members for their pro-life votes. One observer noted that it had taken a lot of marches and lobbying and letters and petitions to enact the state and federal pro-life legislation that exists today, and it would take much more before the Human Life Amendment is enacted. “But I have no doubt at all,” he said, “that the kind of witness that took place here tonight, repeated again and again all over the country, will make the difference.”

Fr. Bryan Dalton of St. Ambrose displays Silent Majority petitions on index cards.

Medical Center – petitioned the commissioners to approve their permit request. Their clinic’s location, in a renovated building on U.S. 1, has received a Broward County occupational license and the 4 - 3 approval of the Deerfield Planning and Zoning Board, so the whole matter looked like a shoo-in.

The clinic will be a one-stop shop, offering services to women and girls who choose to have an abortion. The clinic will also provide prenatal care, counseling, and education on family planning.

As is customary, people speaking in favor of the clinic first were permitted. Lawyer Richard Gunnet protected the presence of the clergy at the meeting, and then reminded the commissioners - that the 1973 Supreme Court ruling made abortion legal - “the law of the land.” He implored them to think of his clients – the abortionists - who would suffer great financial loss if the permit were denied.

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“If we consciously let this clinic open in our town, we can make Hitler, who put to death six million people, look like an honorable man.”

Fr. James Connaughton

ST. AMBROSE
Q. Where do you turn for help when your 13-year-old daughter begins to criticize and challenge every parental decision? When your 17-year-old son defies your curfew and says he can come in whenever he pleases? When your children get out of school at 3 o'clock and you cannot be home until 5 o'clock? When you want to take a college course that meets mornings and you still have a preschooler at home?

A. A few decades ago, in such situations most families would have turned to relatives. You may not have followed your mother's advice of reassuring children, but you certainly talked things over with her.

Your sister watched your children if you needed to be away, and you did the same for her. When your teenager became difficult, he could tell his troubles to his grandmother. He even stayed with her occasionally when the family needed a cooling off period.

Today many families live far from their relatives. Mobility has changed our very lifestyle. In big crisis, serious sickness or death - our family members still help us out, often coming many miles to do so.

Lacking relatives nearby, many families now struggle alone with the ordinary, everyday problems. Parents try to cope single-handed with child-care arrangements or difficult teens. With no one to turn to, such common problems become heavy burdens.

WHY DO FAMILIES struggle alone? Perhaps they are reluctant to “bother” their friends. They do not feel comfortable enough to unburden their problems. Perhaps they lack the humility to say, “We have a problem and we don’t know how to solve it.” More subtly, perhaps they do not wish to friends to bother them, and they realize that asking for help usually means repaying the favor at some later date.

Whatever the reason, two-parent families might learn from the growing number of single parents in their midst. Single parents too may try to cope alone. Out of sheer necessity, however, many join together for physical and emotional support.

Hostages free, Iranians not

By Dr. James and Mary Kenny

What a couple of weeks it has been, this 1981, with the great anticipation and then great joy of finally having our U.S. hostages freed from Iran.

I can remember the long weekend we waited, hoped, prayed, that they actually might be freed before President-elect Reagan was sworn into office.

The pain we felt in our hearts that weekend was so strong, I saw people on the streets or in the grocery stores talking to perfect strangers about whether our people would come home or not.

I must admit many a time I had great personal doubts as to their survival, not to mention any of them ever seeing home again. In a very real sense I think all of 1980 was a year of pain, not just for the men and women held hostage and their families here at home, but for all of us. It seemed we were so close, yet so far so many, many times.

To me, the fact that they are now released is a true miracle. I know I have had many moments of near despair for those people. Now I feel a deep sense of gratitude and relief that the ordeal is over and at last our hostages are free. I think for myself too, I have a sense of prayer not only for myself but for our whole nation having been answered. There is so much I could reflect on, especially now as more and more stories are appearing on what has happened.

When one hears of beastly things it is so easy to desire to be beastly in return. There is the dark side within each of us which never sleeps. I think this more than a year has taught me much. First, I must never give up hope no matter how bleak a situation may appear. Secondly, I must learn more about putting my actions in God's hands. Thirdly, I need to thank God daily for being an American and enjoying the freedom that is mine by simply living in the U.S.A.

THINKING a bit about the people of Iran, I paged through some thoughts I had jotted down a while back. I ran across this poem:

The people are weeping
The fields are burned
The tables are turned.
The bread from heaven
Will be the heaven
To begin anew.

To me, the fact that they are now released is a true miracle. I know I have had many moments of near despair for those people. Now I feel a deep sense of gratitude and relief that the ordeal is over and at last our hostages are free. I think for myself too, I have a sense of prayer not only for myself but for our whole nation having been answered. There is so much I could reflect on, especially now as more and more stories are appearing on what has happened.

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When one hears of beastly things it is so easy to desire to be beastly in return. There is the dark side within each of us which never sleeps. I think this more than a year has taught me much. First, I must never give up hope no matter how bleak a situation may appear. Secondly, I must learn more about putting my actions in God's hands. Thirdly, I need to thank God daily for being an American and enjoying the freedom that is mine by simply living in the U.S.A.

THINKING a bit about the people of Iran, I paged through some thoughts I had jotted down a while back. I ran across this poem:

The people are weeping
The fields are burned
The tables are turned.
The bread from heaven
Will be the heaven
To begin anew.

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Bread

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Pound Cake

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Waffles

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China Mix

3 for $1.19

Date-Line Dairy

Trim-Line Milk

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Cheese

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Open 24 Hours Every Day
Palm Beach and Martin Counties will team up, joked about the "Hail Mary" pass during the evening before the re-opening of the courts to seek divine guidance for the Georgetown Region's second annual Red Mass, covered dish dinner and social. For more information, call 653-3147, 652-3624 or 563-6571.

**P.B. Black Advisory Council holds social**

The Black Catholic Advisory Committee of the Palm Beach Region extends an invitation to friends to attend a pot luck social on Jan. 31, 1981, at 7:00 p.m., at 914 S. Mangonia Cir., W. Palm Beach, Fla. Reservations, 655-6342 (days) or 655-6432 (nights) before 8:30 p.m. to avoid the "Hail Mary" pass.

**Bishop Joyce book a gem**

By George Kemon

Bishop Robert F. Joyce, retired Bishop of Burlington, Vermont, and Florida's winter guest, has had a compilation of his columns once written for the Vermont Catholic Tribune made into a readable, worthwhile book.

Bishop Joyce, for many years, wrote a column a week for the Diocesan newspaper in Vermont. Last year, the Daughters of Paul, those great Nuns specializing in communications, asked him if they might make a compilation of some of his columns and put them into book form. He readily agreed and "Thoughts to Ponder" is the result.

The Bishop's motto, "That They May Have Life" is carried throughout the book as the last sentence in each column -- a fine way to close each of these small gems of thought, education, admonition and guidance which are indexed, one for each day of the year.

There are words for us when we are "down" or "up," "agreed," or even "pleased" -- some words for most of our moods and more important, for our needs.

These are not metaphysical paragraphs, nor are they deeply philosophical, they are written in everyday words that we layman can respond to -- and in exactly the way that Bishop Joyce has "exercised his ministry for so many years -- on a common sense, easy to understand level of teaching. For he is teaching, as is his duty, and his former flock in Vermont can attest to his success.

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Vivian Zaleta, Registered Nurse, owner and administrator
Texas bishop hits MX missiles there

AMARILLO, Texas (NC) — Urging his people to pray for the day when all nuclear weapons will be dismantled, Bishop L.T. Matthiesen of Amarillo has sharply questioned proposals to build the MX missile system in the Texas Panhandle.

“The prophet dreamed of a time when men would turn swords into plowshares,” said Bishop Matthiesen, “but we are busily turning plowshares back into swords, turning cropland into missile bases.”

Bishop Matthiesen’s comments came in a Christmas homily which subsequently was reprinted in January in the West Texas Catholic newspaper of the Amarillo Diocese.

BISHOP MATTHEISEN noted that recent hearings on a proposal to locate the MX system in the Texas Panhandle and adjoining New Mexico “has brought the question of war and peace, of an atomic holocaust with ourselves as the victims, to our very doorstep.”

He said locating the mobile missile system in Texas would “take 149,000 acres of Texas farm land out of food production, displace some 1,400 families, require millions of acre-feet of water, cost billions and billions of dollars and — though it may be obsolete before it is completed — will invite a barrage of atom bombs to descend on our heads while we rain death and destruction on the heads of the citizens of the Soviet Union . . . “There is no way we can do the enemy in without them doing us in,” he added.

Noting that the world is far from peace, Bishop Matthiesen pointed out several trouble spots such as the killings in El Salvador, the tension in Poland, the invasion of Afghanistan and the fratricide in Ireland.

“If our own hands were clean, there would be reason for confidence that goodness will prevail,” he said. “But they are not clean, as we must ever remind ourselves.”

HE CONTINUED, “It was we who set off the first atom bombs that threaten now to destroy us all, and we are not even horrified by it, assuring ourselves that we saved many lives by taking thousands of them.”

Bishop Matthiesen acknowledged that non-violence may seem an unrealistic alternative, but added, “the Christmas celebration assures us that it is the way of Jesus Christ.”

Bishops’ war-peace unit

WASHINGTON (NC) — Three new ad hoc committees, including one to study and make recommendations on church teachings on war and peace, have been established by the U.S. bishops, it was announced Jan. 26.

The three new committees were established in response to discussions by the bishops at their annual general meeting in Washington last November. In addition to the war and peace issue, committees also were formed to study the relationship of capitalism and Christianity and to develop a new “mission statement” for the National Conference of Catholic Bishops and U.S. Catholic Conference.

Archbishop Joseph L. Bernardin of Cincinnati, a former NCCB-USCC president, has been named chairman of the ad hoc committee studying the war and peace issue. The other committees will be chaired by Archbishop Rembert Weakland of Milwaukee (capitalism and Christianity) and Auxiliary Bishop Daniel Pilarczyk of Cincinnati (NCCB-USCC mission statement).

According to the announcement, the chairmen will name other bishops to membership on the three committees.


DEFACED mural, right, symbolizes national problem costing taxpayers millions of dollars a year.

VANDALISM

...How a Catholic counselor fights it

Los Angeles (NC) - The director of a Catholic psychological clinic is fighting what he calls the "vandalism tax," the cost of vandalism in schools, which now amounts to about $600 million a year.

Joseph Nicolosi, director of Thomas Aquinas Psychological Clinic in Encino, Calif., said his research indicates that the cost of vandalism is equivalent to $13 yearly per student in the United States.

"Vandalism, from a psychological point of view," Nicolosi said, "is a misplaced and symbolic anger or frustration, an inability to express or engage with the environment."

"VANDALISM," Nicolosi continued, "is usually committed by adolescent males, not always, but characteristically so. Very often these adolescents feel an impotent rage at the system at large. There is a non-identification with authority figures, be they in school, church, city or in the home."

Youngsters, he said, need personal validation from parents, teachers, priests and other authority figures. "If a youngster receives it, there's no need to commit any vandalism," he said.

Nicolosi, who is also a volunteer consultant to the Los Angeles archdiocesan marriage tribunal, said: "It is the responsibility of the family to acknowledge the child, to give him his due, to let him feel he has some satisfying interaction with the family at large."

"Does the youngster have the kind of family environment in which he's feeling neglected and overlooked, in which he can't say anything that will gain him acknowledgment, satisfaction or recognition? Very often that's the problem. Youngsters feel frustrated in their ability to communicate, to assert that they are alive, that they have something to say, that they are not outsiders in their own family."

"I WAS ONCE seeing a boy who blew up a wall at school at night with high explosives," Nicolosi continued. "That was his secret accomplishment. It was his great satisfaction to go and see that wall."

The success of a project designed to reduce vandalism in the Los Angeles County schools, seems to support Nicolosi's views.

Although a study has cost taxpayers $42 million since 1973, losses during the 1979—80 school year decreased to $7.4 million from the 1978—79 high of $8.5 million.

The County's schools superintendent, Stuart Gothold, attributed the reduction to Project REVIVE, which found a link between vandalism and the inability of students to read textbooks assigned to them in class. Changing textbooks to match the students' actual reading ability, encouraging teachers to create a positive environment and giving students an opportunity to experience success have resulted in reducing vandalism by an average of 57 percent in schools where the project has been conducted, Gothold said.

Priests can also be effective in preventing vandalism, Nicolosi said. "In the eyes of a child, the priest has a connection with God," he said. "If the priest can give him recognition, an acknowledgment, a personalized validation that he wants, there's no need to commit any vandalism."

A PRIEST CAN give this recognition by "a little personal contact, a little personal interest," the psychologist said. "Use a first name. Touch him on the shoulder. It doesn't have to be extensive, but it does have to be personal."

There is no "vandal type person," Nicolosi said. Vandalism is more a sociological than a psychological problem, and social characteristics distinguish areas of high vandalism, he explained. "High-damage schools tend to be located in lower socioeconomic areas with low occupational status of the father, high transience and instability. Schools show high staff turnover, low staff morale and little identification among parents and teachers and pupils with the schools."

Nicolosi said the entertainment media also transmit the concept of "destruction for fun." Noting that a recent rock concert in New York City's Central Park concluded with the explosion of a Cadillac on stage, he said, "The idea of destroying things is supposed to be very exciting and very, very 'in.'"

Nicolosi said many adolescents also experience economic frustration because they see a certain amount of prosperity all around them and television communicates the idea that everybody has what they want except them.
Deregulation of radio is criticized

Baltimore (NC) — The president of the National Association of Catholic Broadcasters (Unda-USA) has expressed dismay at the recent ruling by the Federal Communications Commission (FCC) deregulating four key areas of commercial radio broadcasting.

“This ruling,” said the Unda-USA president, Paulist Father John Ceaney, “has taken us a giant step closer to the times when the need for profit in a radio station, rather than public interest, convenience and necessity, will determine what is heard or not heard on the people’s air waves.”

By a 6-1 vote Jan. 14, the FCC dropped rules specifying that radio stations whose licenses are up for renewal ascertain and address community needs, keep programming logs and maintain schedules of radio stations throughout the country,” Father Ceaney said.

The FCC had properly noted, he said, that only an act of Congress could change the public interest standard of broadcasting.

Unda-USA “will monitor as carefully as we can that changes that occur in the broadcasting schedules of radio stations can be kept to a minimum and that broadcasting has not been tempted with non-entertainment programming.”

The Cause for Padre Pio of Pietrelcina has recently been given Apostolic Approval.

The preliminaries for the Cause of Padre Pio’s Beatification and Canonization were begun in November 1969.

Padre Pio lived and conducted his apostolate for more than 50 years in Our Lady of Grace Capuchin Friary, San Giovanni Rotondo, Italy. He is known for his fervent Mass celebration, his ministry in the confessional, and his mystical gifts. He also held title to the first priest stigmatist in the history of the Roman Catholic Church. On September 23, 1968, he died in the Odour of Sanctity with over 200,000 persons present at his interment. At his direction over 2,000 prayer groups of varying sizes were inaugurated and are actively conducted in the U.S.A., Europe, the Far East, India and Africa. Hundreds of thousands of persons, both Christian and non-Christian, hold fondly Padre Pio’s memory and friendship and readily consider him their Spiritual Father.

For additional information on the life of Padre Pio and a copy of the official Prayer for his beatification, write to The National Centre for Padre Pio, 11 N. Whitehall Road, Norristown, Pennsylvania, 19403.

Padre Pio Cause approved

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Miami, Florida / THE VOICE / Friday, January 30, 1981 / Page 19
St. Clare sets parish renewal week

N. PALM BEACH — Father Joseph M. Wyss, O.P., will conduct a parish renewal mission during the week of January 31 through February 5 at St. Clare Parish, 821 Prosperity Farms Road, North Palm Beach. The mission will begin with the Introductory Session on all the Masses on Sunday and will continue with services on each night through Thursday evening. The final service will be held on Thursday, February 5, closing with the papal blessing of Pope John Paul II.

“We have worked closely with Father Neil Hemming, pastor of St. Clare Parish, to tailor-make a mission to fit the needs of his parish,” said Father Wyss.

“There is a hunger growing within our diocese and certainly the Catholic doctrine in the content of pulp preaching. Persons have mentioned this to me again and again in Texas,” in New Mexico and in California. St. Dominic founded the Dominican Order particularly for this type of preaching.

Father Wyss taught theology and philosophy at the University of Dallas in the early sixties. From 1969 to 1978 he was the Director of the Catholic Youth Center at Rice University in Houston. During those years he was affiliated with Post Oak Psychiatry Associates at the department of mental health of St. Joseph Hospital in the same city. He is a Certified Alcoholism counselor of the State of Texas. Each Mission session will be held at 7:30 P.M. in the Church, Sunday, February 7, through February 5. The topics for each night are as follows:

Sunday night: "What Is This Thing Called Love?"

Monday night: “How Can God Be Good When He Allows So Much Misery?”

Tuesday night: “Love Means Forgiveness.”

Wednesday night: “Three To Get Married — God, Bride and Groom.”

Thursday night: “Jesus, Living in Our Midst.”

High School religious program

Mr. Tom Zanzig, consultant for St. Mary’s Press, and author of high school religious programs will present a workshop for all jr. high and high school religion teachers. The theme will discuss a “Model of Total Youth Ministry”, Stages of Development and Growth in Faith.

Groups formed to handle elderly

Catholic Service Bureau is sponsoring a group to assist family members in handling the stresses involved in caring for disabled, older adults living in the home. A group will meet Wednesday evenings at 9:00 p.m. for six weeks, beginning on February 25, 1981, in the Lauderdale Lakes area.

Registration is $30.00, but no one will be excluded because of financial difficulty. Interested persons should call Rick Marsh at 522-2513.

Dominican Laity

The Dominican Laity, Third Order of St. Dominic, will meet on Sunday, Feb. 7, 1981, at Barry College. Novice Instructions will begin at 10:00 a.m., in Thompson Hall Board Room. Rosary recitation begins at 11:00 a.m., in the Cor Jesu Chapel followed by Mass.

Lay Carmelites

Lay Carmelites will meet on February 7, 1981, at Villa Maria Nursing Home, 1050 N.E. 125 St., Miami, at 11:30 a.m. to 2:00 p.m.

S. Dade Deanery

Mrs. Janet Parham, President of the South Dade Chapter of Dominican Catholic Women, has announced that the Spring Board Meeting will be held on February 3, 1981, at St. Louis Family Center, 2720 S.W. 120 St., Miami, Registration begins at 12:30 p.m. All members of the Deanery Board are urged to attend.

“What ever else the growing spiritual life of the community entails, it certainly means a more intense sharing among the whole People of God of the gifts of the Spirit. And this we wish to reinforce.” (From the U.S. bishops’ 1980 reflections on the laity)
LEAGALS - NOTICE OF ADMINISTRATION

MANDATORY AGAINST THE ABOVE ESTATE AND PERSONAL REPRESENTATIVE, of Vergie J. Riggs, File Number 81-498, is pending in the Circuit Court for Dade County, Florida, Division 02, the estate of Vergie J. Riggs, deceased.

The names and addresses of the personal representative, the registrar of the personal representative, all persons qualified as personal representatives, and (2) any objection by an interested person or the decedent’s attorney are set forth below.

The names and addresses of the personal representatives and the registrar of the personal representative are as follows:

Personal Representative
Robert M. Riggs
1030 NW 24th St.
Miami, FL 33125

Registrar of the Personal Representative
Gladys Dell Riggs
1030 NW 24th St.
Miami, FL 33125

ALL PERSONS INTERESTED IN THE ESTATE TO WHOM NOTICE HAS BEEN GIVEN ARE REQUIRED TO PRESENT CLAIMS TO THE PERSONAL REPRESENTATIVE, OR THE COURT, WITHIN THREE MONTHS FROM THE DATE OF THE PUBLICATION OF THIS NOTICE. IF THE CLAIMS ARE NOT SO PRESENTED, THEY MAY NOT BE ALLOWED.

LEGALITIES - NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR Dade County, Florida, Division 02, the estate of Vergie J. Riggs, deceased.

NOTICE TO PERSONS HAVING CLAIMS AGAINST THE ESTATE AND PERSONAL REPRESENTATIVE, the personal representative of the estate of Vergie J. Riggs, deceased, as set forth below, and ALLEGED INTERESTED PERSONS TO WHOM NOTICE HAS BEEN GIVEN ARE REQUIRED TO PRESENT CLAIMS TO THE PERSONAL REPRESENTATIVE, OR THE COURT, WITHIN THREE MONTHS FROM THE DATE OF THE PUBLICATION OF THIS NOTICE.

LEGALITIES - NOTICE OF ADMINISTRATION

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IN THE COURT OF COMMON PLEAS, COUNTY OF Cuyahoga, STATE OF Ohio, the estate of Vergie J. Riggs, deceased.

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Our children usually go to large grade schools, great big high schools, enormous colleges. Often enough they begin to feel like numbers, not persons. All of us easily get lost in the mob, our individuality swallowed up, our personhood somehow diminished.

**Fighting depersonalization**

By Father John J. O’Callaghan

Remember the movie, “Network?” The hero announced that he was really mad and wasn’t “going to take it anymore.” He urged others who felt that way to shout it to the world. And they did.

The scene was uproarious. But much more than that, it hit home. I’ve watched the TV rerun with a roomful of people who were clapping and shouting along with the cast. I don’t think that reaction is a coincidence or a fluke.

These people were protesting the red tape in their lives, the impersonal treatment they get from society, the rat race they felt forced into.

I think the film taps some very live emotions. A lot of us obviously feel frustrated, helpless and angry about aspects of our lives over which we feel we have no control.

For there is much in our society which depersonalizes us. Government is big, companies and stores are big. People easily feel very small and anonymous.

- **HOW MANY** of us know the salespersons who sell us food or clothing?
- **How many** have met our state legislators, much less our U.S. senators or representatives?
- **Do we** know our mail carriers by name?

... Milkmen don’t even exist any more in most places! Our children often go to large grade schools, great big high schools, enormous colleges. Often enough they begin to feel like numbers, not persons.

And so for most of us: We easily get lost in the mob; our individuality swallowed up, our personhood somehow diminished.

This can even happen at church. When it does, it’s particularly wrong. Because the God whom we gather to worship together is one who never loses us in a mob!

The God who revealed himself to us is not a distant God but a near one, not merely our all-powerful creator but a near one, not merely our all-powerful creator but our loving parent.

What loving mother treats her children impersonally? What good father relates to his family except as individuals, with individual personalities, gifts, needs and temperament? Could our God do any less?

We believe in this kind of God. Our liturgy tries to embody that belief. In the Mass we commemorate individual individuals who have fought the good fight and won - the saints, in all their diversity of origin, ways of living and characteristics.

**WE LISTEN** to Scripture tell us how God loves us - each of us - “with an everlasting love.” We pray for persons by name - the pope, the bishop, the living or dead. We try, as we exchange a sign of peace, to mean the wish we voice for our neighbor.

We want to carry these liturgical rituals into our everyday lives. If we’re conscious that God calls us each by name, we’ll do our best to personalize our dealings with one another. We’ll become advocates as well for those most liable to be treated impersonally - people whose lives no one shares in a special way.

Certain people come easily to mind here: the aging, especially if they’re widowed or widowers; the childless, orphans, divorced; chronically ill and institutionized persons; the mentally ill, the physically or emotionally handicapped.

**How many of us know the salespersons who sell us food or clothing?**

But remember that a person doesn’t need to fit into one of those categories to feel depersonalized. One’s work may cause that feeling, whether it’s in a factory, an office or a grocery store, whether the worker is a man or a woman.

Living situations can be very impersonal too - especially in a big city, where sheer numbers seem to tempt us to put up psychological and social barriers around ourselves. Our complex society bristles with obstacles to a sense of belonging or being cared for deeply.

Recognizing this, we Christians need to reflect on ways we can bring our liturgical hopes and prayers for one another into our everyday lives. If we succeed in doing this, we’re doing a lot to spread the good news.
By Father Philip J. Murnion

Christians often serve as advocates for justice. Confronted by society's great needs, parishes and their people are frequently called on to fulfill the role of one who pleads the cause of another — an advocate.

An advocate may be one who simply helps another to obtain the service to which he or she is entitled. This may involve helping to assure adequate public or private health care, or defending the rights of an individual to fair treatment.

An ADVOCATE may be one who supports the cause of others in the halls of government, in the court system or business, pleading for benefits for unemployed parents. It may be promoting the causes of refugees.

An advocate may stand at the side of the person in need as help is sought. An advocate may also fulfill a role in making various authorities aware of needs that exist.

AN ADVOCATE may be one who supports the cause of others in the halls of government, in the court system or business, pleading for an adequate legal defense of teenagers charged with a crime, promoting the kind of discussion and dialogue that will lead to help for physically abused children.

Advocates wear many other hats as well:

1. Parishioners from St. Joseph's Parish in New Hope, Minn., have participated in bail hearings for poor persons accused of crimes, defending the rights of these individuals to fair treatment.

2. Sisters in the South Bronx on New York have helped parishioners work through the bureaucratic maze involved in dealing with the housing authority. Once the people learn how, they are enlisted to help others.

3. Parishioners in some parts of the country have begun asking what their representatives in Congress are doing to see to it that the hungry of other countries get relief from U.S. resources.

4. Some parishioners involved with health care, encouraging society to find ways to assure adequate prenatal care for pregnant women and medical care for migrant workers.

5. Parishes in Brooklyn have been organized to challenge candidates for public office on the specific ways they plan to serve the community.

6. Some religious community and dioceses are making use of their status to challenge corporation policies they regard as justice problems — e.g., hiring practices, job benefits, wages or company practices in foreign nations.

For instance, it was recently reported that a Milwaukee parish filed a shareholder resolution calling for a review of a U.S.-based banana conglomerate's employment practices in the Latin American nation of Nicaragua.

7. Other dioceses and parishes have joined in boycotting the products of certain food or manufacturing corporations, judged by the groups to follow some unjust practices.

CHRISTIAN advocates work to improve the situation of people who may be ill-equipped to help themselves. Advocates also try to make sure that the many lobbyists for special interests are balanced by advocates for the broader public good.

Because so much of human life in society has come under the control of impersonal forces, whether these be government structures, corporations, perhaps even some school systems and health services, there is a great need for parishioners to show concern by supporting each other in trying to make institutions serve people.

Perhaps the word advocate suggests a person continually involved in a confrontation with some institution or authority. Of course, advocacy work by bringing people into dialogue, by promoting peaceful solutions to serious problems that affect people.

For many, there is little that can be so encouraging and even demeaning as standing alone before experts in order to defend a claim for care. On the other hand, there is little that can be so encouraging as knowing that others are standing with you in a time of need.

This is the role of the advocate. The advocate is one who is willing to support another, not because he or she has the same need, but because no one should stand alone.

By Sigmund J. Mikolaśczyk

The transients come to St. Malachi parish in Cleveland early, and stay as long as it takes to eat a well-balanced dinner. Often this is the only decent meal they get in a week filled with odd jobs or just plain drifting.

For the "knights of the road," for the alcoholics counseled in the Samaritan program, for the needy children who are given shoes and mittens, St. Malachi is like a lighthouse, rock-steady in a sea of need.

A UNIQUE parish, St. Malachy is two distinct parishes, with separate finances and separate boards. The territorial parish includes some 400 persons from the immediate neighborhood, many on fixed and limited incomes.

The second was approved by the diocese as a non-territorial parish in 1975. The 400-member community of St. Malachi reaches beyond geographic boundaries and, according to Father Paul Hritz, includes "many people who are looking for a sense of belonging." These often are college-educated and professional people.

Sunday liturgies are central for the community, the focal point from which "all other activities flow," explained Father Hritz. He said the neighborhood parish deals with local problems primarily, while the community gets involved in issues beyond the neighborhood as well.

The free Monday dinner program is an exercise in cooperation, with community members working side-by-side with many parishioners to help others. It is also the parish's most popular and most visible social concerns program.

Even local politicians roll up their sleeves and help scrub pots and pans. A keystone of the community is its social concerns committee which initiates numerous projects. The Rainbow Club occupies some 125 are youths every Saturday with sports, crafts, and Christian readings along with lunch.

THE COMMITTEE also acts as a support group for the many elderly living in nearby high-rises, dealing with social programs, invitations to Monday meals, and transportation to banks, doctors' offices or shopping centers.

Ms. Vine said the committee's main purpose is "to sensitize community members to the needs of other people - whether nationally, or locally."
I got completely hysterical when I saw that show (on Cambodia) I couldn’t understand why God was letting this happen. Then I realized it’s us who are letting it happen.”

Sheila Benson

St. Maurice: ‘hoping to end hunger’

During Lent, parishioners will put their offerings for the hungry in ‘loaves of bread’ like this one.

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Susan Enrich talks to a Guatemalan woman at the nutrition center in Santiago which is sponsored by St. Maurice parishioners.

Arlene Gray, of the parish Research Committee, tells those interested how they can contribute to the fight against hunger.

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Refugio Para Marineros en el Miami

Por George Kemon

Para muchos de los hombres que hacen su vida en los barcos mercantes, Stella Maris, La Casa del Marino que creó y sostiene la Arquidiócesis de Miami, es un refugio seguro y una amable bienvenida en la costa sur-floridana.

El ocupadísimo centro social en el Puerto de Miami ha cumplido su primer año este mes de Enero y parece que cumplirá muchos más. Más de 1,000 marineros han sido atendidos por la Casa desde que abrió sus puertas. Stella Maris nació cuando la autoridad portuaria solicitó un capellán para tripulantes de ambos sexos que pasan por este puerto de Miami y la Arquidiócesis respondió destinando fondos de la Campaña de Caridades del Arzobispo para su creación. Su capellán y director es el Rev. Padre José M. Paz, párroco de St. Michael the Archangel, en West Flagler.

Para el marino que viene a Miami, Stella Maris es un faro en el horizonte; le provee servicios esenciales, cuida de sus emergencias y el se siente en el hogar. Un marino de Centro América que habló por teléfono con su madre durante las Pascuas le dijo: "Estoy en un lugar muy bueno, mamá, como si estuviera allí en casa".

El Padre Paz dedica parte de su vida al centro, allí se le encuentra entre 11 a.m. y 2 p.m., tiempo que se toma entre sus ocupaciones en la parroquia. Además, siempre que le llaman corre de nuevo a Stella Maris para tender una necesidad. El Padre Paz ha tenido una bendición en la persona de Rolando Riveron, años antes un abogado en Cuba y hasta hace poco, alto empleado de Eastern Cruise Line. Ahora está todos los días en La Casa del Marino y los fines de semana son los más ocupados.

Rolando Riveron es, para los marineros hispanos, una puerta de comunicación porque la mayoría de ellos no hablan inglés.

Stella Maris está situada convenientemente, entre los muelles de pasajeros y los de carga para servir a las tripulaciones de ambos tipos de embarcaciones.

Las relaciones con la autoridad del Puerto son muy buenas, dice el Padre Paz, hasta el punto que el Director del Puerto, St. Carman Lunetta le ha pedido bendecir toda nave que llega por primera vez a Miami. Por su deseo fue bendecida recientemente la construcción realizada en Loomis Island.

Stella Maris no se le pregunta a nadie qué religión profesa; todos son bienvenidos en el centro buscando un lugar donde de orar y vivir mientras esperaba otro barco que lo llevara de regreso. Al partir dejó su tarjeta y una donación. Estas no son solicitadas, pero algunos dejan algo, que se usa para cubrir las llamadas de larga distancia de los que no tienen dinero. La Arquidiócesis costea toda la operación del centro.

La fama del Stella Maris se ha extendido por los puertos del mundo. Marineros que llegan transforman siempre la casa, hastán dejan nombre de Stella Maris en el centro. Aquí el padre Paz y Riveron escriben cartas para marineros que no pueden acercarse.

Para los católicos, una Misa se dice todos los días, se puede enarbolar la bandera y el Padre Paz celebra una Misa a bordo de las naves cuando hay varias personas que lo piden ya que muchas tienen que estar de emergencias y el se siente en el hogar.

Un caso muy particular y que tiene excitado al Padre Paz es la posibilidad de la primera boda en el centro, entre un marinero de un barco de excelencias de Panamá; ella recogió la documentación, vendrá a Miami a tiempo, en que el vapor amanece y se casarán en Stella Maris si todo sale bien.

El Padre Paz posa para la foto durante una de sus frecuentes visitas al puerto de Miami.

Este importante apostolado del mar es otro ejemplo de cómo las contribuciones para ayudar a las Caridades del Arzobispo hacen posible que los fieles "ayuden a otros".

Por Ana M. Rodríguez

La comunidad de la Parroquia St. Maurice toma literalmente las palabras de Jesús "Ven, bendito de mi Padre. Entra en su casa y cena con él. Porque tuviste hambre y me diste de comer; tuviste sed y me diste de beber". En 1980 ellos dieron unos $80,000 que alimentaron y calmaron la sed de muchos en todo el mundo. Este año esperan hacer aún más. "Creo que es la primera responsabilidad que tiene la gente que se llama cristiana", dice el energético y activo Padre John Mulcahy, párroco de St. Maurice, en Fort Lauderdale, con 2,000 familias en la parroquia y que ha encabezado esta campaña desde su llegada en 1976.

Todo comenzó en 1976 con la campaña "Jueves de Arroz"; en tal día los feligreses solo comieron arroz, donaban la diferencia entre el costo del arroz y la comida regular, al programa parroquial para aliviar el hambre en el mundo.

Pero según Sheila Benson, secretaria del comité de seis miembros del Programa, este obvio éxito verá el 1981 y 1982 con una contribución de $20,000 adicionales de 1976. "Nosotros tenemos de todo en St. Maurice, por qué no ayudar a los que nada tienen".

La realidad de acuerdo con los estimados del Gobierno es que un 6% de la población del mundo consume el 40% de los bienes; 1,700,000 personas mueren de hambre, desnutrición y falta de agua en África el año pasado; 30 niños mueren de desnutrición cada minuto. Encima de esto, 12 millones de niños murieron de enfermedades relacionadas con el hambre en 1980.

"Los más de nosotros, de una manera u otra botamos alimentos. Comemos demasiado y bebemos demasiado; en realidad lo desperdiciamos", dice el Padre Mulcahy, quien se interesó en el problema del hambre a su llegada a los Estados Unidos desde Irlanda, al ver la cantidad de comida que era sencillamente botada. El cree que el hambre puede ser erradicada de la tierra si cada uno se une en el esfuerzo de lograrlo. "Si nos unimos en el propósito, Dios mío, recogemos miles de millones, si todos nos preocupamos y tenemos un gran evento al año, haríamos un tremendo trabajo".

El "Jueves del Arroz" que todavía practican en St. Maurice, dio un promedio de $250 semanales; actividades especiales como un "pujguero" y "Una Noche en las Vegas" sumaron unos $14,000, más una porción de lo obtenido en la Feria parroquial también fue a engrosar los fondos contra el hambre. Algunos visitantes en la parroquia dejan donaciones hasta de $100 impresionados con el programa.

El programa ayuda anualmente a programas en Bogotá, Colombia; (en 1980 le dieron 7,620 y este año mandarán la misma suma); en Panajalo, Guatemala, $200 mensuales; en Tailandia sostienen un programa de comida caliente para estudiantes pobres por un total de $755 mensuales; Casa Canadá, Guatemala, un centro de cuidados intensivos recibe también $2,5 mensuales y tres

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San Juan Bosco

ENERO 31
La vida de San Juan Bosco es muy rica en hechos que demuestran la excelsa calidad cristiana del santo. Como ya hemos publicado los detalles biográficos de Don Bosco, su origen y otros por- menores familiares, contaremos ahora una de sus anométas. El santo fue invitado a almorzar en casa del Conde Cambur- sano junto con otras per- sonalidades. Se habló de todo en la reunión. Don Bosco en- tabló amistosa plática con un general del ejército italiano que nada tenía de religioso. Para sorpresa del general Juan Bos- co le rogó que si alguna vez rezaba pidiera por él. El militar entonces se preguntó: "¿cómo un hombre con tal alma podía necesitar oraciones?"

Don Bosco le respondió: "No olvide, señor general, que yo también tengo un alma que salvar". Algun tiempo después del general confesó que estas palabras del Santo le hicieron reflexionar, comprendió que el cielo necesita ayuda del cielo y se reconcilió con la Iglesia y con Dios.

Presentación de Jesús en el Templo

FEBRERO 2
Las fiestas de la Purificación de la Virgen y de la Presentación del Niño en el Templo están íntimamente ligadas en el misterio de la Natividad. También relacionadas en la misma ley judía que mandaba que las madres de hijos varones fuesen al templo a ofrecer ofrenda de purificación, 40 días después del nacimiento, y que todo primogénito de la tribu de Levi fuese consagrado al Señor. María, junto a José, llevando a Jesús para cumplimentar el precepto hacen realidad la promesa de un Mesías, como la viera, por designio de Dios, el profeta Malacuas: el Salvador entrando en el Templo para transformar a su Pueblo. El Templo era el centro de la vida judía, al acabar movido por Espíritu Santo el anciado Simeón, santo hombre de Dios, a quien le había sido prometido por el Espíritu Santo que moriría sin ver al Salvador. Al ver al niño que llegaba con sus padres, el an- ciano exclamó: "Al Señor te doy en luz al niño que preparaste ante la faz de todos los pueblos. Luz para iluminar a las naciones y gloria de tu pueblo Israel". 

Todos estos acontecimientos se renuevan en la Festividad de la Presentación de Jesús en el Templo. Las candelas son sím- bolo de su Luz que "ilumina a los pobres". El templo al recibir a Jesús se agranda en su dimensión geográfica porque es el templo vivo que madura su Luz con dimensiones universales.

La Fiestas de la Presentación es fiesta de Luz; por ello la procesión de las candelas en este día es símbolo del mundo que recibe la Luz del Salvador.

Santa Agueda

FEBRERO 5
Agueda nació en Sicilia de padres ricos y desde su infancia sus progenitores la con- Sagaron a Dios. Cuenta la leyenda que el Gobernador de Sicilia Quintanuras, nombrado por el emperador Decius, oyó los elogiosos comentarios sobre la belleza y riqueza de la doncella. Con el ánimo de regalar a Catalina, donde tenía su sede, Quintanuras decretó una orden contra los cristianos por la cual tenían que ser trasladados a persecución.

El tirano se indignó con la negativa de la joven a sus requerimientos y la mandó a una casa de prostitución y después a terribles torturas que la dejaron mutilada. El Señor oyó su ruego preservándola orgánicamente hasta su muerte. Así eludió la dulce muchacha: "Oh, jesucristo, todo lo que soy es tuyo, lbraré del tirano Y de los Señores, eres mi vida y salvación." Se le considera abogada contra las enfermedades de todo y se le enciendan. Murió el 5 de Febrero del año 251.

Liga Católica Pro-Derechos

El Rev. P. Peter Stravinski, Director de la Liga Católica por De- rechos Civile y Religiosos, explicó a la asamblea la necesidad de los católicos de un grupo para defender sus derechos civiles y religiosos. Los católicos del sur de la Florida están formando una Liga para defender sus derechos civiles y religiosos. La semana pasada celebraron una reunión para formar el capítulo local de la Liga Católica por Derechos Civiles en el sureste de la Florida, la Liga alcanzó número de miembros con la nación. Aunque no tenía capítulo en la Florida, la Liga alcanzo número de miembros con la nación. Aunque no tenía capítulo en la Florida, la Liga alcanzó número de miembros con la nación.
¿De Qué Lado Debe Estar el Cristiano?

Por Eugenia E. Acosta

Todo el mundo se extiende con repulsa y espanto al enterarse del número creciente de actos de terrorismo, violencia y toda gama de abusos contra seres humanos indefensos que están ocurriendo en todas partes del mundo. Mediante el radio, la televisión y la prensa venimos advertidos de que muchos de estos inescrutables actos de violencia aparecen están sancionados por algunos gobiernos que permanecen inmutables ante el sufrimiento y la miseria humana.

En las últimas dos décadas en particular hemos oído, y en ocasiones presenciado, incontables atrocidades y crímenes contra personas indefensas, cuyo único delito fue no estar de acuerdo con un sistema de gobierno específico. Los abusos, maltratos y discriminación - aún en nuestra propia patria - es algo que muchos hispanos en los Estados Unidos conocen muy de cerca.

Nuestra América Latina ha sufrido injusticias incontables a través de la historia y aún las sufrirá a causa de regímenes tiránicos abominables que ignoran la dignidad humana para tener hijos en el poder y en la obstrucción de su libertad. Y de las dictaduras de izquierda, y de sus grupos terroristas con su matanza, no merece sufrimiento los asesinatos de los niños y de otros moderados en la dictadura no reconocen los derechos humanos básicos de los ciudadanos, sino que buscan con amoroso celo de los mandos de los niños deben sufrir con el tiempo, viva o muerta, de los niños por medio de la justicia, a nuestro propio perjuicio.

Por otro lado, los niños sufrimos los abusos, el maltrato, el abuso sexual y el dolor mental y físico de los niños que sufren de la ceguera y del hambre. En el mundo, el niño no debe ser un objeto de abuso, ni resultado de la violencia. Cualquier otra posición es ajena a las leyes en su estado de gestación. El Arzobispo McCarthy, durante la ceremonia de bendición dijo: "Hay derechos humanos humanos excluidos en el aborto, aquellos que corresponden a quienes son víctimas del aborto, pero no deben tampoco ignorar los abusos y los niños que sufren de los derechos humanos básicos en países que han sufrido bajo el yugo comunista, de los países de la derecha, y de los países de la izquierda. Ellos son los predadores, el país de la derecha, y de los países de la derecha son dictaduras al fin y al cabo, y los cristianos que siguen con amoroso celo de los mandos de los niños deben sufrir con el tiempo, viva o muerta, de los niños por medio de la justicia, a nuestro propio perjuicio.

El terrorismo comunista de las dictaduras de izquierda son dictaduras al fin y al cabo, y los cristianos que siguen con amoroso celo de los mandos de los niños deben sufrir con el tiempo, viva o muerta, de los niños por medio de la justicia, a nuestro propio perjuicio. El terrorismo comunista de las dictaduras de izquierda son dictaduras al fin y al cabo, y los cristianos que siguen con amoroso celo de los mandos de los niños deben sufrir con el tiempo, viva o muerta, de los niños por medio de la justicia, a nuestro propio perjuicio. El terrorismo comunista de las dictaduras de izquierda son dictaduras al fin y al cabo, y los cristianos que siguen con amoroso celo de los mandos de los niños deben sufrir con el tiempo, viva o muerta, de los niños por medio de la justicia, a nuestro propio perjuicio.
Jornada de Ministros Laicos, Sábado, Feb.14

La Oficina de Ministros Laicos de la Arquidiócesis de Miami ofrecerá una serie de sesiones de estudio y trabajo, un día completo, que llevan el título de "Curación Cristiana" y tendrá lugar en el Centro de Actividades Pastorales, 7707 NW 24ª Ave. Avenida, comenzando a las 9 a.m. y finalizando a las 5 p.m. después de la Celebración Litúrgica por el Arzobispo Edward A. McCarthy.

En la mañana hablará el Padre Donald Heintchel, Vicario para Religiosos de la Diócesis de Toledo, Ohio, sobre "Una comunidad que ministra"; después el Papa Francisco de Comella, de la Casa de Retiro benedictina de Nicholls, los dos intercambiarán sobre "Curación Cristiana en la Iglesia Local: 'Héritages ou Familles'" por Adele J. Gonzalez, Directora de Formación de la Oficina de Ministros Laicos y por último John Smaldino. Sue Dibeler y Ron Elise Vail presentarán "Haciendo de Payasos por Jesus: Celebrando la Reconciliación".

Para registraciones deben dirigirse a la Oficina de Ministros Laicos, 6180 NE 44th Ct., Miami, FL 33137 y enviar cheque por $10 que cubre plantear su asistencia.

Liturgistas Hispanos se Reunirán en Miami

Gregorio de Jesús rega las plantitas mientras sus compañeros "campesinos" del Centro San Juan observan.

Según Ana Stevens, de los Clubs 4H, los que han completado su programa obtendrán un diploma y certificados de reconocimiento durante la ceremonia y anade que "los niños adoran su hostelera, así que espero que el futuro con tengan haciendo proyectos 4H en los campos de la educación, cívica, salud y apariencia personal. El Centro San Juan es otro de los servicios del Buró Católico de Servicios y está situado en el 144 NW 26 Calle.

Importantes Cambios en Seguro Social

La Oficina del Seguro Social desea comunicar a todos los beneficiarios que a partir de Enero 1, 1981 ciertos beneficios y obligaciones de los jubilados, y algunos beneficiarios podrán ser reducidos.

Desde el primer día del año, la cantidad de ingresos de los que los beneficiarios pueden ganar anualmente, y aún recibir todos los beneficios de Seguro Social, ha sido reducida a $5,500 para aquellos que están entre 65 y 71 años de edad y a $4,080 para jubilados menores de 65 años de edad. Los jubilados que ganan más de $2,900 debido a que esa porción mayor de sus ganancias será acreditada a sus beneficios.

La cantidad máxima de ingresos de un trabajador sujeta a impuestos de Seguro Social aumentó de $29,500 a $29,700. Este cambio favorece a los trabajadores que ganan más de $2,900 debido a que esa porción mayor de sus ganancias será acreditada a sus beneficios.

Asistió una Multitud...

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costos pre-natales y de parto.

GANADORES DEL CONCURSO DE CARTELES

Los ganadores del concurso de cartelería durante el evento "Respeto a la Vida" en las Escuelas de la Arquidiócesis, recibieron certificados de recogida de correo, y anuncios para promover la existencia de la ceremonia. Ellos fueron:

Individuales: María G. García, 1er. lugar; St. John; Alex Rubio, 2do. lugar; St. John; Lourdes Quevedo, 3er. lugar, St. John; Christine Fitzgerald, St. Rose of Lima.

Para los que Desean Aprender Inglés

El Programa "ENFOQUE EN *MIAMI" que sale al aire todos los domingos por la WCMQ, 1220 (AM) de 6:00 a.m. a 8:00 a.m., tiene una sección de "Las manos Blancos entre 6:30 y la de mañana, para los que desean aprender el idioma inglés. Muy conveniente, no deje de sintonizarlo.

St. Maurice Combate el Hambre...

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proyectos de acueductos en África Central con un costo de $15,000. Además una donación de $1,000 para la colecta de ayuda a refugiados cambayanos.

Además los feligreses paticipan cinco niños en otras partes a un costo de $15 por niño. La meta es que por lo menos cien familias de la parroquia patronizan un niño cada una. Pero la parroquia se asegura que todo el dinero llegue a los necesitados y que ni un centavo se pierda en el proceso. Esto es lo que Dios quiere que hagamos. En el pasado nos escudamos en iglesias y recuerras, mientras la gente murió de hambre. Seguro que necesitamos algo de esto, pero no tenemos que construir basilicas", dice el P. Mulchrhy.

La parroquia ahora está organizando un Banco de Comida "para ayudar a pueblos de perder hambre. Seguro que necesitamos algo de esto, pero no tenemos que construir basilicas", dice el P. Mulchrhy.