New challenge for Pope

Japan not Catholic but affluent
by Nancy Frazier
NC News Service

As Pope John Paul II approached his 12-Day, 20,500-mile tour of the Far East, he faced a travel schedule marked by firsts and superlatives.

The trip scheduled to begin Feb. 16 is the longest in distance since he became pope 28 months ago. Pope John Paul will make his first stop in an industrialized, non-Christian nation (Japan). He will perform the first modern-day beatification outside the Vatican, make the first papal flight over the North Pole, and is expected to become the first pope to address crowds in the Japanese and native Filipino languages.

But the goal of the Polish-born Pope John Paul is not to make records as he travels through Pakistan, the Philippines, Guam, Japan and Alaska. His goal, as with his previous eight papal journeys outside Italy, is to affect peoples' lives.

THE TRIP offers ample opportunity to comment on a variety of complex political, social and moral issues — world peace, poverty and consumerism, human rights, militarism, the refugee problem and the importance of cooperation among religious in predominantly non-Christian Asia.

The itinerary for the trip (Feb. 16-27) indicates that Pope John Paul will speak about each of these issues. But he is expected to walk a fine line between political involvement and Gospel-based social commentary.

In the Philippines, for example, where the pope will visit eight cities in six days, he will be stepping into the middle of an uneasy church-state relationship, less than a month after President Ferdinand Marcos ended the nation's eight-year martial law.

WHEN THE pope visits Tondo, the waterfront slum district in the capital of Manila, on Feb. 20 the action itself will be seen by some as a critical comment on the Marcos government.

The spiritual focus of the trip to the Philippines is the Feb. 18 beatification of Lorenzo Ruiz, A Filipino layman killed for refusing to renounce his faith in Nagasaki, Japan, on Sept. 29, 1637.

The example of Ruiz as a Christian witness to non-Christian Asia may be the topic of the pope's Feb. 21 radio address to the people of Asia from the Manila headquarters of Radio Veritas, a Catholic short-wave broadcasting system for Asia. He is also expected to stress the human ties which unite all people, regardless of religion.

In the Philippines, Asia's only country
continued on p. 5

Don't GO on retreat, stay home...

'At Home Retreat provides for the person who is...unable to get away for a strict retreat.'

By Sue Blum
Voice Correspondent

"If you can't take Mohammed to the mountain, then you take the mountain to Mohammed!"

Realizing that many men and women simply have neither the time nor the money to go away on a weekend retreat, the founders of At Home Retreats have developed one that comes to you.

The program, first developed to fill the need of housewives with small children in Long Island, N.Y., has grown into an incorporated, international retreat program, and is available here.

The founders of At Home Retreats, Mrs. Dorothy Horstmann (a wife and mother of three children) and Sister Mary Sullivan, R.C. (of the Cenacle at Lake Ronkonkoma, N.Y.) recently spent four days (January 15-18) at The Cenacle Retreat house in Lantana training 25 area Catholics to begin the program in the Archdiocese of Miami.

COMING from several different parishes scattered from Miami Shores and Miami Beach to West Palm Beach in the north and Cape Coral on the west coast, the newly-commissioned At Home Retreat team members include singles, married couples, Spanish-speaking, religious, divorced and widowed men and women.

In explaining the structure of the At Home Retreats, which are an adaptation of the Spiritual Exercises of St. Ignatius, Sister Muriel Brown of the Lantana Cenacle said, "The team concept of ministry is vital to the success of the program, and the teams must consist of one priest or religious and one lay person. The retreatants, always a group of less than twelve, are of similar backgrounds which match that of the lay member of the team - for example, married women, married couples, A.A.'s, divorced, separated, Spanish-speaking, deaf, elderly, or whatever."

"THE BEAUTY of the retreat," continued Sr. Brown, "is the depth of spirituality it offers. At Home Retreats provide for the person who is...unable to get away for a strict retreat."
Pope: uncensored news needed

By Jerry Filteau

Vatican City, (NC) - Pope John Paul II called Feb. 5 for accurate, objective and uncensored distribution of news. "Without 'good information' there is no exercise of responsibility, for the responsible freedom of humanity depends on accurate understanding and a new coordination of information throughout the world," said the pope during a special audience with the Foreign Press Association of Italy. The pontiff also warned the political regimes in question or of personal choices that make us sensitive only to victims whose ideas or convictions we share. The pontiff also warned the press that journalistic freedom is "not synonymous with license."

"Your readers have the right to count on you, on your sense of responsibility, to complete faithfulness to all that gives honor to your profession: objectivity, loyalty and wise consequences for your readers, and the demands of society's true good," he said. After the audience the pope individually greeted each of the approximately 150 journalists attending.

Red Brigade claims attack on Church in Rome

ROME (NC) - Four youths claiming to belong to the ultra-leftist Red Brigades attacked San Basilio Church in Rome Feb. 3, locking up four men and leaving behind a fake bomb. It was the first Red Brigade's attack on a religious institution.

Relatives of missing prisoners in Central America unite

SAN JOSE, Costa Rica (NC) - Relatives of missing prisoners in Argentina, Bolivia, Brazil, Chile, El Salvador, Guatemala and Uruguay pledged united efforts at a meeting in San Jose to end the "worst violation of human rights: making political adversaries disappear."

FORGIVE THOSE WHO TRESPASS - At St. Monica Church in Detroit, a parishioner signs a message of peace and forgiveness to Iran as sponsor Joe Diroff exhorts others to do the same. Diroff, a math teacher at Detroit's St. Mary of Redford High School, believes Christians should show love where there is hatred and hopes to collect 52 million signatures on a scroll expressing brotherhood and forgiveness to the Iranian people. (NC Photo).

Baptist editor refuses to share podium with Catholic

DALLAS (NC) - Curtis Hutson, a fundamentalist Baptist magazine editor, refused at a Texas meeting to share the podium with anti-ERA activist Phyllis Schlafly because of her Catholicism. Mrs. Schlafly, national chairman of Stop-ERA, said she had never before encountered such a reaction to her faith.

Liberal ideas are threatened - Fr. Robert Drinan

PHILADELPHIA (NC) - Liberal ideas are "more threatened now than at any time in our lifetime," according to Jesuit Robert Drinan, former Democratic congressman from Massachusetts.

Spirituality, Hospitality and Unity - theme for Pope's Guam visit

AGANA, Guam (NC) - "Spirituality, Hospitality and Unity" is the theme selected by the Diocese of Agana, Guam for the visit of Pope John Paul II Feb. 22-23. An outdoor Mass is planned as the highlight of the visit.

Mother Marie Leonie cause advanced in Vatican ceremony

VATICAN CITY (NC) - A Canadian nun who died 69 years ago, Mother Marie Leonie, had her cause for sainthood take the first major step forward during ceremonies Jan. 31 at the Vatican. Mother Leonie founded the Institute of the Little Sisters of the Holy Family.

Polish Communist party members practice faith in secret

WARSAW, Poland (NC) - At least half of Poland's three million Communist Party members are Catholics forced to practice their faith in secret, according to an article in Zycie Warszawy, a major Warsaw newspaper.

Constitutional lawyers disagree on indirect abortion

WASHINGTON (NC) - Constitutional lawyers studying wording for a proposed human life amendment agree on most points but not on whether such an amendment should allow for indirect abortion procedures which would save the life of the mother.

Alaskan Catholics eagerly await Pope's visit

ANCHORAGE, Alaska (NC) - The Mass Pope John Paul II celebrates in Anchorage Feb. 26 is expected to draw as many as 100,000 Catholics from throughout the huge state of Alaska. The Mass will highlight the Pope's three-hour visit to Alaska.

Catholic colleges "must practice what they preach"

WASHINGTON (NC) - Catholic colleges and universities must practice what they preach because they "have a missionary obligation to embody the presence of Christ for the world," said Father Richard P. McBrien, chairman of the theology department at the University of Notre Dame.

Worldwide marriage encounter has new episcopal moderator

LONG BEACH, Calif. (NC) - The Worldwide Marriage Encounter has a new episcopal moderator, Bishop Lawrence H. Welsh of Spokane, Wash. He replaces Archbishop Raymond G. Hunthausen of Seattle, who had served as moderator for almost four years.
Big Church role in Polish disputes

BY Jerry Fileau
NC News Service

The Polish Catholic Church has re-emerged as a significant mediating force as struggles continued between the Polish communist government and the country’s burgeoning independent labor union movement, Solidarity.

On Feb. 6, the government gave in to most of the Solidarity demands in the southern province of Bielsko-Biala, ending a 10-day strike in the region.

The Catholic Church was the key mediator in the crisis and the agreement was publicly announced by Auxiliary Bishop Bronislaw Dabrowski of Warsaw, who had traveled to the area to participate in the negotiations.

THE BISHOP also said the church would be the moral guarantor of the agreement, which allows for the dismissal of local government officials considered corrupt by the union.

Bishop Dabrowski added that Pope John Paul II had anxiously followed the negotiations and called him several times during the strike.

The same day Cardinal Stefan Wyszynski of Gniezno and Warsaw, primate of Poland, met with a delegation of farmers struggling to form Rural Solidarity as a branch of the independent union movement to repress the nation’s 3 million private farmers.

The Polish bishops’ press office issued a communiqué the next day, saying the cardinal had “emphasized that the right of farmers to free assembly, in line with their will and needs of existing structures, is a natural right which does not have its origin in any authority of the state.”

THE COMMUNIQUÉ added that the state is obliged to protect this right. Rural Solidarity is engaged in a court fight to be legally recognized.

Cardinal Wyszynski also met Feb. 6 with Solidarity’s leader, Lech Walesa, who recently visited the Polish-born Pope John Paul.

The Cardinal reportedly told Walesa that Solidarity should exercise caution and do all it can to settle other strikes developing over the country.

The bishops’ press office communiqué urged union members “to be guided by a spirit of maturity and justice in their activities.”

IT ALSO EMPHASIZED that the independent movement should be free of foreign influence and remain aware of the communist make-up of the government. The communiqué asked that “this movement be truly Polish and be guided by the Polish state raison d’être.”

When Walesa visited Pope John Paul in mid-January, the pontiff also backed the right of Solidarity, the communist bloc’s first independent trade union, to exist and fight for workers’ rights. But he also urged the union to exercise moderation and keep the welfare of the whole nation at heart.

Political observers view church backing of Walesa as important support in the moderate leadership’s efforts to control the more politicized, dissident elements of the still young independent union.

Terms of the settlement include assurances by the communist government that six local government leaders considered corrupt by the striking workers will be removed.

Human sexuality aired by bishops

DALLAS (NC) — Two hundred U.S. and Canadian bishops “went back to school” to study complex medical, ethical and theological dimensions of human sexuality and personhood in an intensive workshop in Dallas last week.

The workshop, sponsored by the Pope John XXIII Medical-Moral Research Education Center in St. Louis and funded by the Knights of Columbus, provided the North American church leaders with an informal, private forum for discussing moral aspects of human sexuality in a setting of human compassion and fraternal support.

Theologians and ethicists discussed popular methodologies and the development of correct methodologies for theology on sexuality and marriage.

IN A TAPE Message to the bishops, Pope John Paul II lauded the participants for exercising human sexuality and personhood.

“This simultaneous treatment is not only praiseworthy, it is necessary,” the pope remarked. He also urged the participants to “recall that the words of our Savior are not words of accusation or condemnation, rather they are words of invitation, words of truth spoken in love and compassion.”

Archbishop Pio Laghi, apostolic delegate in the United States, joined the bishops for two days of the workshop. In a homily at a workshop Mass, Archbishop Laghi asked his fellow bishops to respond to the needs of their people in areas of human sexuality with “pastoral charity, human compassion and fraternal support.”

“People come to us with problems that seem to be too much for them. People who find it difficult if not impossible to observe moral teaching. People whose lives are settings for problems you are discussing in these workshops,” the delegate said. “We cannot offer miracles but we can offer what Jesus offered, doctrine and actions, teaching and deeds,” he added.

AN ENTIRE WORKSHOP day was devoted to pastoral considerations of selected questions on human sexuality. These included chastity education, contraception and the contraceptive mentality, homosexuality, masturbation, transsexual surgery and sexual therapy. They were discussed in closed sessions.

The bishops themselves selected the workshop’s theme, “Human Sexuality and Personhood,” in an evaluation forms gathered at a similar workshop on life and death issues held in Dallas in February 1980.

Bishop Bernard Law of Springfield Cape Girardeau, Mo., chairman of the Pope John Center’s board, spoke of the workshop as a means of illuminating church teachings on human sexuality “for ourselves not just for others.”

“ONE CAN BE totally convinced that the thing is right, but that doesn’t mean that you don’t see the practical difficulties that people are facing,” he added.

HEART’S NOT IN IT

For this toddler in pre-school CCD class, a valentine is just another cut-up job. Too young for romance, his heart still belongs to mommy, and his lips...well, they’re busy chewing on a church bulletin at the moment.
Nationwide meetings scheduled on tuition tax credits

WASHINGTON (NC) - The U.S. Catholic Conference has scheduled a series of nine one-day meetings around the country during February to discuss proposals in Congress for tuition tax credits.

The meetings, according to Edward Anthony, USCC director of educational assistance, are designed to share a great deal of information on the tuition tax credit issue in a short period of time with local coordinators and other supporters of the credit.

According to USCC officials, 13 tuition tax credit bills had been introduced in Congress by early February. The bill with the most support is H.R. 380, introduced Jan. 6 by Rep. Thoma A. Luken (D-Ohio) and 13 co-sponsors.

A similar bill, co-sponsored by Sens. Daniel Patrick Moynihan (D-N.Y.) and Robert Packwood (R-Ore.), was expected to be introduced in the Senate but as of Feb. 5 had not been submitted.

Tax credit supporters were also awaiting the Reagan administration’s tax cut recommendations, which are expected to include support for tuition tax credits.


Fr. Hesburgh to retire

NOTRE DAME, Ind. (NC) - Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame since 1952, has announced his plans to retire in the spring of 1981 and has asked the university trustees to find a successor, according to university sources.

Under the university charter, the new president would come from the Indiana province of the Holy Cross order, which established the school. The Indiana province takes in the states in the Midwest and West.

Father Hesburgh, 63, is expected to remain affiliated with Notre Dame in some capacity and to continue some activities on the international and national level. He currently chairs the national Select Commission on Immigration and Refugee Policy, which is scheduled to go out of existence March 1.

Priests in Nicaragua’s government need vatican OK

MANAGUA, Nicaragua (NC) - Priests wanting to continue in government posts will have to renew their permission from the Vatican, according to Bishop Julian Barrios of Matagalpa, Nicaragua.

The bishop spoke after a meeting of priests holding government jobs. Besides the two priests at the meeting, the situation could affect six other priests in government.

Since the overthrow of President Anastasio Somoza in July 1979 several priests have accepted high positions in the government, saying their knowledge and skills were needed to help rebuild the country after the civil war.

During 1980 the Nicaraguan bishops began pressuring priests to leave the government. This follows the position of Pope John Paul II, who has been discouraging priests from holding public office.

Bishop Miguel Obando Bravo of Managua said early in 1980 that to participate in the government priests “need permission from the pope, who delegated this matter to the bishops’ conference.” At the time the priests had permission from the bishops.

In May the conference said that “bishops and priests should not be militants in party politics but help to enlighten lay Christians in their political commitment” and “keep their freedom in order to denounce evil and sin wherever they appear.” The bishops asked the priests to turn over their functions to lay persons, but said this could be done after a transition period.

By Raul Orozco

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Asia: a new challenge

(continued from p.1)

with a predominantly Catholic population, Pope John Paul is also scheduled to meet Catholic groups, politicians, the Chinese community, diplomats, Muslims, sugar cane plantation workers, farmers, refugees and lepers.

About 40 million people, 84 percent of the population are Catholics.

AN OVERNIGHT stop in the U.S. territory of Guam Feb. 22-23 is designed to “bring my greetings to the small but generous population which lives spread out over the islands in that zone of the Pacific,” the pope said when he announced the trip Dec. 21.

About 95 percent of Guam’s 85,000 people are Catholics, a startling contrast to the pope’s next stop, Japan, where the nation’s 382,000 Catholics form only one percent of the more than 100 million population.

As the continent’s most affluent country, Japan lacks the widespread impoverished conditions of the underdeveloped countries composing the bulk of Asia.

About a month before the trip Pope John Paul expressed the hope that Japan “will be able to move from being an economic giant to also become a spiritual giant.”

The pope is scheduled to arrive at a time of widespread debate over defense spending. There is also pressure within Japan to have the government nationalize the Yasukuni Shrine, a Shinto monument and the country’s most important shrine to its war dead.

AT HIROSHIMA, scene of the first atomic bombing on Aug. 6, 1945, Pope John Paul is expected to repeat his strong attacks on violence and the nuclear arms race. The delicate nature of relations between religion and politics may keep the pope from referring to the local situation, but a strong speech would be taken as support for the moderates opposing the remilitarization of Japan.

His schedule in Tokyo calls for Masses; meetings with the Japanese Catholic bishops, Christian and non-Christian leaders and the Catholic Laity; courtesy calls on Prime Minister Suzuki Zenko and Emperor Hirohito; and a reception for the diplomatic corps.

The pope is scheduled to leave Japan Feb. 27, but will arrive at his next stop, Anchorage, Alaska on Feb. 26, after crossing the international dateline.

About 100,000 people are expected to attend an outdoor papal Mass, the highlight of the pope’s planned three-hour stop. The pope is also expected to meet with Catholic, Protestant and other religious leaders.

On his return to Rome, the papal jet is scheduled to fly over the North Pole.

As all of Pope John Paul’s previous trips, the visit to the Far East is primarily a pastoral journey. But he wears an equally important hat as world leader.

“The pope is first and foremost head of the Catholic Church,” said Antonio C. Delgado, ambassador of the Philippines to the Holy See. “But he is also a sovereign head of state and he cannot divide himself into two parts as he fills those roles.”

Issues: militarism, affluence, ‘new religions’

(The following article was prepared from information provided by UCA News, a Catholic news agency headquartered in Hong Kong which covers Asia.)

By NC News Service

Issues of affluence, militarism, exploitation of Third World countries and the “new religions” will face Pope John Paul II when he visits Feb. 23-26.

The two main concentrations of Catholics are in Tokyo and Nagasaki, each reflecting different face of the Japanese church. Nagasaki is the center of tenacious old Catholicism and the site of many martyrdoms during the anti-Christian purges of the 17th century. Tokyo, a more recent center of Catholic life, is subject to the complex, often changing attitudes of a thriving national capital.

Both, along with Hiroshima, are on the papal schedule.

As the economic giant of the Far East, highly industrialized Japan provides a unique context in mostly underdeveloped Asia for preaching of the Gospel. Japan has the highest living standard in Asia, meaning most Japanese enjoy a secure and prosperous life.

But in recent years the Japanese have been criticized for gaining their wealth at the expense of Asia’s poor. This questioning also has taken place within Japan. Critical voices include the Japanese Catholic Council for Justice and Peace which is investigating the impact of Japanese companies which move their factories to countries such as the Philippines where labor is cheaper and pollution controls less strict.

CHRISTIAN INITIATIVES have also extended to domestic political issues and come at a time of the resurgence of the semi-religious and often militaristic nationalism that existed throughout most of Japanese history.

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The society is also a prevalent role for the sword to be挥舞ed in Japan. The country’s defense budget is severely restricted.

However, with pressure coming from the United States and many Japanese groups, the government recently boosted defense allocations.

While modest by Western standards, the 0.9 percent of Gross National Product devoted to defense in 1981 represents a major increase for Japan. There is also pressure within Japan to have the government nationalize the Yasukuni Shrine, a Shinto monument and the country’s most important shrine to its war dead.

In the militaristic atmosphere before and during World War II the Shinto cult claimed the right to enshrine the nation’s war dead at the shrine, located near Tokyo. Shrine supporters have made efforts to get government funding for the shrine and the ruling Liberal Democratic Party committed itself to support the effort.

THE JAPANESE bishops unanimously oppose nationalization of the shrine. In a letter last October to Prime Minister Zenko Suzuki the bishops said nationalization would oppose the principles of religious liberty and separation of church and state guaranteed in the post-war constitution.

The letter was the first time the bishops had issued a public declaration on a political issue.

Regarding spiritual issues, the pope will arrive in a country where Catholics attract only a trickle of converts each year. This is in contrast to the attractions of the “new religions,” cults developed since 1945 which stress self-reliance and self-achievement as the means to spiritual betterment.

Many millions of Japanese youths have been attracted to the “new religions.”

Some Christian leaders say the church has much to learn from these religions. Their leaders manage to involve individual members deeply, offering them the prospect of a secure community life in urbanized Japan.

The attraction of youths to these religions is important in a country where 25 percent of the population is under 15 years of age.
**Right to Life president to speak**

Dr. J.C. Willke, noted author and lecturer and current President of the National Right to Life Committee will speak in the auditorium of the St. Andrew's Towers (2700 N.W. 99th Street) in Coral Springs on Monday Feb. 16th at 8:00 P.M. The public is invited.

Dr. Willke has been a practicing physician for 27 years in Cincinnati, Ohio. He is a Diplomate and Fellow of the American Board of Family Practice and has spent much of his time in family counseling. Dr. Willke's newly revised Handbook on Abortion presents the scientific case for the unborn child and the tremendous value of all human life.

Hunger workshop set at St. Maurice

St. Maurice parish in Ft. Lauderdale will hold a workshop on world hunger and how to fight it on Saturday, Feb. 21, from 9 a.m. to 12 noon, at the parish social hall. Speeches, slides, and hand-outs on how to start a parish or community hunger program will be presented, and refreshments will be served.

Everyone is invited to this non-denominational event. St. Maurice is located at 2851 Stirling Rd., Ft. Lauderdale. For more information call 961-7777.

**Seminar set for St. James**

Sr. Immaculate Murphy and Miss Myrna Gallagher of the Archdiocesan Department of Religious Education will conduct a seminar at St. James Church on February 18.

The seminar which starts with 9:00 a.m. registration and costs $5.00 including lunch, will provide the following "Nuts and Bolts" information about: Staff Recruitment, Lesson Planning, The Role of PDRE or Coordinator and Community Building Among Catechists.

**Want to be a priest?**

If you are interested in the Priesthood, you are invited to attend a vocation Awareness Weekend to be held at St. Vianney College Seminary on Feb. 28 till March 1. For further information and reservation, please call Vocations Office, 552-5689.

**Cuban-Haitian resettlement - $532 Million**

WASHINGTON (NC) - The entry and resettlement of 125,000 Cuban and 12,400 Haitian refugees has cost the government about $532 million so far, according to federal officials.

Congress appropriated $734.4 million for Cuban-Haitian refugee resettlement through Sept. 30. Officials said they anticipate being able to live within that budget unless there is a new wave of refugees.

Of the total, some $95 million has been spent by the Federal Office of Refugee Resettlement in reimbursements to states for their costs of resettlement. The rest — $437.3 million — has been spent by a variety of federal agencies, including the Federal Emergency Management Agency and the Departments of Education, Justice and Transportation.

Officials said that as of early February, 118,000 of 125,000 Cuban refugees had been resettled, and all but about 600 of the 12,400 Haitian refugees had been resettled.

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Italian girls rank Pope last

‘Love,’ ‘friends’ at top, religion at bottom

ROME (NC) - Pope John Paul II and religion finished dead last in a survey of Italian teen-age girls which asked them to list their ideal person and what was most important in their life.

The survey questioned the attitudes toward sex, marriage, family life, work, and life goals and ideals of 480 girls between 14 and 20 who were selected to provide a scientific sampling of the average Italian teen-age girl.

The results of the survey, conducted by the Italian polling agency, Makno, were published by the national news and opinion weekly, L’Europeo, in January.

When asked what were the most important things to them, the girls placed “love” and “friends” at the top of the list (73.1 and 46.2 percent, respectively) and “religion” at the very bottom (0.5 percent), below “studies” and “politics” (1.0 percent each).

In between, in descending scale, were tranquility, security, family life, work, and life goals.

None of the girls surveyed named Pope John Paul II or Radical Party leader Emma Bonino as their ideal person.

Nearly half of the girls said that “no one is ideal” and one in nine said she didn’t know.

Asked how they expected to live their lives, 44.2 percent of those surveyed opted for marriage. Another 25.4 percent preferred living with a man without marriage.

Living in a commune or alone or with a girlfriend accounted for slightly more than 10 percent, while nearly 20 percent said they did not know.

Nearly two-thirds of the girls said they wanted children, with 51 percent saying they wanted two or more.

The survey showed that girls from small towns or rural areas and working girls tended to be more traditional in their values than students and girls from large cities.

Urban respondents were markedly more sexually active and were less likely to want marriage or a large family than those from town or country.

Those still in school tended to be less traditional in those same areas than their working counterparts.

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Education head to be honored

FORT LAUDERDALE — The Rev. Vincent T. Kelly, superintendent of education in the Archdiocese of Miami and supervising principal of St. Thomas Aquinas High School will be honored at a testimonial dinner on Sunday, Feb. 15 at the Marriott Hotel and Marina.

The Irish-born priest who came to the U.S. in 1956 and to South Florida in 1969 is celebrating the silver anniversary of his ordination to the priesthood this year.

A graduate of St. Patrick College, Thawley, County Tipperary, Father Kelly's first parochial assignment was as an assistant pastor at St. Wenceslaus Church, Wahoo, Neb. While there he earned a Master of Science degree in Educational Administration at the University of Nebraska.

Father Kelly's first assignment in South Florida was as a member of the faculty at Cardinal Gibbons High School as well as associate pastor at St. Pius X Church where he still serves. For a brief period he directed activities at St. Anthony parish in 1975 and the same year was named to the office of Superintendent of Education. He is a past treasurer of the Archdiocesan Senate of Priests and this year serves as senate president.

During the past year Father Kelly founded the Archdiocesan Education Foundation for the promotion of Catholic schools. A prominent figure in civic and educational areas he serves this year as president of the Florida Association of Academic Non-Public Schools.

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continued from p.1
Retreat provides for the person who is preoccupied with 'necessary business' and unable to get away for a strict retreat. The Program does not separate a retreatant from concrete, ordinary life experiences. In other words, "You don't have to go away to a Convent to pray."

The retreats are given over a 13-week period to small groups who meet once a week for two hours in their homes. They are expected to devote fifteen minutes each day to meditative prayer, which is considered primarily "in the world but not of the world," and they soon learn that prayer is an essential part of their everyday lives.

Sister Brown said they will be back at The Cenacle in Lantana next October to train additional team members for the Archdiocese. One of the newly-trained team members, Mrs. Rosario Bergouignan from St. Francis de Sales Parish in Miami Beach commented, "There is a great need for this type of retreat program, especially among the divorced women with whom I will be working. It is very hard for them to get away from home. Through the At Home Retreats, they can learn to pray."

Sister del Rey Waite of Cape Coral felt that the four-day Leadership Training Program at the Cenacle was very worthwhile. "I have never done anything to fulfilling in my whole life. Dot Horstmann and Sister Mary Sullivan speak from experience, from success and failure."

For additional information concerning At Home Retreats, contact Sister Muriel Brown, The Cenacle Retreat House, 1400 South Dixie Highway, Lantana, Florida 33462, 582-2534.
Matter of Opinion

Beware, the censors are coming!

Apparently certain local editorial protectors of pornographic rights don’t even feel the need to marshal sophisticated arguments anymore in defense of smut.

Either that, or one major morning newspaper in this area is hiring dumb editorial writers these days.

The writer drags out the old censorship saw and wags it at Miami officials who want to get rid of dirty bookstores in their town.

EDITORIAL

The writer actually says: “One person’s pornography, of course, is another person’s normal, healthy interest in the sexual dimension of human existence.”

We would have thought that a “normal, healthy” interest in sexuality would have been satisfied in the public library under headings of Psychology or Medicine. A healthy interest in the human physique might be found under classical or contemporary art. There are plenty of such publications free of censorship for a healthy mind.

Time was when prurient films and pictures that reduced humans to little more than animals in heat were considered at least unhealthy if not illegal. But, then, the writer accuses us “Puritans” of repressing “recognition that the human beast is a sexual animal.” (emphasis added) which tells you something about why he thinks the way he does. (We say “he,” assuming a woman writer would know what smut does to them as a group.)

Have our local editorial analysts become so awash in the current tide of sleazy-think and sexual overkill throughout the media that they have lost even a vestige of perspective on what human sex is and is not?

The writer actually decries the fact that smut stores in Miami “are being forced to abandon a lucrative marketplace to competitors outside the city limits.” See what we mean about being dumb? Would that writer, then, favor legalized dope pushing so as not to force pushers to “abandon lucrative marketplaces?”

“You can call it pornography,” he cries, “but what it is is censorship.”

Oh, come now, sir. What it is is a community trying to get rid of a business that trades in human indignity, sadism, bestiality, degradation of women and therefore of all humans. An industry thoroughly associated with the Mafia underworld. An industry whose products find their way out of the stores and into the hands of kids who will hear from certain sources that what they are seeing is “normal and healthy.”

What we are seeing is censorship of genuine political or social thought or censorship of a minority of citizens, but rather the majority of average citizens exercising their right to a community free of obvious mental and social pollution.

By Fr. John Dietzen

Why was Jesus baptized?

Q. Today at Mass, the Feast of the Immaculate Conception, a question arose concerning baptism. We are told the Blessed Mother was born without the stain or original sin. Furthermore, our Lord was like us in every human way except so. If baptism removes the stain of original sin, why did John the Baptist baptize Jesus? Was it just to set an example? (California)

A. I’m sure you realize that the baptism of John, with which Jesus was baptized, was not our rite of baptism, a Christian sacrament that was instituted after our Lord’s baptism in the Jordan.

John’s baptism was one of numerous ritual purifying washings, practiced not only among the Jews, but in many other non-Christian religions. The word, “baptism,” in fact, simply means a washing, coming from a Greek word for dipping or immersion. None of these baptisms, including John’s, was believed to accomplish anything sacramental in our sense of the term. They constituted merely a symbol of some change of heart or of purification which the individual himself accomplished by his own intentions, and which he was proclaiming by being baptized.

Thus, John the Baptist told the people that his baptism was to signify that they repented of the wrongs they had done, and were determined to amend their lives. He also clearly proclaimed that his baptism of water was significantly different from the baptism of Christ, which would be accomplished by the Holy Spirit. (Mt. 3:11).

Understanding John’s baptism this way is easy to see why Jesus not only accepted, but insisted on receiving such a baptism. As the savior, our Lord was in a real sense taking on himself the sins of all mankind, to atone for them and reunite mankind in friendship with the heavenly Father.

The salvation would, of course, reach its climax in his death and resurrection. But it was symbolized and prepared for in many ways, including his acceptance of John’s baptismal reminder that men and women are separated from God by their sinfulness, and desperately need someone to heal that alienation.

As the Baptist himself proclaimed, it was precisely because he was the Lamb of God, who would bear and take away the sins of the world, that Jesus came to John to be baptized. (John 1:29).
Matchmaking: Time for a comeback?

By Antoinette Bosco

Paul, my oldest son, 30 and single, is a numismatist, an expert on coins. Recently he won an award in an international coin auction. His account of how his friends had been telling me about the same coins.

When I mentioned this to Paul, much to my surprise, he responded: "Fine thing. You know a nice young woman who's just back from London. You tell me about her but you'd never think to introduce me to her."

I was stunned. He told me it had never crossed his mind to do so. I responded by hosting a family dinner to which I invited one.

However, when I mentioned this to some of my friends, the most prevalent reaction was shock -- and a lecture. How could a mother do such a thing -- interfere in her son's personal life? That smacks of old-fashioned matchmaking, several said, reminding me that his kind of thing just isn't done any more. Young people find their own friends, without benefit of parental guidance.

Up to this point, I had never actually thought about matchmaking in our modern culture. I had, like my friends, assumed it was a dead tradition, and good riddance.

Now I'm so sure. I've been talking to a lot of young men and women and am hearing an underlying wish that a new form of matchmaking would come back. No one has suggestions on how to do this. But the need is evident. I keep hearing young persons ask, "Where can we find a nice, mature young man or woman?"

An outpouring of frustration usually ollows, with tales of disastrous meetings, meeting places and relationships taking center stage.

"Up to this point, I had never actually thought about matchmaking in our modern culture. I had, like my friends, assumed it was a dead tradition, and good riddance."

The evidence indicates that young men and women are tired of the attitudes and rigidity of the decade which denigrated the traditions of courtship and marriage. They're somewhat(exhasted from always having to be on stage, attracting new companions because they haven't been able to find any potential mates willing to make a long-term commitment to a relationship.

Many are longing to find someone who will say, "I love you. I want to build a life together, have a family and grow into my old age with someone who thinks I'm wonderful and who is faithful."

In a Newswaves article titled, "How to Find Love and romance in 1981," author Rhoda Amon stated: "Even the most innocent display of fervent agreement for the most part that sexual permissiveness, fast-shifting relationships and relationships that have not worked out well for women. Nor for men. Today feminist Betty Friedman and Gloria Steinem both cite their warm, long-standing relationships with men. And Friedman, whose book, "The Feminine Mystique," was credited with loosening the shackles of kphere, kitchen and Kinder in the 60's, now writes of the 'sensuous joy of cooking chicken soup for a man I especially love.'"

All of which brings me back to the beginning. If young people today have been taught to see themselves in a new light, they may have a chance to find someone of like mind and values.

One final thought: What ever happened to catholic social clubs for young adult singles? I think it is time for them and church to ask again if there is a role for us on this first level of helping young people find compatible friends -- something like being prematchmakers.

Free Speech and the Moral Minority

"When ministers preach to 30 million parishioners that only one brand of politics has God's approval, there is a real problem," comments Anthony Lewis of the New York Times during the recent U.S. political campaigns.

This is eye-wash. Ministers or priests or rabbis have every right to air their own political views. Free speech is a precious right. Furthermore, nothing in our Constitution forbids it. The Constitution simply tells the state not to interfere.

When Martin Luther King spoke in Atlanta on the theme of civil rights, he was dealing with a political question. We can be grateful he did so!

WE MAY DISLIKE the kind of speech which is used in American as apple pie.

In my opinion, the Moral Majority is on the wrong side of many political issues but I can't see that they violate the Constitution. RABBI ALEXANDER SCHINDLER not long ago called for organized action to confront "the chilling power of the radical right," with which the Moral Majority is associated. He called attention to the fact that the increase in right-wing fundamentalism has been accompanied by the most severe outbreak of anti-Semitism since World War II.

That may be true and, if so, it is thoroughly lamentable. But we cannot suppress fundamentalism or fundamentalists because they have been successful vote-getters. The cure would be worse than the disease.

I admire the Moral Majority for their sincerity and their sensible danger but I believe their political views are quite out of line with contemporary culture. I agree that a movement can be counteracted politically if solid reasons are offered in response to it. Otherwise the Moral Majority will continue to grow.

To counteract the influence of the Moral Majority, the losers in the recent national election must heal their wounds, create new and attractive approaches to reasonable programs and redoubt their efforts in the area of progressive politics.

THE NEW ADMINISTRATION seems to know the direction it will be taking as the months go by. My hope is that it will consolidate its gains and move our country forward, not backward.

Judith Schimmel, the syndicated columnist, recently wrote: "Reagan has come to power arguing for a new philosophy, for new people, for new ways of looking at the organization of the nation, for new associations abroad, for new structures and new approaches to military security."

This sounds promising. Let's hope that the old approaches to political programs are not left behind. Certainly the Moral Majority, will not turn the new administration back to the 19th century.

When friend's parent dies

By Tom Lennon

Q. My best friend's father is close to death from cancer. I will have to go to the funeral home fairly soon and I dread this. What should I say to my friend when I meet her there (Pa.)?

A. It might help if you go to the funeral home with your friend. At first, you may feel ill at ease in the quiet, solemn atmosphere and in the inexplicable presence of death. The casket may be closed, or it may be open. Again, you may feel uneasy, especially if there is a somewhat cosmetic look to the face of the dead person.

At some point you should approach the casket and kneel or standing, pray for your friend's father.

When you meet your friend, as warmly and sincerely as you can, say something like: "Ann, I have your sympathy." Or, "Ann, I'm so sorry." Or, "Ann, I liked your dad so much. I'll miss him too." Or, you can think of another way of expressing what you feel about the death of your friend's father.

Much more important is the effort you make to listen. Give your friend an opportunity to talk about how she feels about this sad event. Maybe you could recall some good times you all had together, and this would open the door for you to talk about what her father was like and what he did.

It's also possible that a warm handclasp or a hug can take the place of words. If your friend should begin crying, do not be embarrassed. Simply say something like: "You must have loved him very much."

You also might be in for a pleasant surprise. Your friend might do more for you than you do for her. Several years ago, a longtime friend of mine died after a coronary attack and several weeks in the hospital. He was a brilliant, saintly psychiatrist.

When I went to the funeral home one of his teenage daughters came to me and said, "You're Mr. Lennon, aren't you?"

"Yes," I said.

"Daddy talked about you a lot in the hospital. He thought the world of you. When we were little girls he used to point you out in church and tell us how you wrote articles for young people. He loved you very much." That day I was the one who shed tears -- tears of happiness at being remembered by a dying friend.

I hope this helps you see that your visit to the funeral home need not be a doomsday experience. Comfort your friend -- and perhaps you can say something to her mother and other members of the family.

IF IT SHOULD happen that your friend is not present when you arrive at the funeral home, make sure to sign the register book before you leave so that she will know you cared enough to come.
As everyone knows it is a rare day when one finds Christianity and ancient paganism agreeing on anything. But the old Romans had a saying which they could apply and use with profit. Their saying was: "Age, quod agis" - "do what you are doing." Do the job of the moment and forget the rest.

Needless to say, the pagans put a different slant on this. They translated the same thought in the pleasant, attractive words, "Eat, drink, and be merry, for tomorrow we die."

The Christian interpretation of the pithy saw is this: Live for the present moment, just for today. Abandon yourself to God and rest in his will. He does so in a practical, common sense sort of way. "Live for today" reminds us that we are exhausted spiritually and find it so difficult to handle the pressing problems of the present moment. But that is not all. Since they refuse to live just for today, they are apt to travel into the future as well as the past. They then find themselves engaged in the futile but exhausting task of trying to put flesh and blood on what they imagine might come to exist. Since the future may not come at all for them, not even tomorrow's feared problem, their energetic mental exercise succeeds only in adding another fearful bundle to overloaded shoulders.

God obviously is against such back-breaking practices. No one is ever entrusted with a whole week at once. Not even a full day. We couldn't handle it. It would be too much.

SO IT IS very clear that God does not want us to go back and try to relive February of five years ago. It is obvious, however, that he does approve the effort in this moment to repair the damage done in that sad month, or at any other time of life, when according to his values we were really failures. It is obvious, however, that he does approve the effort in this moment to repair the damage done in that sad month, or at any other time of life, when according to his values we were really failures.

The frustration they experience makes it considerably more difficult to handle the pressing problems of the present moment. But that is not all. Since they refuse to live just for today, they are apt to travel into the future as well as the past. They then find themselves engaged in the futile but exhausting task of trying to put flesh and blood on what they imagine might come to exist. Since the future may not come at all for them, not even tomorrow's feared problem, their energetic mental exercise succeeds only in adding another fearful bundle to overloaded shoulders.

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By Msgr. James J. Walsh

Carry out His will for the moment

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By Msgr. George Higgins

The Nixon-Reagan letters

An exchange of correspondence from the late 1950s and early 1960s between Richard Nixon and Ronald Reagan has recently become available for public inspection among Nixon's pre-presidential papers at the federal records center in Southern California.

One of the Reagan-to-Nixon letters in the collection was written shortly after the 1960 Democratic Convention in Los Angeles. The nominee of that convention and winner of the 1960 presidential election, John F. Kennedy, would undoubtedly have had a good laugh had he lived to read what the then winner of the 1960 election had to say about him.

Reagan wrote that "beneath the generalities" Kennedy's Los Angeles acceptance speech, he heard a frightening call to arms, meaning he heard Kennedy calling for a bigger role for the federal government in managing the American economy. While it's not very surprising to learn Reagan was alarmed by such a call, one doesn't know whether to laugh or cry when Reagan goes on to say Kennedy's economic program was Marxist in origin.

"ONE LAST THOUGHT," Reagan confided to Nixon. "Shouldn't someone tag Mr. Kennedy's bold new imaginative program with its proper age? Unquestionably the first launched a century ago. There is nothing new in the idea of government being Big Brother to us all. Hitler called his 'State Socialism' and way before him it was 'Benevolent monarchy.'

That was written more than 20 years ago. One could hope that President Reagan has mellowed with the years and today would state his disagreement with Kennedy far less simplistically and ideologically if he had it to do over again.

I would hate to think that the president still holds the opinion that the New Frontier was copied from "Das Kapital" or "Mein Kampf." Even by the standards of the early 60's, that was outrageously superficial rhetoric by a man who was then on the out-

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By Paulette M. Martin
Black History Month Chairperson

In celebrating Black History Month, we will take a look at three black Catholic Churches in the Miami area, each with a special history of its own to relate.

The black Catholic is unique in America's history. As expressed in the Jan. 22, 1981 issue of Origins Magazine by Fr. Edward K. Braxton, "The dream of being Catholic and American was long deferred...The dream of being black and American, of being black, American and Catholic, has been deferred longer still.

Years ago, black Catholics were faced with the crisis of double identity, being black and being Catholic. Coping with either one has its difficulties, coping with both calls for the extraordinary.

THROUGH AN examination of St. Francis Xavier Parish this week (and Holy Redeemer and St. Phillip's parishes the next two weeks), we will see how faith in the Church and racial pride have produced three remarkable examples of what it means to be black and Catholic, too.

ST. FRANCIS XAVIER

Miami in the late 1920's was a young city, still relatively new. It was not really what you would call a "Southern" city because of the diversity of its population, but Southern enough in many of its ways. Those Southern ways were reflected mainly in the lifestyle of the society, schools, and even in the churches of Miami.

Back in 1927, Gesu Catholic Church in downtown Miami was a religious center for the local Catholic community. All Catholics were welcomed at Gesu, even the handful of blacks who occupied the pews in the rear of the Church marked for "Colored Only".

No, it was not the policy of the Church that FORCED blacks to sit in the back, but the social climate of the times that EXPECTED blacks to take their places in the rear. For the most part, whatever society expected was carried out in all aspects of daily life.

IN SPEAKING to several families who recall the Sundays spent in the back pews of Gesu, the tone is one of apology and regret rather than bitterness.

Dr. Elmer A. Ward, born just twenty-five years after the Emancipation Proclamation in a small town in Virginia, describes the practice of "back row worship" as a product of the plantation mentality. This, he explains, was the guiding philosophy by which many whites were raised generation after generation.

"The dream of being Catholic and American was long deferred...the dream of being black and American, of being black and Catholic, of being black, American and Catholic, has been deferred longer still."

Fr. Edward K. Braxton
in Origins Magazine

The churches represented the cultural and religious centers of the black community.

THE BLACK Catholic of the day, torn between racial strife and religious faith, had no such relief from the restrictions placed upon him by society. The desire to practice the Catholic faith and still maintain self-respect and dignity brought about the beginnings of the first Catholic church for blacks in the South Florida area.

In 1927, through the efforts of several black Catholic Churches including, Mr. and Mrs. Louis McGinnis, Mr. and Mrs. Roach, Mrs. Bertha Silas, Mr. and Mrs.

BLACK HISTORY MONTH

Robert Stirrup, Mr. and Mrs. Edward Wilkinson, Mrs. Romer, Mr. and Mrs. Henry Smith, Mr. and Mrs. Anthony Roberts, Mrs. Bodie, Mr. Jack Gibson, Mrs. Daisy Neil and others, Mass was held at the home of Mrs. Ellen Jane Kelly on N.W. 14th Street.

This site, located in the Overtown or Colored Town section as it was then called, was just blocks away from what was later to become St. Francis Xavier Parish.

FOR TWO YEARS priests from Gesu came to Mrs. Kelly's home to celebrate the Mass. Because the number of parishioners had grown, new accommodations had to be found.

In 1929, at a storefront on N.W. 11th Street and 3rd Avenue, St. Mary of the Missions Church was incorporated as a mission of the Jesuits of Gesu. While gathering at the storefront, plans were then made to build a permanent church for the black Catholics of the area.

Under the supervision of Father M.J. Cronin, a wood frame building was erected on a site located on N.W. 4th Avenue and 16th Street.

"The building was in use from dawn to dusk each Sunday. The members of the church worked long and hard to make their church the proud symbol of the Catholic faith in the black community."

"OLD TIMERS" of St. Francis Xavier Church, as it is now named, have continued on p. 16.
Church: not Marxism, influences C. America

WASHINGTON (NC) - The U.S. view of Central America often misses the influence of the Catholic Church in the indigenous revolutionary movements there, according to Rep. Robert Edgar (D-Pa.).

The Bible, not a community, manifests to its inspiration, he said.

"U.S. diplomats and other fail to see the role of the church as part of the revolutionary movements taking place in Central America, because we Americans have been schooled in a language that excluded religion from politics. Down there it is different," he said.

"It is simplistic to label violence in El Salvador as a conflict between right and left. It is something deeper, related to a motivation that in Catholicism is called the theology of liberation and it is at work in Nicaragua, El Salvador and Guatemala," Edgar said.

Edgar and two other representatives, Barbara Mikulski (D-Md.) and Gerry Studds (D-Mass.), were also critical of what they called "cold war" policies of the U.S. Department.

Meet to discuss priests' role

Archbishop Peter L. Gerety of Newark will speak at Orlando during the annual convention of the National Organization of Continuing Education, Newark will speak at Orlando during what they called the "cold war".

Barbara Mikulski (D-Md.) and Gerry Studds (D-Mass.), were also critical of what they called the "cold war" policies of the U.S. Department.

Nun recalls arrest, political unrest in Salvador

PASADENA, Calif. (NC) - Former U.S. Ambassador Robert E. White came personally at night to get her out of jail in San Salvador, Notre Dame Sister Sandra Price said.

"He said he had come because I had been arrested by the brutal of the police forces and he feared for my safety if I had had to spend the night in jail," Sister Price said in a talk in Pasadena.

"In fact, the church was very active in 1980 in the Hispanic apostolate in San Jose, Guatamala. We had been invited to El Salvador as a member of the San Francisco archdiocesan peace and justice commission to verify changes made by church people about conditions of repression in the country. She was arrested there last August.

"Most of my contacts were with the church people working with the very poor," she told about 100 people. "I have the impression that if the United States withdrew its support, the government would fall."

SHE TOOK issue with description in the United States of those opposing the Salvadoran government. They call them leftists, but they are really the people. There is no difference between the extreme right and the government."

The peasants, she said, are demanding social change, the right to decent wages, food, shelter, education. "What the paper call the extreme left is the whole Salvadoran peasants. Anyone with a view different from the government is the extreme left."

A number of college-age young people questioned Sister Price about the role of the church and whether or not it was promoting revolution.

"The church has helped them to see that they are children of God, and that it is not God's will that they do not have education, housing, adequate food."

"It is through the church that the people have become aware that they must work for a just social order. The church's role is to critique any government," Sister Price said.

"THE CHURCH says that in the face of long injustice and extreme repression, when all other recourse has failed, the church will support the people.

"The church's concern is for the rights of the people. It is the people who create political options. The church does not create political options," she said.

"The government in El Salvador is openly trying to suppress the church. It is one of the main objects of government repression. Hundreds of catechists have been murdered. Priests have been murdered. Many priests are in exile.

"The only kind of religion the government tolerates is one that prays and closes its eyes to the reality around it," Sister Price said. "The church in El Salvador stands with the people, with the poorest, and it suffers the same fate as the poor, which is death."

Vatican official arrested in fraud case

ROME (NC) - Italian police arrested a high Vatican bank official, Luigi Mennini, Feb. 5 as part of Italy's investigation into the collapse of the multimillion dollar financial empire of Michele Sindona.

The Vatican issued a short oral communiqué the following day expressing trust in Mennini, who has been a Vatican bank official for nearly 40 years and its chief administrative officer since 1962.

Sindona is in jail in the United States after being convicted in 1980 of fraud in connection with the collapse of the Franklin National Bank in New York.

The Italian government has been seeking his extradition to face charges of fraud in connection with the collapse of his Italian empire.

Mennini was arrested with another Italian banker, Franco Giampietro. At issue is the bankruptcy of Sindona's Private Italian Bank in 1974. Shortly after the bankruptcy Sindona left the country.

Mennini was on the executive council of Sindona's Union Bank, of which the Vatican bank was a minor partner and which had merged with Sindona's Private Financial Bank to form the Private Italian Bank in 1974 shortly before the bank's collapse.

Mennini was a council member of the Private Italian Bank following the merger.

Judge Bruno Apicella in Milan, Italy, ordered the arrest of Mennini and Giampietro, accusing them of complicity in a fraudulent bankruptcy.

The Vatican statement, read to journalists by Vatican press spokesman, Father Romeo Panciroli, said:

"We are confident that Dr. Mennini, who is secretary of the administrative office of the Institute for Works of Religion (chief administrative office of the Vatican Bank), where he has carried out his work with dedication for years, will be able to give adequate, justifying clarifications concerning the charges that are being raised against him."

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Family blessings and rituals

Q. "When our children were little we had all sorts of blessings and rituals in our family. We sang a hymn before dinner on special feast days. We got out everyone's baptismal candle and celebrated the anniversary of each baptism. Now that our children are teen-agers we don't do any of that. It just seemed to die out. Do you have any suggestions for us?" (Indiana)

A. Young children love ritual and ceremony and celebration. Families can easily keep traditions alive because of the enthusiasm of the young members. They just won't let you forget.

Teen-agers, on the other hand, often do not like to let their emotions show. They are particularly cool to family ritual. Like the mother who asked the questions above, parents suffer the lack of interest, the discomfort and gradually drop the whole procedure. Who wants to initiate a song when only mom and dad sing?

All of which is a shame, because we do not outgrow our need for celebration, for ritual, for words and gestures to express our unity as a family and our commitment to spiritual realities. We are a sacramental people. We need visible, tangible signs. Our family life, our physical and spiritual unity are expressed and enhanced through signs and symbols.

LAST SUMMER our family spent a week at a Christian campground with several other families. At Mass each day, we used different symbols to express the unity and spirituality of our individual families and our community as a whole.

One day our celebrant suggested that in each family the oldest child bless the other members of the family. Teens and pre-teens, looking abashed and uncomfortable, came forward. Each took a small dish of holy water and began to circulate through the gathering. As eldest sons blessed their parents and eldest daughters blessed their little brothers, they forgot about being self-conscious. From this simple gesture families saw their relationships in a fresh new light.

As children grow, we need to adapt our rituals, not abandon them. Singing may become less popular. Blessings, however, can grow in importance.

Games parents play

"Parents are always bringing up sex but when we start talking about it, they back off," said a young nurse. "Why? Are they afraid of it or reluctant to discuss it in a group or what?"

A dozen or so heads nodded in agreement as she voiced her frustration and puzzlement, but we moved on to the next member of the circle, a school counselor, who said, "My biggest problem is the social barrier. I'm from a small community where there's a stigma attached if you go to a parent class. People wonder what's wrong with you. Why do you need a class? Are you a bad parent or something?"

Again, there were wan smiles of agreement from others and we went on around the circle. We were participants in a weekend workshop on conducting parent groups at a local Center for Parenting Education, and we learned something valuable quickly: that we experience similar reactions and hear similar messages from parents, whether we are in school, health agency, or church work.

Just as parents voice common frustrations over others and we went on around the circle. We were participants in a weekend workshop on conducting parent groups at a local Center for Parenting Education, and we learned something valuable quickly: that we experience similar reactions and hear similar messages from parents, whether we are in school, health agency, or church work.

Family Night

OPENING PRAYER

God is Love
Gentle Lord, King of Glory
Gentle Lord, fill our spirits
With the mysteries of your love. Amen

SOMETHING TO THINK ABOUT

Forgive us our Trespasses As We Forgive Those Who Trespass Against Us. Tonight's verse, perhaps, is the most difficult to say in all the Lord's Prayer. It reminds us if we expect to be forgiven by God, we must also be willing to forgive others and ourselves. That is no easy request especially when we have been really hurt by another or really "blow it" ourselves.

ACTIVITY IDEAS:

Young and Middle Years Families
Continue work on the Family Lord's Prayer Booklet using tonight's verse. Each write a paragraph or draw a picture of the word "forgiveness" and then share it with the family.

Adult Families
Look up in the dictionary some key words for tonight's verse; then each rewrite in his own words what the verse says; share the results together. Read together from the Bible, Matt 18:21 and 22; then read Sirah 28, verse 2. How do these verses relate to the Lord's Prayer?

SNACK TIME

Try apple cider and homemade cookies.

ENTERTAINMENT

Take a trip to the nearby library for book borrowing.

SHARING

Share a moment each felt close to God.

CLOSING PRAYER

The Lord's Prayer
Haitians in Palm Beach County?

Deacon Emile Ambroise serves his people from Delray Beach to Immokalee

By Dick Conklin

Vini jouinn jezu, vini jouinn jezu
Lap kindou, nan konba lakou
Vini jouinn jezu, vini jouinn jezu lap baou
Fos pou gin laviktoua — From a Haitian Communion Hymn

Deacon Ambroise

The image that comes to mind when some people think of Palm Beach County is one of opulence, wealth, splendor — certainly not a picture of the kind of squalor and poverty found in urban ghettos or migrant camps.

But Palm Beach County has both, and as in every county, a Catholic Service Bureau exists, a few people willing to serve those who are most in need.

Rev. Mr. Emile Ambroise and Fr. Thomas Wenski are two good examples of that kind of person. Ambroise, a native of Haiti, came to South Florida last fall from New Jersey, where he had studied for and been ordained as a permanent Deacon while holding down a full time job and supporting a wife and four children. Prior to that he had served four years as a teacher in the African country of Zaire.

Ambroise had heard of the plight of Haitians who, by the thousands, were coming to South Florida in makeshift boats from their island nation. During a vacation last July he came to Miami, and visited the Pierre Toussaint Haitian Catholic Center near the Cathedral. It was there that he met Father Wenski and made his first step in turning a dream into reality. Back home in New Jersey he had a few long-distance phone conversations with Mike Dougher, Catholic Service Bureau Director in West Palm Beach, and last October came here to set up a Haitian Outreach program.

As a deacon, he assists Fr. Wenski (who also speaks the Haitian Creole language) at Mass and drives many of the Haitians, people like Emile Ambroise have been recruited. Two Haitian priests, Fr. Gerard Darbouze and Fr. Marcel Pelouquin, a nun, Sister Agnes d’Ais, a secretary, Alice Mali (who also serves as a Catechist and song leader), and a number of Haitian volunteers work out of the Center.

In addition to the Mass, the Center provides services such as counselling, preparation for sacraments (25 baptisms a month), choir, visitation of the sick. Bible classes. There is a very active presidium of the Legion of Mary, and another one being formed in Pompano Beach. There is also a Haitian conference of the St. Vincent de Paul Society and a youth group.

Both Rev. Mr. Ambroise and Fr. Wenski agree that transportation for the people is a big problem. An old bus was “bequeathed” for their use at St. Mary’s and Corpus Christi parishes, but in Broward and Palm Beach Counties the Churches are not in walking distance and volunteers are used to shuttle the Haitian Catholics back and forth.

Wenski acknowledges the help that loaned vans from San Isidro and Our Lady Queen of Peace parishes have been on Sundays, as well as what he calls a “great labor of love” by the members of the St. Vincent de Paul Society, who pick up Haitians in their own cars and take them to Mass.

An optimist, Fr. Wenski is hopeful that the “angel” he is looking for will soon appear. That angel, he explains, will be driving a big super-van, donated to the work of the Center in Broward and Palm Beach Counties.

Many services offered in charities office

by Dick Conklin

The Catholic Service Bureau in West Palm Beach is a busy place these days. Not only have Director Mike Dougher and his staff responded to the needs of the Haitian immigrants but several other programs are underway at the same time.

The Guardianship program manages the care of an elderly person living alone, with no family, often in failing health. The Catholic Service Bureau acts as an advocate for this person, making sure that an adequate standard of living is maintained. Of course this kind of responsibility requires legal safeguards for the older person being helped, so the CSB waits for a judge to review each case, appointing the agency as a guardian. Some form of inexpensive housing for senior citizens is also under consideration.

Maurawood Residence, near St. Mary’s Hospital, houses unwed mothers. Adoption and foster care of infants are arranged. As with most such agencies, there is a need for alternative housing for the girls who cannot stay at Maurawood (it is full most of the time), particularly in private homes.

The Delray Child Development Center, located at Our Lady Queen of Peace mission, provides daycare for the children of migrants and others in the area. It anticipates a move to new quarters in the near future.

Counselling for individuals and families is handled by a full-time social worker. Dougher says there is an increase in requests for counselling in parent-child relationships, particularly in families with teenagers.

A Black Catholic Advisory group, chaired by Al Fowler, has been formed by Archbishop McCarthy to get Blacks more directly involved in Church activities and make the Church aware of Black issues and needs. A “Trans cultural Workshop” was held recently to discuss these issues, and a Black Culture Mass is planned for February 21, 7:00 P.M., at St. John Fisher Church, West Palm Beach.
The many Sisters and lay teachers of St. Francis Xavier School have seen their students become responsible adults and role models for other students. Many of the teachers, Mrs. Myrie, Mrs. Eleanor Shell, Miss Alma McLeod (who still teaches at St. Francis today) and countless others have been an inspiration to the hundreds of students who were educated there. The sisters who taught in the school have been models of devotion and dedication. Perhaps the most influential have been of the Oblate Sisters of Providence, an order of black sisters from Baltimore, Maryland.

Stressing education, religious training, vocations and above all black pride, the school still symbolizes the commitment to Catholic principles and community service. In recent years the Church and school have met with hard times, yet managed to survive. With its population relocating to other parts of the city and stiff economic pressures, the church has struggled to become self-supporting. A campaign has been initiated to raise funds through pledges, sales, the annual Parish Festival, and donations from patrons to help finance the school and church.

LAST YEAR the fifth and sixth grades were in danger of being eliminated. Even that was a cut-back from the years when the school included grades Kindergarten through eight.) Present and former members of the parish along with parents from the school rallied to save the fifth and sixth grades and guaranteed their continuance for the remainder of this year. The members of St. Francis Xavier Parish feel a special closeness to their church. Children, grandchildren, and great-grandchildren of the original black row worshipers came from all over Miami to the church of their roots. They know what it means to be a part of local history. Without marching, demonstrations, or violence, a significant statement has been made: "We can be Black and Catholic, too!"

The inspiration and devotion of the 'Mother Church,' as St. Francis Xavier is called, has given birth to two other parishes serving the black Catholic population. In the coming weeks, we will take a look at Holy Redeemer and St. Philip's Churches.

Meanwhile, you are invited to worship with the St. Francis Xavier family. The church, located at 1682 N.W. 4th Avenue, has Masses on Sundays at 7:00 and 10:00 a.m.

This month the parish is celebrating Black History Month, and posters relating information on significant events in black Catholic history.

Also this month, a week long series of events for the Parish Revival is planned. All are invited to join in the Mass and other special events during this celebration of Black History Month.

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"The past decade of American Catholicism has witnessed heroic efforts of many priests, religious and laity to serve the needs of the poor and disenfranchised. Clearly it is this commitment to community action and to change that brings us all here," said Father Philip Murnion in a 1975 address at Notre Dame to the Catholic Committee on Urban Ministry.
Biscayne College celebrates black history month

The faculty, students and community of Biscayne College are preparing to celebrate this year's Black History Week.

The featured guest speaker at this gathering will be Mr. William Perry, president of the local N.A.A.C.P. Also included in the festivities will be a performance by the Florida Memorial Concert choir.

In addition, two Biscayne students will be displaying their artistic talents. Miss Cynthia Williams will give a solo performance of her jazz dance, and Mr. Vince Miller will read some poetry that he has written.

The celebration will take place on Sunday, February 15 at 3:00 P.M. It will be held in the new lounge on the main campus at 16400 N.W. 32 Avenue. There is no charge to come and join in these festivities.

CSB board members renominated

The Nominating Committee of the Board of Directors of Catholic Service Bureau renominated Ronald Zeller for President in special session on Feb. 14. Mr. Zeller is President and Mr. Kane is in charge of Corporate Relations.

The committee members also indicated satisfaction with Kollek's plan for autonomous governed units in the city's diverse neighborhoods, called for independent control of the holy places under the religious groups responsible for them and recommended interaction between the various cultures which call the Holy City home.


United Methodist sets seminar on elderly

Miami Urban Ministries of the United Methodist Church is sponsoring a seminar titled "Ministry with the Elderly" March 7, 1981 at the First United Methodist Church located at 400 Biscayne Boulevard, Miami, Fla.

The seminar will start at 4 p.m. and there will be an evening meal served. With advance registration cost will $4.00 - tickets at the door are $5.00. For more information please contact Richard Kelts at the Miami Urban Ministries located at 19221 S.W. 128 avenue, Miami, Fla.

Lithuanian Independence Day

celebration set

Lithuanian Independence Day will be celebrated on Feb. 15. A concert-celebrated Mass will be held on Feb. 14, at 2:00 p.m., in St. Peter and Paul's Church, 900 S.E. 26th Rd.

Fr. Vincent Andriuska will celebrate the Mass assisted by Fr. Edward Abramaitis and Fr. Adolf Stasys. Fr. Andriuska will deliver the homily. Peter Stevens, a graduate of the Conservatory of Music of Kaunas University, will be soloist and organist for the Memorial Mass.

Three Lithuanian women wearing native costume with hairpiece denoting the part of Lithuania they came from, will present the gifts during the Mass.

On Feb. 15, at 2:00 p.m. at the American-Lithuanian Citizens Club, a memorial Rally will be held. Fr. Adolf Stasys will give a talk. Dinner and dancing will follow. Further information may be obtained by calling 858-2621, Fr. Andriuska.

Committee favors universal access to Holy City

NOTRE DAME, Ind. - North American member of the Jerusalem Committee meeting at Notre Dame endorsed the efforts of Mayor Teddy Kollek of Jerusalem to provide universal access to the Holy City and unity within its borders.

The celebration will take place on Sunday, February 15 at 3:00 P.M. It will be held in the new lounge on the main campus at 16400 N.W. 32 Avenue. There is no charge to come and join in these festivities.

Black Catholic Special Mass

The Black Catholic Advisory Committee of the Palm Beach Region will sponsor a special Mass on Feb. 21, at 7:00 p.m., at St. John Fisher Church, 4001 North Shore Drive, West Palm Beach.

St. Vincent de Paul Seminary celebrated its annual Alumni Day on January 24th. More than forty priests who studied at the Boynton Beach seminary came from as far away as Washington, D.C., Atlanta, and Puerto Rico as well as from the different dioceses of Florida.

In addition, the students and faculty of St. John Vianney Seminary in Miami joined the festivities as the present and future priests of more than eleven dioceses joined together to thank God for their vocations and to dedicate themselves again to continued service to each other and the people with whom they work.

The day-long event began with a Mass celebrated by all the priests with Archbishop Edward A. McCarthy as the principal celebrant. Also in attendance was Bishop John Nevin, the chancellor of both seminaries.

Other activities included the traditional football game between St. John Vianney and St. Vincent de Paul, an Alumni Meeting, and entertainment provided by students from both seminaries.
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Teachers told: 

Renew, don’t ‘burn out’

By Ana M. Rodriguez
Voice Staff Writer

About 300 teachers and administrators from nine South Broward elementary schools were told last Monday that the ground-breaking ceremony from within and without the teaching profession should not get them down, but that each day, they should renew themselves.

Dr. Wilma J. Pyle, noted author, and lecturer at the College of Boca Raton, spoke to Catholic elementary school teachers during a Professional day held at Annunciation Church and School.

She said teaching is a profession of enormous value that often gives “little reward,” either financially or from people outside the system who only look at it to criticize it.

Archbishop dedicates school, urges tax relief

By Dick Conklin

On the first day of February, just one year after the ground-breaking ceremony, Archbishop Edward McCarthy returned to Boca Raton to dedicate the new Pope John Paul II High School.

Calling the new facility “a modern school as contemporary as Pope John Paul II himself,” Archbishop McCarthy praised the hard work of the Carmelite Order, lay teachers, benefactors, and the construction contractor that made the aggressive project possible.

HIS GRATITUDE was echoed by Brother Michael Welsh, Principal, who also participated in last year’s ground-breaking with “fourteen golden shovels” — one for each of the local parishes that pledged to build the school.

Fr. James Connaughton, Chairman of the high school’s Pastoral Board, told the people that it didn’t even take a full year to do the job. Most of the building took place between March 15 and August 15 — just five months.

“We put our hands to the plow and we did not look back,” said Connaughton. “This is your Super Sunday. Be proud of your accomplishment,” he told them.

“You contributed a great sum to accomplish this goal. You are wise enough to realize that if we don’t form our children — and that is what Catholic Education is — then what kind of a world are we leaving?”

ARCHBISHOP McCARTHY told of a conversation he had with an English priest who moved to Miami. The priest remarked that many of the early settlers were people who fled religious persecution back in England. Yet today their descendants are not even permitted to claim income tax credit for their children’s education at a Catholic school. But back in England today, 75% of the cost of a new Catholic school building is paid for with tax money collected by a government that values the availability of both public and parochial schools.

Archbishop McCarthy urged the supporters of Pope John Paul II High School to actively support the movement to provide some tax relief for Catholic parents.

Oblivity

Fr. Edward Hartnett, C.S.C.

Fr. Edward Hartnett, C.S.C., assistant pastor of St. Pius Church, Ft. Lauderdale, died on January 29.

Fr. Hartnett was born August 30, 1907, in Detroit, Michigan. He entered the Seminary of Holy Cross at Notre Dame in 1925.

He did theological studies at Holy Cross College in Washington, D.C., and was ordained to the priesthood, June 24, 1938.

Fr. Hartnett’s assignments in addition to parishes included chaplaincy posts during WWII, and schools for missions and retreats.

In 1974, he came to St. Pius Church and served there until his death.

He is survived by a sister, Miss Kathleen Hartnett of Mt. Clemens, Michigan, and a brother, Bernard Hartnett of Detroit, Michigan.
Women's Clubs

St. Agnes Women's Club will meet on Feb. 18, at 8:30 p.m. in the Parish Hall, 100 Harbor Drive, Key Biscayne, Fla. Ms. Bess Collier will speak on "Managing Your Finances." Plans will be discussed to the St. Patrick's Day party to be held on March 14.

St. Bernard's Women's Club will hold a "Peddler's Night" on Feb. 18, at 8:00 p.m. in the Parish Center, 8279 Sunset Strip, Sunrise. Shop for various household items and paper goods. Companies will be showing items not available in stores. Rosemary Cullin, Chairman.

St. Gregory Women's Club will hold a meeting on Feb. 17, at 8:00 p.m. in the Parish Center. Program for the evening will be a film titled, "The Heart." Followed by the CPR demonstration by Jim and Sandy Holland, instructors with the Heart Association. A social will follow.

St. Peter's Women's Club will hold a social meeting on Feb. 20, in the Parish Hall, 14500 N.E. 11th Avenue, North Miami, Feb. 22, at 7:00 p.m. The Guild will furnish dessert and coffee.

The Parishioner's Guild of Resurrection Church, Dania, will hold a Covered Dish Supper in the Parish Hall, Feb. 22, at 7:00 p.m. The Guild will furnish dessert and coffee.

The Parishioner's Guild of Resurrection Church, Dania, is sponsoring a bus trip to Lake Wales to attend the Passion Play. The weekend of April 4-5. Tickets include bus fare, overnight lodging and Passion Play ticket. Contact Marie Dell'Osso at 920-2610 before 10:00 a.m. daily, for reservations.

Tickets are still available for the Feb. 28th "Italian Night Dinner Dance" at the price of $5.00 per person. The event will be held in St. Stephen's Social Hall, 2000 S. State Road, N.E.

St. Hugh's Women's Club will hold a social meeting on Feb. 16, at 7:30 p.m. at our Meeting place, 4740 NW 76th Ave. Refreshments. Setups. BYOB. For information call 772-3079 or 733-4274.

Sponsored/Divorced

There will be a special meeting of the Separated/Divorced group at Immaculate Conception Church, on Feb. 27, at 7:30 p.m. Guest speaker will be Msgr. Fazzalaro.

The Renascence Group of the Church of St. Hugh (Ministry for Separated and Divorced men and women) will have Fr. Ignatius Rameau of the Archdiocese of Miami Mariean Tribunal as its guest speaker on Feb. 15, at 3:30 p.m., at 3455 Royal Rd., Coconut Grove. For information call 666-1158.

Peace and Justice Workshop

St. Rose of Lima Parish Evangelization Council will sponsor a three-night Peace and Justice workshop at 7:30 p.m. in the school cafeteria, Feb. 16, 17, and 18. The workshop will be given by Fr. William Scheer, a Marystiroll priest, native of St. Rose parish and graduate of St. Rose School. Since his return from the So. American Missions has been working from the Maryknoll Peace and Justice Office in Denver, Colo. Workshop topics are: Feb. 16: "Religion and Underdeveloped Countries;" Feb. 17: "Arms Race and Religion to development and Church's position and teachings in area of social concern." All are invited.

During a National Pastoral Planning Conference in 1975, Archbishop Jean Jadot, then apostolic delegate in the United States, said: "Diocesan planners can never look at their role in the church as being similar to the planning component of General Motors. You are not working for a corporation. Your motivation has to be distinctly Christian and faith oriented."
LEQUALS - NOTICE OF ADMINISTRATION

IN RE: ESTATE OF IRENE THOMAS a/k/a MONTHS FROM THE DATE OF THE FIRST SELF, whose address is 9250 SW 67 Avenue, representative of the estate is MERROLL FAIN TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ESTATE OF IRENE THOMAS a/k/a MONTHS FROM THE DATE OF THE FIRST SELF, whose address is 9250 SW 67 Avenue, representative of the estate is MERROLL FAIN TO ALL PERSONS HAVING CLAIMS OR DEMANDS AGAINST THE ESTATE OF IRENE THOMAS a/k/a

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LITIGATION

 unfolds

• Business Service Guide

Miami, Florida / The VOICE / Friday, February 13, 1981 / Page 21

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LITIGATION
A parish that copes

By Leonore Jelly

In a cover story on churches in America in 1976, Time magazine described St. Ignatius Parish in Hicksville, N.Y., as the "parish that hopes and copes."

St. Ignatius drew national attention because it is an example of what is happening in so many places. This parish plans for its future. St. Ignatius carefully deliberates about where it is and where it wants to go as a parish.

While reviewing its annual financial report several years ago, the 20-member parish council noted with alarm an increasing gap between expenses and income. For three years, the parish had spent more money than it raised. The former parish council chairman Joe Robinson recalls that discussions over finances quickly led to questions on how and why money was being spent.

Finally, the council decided to set a three-year goal for reaching a balanced budget and committed itself to setting priorities. Pastor Father Frederick Harrer explains, "We decided that we could use the knife to reduce spending. We had to know where we could insert it."

A PLANNING committee with representatives from staff, school, religious education and human services began to study issues. St. Ignatius also established a support program to encourage parishioners to pledge a specific amount of money annually.

At the time, St. Ignatius was an active middle-class suburban parish with some 3,000 families. Its greatest period of growth had occurred after World War II as young families moved into new single-family homes. Parishes grew up, however, many moved away from the community, causing the parish school to drop from 1,400 students to 350.

Planning meetings were held every two weeks and parishioners were encouraged to attend. Often discussions became heated:

- Some feared the closing of the parish school.
- Others wanted more religious education for adults and public school children.

Nonetheless, "if we got too taken up with things," explains Robinson, "we could get back on the path for the good of the parish."

Over a year later the planning committee and the parish council drew up a statement on priorities, mailing copies to parishioners. The carefully considered document incorporates parish hopes and goals under the interrelated areas of worship, Christian service and religious education.

Today all parish activities fit into these priorities. In fact, a prime consideration in adding or deleting activities is the extent to which they foster the goals under the interrelated areas of worship, education, parish lectures, adult discussion groups and family programs.

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Your future in hand

By David Gibson

I've read a lot of articles that tell what the future will be like. Frankly, that kind of article holds a certain allure. I'd like to know what shape the world will be in at the end of the 1980s; what will constitute pressing concerns for the church in the year 2000; how an average family's lifestyle will differ a hundred years hence. (From what I read, I guess living rooms of the not far distant future will be equipped with video communication centers and various sophisticated computers.)

I've noticed, however, that many articles predicting the future are really just taking a close look at present developments, anticipating the outcome of current events. Their focus is less on the year 2000 than on 1987.

It seems there is a belief that the future is hidden in the present; that the future, in seed form, is growing now.

"Does it make sense to plan, to try to assure the outcome of life's events, when such an element of surprise is out there on the horizon, surprise that can waylay our plans?"

But anything that grows - like a tree, develops in surprising ways. One tree suffers from drought, another does not; one has a tree house built in its branches; one is struck by lightning and goes. It is similar with an individual's life or the life of a family. Unanticipated needs and even a crisis (or two or three) are encountered on the road into the future. The future is unpredictable; it is shaped and reshaped over the years as one urgent concern yields to another, as an old goal is succeeded by a new one, as one level of maturity in adult life is surpassed by another.

THINK OF a couple married 50 years. On their anniversary, they are the same man and woman, as are the same man and woman married long ago, yet they are different. Their love is the same love, but different.

Over the years, in unexpected ways, the couple's financial status may have changed for better or worse. With this change might have come changed goals, changed plans, changed hopes.

If the couple raised children, the children affected the parents in unpredicted ways. The couple learned more about themselves as they tried to nurture a child's unique personality and cope with family sickness or the challenges of the teenage years. The relationship of this man and woman changed over the years, perhaps for the better.

For the couple, planning for the future often meant planning for the unexpected; dreams were modified by real problems; and the reality of the present moment - at each stage of life - was demanding.

A popular Christian writer from Switzerland named Paul Tournier wrote about some of this in a book titled, "The Seasons of Life." A person can be transformed at life's turning points, even at a very advanced stage in life. People change as they confront events, meet new people and as they meet God, he wrote.

Now I have a question. Does it make sense to plan, to try to assure the outcome of life's events, when such an element of surprise is out there on the horizon, surprise that can waylay our plans?"

Maybe. Consider:
1. The present moment in life may carry notes of warning, a call for action that will contribute to one's future. For married couples, for families, for close friends, this may be a call to listen carefully to each other, to spend more time together, to clarify each other's aspirations so that people who are close can continue to grow together.

2. The present moment in life may carry clues or hints about the future. Clues about future possibilities are found in present events that shape our values, challenge our thinking and perhaps, at times, even frighten us. Hints of ways to plan are heard, when we feel a strange need to pay close attention to our own lives, to ask what sort of person we've become.

The truth, it seems to me, is that the future grows in the midst of present events. But the future will be surprising, nonetheless. The future cannot be locked up now, but it makes sense to plan for it.

And planning for the future means getting inside our lives today, coming to grips with our goals, expectations and hopes.
The mission of the parish always will be many-sided. It will involve trying to deepen the relationships among parishioners as well as trying to move people to action. A committee of St. Aloysius Parish in Sauk City, Wis., discusses a parish survey conducted to determine the talents, assets, strengths and needs of the community.

The parish's big picture

PARISHES ARE people. But they are organized people who pay attention to things too important to be left to chance. A parish and its people can fall into the trap of doing things that no longer serve the purposes originally intended.

Many parishes now are making an effort to spell out their purpose. This means assessing the needs of the people in a particular community; considering responsibilities; reflecting on the meaning of the parish in light of the Gospel.

Based on this kind of reflection, the parish finds it can say what its goals are and set down some priorities. Of course, the parish must consider what resources it has for achieving its goals — resources in terms of people, talent, money, etc.

By Father Philip Murnion

Daily life has a way of consuming all one's attention. There's so much to do, and so little time to do it. In the rush of events, it is easy to lose sight of what we are really doing, and why. You might say the big picture tends to get lost in the shuffle.

People — being human, after all — don't always keep their goals and their purposes high in mind. This fact applies in lots of areas. We've made powerful automobiles only to lose sight of what we really want in life and how to achieve those goals. They think about what to talk about what the goals are, try to understand each other better and work together. They think about why they are doing a particular effort when they are clear about how to do it.

It seems, however, that people make a larger effort when they are clear about just why they are doing something. To be clear about how to achieve goals, family members need to talk about what the goals are, try to understand each other better and work together. They think about what they really want in life and how to attain that through education, careers, community service, travel, etc. It is similar with parishes and their people.

By Father John J. Castelot

The eating of meat used in pagan temple sacrifices is hardly a problem to a modern parish. However, it was a very real question for the Christian community in first century Corinth. The principles Paul formulated in answering the question are relevant in any age.

People brought meat to the temple to be offered in sacrifice to idols. Some meat went, by right, to the priests on the temple staff. Since they could not ordinarily eat all of it themselves, they turned it into something more negotiable by selling meat to the local butchers.

This posed a problem for some Christians of especially tender conscience. Could they continue to patronize Steve's Meat Market and take a chance on buying meat sacrificed to a pagan god? Wouldn't they, in some way, be partaking in that sacrifice?

Paul refers to Christians who react in this way as "the weak," not because their faith is weak, but because they are easily disturbed by scruples of conscience. He addresses the problem in the first letter to the Corinthians, Chapter 8, beginning by taking up the position of "the strong" — those not quite so scrupulous.

Paul agrees that all know the eating of such meat is quite indifferent morally. But in the Christian life, knowing is not the supreme rule: love is. "Whereas 'knowledge' inflates, love builds." If a person simply knows something without infusing his knowledge with Christ's love and consideration, "that means he has never known it as he ought."

Applying this principle to the case at hand, he admits Christians know that idols and nonentities and that meat sacrificed to them is not really sacrificial to nothing. Therefore, it is in no way affected by the sacrificial act. Let the pagans have all the imaginary gods they want; the fact is, there is just one God. As Christians, we know that.

Still, the associations of a lifetime are hard to shake. Even though people may be convinced of something intellectually, they can have an emotional residue which blocks the complete carrying out of that knowledge. The more scrupulous have associated these foods with pagan worship all their lives and, even though they now know better, deep down inside, on an emotional level, they remain uneasy.

Again, Paul agrees with the more assured Christians. Food does not bring us closer to God, he points out. We suffer no loss from failing to eat the meat, and we gain no favor by eating it. But the fact remains that the scrupulous still suffer pangs of conscience about it. Love demands that we spare them that pain.

The mission of the parish is the mission of Christ and His Church. It will always be many-sided, many-dimensional. It will mean strengthening relationships among parishioners and motivating people to action. As parishes clarify their goals, they often find they no longer want to carry out programs without asking what the program's purpose is. Parishes begin to get fairly specific as they try to spell out ways of accomplishing their purpose.

The mission of the parish is the mission of Christ and his church. But, this mission is carried out in a particular time and place and among particular people. So the ways in which parishes achieve their goals may differ somewhat from place to place.
Millionaire teen

'I'm glad to be able to help them now because they've given me so much.'

CINCINNATI (NO) — For someone who is "set for life" in the eyes of most of the world, 15-year-old Mary Buchanan is doing a pretty good job of keeping her priorities straight.

Once she was just a shy sophomore holding down two jobs to help pay her tuition at Cincinnati's Mother of Mercy High School. Still shy and working two jobs, she is now a millionaire, her name having been drawn from 30,000 entries in Taft Broadcasting's $1 million giveaway.

SHE IS TRYING not to let her celebrity status go to her head, she said in an interview with The Catholic Telegraph, Cincinnati archdiocesan newspaper, but with all the publicity she has received, that could be a real challenge.

Since her $1 million winning, she has been talking to reporters and being photographed. Radio talk show hosts from San Francisco, Seattle, Chicago and Sacramento, Calif., have had her on the air. She spent one morning in New York appearing on the "Good Morning America" show.

Well-wishers from all over the country have been sending her newspaper clippings of her picture taken with friends at Mother of Mercy High School.

At school she is not always comfortable with the stares she receives from other students as she walks down the hall. They want a good look at their peer who will be getting checks for $2,083.33 a month for the next 50 years.

Her manner of living has not changed much even after she received her first check, which she promptly deposited in her credit union.

SHE DOES NOT have plans for all the money, but does have a few targets. She would like to give some to two of her favorite charities, both of which assist underprivileged children.

And the night she won the money, she sat down with her 14-year-old brother, assuring him that she would help him through medical school.

"He's been worried that he wouldn't be able to go because it's so expensive," she said.

Perhaps what makes her happiest is that she will be able to help give her three brothers and one sister a Catholic education, "because you get a better education and there's more togetherness in a Catholic school."

She is especially pleased that her parents "won't have to worry about where the money will come from to send everyone to school. I'm glad to be able to help them now because they've given me so much."

Remember when someone helped you!

The many and varied programs of the Archdiocese offer spiritual as well as professional help to anyone who is ready to accept the helping hands of the church. God's family includes all who wish to be part of it. Together problems can be dealt with, and hopes can be realized.

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Most of us realize that we are blessed far beyond our deserving.

The good Lord has given us health and happiness, talent and ability, happy homes and many of the good things of this world. In our hearts we are grateful for all of this, and we do not forget from time to time to thank God for all of His blessings.

The Archbishop's Charities Drive is an annual reminder to all of us to count our blessings and assist our needy brothers and sisters. Through this appeal we make genuine our gratitude to the Lord by reaching out a helping hand to His "little ones."

"We need One Another!" There is someone who needs you — won't you help?
Hallaron Nuevos Medios de Anunciar la Buena Nueva en las Parroquias

Por George Kemon
Este año, el énfasis del Programa Arquidiocesano de Cristiano a Jerusalén se extenderá a las parroquias.

Los párrafos y los concejos parroquiales de Evangelización estiman que una de las áreas más importantes es la visita a los hogares y los esfuerzos por llegar a los alejados. Ellos reportan buenos resultados en el empeño de llegar a los que "no tienen iglesia" o están alejados de ellas desde hace algún tiempo. Las visitas personales han dado buenos frutos y la mayoría de las parroquias anuncian que un estímulate número de personas han mostrado genuino interés en recomenzar sus prácticas religiosas. Iguales resultados se han comprobado a través de las charlas preparatorias para los bautizos o los matrimonios. Adultos que han venido a prepararse para hacer su Primera Comunión y su Confirmación, han sido prueba de los resultados de estas visitas para llegar a los alejados.

He aquí, como muestra, algunas de las actividades parroquiales en este importante aspecto de la evangelización.

St. Joan of Arc, Boca Raton.
Su párrafo, el Padre Donald J. Pulsk, dice que el desayuno mensual después de la Misa, establecido en la parroquia, ha sido de lo más productivo. A esta celebración se invita a vecinos distanciados, durante el desayuno se ofrece una charla y testimonios de fe personal por miembros activos. Un anuncio publicado en la prensa local invita a una reunión de católicos inactivos dio muy buenos resultados. Originalmente se planearon tres reuniones y fue tal la acogida que tuvieron, que organizaron cuatro más.

El teléfono de "Emergencia para Inactivos" (Inactive Hot Line) atendido por el Concejof de Evangelización ha recibido 20 llamadas hasta ahora. Además, dice el P. Pulsk, este mes comenzará el programa de Ministros Locos, junto con un programa sacramental en pequeños grupos de padres de familia para aprender sobre Eucaristía y Confirmación. También envían ocho veces al año un boletín y el programa de estudios bíblicos en el hogar.

Los doce miembros del Comité de Evangelización tienen a su cargo cada uno una área específica en la parroquia para hacer realidad el lema de "Bienvenido," en St. Joan of Arc.

St. Clement, Ft. Lauderdale. Según el Padre Patrick S. McDonell, el párrafo, es de lo más estimulante la acogida por parte de la juventud. La parroquia tiene un grupo recibiendo entrenamiento en Sexualidad Humana y el programa de visitas se está realizando con muy buenos auspicios. El Comité de Evangelización se reúne regularmente a poner en práctica nuevos medios de llegar a los feligreses y a los alejados.

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St. Peter, Big Pine Key. A pesar de la dispersión de los parroquianos en su enorme territorio, se han anunciado buenos resultados en los esfuerzos por llegar a los distanciados de la iglesia. En su apelación por contribuciones de los cristianos de otros países, el sacerdote dice "esto no es sólo un asunto material, económico, sino también un acto religioso." Efectivamente, es un acto de fe religiosa el conservar los lugares que son cuna de nuestra fe cristiana.

Sagrados Lugares Cristianos de Jerusalén y la Tierra Santa se convirtieron en museos.

El Padre Concetti dijo: "las familias cristianas que siempre han vivido en la parte vieja de la Ciudad Santa están en una situación muy precaria, como nunca antes en la historia de la ciudad. Las razones", añade, "son las inadecuadas casas desmoronándose, y los infrafinos fondos para reedificálas." Según las cifras de los Custodios Franciscanos de Tierra Santa hay 385 unidades de vivienda, (la mayoría para uso gratuito por las familias cristianas de la localidad), de las cuales más de 150 se están desintegrando; en tanto, 44 familias sólo tienen una habitación cada una donde vivir y otras 80 familias viven, cada una, en dos habitaciones. Además de estar superpobladas estas viviendas carecen de servicios adecuados.

Agrega P. Concetti que la Agencia Franciscana ha realizado algunas de las más urgentes reparaciones pero carece de los fondos necesarios para emprender un programa de re-edicificación y restauración de largo alcance.

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Presión Económica Obliga a Cristianos a Dejar Jerusalén

Por Jerry Fileau
Vaticano, (NO) - Un editorial de L'Osservatore Romano, en su edición de Enero 28, dice que las presiones económicas están forzando a los cristianos a dejar Jerusalén.

El sacerdote franciscano, Padre Gino Concetti, editoria- lista del periódico, hizo una denuncia, en el llamamiento a los cristianos de todo el mundo para que ayuden a mantener a los cristianos que viven en la Ciudad Santa, y que de una manera u otra están ligados a los cristianos que viven en la ciudad. Las razones, añade, "son las inadecuadas casas desmoronándose, y los insuficientes fondos para reedificarlas." Según las cifras de los Custodios Franciscanos de Tierra Santa hay 385 unidades de vivienda, (la mayoría para uso gratuito por las familias cristianas de la localidad), de las cuales más de 150 se están desintegrando; en tanto, 44 familias sólo tienen una habitación cada una donde vivir y otras 80 familias viven, cada una, en dos habitaciones. Además de estar superpobladas estas viviendas carecen de servicios adecuados.

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San Sereno
FEBRERO 23
Sereno nació en Grecia, donde creció en el seno de una familia cristiana. Años después, en plena juventud, dejó su tierra natal para asentarse en una provincia del imperio romano dentro de lo que se conoce hoy como Yugoslavia. Allí Sereno compró un terreno y se dedicó al cultivo de frutas y vegetales con las que se sustentaba, al tiempo que vivía como celiaco haciéndolo amablemente a retirarse.

Cierta vez un día Sereno encontró una señora con sus dos hijas paseando por su jardín, a una hora que las costumbres no consideraban apropiadas para que las mujeres estuvieran fuera de su hogar. El las conoció y amablemente las invitó a retirarse, pero la señora se ofendió y se quejó a su esposo de que había sido insultada.

Sereno contestó que era cristiano y joven y le preguntó cuál era su religión. Sereno favoreció la idea. Sereno entonces envió una acusación al gobernador en contra de su accion.

Sereno fue arrestado y traído ante el gobernador. Allí explicó las razones de su acción y estas convencieron al esposo de que Sereno había obrado con pequeña acusación, pero el gobernador sospechó de los escrúpulos del joven y le preguntó cual era su religión. Sereno contestó que era cristiano y que estaba dispuesto a sufrir por ello. El gobernador mandó que le cortaran la cabeza inmediatamente. Murió el 23 de Febrero del año 203.

200 Dirigentes Estudian Para Ministerio a Hispanos

“Fue un experimentado dirigente hispano, el Dr. Rodolfo Valenzuela, quien echó los cimientos para el instituto”, dijo el Dr. Valenzuela. “Fue el alma del proyecto y es ahora nuestra directora, ‘Sin Valenzuela no estaríamos aquí hoy; de él fue la idea’. El Dr. Valenzuela fue un teólogo laico chileno que sirvió en la Diócesis y falleció el año pasado a la edad de 47 años.

El Instituto ofrece cursos de Teología, Cristología, Retiro para Matrimonios en Encuentros Familiares

Un retiro para matrimonios ha sido organizado por los Encuentros Familiares comenzando el Viernes 20 de Febrero, a las 8 p.m., hasta el Domingo 22, terminando con la Liturgia Eucarística a las tres de la tarde. Tendrá lugar en la casa de Encuentros, 464 N.E. 57 Calle.

La Parroquia de San Juan Bosco está Regalando una Casa

15324 SW 81 Lane. Y para que esta bella casa sea suya sólo tiene que invertir algunos de sus dólares en papeletas para el sorteo que se celebrará en el gran festival parroquial de Octubre 9, 11 y 12. ¿Le interesa? Llame al teléfono 541-7765 y le darán todos los detalles.

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Las parroquias de Firestone, St. Francis Xavier y St. Lawrence, conjuntamente con el Instituto de Historia de Católicos Negros, ofrecerán un retiro para matrimonios el Viernes 20 de Febrero, en la School en la Calle 32 del SW entre las Avenidas 87 y 90.

Festival Familiar en St. Brendan

El Festival Familiar en St. Brendan se llevará a cabo el Viernes 27 de Febrero de 6 p.m. a 11 p.m., Sábado 28 de 10.00 p.m. a 11:00 p.m., y el Domingo Marzo 1ro. de 1:00 p.m. a 11:00 p.m., en el terreno de la parroquia.

1981 AÑO INTERNACIONAL DE LOS INCAPACITADOS

Los tickets se pueden adquirir en la rectoría, en la escuela parroquial de St. Brendan o en el Festival el mismo día.

Membranos del Ministerio Juvenil de las Parroquias Visitación, Immaculate Conception, Holy Redeemer, St. Lawrence y St. Francis Xavier reunidos para una celebración del Mes de Historia de Católicos Negros. El evento de la tarde, ofrecido por el Grupo Juvenil de St. Francis el pasado Sábado en la Escuela Elementary North Carol City, tuvo entre sus atractivos la presentación de danzas por la directora del plantel, Mrs. Judith Nisbett, así como una película, golosinas y refrescos.

Página 2A /Miami, Florida /LA VOZ /VIERNES, Febrero 13, 1981
Celebren Día Del Maestro en la Anunciación

Por Ana M. Rodríguez

A unos 300 maestros y administradores escolares de nueve escuelas elementales del Sur de Broward, se les dijo el pasado lunes que las presiones constantes de adentro y fuera, en la profesión del maestro, no debiera desanimarlos, sino que cada día debieran renovarse a sí mismos.

La Dra. Wilma Pyle, conocida autora y conferencista del Colegio de Boca Raton, habló a los maestros de las escuelas elementales católicas durante la celebración del Día del Maestro Profesional en el Salón de la Parroquia La Anunciación.

Señaló la Dra. Pyle que la educación es una profesión de enorme valor, que a menudo ofrece pocas recompensas, tanto financieras como de estímulo por parte del público fuera del sistema, quienes sólo la critican, “la actitud dentro de la profesión necesita mejorar también.” Los maestros no hacen un hábito de apoyarse unos a otros y rara vez reconocen públicamente la excelencia de sus colegas, dijo la Dra. Pyle.

“Necesitamos mucho apoyo entre maestros y maestras”, continuó “entre maestros y administradores y también necesitamos apoyo en la relación entre maestros y alumnos”.

Puso gran énfasis al decir que las presiones y las tensiones que pesan sobre los maestros afectan el aprendizaje de los alumnos y conmigo a los maestros que son el estímulo por parte del público fuera del sistema, quienes sólo la critican, “la actitud dentro de la profesión necesita mejorar también.” Los maestros no hacen un hábito de apoyarse unos a otros y rara vez reconocen públicamente la excelencia de sus colegas, dijo la Dra. Pyle.

La Dra. Wilma Pyle en su charla a los maestros durante la celebración del Día del Maestro Profesional en el Salón Parroquial de la Anunciación.

presentes a esforzarse en evitar el “quitarse” y llegar en cambio a ser personas más funcionales. Esto implica “movimiento y cambio”, conlleva pensar bien de uno mismo y de los demás, reconociendo que otras personas son de la misma materia de la que estamos hechos, nosotros, aceptando errores y volcarse en funciones más creativas.

“Lo que es importante es la forma en que vemos el fracaso.” La Dra. Pyle les recomendó tratar de aprender de los errores y ser bastante flexibles como para cometer algunos.

Entre las cosas que un maestro debe hacer como medios de renovación personal y profesional están...

Mantenérse alerta y atendiéndose sesiones de discusión y conferencias.

aprendiendo constantemente de otros maestros, de los padres, de los alumnos y de la comunidad.

de escuchar viejas ideas, prejuicios y materiales.

tomarse un descanso si es necesario.

y leer, leer, leer. Toda clase de cosas; esto tiene que hacerse para mantenerse vivo.

Desde las horas de clases, no hablar de la escuela.

Recomendó a los administradores que sean sensibles a las necesidades de los maestros, sonreir más a menudo, ser buenos oyentes y “abrazar a un niño por lo menos una vez al día.”

“Ser amables es parte del llegar a ser una persona totalmente funcional y ello también puede tener sus recompensas. Las gentes usan de recompensas después que pasa la sorpresa de un acto de amabilidad,” añadió.

Después del discurso de la Dra. Pyle, los maestros se reunieron en pequeñas sesiones de trabajo y discusión sobre medios de mejorar la enseñanza de cada materia, desde música, lenguaje, educación física, ciencias hasta religión.

El Dr. Henry McGinnis también habló a los presentes sobre cómo desarrollar el pensamiento positivo entre ellos mismos y entre los adolescentes y el papel de los administradores en su trato con los padres.

Merecen mención por los esfuerzos realizados en la organización y planeamiento de esta celebración los Directores de las Escuelas de La Anunciación y de St. Bernadette, Joyce Sulfaro y Pio Tei, a quienes se debe el buen éxito alcanzado.

Experiencias de un Sicológo Infantil Sobre el Impacto de la Televisión en los Niños

Boys’Town, (NC) - De acuerdo con los estudios realizados por el especialista en Sicología Infantil, John P. Murray, la influencia de la televisión en los niños es cumulativa. Además, la exagerada atención a la televisión lleva a los individuos a formarse una imagen distorsionada y amedrentadora del mundo.

Murray, quien ha dedicado 15 años al estudio del impacto de la televisión en la conducta de los niños, dice: “Un 92% de los programas infantiles que presenta la televisión contienen alguna forma de violencia. Como promedio hay un acto de violencia cada tres minutos, y usualmente esta violencia es innecesaria”.

Recientemente, en el tiempo en que los niños ven en la televisión y prohibir los programas que, después de analizarlos cuidadosamente, los niños ven en la televisión y prohibir los programas que, los niños ven en la televisión, se ha llegado a la conclusión del niño. También propone que limiten el tiempo que se dedican a visitar la televisión durante la semana; al mismo tiempo alega que la mejor respuesta al problema sería que los responsables de la transmisión de programas infantiles, y otros que ve toda la familia, fueran mas cuidadosos y preocupados por la calidad moral de su programación.

Los resultados de Murray han sido editados en un libro que distribuye la Ciudad de los Niños, en Nebraska, bajo el título “Televisión y Juventud: 25 Años de Análisis y controversias.” El libro recoge no sólo las experiencias del autor sino también cuanto se ha escrito sobre el tema de la violencia en la televisión.

Aunque el interés primordial de Murray son los niños, el libro trata de cómo la televisión afecta a la juventud toda.

El mundo ha probado todos los “Ismos” ... ¿Por qué no dar un chance al Cristian-ismo?
Las Parroquias Anuncian la Buena Nueva...

osti sociales con el proposito de
llamo a la evangelizacion. Ne-
afluencia creada por los
ministerios que pusimos en
de estudio, las reuniones y ac-
dec la parroquia, un dirigente al
Ministerio Juvenil, Alcanzar a
y Liturgia, Vida Familial,

DI "NO" CON UN BOTON. En la Oficina Arquidiocesana de la Comision Pro-Vida, en Denver, la
directora Mary Gibson está casi sepultada por las cartas recibidas solicitando los botones
"NO", que son un modo de contestar y alejar a los que buscan una conquista fácil. Pero los
siclo de esta promoción es que muchos jóvenes, hombres, son los peticionarios de los botones.

ESCALA DEL PAPA EN ALASKA
Alaska, (NC) - Se anuncia que
En Anchorage, la mayor ciudad de
Alaska, la mayor ciudad de
Febrero para decir Misa en
los ocho comités que fun-
dieron por resultado que el
fallo que dio una porcion del
disputa "por medio pacificos
gobiernos que resolvieran la
relacion". La RV transmite por onda
100 kilovatios y uno de 500;
radiofrecuencia para
vivo." La RV transmite por onda
100 kilovatios y uno de 500;
m_{en un programa de

St. Rose of Lima, Miami
Shores. La Hna. Jean Rosario,
Coordinadora de Evangelización,
dijo que Michael Goldrick, director del
Servicio Apostólico, ministerio
éste a los ancianos y a los en-
fermos. Existe un comité ad-

to que estudia doce áreas de
la parroquia, un dirigente al
frente de cada una para organizar las actividades y el
programa de estudio, las reuniones y ac-
tos sociales con el propósito de invitar y atraer a los inactivos y a los "sin iglesia".

St. Augustine, Coral Gables.
"No estamos ahogando con la
influencia creada por los
ministerios que pusimos en
vigor cuando el Arzobispo
llegó a la evangelización. Nec-
cesitamos más voluntarios", dice Michael Goldrick, director de Educación Religiosa.

Primero el P. Francis Lecheira, el
párroco, organizó un grupo de
25 feligreses, formados después de un período de 15
semanas de renovación per-
sonal, incluyendo un retiro de
fin de semana. Después comenzamos un programa de
entrenamiento para cuarenta
más que formaron pequeños
grupos en las parroquias y los
cuales han sido muy fructíferos.
Esta semana comenzarán otro entrenamiento para ministerios
necesarios en la parroquia, cin-
co ya existentes y otros cinco,
nuevos.

Michael Goldrick, dice que los
pequeños grupos originales dieron por resultado que el
número de estudiantes de la Universidad de Miami en
vuentos en la Parroquia se ha
multiplicado diez veces en los
últimos 6 meses.

St. Paul of the Cross, N. Palm
Beach. Kate Peper, Ministro
Pastoral Evangelización, nos
dice que en la parroquia se está
creando un grupo de recién
en casados y pareja con dos años
más o menos de casados. También
han organizado un taller sobre Evangelización para el 21 de
Febrero teniendo como direc-
tor al Padre Alvin Illig, C.S.P.,
Director Ejecutivo del Comité
Sobre Evangelización de la
Conferencia Nacional de
Obispos Católicos. Los Sábados
por la noche tienen un "Café"
para adultos jóvenes y los
Vie musical y otros puntos de
interés.

Ambos grupos hacen agradables las reuniones con
música en vivo y una
hospitalidad muy generosa. Los
mayores de 19 años están in-
vitados a esta alternativa para
los "bars o lounges", donde se
serve "evangelización".

NOTICIAS DE LA SEMANA

Vaticano, (NC) - En un mensa-
glo grupo de obispos nor-
americanos en el Centro Juan
XXIII para Investigaciones de
Moral Médica, en Dallas, el
Papa Juan Pablo II les dijo que al
enseñar educación sexual
importan "una visión total del
hombre," un etica integral
surgida de la redención. Ya es
promesa de esto que "escogis-
tes el tema sexualidad humana
y personalidad humana, pues
no se pueden separar. Así se
comprens bien esta union
entre el misterio de la creación
y el misterio de la redención", agregó el Papa. "En la creación
vemos que el sentido nupcial
del hombre y la mujer son un
regalo mutuo y reflejan el
poder creador de Dios."

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del hombre y la mujer son un
regalo mutuo y reflejan el
poder creador de Dios."

LA IGLESIA DEL SALVADOR
RESPONDE A FALESE DE FDR

El Salvador, (NC) - En respu-
ta a aseveraciones atribuida
por el Frente, esta no se puede
solucion pacifica al problema y
mismo tratamiento en el recor-
de de fondos federales.

NUEVO ARZOBISPO DE PARIS
Mons. Lustigar

Vaticano, (NC) - El Papa Juan
Pablo II nombró a Mons.-
Jorge Luisch, 54, como arzo-
sisco de París para suceder al
cardenal François Marty. Sus
padres eran judios holandeses
(nazis la madre murió en campo de
concentración). El niño pasó como refugiado en hogar catolico en
Orleans, Francia, y abrazó fe de sus padres adoptivos cuando tenía 14 años. Como obispo de Orleans condenó en sus escritos la reciente ola de antisemitismo en Francia.

ANTO DE LOS IMPEDIDOS

Costa Rica, (NC) - El sacer-
dote dominico P. Nelson Casti-
illo, director del comité para el
Año Internacional pro-Una-
vidas igualitarias, patrocinado
por la Naciones Unidas, dijo que casi un 10 por ciento de los 2,2 mi-
nones de costarricenses sufren algún impedimento y necesitan ayuda ya que hoy sólo recibe una minoría. Anunciaba así una serie de actividades para el día de la desnutrición, las causas de las enfermedades mentales y niños retardados como el alcohol y las drogas, contra las adicciones y el desempleo que afecta a uno de cada cinco de los impidiendo. En Washington la Organización de Estados Americanos anunció que patrocinó para May, "El mundo, una convención
para niños minusvalidos con la participación de 350 de todo el mundo. Estos pequeños delegados demostrarán sus ha-
bilidades en artesanía y otros menesteres para dar testimonio de la importancia que tienen para el desarrollo económico y social de estas naciones.

LA IGLESIA HEROCRICA DEL
JAPÓN

Japón, (NC) - La Iglesia
Católica en Japón, a la que
viene el Papa Juan Pablo II del
23 al 26 de Febrero, tiene solo
382,000 fieles entre los 100
millones de japoneses (menos el 0.5 por ciento), que a dife-
rencia de los cristianos en otras
naciones del Asia, participan de la propiedad de esta nación no es votivo. Su historia se
remonta a la llegada de Fran-
isco Javier en 1549 y la puesta a fuego en 1613. Este fue el primer
y las autoridades
esclavas lograron la
libertad de la directora de Cá-
ritas, Carmen González, su
ayudante en nutrición y otro
empleado, exonerados de
acusaciones de subversión.

EDUCACION, DEBER DE LA
FAMILIA

Washington, (NC) - El nuevo
secretario de salubridad y ser-
visos sociales, Richard Sch-
weiker, declaró a la prensa que
no favorice el gasto de fondos del
gobierno para educación
sexual o para procurar anticon-
ceptivos a jóvenes solteros.
"La educación es deber de la
familia," explicó. En otra
ocasión dijo que los médicos
no deberán recetar píldoras
anti-embarazo a jovencitas. La
Iglesia de los matrimonios
de estado, evoco las palabras
"de los impidiendo.

JUBILEO DE ORO DE
RADIO VATICANA

Vaticano, (NC) - Cumplió cinc-
cuenta años de transmisiones
la Radio Vaticana, inaugurada
el 12 de Febrero de 1931 por el
Papa Pio XI en presencia de
Gregorio Marconi, quien la
construyó. La Radio Vaticana,
conmemoración el cardenal
Agustino Casaroli, secretario
de estado, evocó las palabras
de el círculo inventor de la
radiofrecuencia: "Por veinte siglos
el hombre ha escuchado la voz
del pontifice, en su magisterio
divino; pero ésta es la primera
techo que escucha su voz en
vivo." La RV transmite por onda
corta en 35 idiomas por medio
de ocho transmisores, cinco
cerca de Ona as Japón, y uno de 500; en Bolivia, Brasil, Paraguay,
México y Haití se reportan con
menos violaciones.

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